

Trilogical Enterprises

According to an article in the Brazilian magazine *Veja*,¹ Reynolds Metals, the powerful American company, announced plans to invest 55 million dollars to produce aluminum cans in Brazil. The project caused a flurry of protest among Brazilian industries who saw their profits being threatened. I cite this as an example to illustrate that the conflict that exists in the world today is not merely a class struggle, but a war between the leaders of the various socio-economic powers-that-be, a wide-reaching battle to control peoples and nations.

The aim of Analytical Trilogical is to put an end to this armed struggle, this peace that is simply a continuation of war under a different guise, as General Clausewitz of Germany put it. If those protesting Brazilian companies had been organized on trilogical principles, there would have been no opportunity for foreign capital to produce aluminum cans. Indeed, these companies would have been involved in this type of activity for some time already, because 1) the entire group of local industries would have been thinking in terms of the improvement of industrial production; 2) their profits would have been much greater, and they would have had the capital necessary for expansion; and 3) the country itself would have long been economically independent.

The mercenary outlook has reached such a degree of impracticability that, according to a recent article carried by Associated Press, land is being sold on the moon to raise funds for a museum. Lots begin at \$25, craters cost \$50, and a lunar sea can be bought for \$1,000. The attitude behind this idea clearly reveals

how extreme man's envy is, for any such type of acquisition is clearly an impediment to human development and enjoyment.

Just as the best way to stop believing in Marxism is to live in the Soviet Union, the surest way to detest capitalism is to reside in the United States. The economically powerful of both nations control their own and other countries, not because they have a stockpile of missiles, bombs and weapons, but because these controlling groups represent the ultimate expression of human pathology on this planet.

Just now something very important has occurred to me. It is the fact that the moment that people dis-invert their way of thinking, they will come to look with contempt upon the social and economic powers which shackle not only foreign peoples but the American and the Russian people as well, upon the wielders of power who prevent the people from having happy, fulfilling lives.

Not long ago while purchasing a record in a store on Broadway in New York City I took the opportunity to ask the French salesman if he would like to be the owner of the store. His answer, which was: "Oh, no; it would be too much work," showed that he believed not only that it was definitely an advantage to be dependent, but also that he thought that the owner of the business suffered greatly. The man was young and seemed to be on drugs. In fact, the incident reminded me of the attitudes of the young people of the 60's and 70's who, instead of taking command and using their power to transform the world, turned to total alienation — with the complete acquiescence of their elders — people with power, of course.

Surely it is unnecessary to point out that marijuana, LSD, cocaine, and alcohol as well, are substances that foster megalomania and theomania in the user, leading him to feel he is all-powerful. This was the technique that socio-economic power employed to keep the young people from realizing their dreams of a just and happy society. Indeed, the more alienated humanity becomes, the more it helps those in power to dominate. In this respect, the religious powers also contribute greatly, in that pastors, priests, bishops and their superiors assail the faithful, accusing them of all sorts of sins. As this is merely another way of oppressing the masses, it puts the religious institutions in league with those who wield economic power.

Work is of two kinds. The more common of the two involves the great majority, those who work only to earn enough money to live. This type of work is generally tiresome and unpleasant because it is devoid of soul; that is, it is anti-human; it goes against human nature. This includes all banking activity, the greater part of all trade and commerce, and any other type of work that does not truly benefit the individual. The second type of work is that which is done for the good of mankind — ideally the only kind of work we should do, but which unfortunately is the case in only a very few instances.

In general, an enormous amount of time and energy is unnecessarily spent on certain types of work — a problem which is resolved in the trilogical society where, for example, one person cooks for the entire group, thereby freeing the others from this task. Also, the trilogical society is supported by all of its members, not merely by one individual, as in the traditional family, where the head of the family is usually expected to provide for the entire group. Indeed, the most important characteristic of this type of living arrangement is that it obliges the individual to act in the best interests of others; that is, the individual perceives in practice that it is in his own best interests to act in the common good.

Since the 1960's, the United States has been seeing a gradual increase in the number of entrepreneurs, the small businessmen who work for themselves. This would seem to indicate that people are less and less willing to remain "slaves" to the big organizations. Because of this, many of the large corporations are now multinational, having moved operations to other countries, mainly in Third World areas. Eventually the entrepreneurial spirit will emerge in those countries as well, and these groups will be obliged to move again to other, more backward countries in order to survive.

