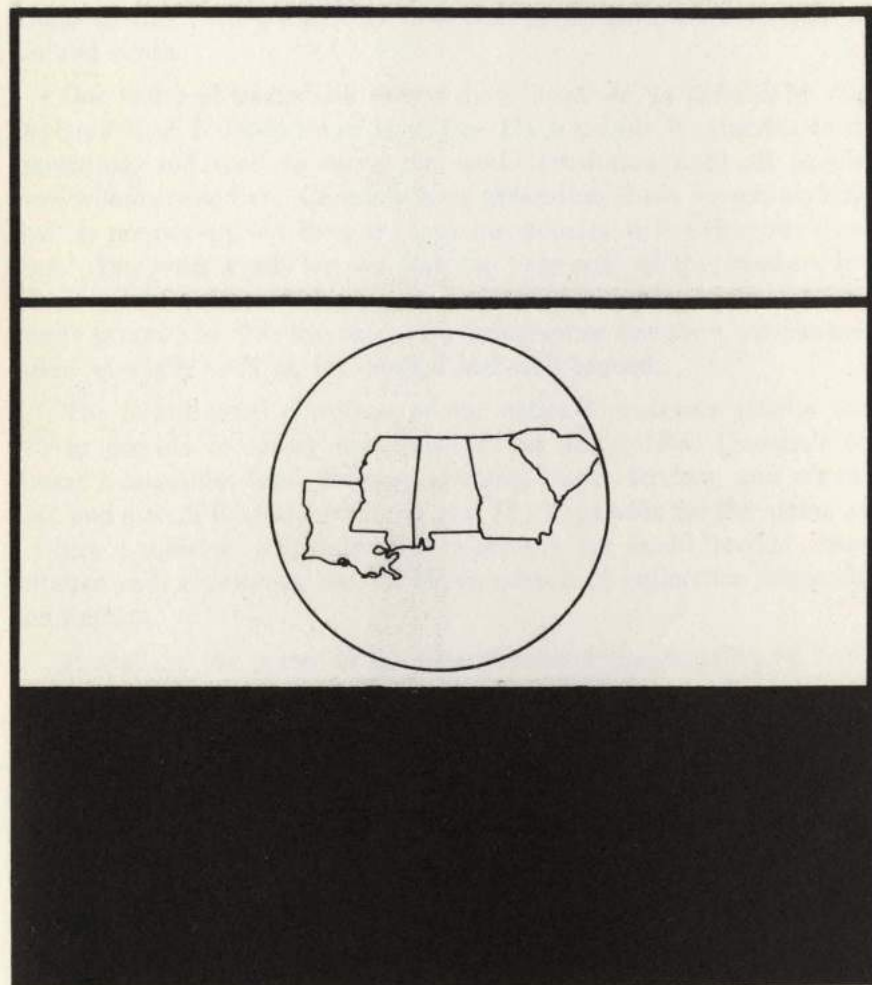


new african ujamaa



the economics of the
republic of new africa

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Part I - PREAMBLE

The supreme purpose of all of our activity, economic and non-economic—in short, the purpose of life—shall be to solve the mysteries of life and death.

Our first and immediate sacred duty, however, as defined by our Declaration of Independence, is to free Black people in America from oppression, and then to wage the world revolution until all people everywhere are so free. Certainly for a generation, if not longer, nothing shall so pre-occupy our lives or shape our policies as this fight for freedom. Yet, with it all, lest we lose the very soul of the freedom for which we struggle, and thus enjoy a bitter and empty victory, our supreme purpose in life—our reason for being—must remain a companion-guide, eternally with us, full bodied and well formed.

The fundamental objectives of our national economic activity are (1) to provide for every individual in the Society five Essentials of decent human life: food, housing, clothing, health services, and education, and a sixth Essential—defense, and (2) to provide for the nation as a whole a sufficient surplus wealth to achieve our world freedom commitment and, afterwards, the full blown pursuit of exploration, research, and inquiry.

It shall be the policy of the Government of the Republic of New Africa to organize production in such a way that the six Essentials of human life named above shall be available to every person in the Society, with the least possible expenditure of human time and effort. But exploration, research, and inquiry into all aspects of life, *including economic production*, shall be promoted as equivalent to the supreme purpose of the nation.

