

**INDIVIDUAL AND SOCIETAL  
TRANSFORMATION:**

**THE CONNECTION**

**Leonard Joy**  
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## INDIVIDUAL AND SOCIETAL TRANSFORMATION

### *Introduction*

There is a legitimate concern for the need for a transformative change in the way we live. Some see it as essential if we are to prevent an irreversible degradation of the environment and increasing social strife. Indeed, there are those who see even our species' survival at risk. We might hope that such fears are exaggerated, but it is clear that we are caught up in powerful currents that will require a capacity for rapid and wise responses if they are not to lead to environmental and societal breakdown.

This paper proposes a way to understand how societal transformation might come about. It does so by showing how individuals become transformed, how societal transformation follows this same process, and the action that this calls for. It looks at the process of personal transformation arising from an epiphany that produces a developmental leap and sees it as a special case of personal development. Even for an individual, the demands it makes on the reformation of personal identity and behavior are seldom, if ever, met in an instant, and such sudden reformations are hardly to be expected of society. Thus, I focus not on sudden transformation as a goal but on *accelerating transformation as a process*, inquiring into the role of the individual in this and into what our understanding of personal development says about societal development.

I invite the reader to reflect on the inquiry described here and to examine how she is affected by this reflection. Does it bring a change in, or clarification of, worldview? Does this in any way shift attitudes or behavior?

I start from the proposition that we need to accept responsibility for the future of the planet and our specie's role in it. By accepting this responsibility, I express a value—stewardship.<sup>1</sup> Furthermore, I seek a society that values human dignity and acknowledges humans as co-evolving and interdependent with the whole of nature. This paper does not attempt to describe what such a society would look like. Indeed, I believe that design is a process of elimination according to value-driven principles rather than a plan to which conformity is required. Rather, the paper emphasizes the importance of being sensitive to discrepancies between societal norms and processes and those necessary for sustainable human and overall development.

If, with me, you wish to accept responsibility for our species' future and that of the planet, we shall need a shared concept of human development that will guide our behavior

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<sup>1</sup> "Human values are the qualities that are evaluated high on the list of an individual's priorities." (Hall op cit.p.25.) In the Hall-Tonna inventory of values, to be discussed later, stewardship is listed as *Corporation/Stewardship*: To be energized by creating and improving the organization/society, its quality and management. (See Annex 2.)

in response to where we are and the possibilities confronting us. Above all, we shall need to be clear about the values that should guide us on our collective path.

The thrust of this essay is that there are moral imperatives—values—that are beyond culture, that can successfully challenge cultural mores and institutions, and that human progress is in fact marked by challenges to culture and institutions through identifying, asserting, and acting upon these. That, further, it is the possibility of our failure to identify, assert, and act upon them that threatens our social and environmental sustainability.

## **PART I**

### *A living systems perspective*

When a living system fails to interact adaptively to its environment it dies. Living implies a process of continuous structural accommodation in response to interaction with context. This response to interaction triggers learning, development and co-evolution. Adaptation to changes in context needs to be significantly rapid to ensure survival. Turnbull's account of the Ik—a tribal people suddenly displaced from the environment where they had learned to live—graphically exemplifies a society's failure to adapt to a sudden change in context.<sup>2</sup> Comparable examples of individuals who were, and who were not, successful at surviving such a challenge can readily be found.

Individual and context co-adapt to one other—individual to society, society to changing individuals.

We in the West are sometimes challenged—collectively as well as individually—by sudden changes of context. These may indeed be formative. Consider the impact of the two world wars. But even without such traumatic events, the daily challenge to our worldview and its implications for the moral choices that we make defines who we are. In either case, it is the responses that we make, and what happens when we reflect on these, that is formative—developmental. As we develop in this way, our values system changes.

This paper is premised on the view that:

1. There is a broad path of values development that is a potential common to us all as humans.
2. We can speak of societal and species development in the same sense.
3. We need to think of societal transformation in terms of a shift in lived values along this developmental spectrum.
4. There is a minimum level of values that will need to characterize individual, organizational, and institutional behavior for us to sustain human society, the environment, and progress on the developmental path of the human species.