In Latin America, United States socio-economic power has created a number of dictatorships (Brazil, Argentina, Chile, Uruguay, Bolivia) in the hope of obliging the peoples of these nations to work in conformity with U.S. interests. Only now that the powerful have come to realize that a nation which is oppressed becomes useless and even dangerous, have they begun to recommend a return to democracy. Thus, once again we see socio-economic interests doing anything they can to avoid losing their

power. If the Marxists in the world amassed the same amount of economic power that the European and American capitalists possess, the entire planet would be under Marxist domination within the space of a few days.

And what of the initial capital needed to bring a business into being? Apparently it is necessary, for how can a business be started without money to purchase machines, rent office space, or pay employees? In practice, however, a large initial investment is not really necessary. Any enterprise which is founded on a large capital investment is based on the megalomaniac idea of making a great deal of profit. The correct, the plausible, way to start is to begin a business from the bottom up; that is, with one, two, or more individuals working together toward a desired goal.

An article in *The New York Times* states: "Administration officials called on Latin American governments to make their economies more attractive to private capital as the way to guarantee future stability and ease the debt crisis."²

In other words, the Latin American countries must help the capitalists make profits if they wish to receive more money (and be exploited even more). Today the American people themselves have this same inverted sense of values. They have made their social, industrial, and scientific development dependent on money, forgetting meanwhile that their economic wealth is merely a consequence of their technological progress in agriculture and industry.

Socio-economic power is plainly the cause of all political instability, not only in Latin America but in the developed countries as well. It has created an explosive situation which can erupt at any moment if it is not corrected immediately. Just as at the time of the French Revolution the nobleman concerned themselves primarily with attending social affairs and thus were unaware of the growing unrest of the people, today's millionaires (the economic powers) have isolated themselves and are thus unaware of the great danger they are in.

Our proposal for the creation of trilogical enterprises may give capitalists the idea that they would be seriously jeopardized by this. We believe, however, that eventually they will realize that this type of organization is far more profitable, even from a purely economic point of view. Those who oppose our work will come to accept it when they see the enormous advantages it brings.

Well-intentioned businessmen will accept trilogical enterprises, not solely as a new means of subsistence, but because they will discover them to be far more advantageous in all respects.

A number of problems, practically unsolvable until now, will be rapidly resolved with the establishment of trilogical enterprises: inappropriate use of fertilizers and chemicals in agriculture, the slaying of animals threatened with extinction, atmospheric and noise pollution, and the contamination of water, to name just a few. Such difficulties will cease to exist, because the primary aim of this new type of enterprise is to preserve life, not economic profit. Moreover, this will occur automatically, because people will work for their own well-being, not to enrich those sick individuals who retain social and economic power.

The economically powerful reject the trilogical enterprises because these, based as they are on work instead of on capital invested, divest such individuals of their power. Seen from another perspective, the question is this: the normal working person is not primarily interested in accumulating money. Indeed, only those who do *not* work have time enough to exploit their fellow man and make themselves rich. The general belief is that only the dishonest get ahead in life; the honest are fools who let themselves be taken advantage of. This is a demonic philosophy of life, and an incorrect one, because all truly worthy accomplishments are based on good, correct and beautiful actions. This triad is the very basis of human life and the foundation of the life of the Creator as well.

Capitalist enterprises generally follow the orientation of one person or at most a small group. In the trilogical enterprise (in which everyone participates) all decisions relating to the business are cooperative, since one individual is more apt to make mistakes than half a dozen, one hundred, or one thousand people together, obviously. I believe that this is the only way to cure the ills that beset industry, agriculture, science and the educational system, all of which are in critical condition today.

Furthermore, as the human being does only what he believes is beneficial to him, all unhealthy systems, like all untruthful advertising and promotional schemes, are short-lived. Eventually the people reject them.

The trilogical enterprise embraces both capitalism and what we can call true communism, for work is held to be of primary

importance and the distribution of profits is based on the production of each worker; or better, on his efficiency. The result is a different type of capitalism and communism; that is, capital is evaluated correctly (according to work done), and the worker (with his broader perception) becomes the core of the enterprise.

Although such has been the case until now, this planet was not created for the benefit of a small group of individuals; it was created for all human beings to enjoy its riches.

References

1. *Veja*, September 11, 1985, p.119.
2. *The New York Times*, Business Day section, August 22, 1985.