Each Community will strive for self-sufficiency in economic production, but will concentrate on those products and services which, because of nature and other factors, it can produce more efficiently than others. The Community Economic Plan shall be consistent with the National Economic Plan. The National Economic Plan shall be integrated with the national economic plans of our brother nations in *The Greater Caribbean Community*—Surinam, Guyana, Trinidad, Jamaica, Barbados, Puerto Rico, Haiti, Cuba and others—as economic union with these nations is achieved.

Even though no person will have to “work for a living”—in other words, no one will have to spend all of his productive and creative time

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in tasks to earn money simply to eat and be sheltered, clothed, healthy, and educated—all persons will have to work to contribute to the liberation of all oppressed peoples, and the building of a technologically excellent society. This society will be enriched by the absolute practice of brotherhood and ultimately enable the individual to spend most of his time, energy and genius in creative pursuits and in exploration, research and inquiry.

We are saying that all persons in the Society shall be responsible for contributing to provision of the six Essentials of human life, but it shall be the policy of the Government to achieve this provision with the least possible expenditure of individual time and labor. It shall be the further objective of the Government to achieve an economic surplus, which primarily will be used to defend the nation and to win freedom for all oppressed people in the world. Consistent with this, all persons in the Society shall be expected to spend most of their remaining time in creative pursuits: the arts, exploration, research, and inquiry. Personal leisure and leisure activity, of course, will be a part of life. But no one will have a right to jive.

NEW AFRICAN UJAMAA

The Economics of the Republic of New Africa

Declaration of Economic Intent

Milwaukee - 13 December 1970

Part II - BASIC PRINCIPLES

These principles will guide our policies.

EDUCATION. Education as an isolated social institution has no place in the New Community. Every teacher remains a student; every student becomes a teacher, and every person is a student. The establishments of learning shall exist, but they shall be both a fountainhead and a focus of community life. Every person who has a capacity to teach, and where there is a need, will spend some of his time teaching; this includes, of course, the President of the Republic and all officials of the Government. (There shall be no elitism for any class or group in the Society.) The establishments of learning will be engaged also in production, government, exploration, research and inquiry, in such a way that persons having primary responsibilities in these areas will often have key functions in the educational institutions, and vice-versa. Education will be an integral and continuing part of life.

HOUSING and LAND. The land of a Community belongs to the people as a whole, to the Nation. Each Community administers the land as a trust. The people of the Community shall pass laws governing the use and possession of the land consistent with national law and the National Economic Plan. Each family in the Community shall have the absolute right to a good dwelling, and to insure this right, the Government shall produce housing (although industrious individuals may build their own), and a housing credit for every family will be established in the National Bank of the Republic of New Africa. The entire housing program of a Community shall be administered by a Housing and Land Trust, in which every citizen in the Community shall be a member. The Housing and Land Trust will provide for all housing. Families may choose housing suited to personal taste, and the housing shall be the property of the family, until such housing is sold back to the Trust, or until the family dissolves or the last member is deceased or moves. (Families may trade housing between themselves, with approval of the Trust; normally, however, housing will be sold and bought from the Trust only, and, normally, housing will not pass by inheritance, except as provided by the Trust.)

A family always maintains a housing credit with the Trust. This credit with the Trust may be increased by improvements made to the dwelling by the owner, and the increase will be reflected whenever the

family sells its house to the Trust. Because the National Bank of the Republic of New Africa shall underwrite the financial operations of all Community Housing and Land Trusts, a citizen will be able to move from one Community to another without loss of housing credit.

The basic housing credit to which each family is entitled shall be economically justified as a fraction of the gross national product of the Society, which will be retained by the state. A family wishing to have a home more elaborate than that which the basic housing credit permits could have it by using their personal resources. This is a matter of choice. A person's earnings are used to facilitate personal choice.

EARNINGS and DISPOSABLE INCOME. All persons in the Society shall earn income, regardless of whether their work is primarily in the production of the six named Essentials of Human Life or primarily in the arts, exploration, research, and inquiry. The fundamental purposes of this income are (1) to reward industriousness and devotion, and (2) to make possible *personal choice* at the market-place and in leisure activity.

A man's job will not be chosen—as it is in America—on the basis of what pays the most. Such a thing is important in America because (among other things) if a man does not earn enough, he will not be able to *afford* the five Essentials of decent human life named above: food, housing, clothing, education, and health services. By contrast, in New Africa, everyone, regardless of his job or earnings, will have these Five Essentials. A person's job, therefore, will be assigned in accordance with what the Community and the Nation NEED.