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<sup>2</sup> Colin Turnbull, *The Mountain People*

5. This implies a shift in the values supported by current human organizations and institutions that in turn depends on individual values shifts.
6. An understanding of how values shift occurs in individuals and societies is helpful in understanding how societal transformation—development—may be promoted.

### *The concept of transformation*

I start with the proposition that the individual and societal transformations that concern us need to be understood as behavioral changes reflecting shifts in the lived values of individuals organizations and institutions. These need to be shifts to higher values. For individuals, such shifts can be gradual or, exceptionally, sudden. It is an inherent property of living—self-organizing—systems that change is continuous. So our concern is not how to promote change but how to promote transformational change in the directions that we desire.

How are we to understand transformation as applied to individuals and society? On the stage, a transformation scene is one in which everything is suddenly different: the pumpkin becomes a coach, the mice become horses majestically drawing the coach, and Cinderella becomes a princess dressed not in rags but in shimmering elegance. We do not expect this sort of transformation from society.<sup>3</sup> Individuals, however, have experienced life-changing transformations that may have relevance for societal change. We start by briefly considering such sudden individual transformations.

Miller and de Baca<sup>4</sup> have explored the impact on individuals of the experience of transformative events or epiphanies. These events are characterized by profound insights that trigger sustained changes in awareness of the self in relation to the world, a shift in personal values, and, consequently, of behavior.<sup>5</sup> They find such epiphanies, and subsequent sustained behavioral change, to be relatively rare. Most significantly, they suggest that *epiphanies presuppose a readiness for their insights to be received* and that the consolidation of transformation following an epiphany may occur only gradually. An epiphany is therefore a sudden step in a transformational—developmental—process. Given that the speed of progress in the developmental process is a continuous range, they

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<sup>3</sup> Turning points in society may be observed but they do not mark completed transformations and not all are developmental. Consider: the visits of the Pope and Margaret Thatcher to Poland and their impact on the rise of Solidarity; the fall of Marcos in the Philippines. In each case there was some degree of continuity and a subsequent, protracted, process of reformation. With the collapse of the Soviet Union, there came a hiatus—a complete collapse of individual, organizational, and national identities. The “rules” by which people related to one another were no longer in effect. But they were not readily replaced by an alternative set of “rules,” institutions or national identities. This was not an example of transformation. The old living system died, it did not metamorphose into a higher state; the structure of its complexity was destroyed and needed to be rebuilt not only in each of the new national entities, but even in the structure of interpersonal relationships. ■

<sup>4</sup> William R. Miller and Janet C’ de Baca, *Quantum Change* Guilford Press, 2001

<sup>5</sup> Scrooge is a classic example of an epiphanic transformation, as is Paul on the road to Damascus. *Quantum Change* examines documented individual cases.

decide against differentiating epiphanic transformative experience as a distinctively different developmental process. What is different is the complexity and extent of the constellation of perceptions that changes at once.

Supported by these findings, this paper will treat *transformation as a step in a larger developmental process regardless of how speedily it occurs*. Rather than seeking the means to effect complex ramifications of instant change, we shall assume that it is not necessary for many things to fall into place all at once but that it will be sufficient if we can address lynchpins that can free the system and catalyze successive ripples of change. However, for our concerns, change must be developmental—it must result in new behaviors accompanied by a new, higher, level of values that support sustainability; and changes in the individual's relationship to themselves and to others must be observable. For individuals, this implies constellations of perceptual shifts such as to change the self-identity of the person not simply isolated changes in specific perceptions or behaviors. As we shall see, there are two milestones on the values development path that mark critical transitions, and which may be seen as especially transformational. While personal transformations shift the norms of relationship of the individual to other, in general, societal transformation shifts the norms of relationships between people, and between individuals and the state, as these relationships are mediated by institutions—especially government and the economy.