That need will be calculated by Community and national economic planners, in the form of manhours and skills. For example, these planners might calculate that a given Community would need 25,000 manhours of skilled electrical work and 100,000 manhours of apprentice electrical work in order to complete the houses, schools, and other buildings needed in the Community and to keep industrial plants in the Community running. They might calculate that this Community also needs 16,000 manhours of blood chemistry work to provide the health services the Community needs, 800,000 manhours of dental work, 10,000 manhours of dairy cattle farming, 600,000 manhours of sheet metal work, and so on. Persons who are electricians, laboratory technicians, dentists, dairy farmers, and sheet metal workers (like everybody else) would go to "work" each day to supply the manhours—the work needed by the Community and the Nation. Their primary purpose would be to strengthen and build the Nation and the Community, not to earn pay.

Pay or personal income—will have little to do with the *kind* of work a person does. A person will work, according to his ability, in order to help the Community reach its goals in construction, farming, industry, health, commerce. He will work well because of pride in his own work and because of pride in his group, his Community, and his Nation and their achievements. He will work well, also, because others expect it of him. Above all he will work well because of a desire to help his Community and Nation grow strong and reach their goals.

As for pay, everyone—whether President, dentist, or farmer—would receive the amount of income necessary for his family (whatever its size) to "buy" at the marketplace everything it "needs" in terms of food and related items, clothing, and household goods. (Housing itself, as already stated, is provided everyone. The same is true of education and health services.) "Needs" are determined by economic planners and social decisions. This "income" is placed in the family's bank account.

Workers also receive another kind of "income." This income is a share of the Community's surplus wealth. Everyone receives the same amount.

It would be very much like a baseball team playing in the United States World Series. Whether a team wins or loses, each team receives a sum of money for playing in the Series. The total sum is a portion of all money taken in as gate receipts. The winning team gets more money than the losing team. But the main thing is that there is a *sum* of money and that sum is for *the team* as a whole. From this sum *all regular players get an equal amount*. The same would be true of the Nation: the wealth created by the work of all people would flow into the National Bank; then, after the amount of surplus is calculated, the sum which the Nation decides will be used for personal income would be divided equally and flow back out to the individual workers. (Of course, Communities and individuals who exceed their goals might also receive a portion of that excess in personal disposable income.)

The principle involved is simple. All the wealth—the Gross National product (the GNP)—created by the work of the Nation shall belong to the people as a whole, to the Nation.¹ All of our activity is for the Community and the Nation. Every "dollar" of the GNP would thus be divided in accordance with a calculated decision of the Government, designed to efficiently achieve national goals. The GNP—at point of earliest possible anticipation—would be divided in this manner:

a. A part for agriculture

- b. A part for housing
- c. A part for health
- d. A part for education
- e. A part for manufacturing, trade and industrial products
- f. A part for defense
- g. A part for the arts, recreation, exploration, research, inquiry and
- h. A PART FOR PERSONAL INCOME

Under the National Economic Plan we will decide how much of our nation's natural resources, manhours, and credit goes into each of the first seven items (agriculture, housing, health, education, industry, defence and inquiry)²; the eighth item—personal income—represents that portion of the created wealth which we, as a people, decide to give to ourselves for personal savings and personal spending.

We must remember this. First, the cost of food to the individual will be but a fraction of its economic value. The primary purpose of this "cost" to the individual will be to enable him to make personal choices among different foods. So, too, the cost of utilities will be nominal, essentially to permit choice. There will be no rent or mortgage costs; no housing costs. Therefore, the amount of money in U.S. dollars (used here as a standard of measurement only for convenience) which an RNA citizen receives might be less than that which a U.S. worker receives. But the RNA citizen's *disposable income* (that is, the money left after paying for housing, food, health and other necessities) would be more. A U.S. worker spends almost all of his pay *just* to acquire housing, food, health services, clothing and education; the poor in the U.S.—and most Black people—do not earn enough for even this and must deprive themselves of these necessities in order to have *any* disposable income (for recreation, travel, and similar choices). By contrast, almost all the income of a worker in New Africa will be *personal disposable income* since he will have to spend almost none of it for food, housing, clothing, health services or education.³

THE NECESSITY OF A FAVORABLE TRADE BALANCE.