In examining the connection between individual and societal transformation I shall ask how individuals and society interact to attain to a level of values-behavioral development necessary for the collective purposeful pursuit of desired global futures.

### ***Human development as values shift***

Certain explicit propositions about development underpin my thesis. For individuals, organizations and for society as a whole, we are as we relate, both in the moment of relating and as a pattern over time. Our relationships, to ourselves, to others, and to the cosmos, define our state of development.

Our development is not measured by

- how much we know
- or how much we produce
- or how much we have
- or by how much we consume from the world
- but by what we value as expressed in what we do—how we relate.

Living systems co-evolve. The history or developmental path of an individual—ontogeny—is a history of the individual's interaction and co-adaptation with its context. The history of a species—phylogeny—is a history of the species' interaction and co-adaptation with its context, manifested as evolution. As human society evolves,



its developmental process can be traced, described and assessed by reference to behavioral norms. Humans progress (or fail to progress) along a dimension of relational values. But there are many human societies and sub-cultures, and the history of their complex differentiation and integration is a key aspect of human phylogeny.

*The path of individual transformation—development<sup>6</sup>*

I offer the following propositions about personal development:

- Individuals change through their life span as they interact with their context, influenced and constrained by their personal genetic inheritance.<sup>7</sup>
- An individual's values evolve through two stimuli: (1) desirable or undesirable experiences; (2) conscious reflection (that becomes significant only after a degree of development).
- An innate desire to belong initially encourages us to conform. Thus our values are also “programmed” by our social experience and the norms that it offers us.
- All individuals proceed through similar developmental patterns, characterized by a succession of achievements in several interdependent areas of competence. Individuals vary in the balance of their achievement in these several dimensions so that individual development paths are unique.<sup>8</sup>
- We have good evidence<sup>9</sup> that one dimension of development involves the psyche on a path of transformation through definable stages of self-awareness and self-perception.

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<sup>6</sup> Topics and author viewpoints to be referenced in expanded writing would include:

Taylor on identity and its evolution (personally and societally).  
Maturana-Varela on adaptivity/consensual coordination, co-evolution/autopoiesis  
de Chardin, Whitehead on life force  
Wilber on both psychological development and societal complexification/development  
Walsh/Vaughan on personal development  
Greenspan, Scheff, Goldman, Damasio, Varela on body-mind, emotional development and regression  
Miller & de Baca, Austin, on epiphanies and the dynamics of shift  
Goldstein/Kornfield, Austin et al. on Buddhist transformation concepts  
Bache, Groff: the human potential movement's perspective  
Hall (and predecessors) on the development dimension and dynamics of shift  
Elgin, Marx Hubbard on societal development seen as personal development from infancy to maturite adulthood  
MacIntyre on cultural evolution  
Graves on cultural interaction  
Habermas on communication  
Popper, Wright on historicism—is non-zero sum achievement moral progress?  
Huxley, Berlin and other skeptics about human nature (and the possibility of social progress)

<sup>7</sup> Individual development from infant, to mature adult, is a process of transformation in which the transitions to successive stages of maturation are, generally, barely noticeable without close scrutiny.

<sup>8</sup> In his *Integral Psychology*, Wilber summarizes the literature on psychological development. He shows how the various contributions together describe a broad framework of multidimensional psychological and other development in the individual. He notes dimensions of this development that are, in varying degrees, interdependent of one another.

<sup>9</sup> Documented, for example, by Wilber and Hall.

- We have good evidence of a path of values development. While this proceeds as a spiral dynamic of integration and supercession rather than a linear path, there are clusters of key values that mark milestones along the path.
- One stage builds on another. Attainment of each stage requires a re-conformation of self and a reordering of values. Even an epiphany—in which worldview and values leap stages—requires time for consolidation into new personhood.
- A critical step in development comes at the beginning of reflective self-awareness.
- The progressive, or relatively sudden, achievement of lived higher values is seen as the maturation—development—of the individual. Either way, it is seen as transformation—the focus of our current interest.