Each year the production of needed goods and services for the Community will consume material which, if not developed *within* the Community or the Nation, must be imported from outside. Power is a case in point: if electrical current is used in the Community (and it almost certainly will be in the beginning), and if hydro or other sources (such as atomic) are not available, then it is likely that the importation of coal will be re-

quired in order for us to produce our own electricity. In any case, our Nation's economy must produce and export enough goods, *of value to others outside of the Community*, to pay for these and other necessary imports. This is a challenge for our economic planners and nation-builders from the very beginning. Our planning must assure that the types of industrial and agricultural production we engage in, in each Community, are such that the Nation as a whole has the best possible chance of producing *everything* we need. This cuts the necessity for imports. Thus, it is clear that certain basic industries—such as the chemical and electronic industries, mining, metal processing, tool and machine making and the production of fuels from the sun, wastes and other exotic sources—must be established very early. Then, until we do reach the point of producing every thing we need, we must successfully plan for an economic surplus—"exportable" goods—large enough to pay the bill for materials used up in the New African economy but not produced by us. This is what is meant by a *favorable trade balance*. Even after we are producing everything we need we must maintain a favorable trade balance as a means of gaining wealth needed to support the world revolution to free all people everywhere from oppression. Our success depends upon our dedication and our vision. Organized Black genius, passionately applied, will solve these and all other problems—and solve them in ways that are imaginative, new and thoroughly humane.

Now, how do we win a life like this? Where do we begin?

Footnotes to Part II - Further Principles

1. The National Bank will compare the skills, manhours and products in New Africa to similar skills, manhours and products produced in a selected economy probably the U.S., as measured by U.S. dollars, to determine the value of the GNP and for other bookkeeping purposes.

2. When a deficit in the balance of payments (in international trade) occurs, payment will be made, as is traditional in gold or U.S. Dollars (or another internationally acceptable currency), or by extensions of credit by creditors.

3. Personal income would be placed in individual bank accounts (each worker would have such an account) by bookkeeping entry, on a planned timetable. The individual could, if he wished, draw this income out in RNA currency or he could use check or credit card.

Part III - PRESTIGE AND LEISURE ACTIVITY

WHY PEOPLE WORK. To fully understand New African Ujamaa, it is important to recognize the real, fundamental reasons that people work. These reasons are three in number. People work to achieve these three categories of needs:

1. First, the five *Essentials* of civilized life named above—food, housing, clothing, health services and education.
2. Second, prestige and
3. Third, the opportunity for self-selected leisure activity.

For the mass of people in America—those people who are neither self-employed nor persons who control American capital or live from proceeds of the stock and money markets—it is possible to achieve these three objectives in only one of two ways: first, get a job (and it does not matter whether the job is really needed by society or is one the person is qualified for or likes) or, second, become a successful thief. This is to say that in America the acquisition of all three categories has reduced itself to the acquisition of money. With money a person can have all three categories.

Obviously the first category—the five *Essentials* of food, housing, clothing, health services and education—is readily available to those with money. And in a money-oriented society, those with money (whether gained through a job or through capitalistic or other thievery) readily gain prestige: they are, generally speaking, counted a “success” and accorded the admiration of their fellow men. And it goes virtually without saying that those with money enjoy the greatest choices of personally selected leisure activity: money buys for them cameras and cars and hi-fis and travel and vacations abroad and fine clubs and *time* and all the rest.

For the mass of Black people, however, unless we escape by lottery or crime, we cannot even gain the first category of needs—food, housing, clothing, health services and education. The money we earn on our jobs, when we are employed, is rarely enough to provide these things in the quantity we actually need. We scrimp on food; the housing available to us, because of racial discrimination, is generally ill-fit for human habitation and we cannot afford enough space for healthful living. Our children's education is limited not only by the racism of its content and teachers and the lack of *money* to pay for higher education, but by the

need our children themselves feel to leave school early and get about the business of acquiring *money*.

When we are not employed—as many of us are not—the mechanism of state welfare, designed to prevent us from turning as an unemployed revolutionary mass against white society, habitually keeps us even farther below the level of minimum needs than when we are employed.

In such circumstances it is impossible to achieve meaningful self-selected leisure activity. Leisure activity must, first of all, be achieved only at the cost of robbing time and energy from the preparation for or the actual work of earning *money* for necessities. It is paid for only by depriving ourselves of one or more of the five *Essentials* of civilized life, usually food or health services.

Finally, our evidences of prestige are largely the same as those in the oppressor society, though we do show more of a tendency to honor those among us who are brave or brilliant or exceptional in their chosen skill. By and large, however, we too honor most, those who are wealthy, regardless of how the wealth was obtained.

THE NEW SOCIETY. By contrast, in the New Society, represented most forcefully by the New Community, all three categories of needs will be fulfilled at adequate levels. We have already dealt with food, housing, clothing, health services and education.

But, beyond that, *prestige* can no longer be based upon the amount of money one receives because money will no longer have the all-powerful quality it has in U.S. society. Money will no longer determine whether one is able to eat well or live well; everyone will have this ability as a basic right. People who steal will be stealing from the Community as a whole, from each of us as well as from all of us, and instead of prestige, such a person will earn our contempt. Prestige will come from how well people do their jobs, from conscientiousness and rectitude in terms of the New African Creed, from bravery, from devotion to the Revolution and the extent to which a person contributes to making community life happy and full.

As for leisure activity, persons will still be able to use their personal income to achieve those choices which to them seem most right: Cameras or hi-fis or fixtures or furnishings for the home, vacation and travel. But money will not be used to buy other people—to make other people prostitutes or slaves of any sort, for no one will have the need to sell himself or herself. And because this nation shall consider the land to belong to all the people, its beauty shall be enhanced and accommoda-

tions shall be built so that all the people can enjoy those vacation facilities that heretofore only the wealthy could enjoy. So, too, the nation will develop air and ocean fleets, to bring the experience of world travel within the reach of all the people.

Now how do we achieve a life like this? Where do we begin?

Part IV - IMPERATIVES FOR SUCCESS

POLITICAL FREEDOM IS THE BASIS. While we can begin building the New Communities now, the new and better life we project can come to full flower only when we have political independence. The Republic of New Africa has designed a method for achieving this political independence, for achieving the liberation of our national territory—the five states of the Deep South. It is laid out in two small books: **WAR In AMERICA** and **REVOLUTION AND NATION-BUILDING**, both by Brother Imari. It is essential that all Black people support the Republic in our drive for political independence. It is designed to be a peaceful drive (and will be, if whites permit it to be peaceful), in which people who want a better life under New Africa move to the South, to Mississippi and the other four states (Louisiana, Alabama, Georgia and South Carolina), where we are to build New Communities. Finally we will hold a vote, a plebiscite, to tell the world, we are free and our land independent. We are preparing to defend ourselves, as necessary, but we plan to attack no one. After the vote, we will be as free as Canada, Mexico, or Cuba, and we will be able to build the kind of life we have described.

THE NATIONAL BANK OF THE REPUBLIC. But the basis for economic strength must be laid now, even before the achieving of political independence. The key is our creation of the National Bank of the Republic of New Africa. A national bank, also called a "central bank," is the bank of the country which issues and regulates money and makes sure that money and credit are available for international trade. In a country such as the one we are building, a national bank also provides the money and credit for the creation and operation of industry and trade, housing, agriculture, education and medicine.

Our National Bank—which, until independence, we must call "The Society for the Development of New Communities"—will concern itself first and foremost with the establishment of key national industries, both in the Five States and in the Greater Caribbean Community. Like all other resources in the nation, the National Bank and all industries created by the Bank will be owned by the people as a whole. The Bank and industries will be run by appointees of the Government. The Government is elected by all the people and is the servant of the people.

YOUR CONTRIBUTION TO BUILDING THE NATION. A strong Black nation can only be built by the will and cooperation of

Black people. Whether the individual plans to come to New Africa himself, all Black people must respect the choice of those Black people who do choose to live in a separate, independent, powerful Black nation. Every Black person should support the struggle of the Republic to become free and powerful. One important way to show this support is to buy a five-dollar membership-subscription in the Society for the Development of New Communities. On the basis of these five-dollar subscriptions the Bank will create full employment and housing for everyone, as described above, and build important new industry owned by Black people as a whole.

Part V - "START-MONEY" FOR A NEW COMMUNITY

The "New Community," built from scratch on a plot of vacant farmland, will form the strength and backbone of the liberated nation.

While the struggle for liberation also unfolds, as it must, in the four other settings where we find ourselves, and while we will diligently engage in and lead the struggle in those settings, a great part of our energy and resources will be spent in fashioning success for the New Communities. And we shall build these New Communities all across the National Territory.