Thus, I take values development as the indicator of both psychic and overall personal development. I accord it the highest value as a primary dimension of the personal development path to which other dimensions of development contribute, and note that it is more significant to our concern for societal transformation than any of the other dimensions of development. However, the achievement of other competencies (for example, empathic, imaginative, systems, and social skills) is necessary to and supportive of values development.

Values development reflects a change in the nature of the relationship that a person has with self and other.<sup>10</sup> When this comes from reflective self-awareness, I see the individual as being on a spiritual path and attainment as spiritual development.

Thus, we are primarily concerned with values as a dimension of development. Wilber shows great consistency in the findings of researchers regarding the nature of the development path and the stages through which it progresses.<sup>11</sup> It makes sense to speak of a person as being more or less developed as observed by his/her attainment on that sequence. In *Values Shift*<sup>12</sup>, Hall reports on his research with Benjamin Tonna. They identified an inventory of 125 specific values, arrayed from lower to higher and valid across cultures. (Annex 2 presents these in a table that shows how they relate to development and offers definitions expressed in ways found relevant to considering the values of a business organization.) He describes the process by which we move through these and mature as individuals. He also inquires into the dynamics of values shift in groups, and he has applied this understanding to the practical task of shifting the values of organizations.

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<sup>10</sup> The highest level of reported values achievement is characterized as one in which “the world is a mystery for which we care on a global scale.” (Hall op cit.)

<sup>11</sup> Wilber offers a comprehensive tabulation of the development stages described by many researchers. It is significant that, in studying individual transformation, Miller and de Baca analyzed the values shifts of the subjects studied and produced their own values array and developmental sequence that has high consistency with the findings of both Hall-Tonna and Graves.

<sup>12</sup> Also in Hall, *The Genesis Effect*. Don Beck and Christopher Cowan’s *Spiral Dynamics* might also be cited to support my thesis. Hall’s significant achievement is making values development observable.

I draw upon these authors to present an understanding of the values development path. In doing so, I equate transformation—maturation—with a process of reflection and internalization, a process of development that results in a significant progressive shift in lived values *essential to support the sustainable development of humanity on Earth*.

My premise is that values shift in individuals—at least one, and then many—is a prerequisite to the institutional changes—new norms of relational behavior in governance and business—that are fundamental to the societal transformation that we seek. The chief burden of this inquiry is how the shift in individual values changes societal values.

### ***Our biological nature***

Before further considering the path of personal development, a few words on our biological nature are in order. Our development from embryo to fully mature is not simply a process of growth. We learn, acquiring cognitive, physical and other skills by processes that respond and adapt to our interaction with our context.<sup>13</sup> These processes are driven by our emotional and feeling experience. Our survival depends on our ability to discern and discriminate between what nurtures us and what threatens us. We are programmed for self-preservation, to be discerning in a complex, today often unnatural, world.

We are also programmed to be sociable creatures, as seen especially in our capacity for love and shame—both of which have a role in sustaining us. The capacity for shame, however, is a double-edged sword since, while it motivates conformity it may also cause separation, and separation is the root of conflict.<sup>14</sup>

In society, we learn, or fail to learn, how to manage our emotions. Being tired, stressed, under threat, drink, or drugs, we may regress to aggressive or other primitive behaviors. When such behaviors become learned as part of our characteristic behavior, we consider them delinquent, immature or even pathological. Greenspan<sup>15</sup> examines the consequences of failed emotional upbringing and its consequences for delinquency. All these observations have a bearing on the understanding of personal behavior and social phenomena, especially on the understanding of pathology—individual and societal.

Also fundamental to such understanding are the findings of Damasio<sup>16</sup> who examines the role of emotion in the process by which we mature from pre-consciousness to autobiographical self and beyond. Lakoff<sup>17</sup> explores how we attach life experiences, and the emotions to which they are coupled, to metaphoric representations that we use to

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<sup>13</sup> See, especially, Humberto Maturana and Francisco Varela, *The Tree of Knowledge: How we know what we know*

<sup>14</sup> See Thomas J. Scheff, *Bloody Revenge: Emotions, nationalism and war*. Westview Press 1994.