The term "New Community" must be understood to encompass a new physical design for living, in which industrial, residential and agricultural sites all form part of a comprehensive, harmonious whole. The New Community is to represent the best result of our careful, informed planning.

The importance of the New Community is that we are building anew, without being encumbered with either the old physical plant of an established community (that is, the old buildings and roads and facilities and industrial plants) or the old habits-of-living of the people. We will build a physical plant in the New Community in accordance with our decisions on a design revolution which will best serve us as a people. And those people whom we bring into the New Community will be New Africans: Black people already trained to live with one another as brothers and sisters and willing and capable of putting the New African Creed into practice.

Meanwhile, the revolution will be pursued by us in the other four settings as well:

1. *The Cities outside the National Territory*, where we are pursuing a holding action while preparing people for exodus and transferring people and resources to the National Territory;
2. *Black rural communities outside the National Territory*, where we are doing the same as in the cities outside the National Territory, except that in rural communities near the National Territory our objective is strength-in-place rather than exodus;
3. *The cities in the National Territory*, where we are working to win the allegiance of the people, to lay the foundation for New African institutions and to prepare for a successful plebiscite, and

4. *The rural South in the National Territory*, where we are working for the same objectives as in the cities of the National Territory, except that we shall also work to incorporate the rural South into New Communities in accordance with natural patterns.

The New Community itself, however, should prove to be the greatest reservoir of purity and strength both for the Revolution and the period of Defense and Consolidation which must follow.

Part VI - THE NEEDS

1. The minimum dollar cost for starting a New Community of 500 families (or, approximately 2,500 people) is placed at seven and a half million dollars (\$7,500,000.00).

2. This money provides the basic money for constructing the Community's schools, medical center, government and economic offices, industry, radio-TV-movie facilities and utilities, and for acquiring agricultural equipment and structures. These key principles must always be remembered.

a. ALL industry and agriculture are owned by the people as a whole, the Community and the Nation and administered by the government and various Community Trusts;

b. ALL economic activity is carefully planned out in advance and carefully watched as it develops; people are trained and assigned to work in accordance with their ability, their preferences, and the NEEDS of the Community and the Nation—and *all* able-bodied persons train and work;

c. People work to build a strong, technologically excellent Community and Nation—not to earn pay, because *everyone* will have those things which in the United States people cannot have unless they have "pay:" these things are housing, food, clothing, health services and education; people will receive "pay" out of the wealth which a Community creates by everyone working on Community goals; *after* Community NEEDS are satisfied, wealth is divided equally among all workers (as "pay" or better, personal income;

d. A Community strives to produce all the food, housing, clothing, health services and education and other goods which it needs for itself; it will specialize however, in those goods and services which it best produces; all production will be in accordance with the National Economic Plan and the Economic Plan of the Greater Caribbean Community; the New Community also strives to produce extra; this extra (or "surplus") is for export, for trade, and finally;

e. One of the key things which every Community builds in the beginning is a housing factory; the housing factory is designed to produce ten units per week; IN A YEAR IT WOULD PRODUCE A NEW HOUSE FOR EVERY FAMILY IN THE

COMMUNITY. After that it will be producing for maintenance and for export.

3. The \$7,500,000 in "start" money for a New Community of 500 families would be used in this way:

\$ 800,000—Housing Plant	
140,000—Roads, Water, Sewage	
2,700,000—Material Cost for 500 Dwellings	
500,000—Health Center	
350,000—Schools	
135,000—Community Center	
200,000—Day Care Complex	
350,000—Communications & Visual Arts Center	
125,000—Offices at Bank, Economic Group & Government	
250,000—Shopping Center	
150,000—Agricultural Materials	
1,300,000—Industrial Plant & “Start” Materials	
\$7,000,000—TOTAL INFRA—STRUCTURE COSTS	
500,000—Personal Money (\$1,000 per family) to “prime” personal goods and services cycle	
\$7,500,000—TOTAL “START” MONEY	

NOTES

1. The nation's Community Medical Centers will be supported by a fullfledged Medical School and Hospital, costing about \$40 million, probably once such complex in the West (Mississippi) and one in the East (Georgia).

2. Every Community will not be able to afford its own fully-developed television broadcast facility. Few Communities will have only 500 families, most will probably be five or more times this size, making possible the support of a television facility and larger, more efficient medical centers and industry. Planners will determine the optimum sizes of Communities.