<sup>15</sup> Stanley Greenspan, *Growth of the Mind*. See also: Daniel Goleman, *Emotional Intelligence*.

<sup>16</sup> Antonio R. Damasio, *The Feeling of What Happens: Body and emotion in the making of consciousness*. Harcourt Brace, 1999

<sup>17</sup> See especially George Lakoff and Johnson: *Philosophy in the Flesh*,

categorize situations to which we need to respond. These govern our worldviews, and thus our values<sup>18</sup> until they are confronted by unescapable challenges and/or by deliberate self-reflection. Thus are formed our attitudes to capital punishment, abortion, the free market, and on and on.<sup>19</sup>

According to Brian Hall, our values development is governed by our evolving worldview, which proceeds in a series of cycles that successively incorporate and advance from the values of the previous cycle. Each cyclical advance begins with an internal shift in our perception of who runs and directs our lives. In the first three cycles that Hall identifies<sup>20</sup>, our lives appear to be outer-directed by authority, whether it be that of parents, church, rules, or laws. Beginning in Cycle 4, we become inner-directed in all aspects of our lives. The transition to Cycle 4 marks a critical shift in our relational behavior—one that is seen here as transformational and vital minimally to planetary survival.

The core values sets<sup>21</sup> that characterize the major developmental phases are *self-preservation*, *self-worth*, *self-actualization*, and *truth/wisdom/ecority*.<sup>22</sup> The different individual worldviews of each of these phases may be encapsulated as, successively:

The world is an unknown over which I have no control.  
The world is a problem with which I must cope.  
The world is a project in which I must participate.  
The world is a mystery for which I must care.

The values shift that we need if we are to give purposive direction to our future must take our society into at least the third phase of this progression.

Hall sees the human development process as growth in personal values and skills, supported (or hindered) by primary institutions of influence (family, school, church, and workplace). As individuals, we internalize and act out values based on our beliefs, perceptions, worldviews, and mind-maps. Hall sees a strong correlation between organizational or social values and the values of individuals within an organization or society. People tend to adopt the values of the communities, organizations, and societies

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<sup>18</sup> See e.g. op.cit. by Hall, Wilber and Graves.

<sup>19</sup> George Lakoff, *Moral Politics*

<sup>20</sup> See Table, Annex 2.

<sup>21</sup> Twenty-nine of the 125 values are seen as core values with other goals-values and means-values clustered under these.

<sup>22</sup> Ecority: aspiration to take authority for the created order of the world and to enhance its beauty and balance through creative technology in ways that have worldwide influence. See Annex 2.

to which they belong.<sup>23</sup> He distinguishes goals-values (e.g. self-realisation) from means-values (education) and identifies fourteen steps in their development.

Lakoff has much to say about worldviews. It seems that we live by metaphors! Lakoff's research and that of his colleagues<sup>24</sup> is creating a new picture of how we come to understand the world and how we behave as humans—especially how we derive the moral basis for our judgments and actions. He posits that we interpret the world in terms of our bodily, emotional, and relational experience and that our moral sense—our sense of what is good—derives especially from our beliefs about what constitutes an ideal family. He distinguishes two core ideotypes (with many possible variations): the "strict father" and the "nurturing parent." These are seen to influence our sense of self worth. Along with other key metaphors, they provide the basis for our worldview and our responses to a very wide range of issues and situations.<sup>25</sup>

### *What we learn from epiphanies*

Miller and de Baca contribute valuable insights into the nature and process of values shifts. In their study of personal epiphany they find that the “quantum change” that results in a positive transformative values shift can be characterized by:

*... a decentering from self, an abrupt move away from an “I-me-my-mine” self-centered view of the world.*

At the same time, becoming inner-directed, not relying on “what they had been taught to believe but on their own direct experience.”