4. The \$7,500,000 in start-money is equal to \$15,000 per family.

Where are we to get this money?

Part VII - THE SOURCES

1. REPARATIONS. Reparations from the United States and local governments are the major source from which start money *ought* to come. We shall ask States in the United States, north and south, to give every Black Family \$15,000 plus transportation costs as state reparations. These reparations are owed to us beause of the economic, educational and social discriminations permitted against us in every state *since* slavery. Of this money, \$14,000 would go into our National Bank for use in the Community as shown above (7,000,000 for infra-structure costs.) The other \$1,000 would go directly to the family. The Republic of New Africa is also asking the United States for an additional \$10,000 per person. This is reparations for genocide, cultural rape and the free labor stolen from our ancestors by reasons of United States law. Of this \$10,000, \$6,000 would go to the Nation, the Republic of New Africa, for building the Nation; the other \$4,000 would go to each individual. However, we do not know how long it will be before we can get the states and the United States to agree to pay these just reparations. And we cannot wait.

2. THE NATIONAL BANK. Our most important source of start money is our own pocket. All of us, whether or not we intend to live in New Africa personally, must contribute to our Black National Bank. Right now the formal name of this Bank is THE SOCIETY FOR THE DEVELOPMENT OF NEW COMMUNITIES. A membership subscription is five dollars. We must have at least a million-and-a-half (1,500,000) such memberships. Each time these million-and-a-half members pay a five dollar subscription, we will have \$7,500,000—the cost of starting a New Community. We would hope that members would buy such a subscription six times a year. This would assure the start of six New Communities. However, many Black people will also buy Malcolm X land certificates (\$25). Like the Bank subscriptions, these are gifts to the Nation for the development of New Communities. Purchase of these Certificates will make possible the starting of many more New Communities each year. But we have additional sources still.

3. SELF-GENERATING WEALTH. As each Community is established, its housing factory and industry will be a source of wealth for the Nation. In one year, a Community's housing factory will produce free new housing for every family in the Community. After that it will produce housing for sale to persons not in the Community. Part of the

wealth from such sales, like part of the wealth from industry, will be used by the Nation to start other New Communities.

4. OTHER SOURCES. Another source of the wealth needed to build the New Community is, of course, our own labor; costs of roads and many structures will be reduced even below the figures given above by the careful use of our own labor and other volunteer labor. *Gifts* are another important source of the needed wealth; many persons and groups will not only provide money-gifts for the New Communities—but persons, clubs, churches, Black unions, fraternities, sororities and Black businesses can also be counted upon to make important gifts of equipment and material.

Part VIII - MAKING THE ECONOMY RUN

1. ROLE OF LABOR. The economy will run because of a new integration of need and work. People will work to produce goods and services in order to supply needs and build a strong Community and Nation—and not to earn pay or profit. In a Community of 500 families, it is possible to estimate that in each family there will be one full-time worker (44 hours per week) and one person who works part-time (22 hours per week). Another way to say this is to say there will be one-and-a-half workers in each family—or, 750 full-time workers in a community of 500 families. The housing factory will require 70 workers. The remaining 680 workers will work in:

- agriculture
- banking and economic planning and programming
- health
- teaching
- industry
- light manufacturing
- utilities
- merchandising
- trade
- communications
- government administration
- defense and
- recreation and culture

2. PLANNING And MONITORING. All economic activity will be planned in advance in terms of manhours (33,000 regular manhours per week for a Community of 500 families). And it will be monitored and adjusted in process. Since it is clear that labor equals wealth, the wealth of the Community and the Nation can be increased each time people decide to work more than 44 hours per week. For example, if just half the workers in a Community worked four hours more each week (48 hours instead of 44), this would provide the Community another 1,500 manhours. Persons will be trained to do more than one thing, so that, generally speaking, we will be able to use those manhours wherever they are needed, whether in medicine or industry, communications or agriculture.

3. THE WILL TO SUCCEED. Above all, the success of the economy will depend upon the understanding of the people and our will to succeed.

THE FIRST PART OF THE HISTORY OF THE
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BY JOHN BURNET
OF THE SOCIETY OF THE APOSTOLICAL PRELATES
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REIGN OF CHARLES THE FIRST
BY JOHN BURNET
OF THE SOCIETY OF THE APOSTOLICAL PRELATES
OF THE CHURCH OF ENGLAND
IN TWO VOLUMES
THE FOURTH