*The result is a new, dramatically reorganized identity.*

In exploring the nature of the subsequent values shift they found that:

*A common thread running through the stories is that, after such an experience, people often view the material world as merely a small part of a much greater reality, and a relatively unimportant part at that. This insight does not send them into monastic withdrawal from society. To the contrary it often inspires their devotion of significant time to compassionate service for others. Nevertheless, to reject materialism (in the philosophic as well as hedonistic sense) is to challenge the very assumptions on which a consumer society is based.*

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<sup>23</sup> In *Habits of the Heart* and *The Good Society* Robert Bellah et al. explore the tensions experienced by individuals whose workplace, church, and home make different expectations of their behavior. Kenneth Gergen's *The Saturated Self* graphically depicts how different they can be.

<sup>24</sup> See, especially, Lakoff and Johnson, *Philosophy in the Flesh* but, also, Lakoff's *Moral Politics*.

<sup>25</sup> Elaboration of these ideas would explore the implications of family and evolutionary metaphors together. I would illustrate with regard to such issues as: genocide, international HR courts, capital punishment, affirmative action, attitudes towards caring for the marginalized, health service provision, economic and political philosophy, governance and environmental management.

*After quantum change, particularly of the mystical type, few values lagged so consistently and profoundly as that placed on material possessions. ...Among ranked values, the acquisition of wealth often fell from first place to last. ...It was just that they were no longer attached to them, possessed by them. Anxiousness or envy for what is not gave way to awareness and gratitude for what is.*

The positive experience was accompanied by a deep sense of unity with humanity at large and with nature:

*...experiencing, in essence, that love is what we are and what we are meant to be. It is our nature...Finally, across quite diverse experiences, a common experience was that all people are somehow linked, intimately and profoundly. ... We are not alone, separate, isolated beings.*

I believe that, while this is the *direction* of values shift that we should promote, we do not need, nor can we expect, so complete and radical a shift for societal transformation. Nor does everybody need to experience even the minimal degree of shift necessary to move us collectively forward on the development path. But who and how many need to shift are important questions.

In addition to their analysis of the nature of “quantum change” Miller and de Baca explore how and why change occurs and ways in which positive change might be supported. Their findings are important when we come to consider societal transformation. They discover that in individual transformational experience:

*Strained and separate aspects of identity are reordered in one brilliant moment. The deck is reshuffled. Pieces are moved around, and at some level the person suddenly sees how they can be rearranged into a new picture of self. Crisis is resolved by that person becoming someone new.*

They identify various preconditions for this to happen:

- *Breaking point*: (“the most common antecedent”) a state of intense pain or emotional distress, a point of desperation or hitting bottom, life-threatening depression, disabling fear.
- *Deep discrepancy* between the actual self (who I am) and the ideal self (who I ought to or would like to be).
- *Personal maturation*: whether consciously or subconsciously, a constellation of contradictions is resolved. “...a maturational phenomenon ...consolidation of wholeness and identity ...a reorganization of reality perception is then admitted to consciousness where it seems to come “out of nowhere” but is understandably recognized as deeply right or true.”

- *Sacred encounter*: The immediate experience of the divine and "... [the] sense that the divine is always present, always seeking us and desiring relationship." "One need not, however, believe in a personal, anthropomorphic God to postulate an encounter with the divine. Within various spiritual traditions, people are believed to have access to a great pool of collective, ancestral wisdom, akin to what Jung called the collective unconscious."<sup>26</sup>

The first three of these are key to the normal dynamic of development described by Hall.

They consider, too, whether the transformational experience is unique to extraordinarily intuitive or self-actualized individuals. They conclude that it "...does not seem to be at all restricted to extraordinary, fully developed human beings" and "...that quantum change is not a phenomenon that happens only to intuitive people."

Miller and de Baca consider how "quantum change"—transformation, development—might be supported. They suggest the following:

*Supporting reflection*: "...reflective listening (accurate empathy, active listening) in particular helps the person to explore his or her own experience and to progress further along in the journey. The helping process is not one of instilling wisdom but evoking it." "The helping task, then, is to facilitate the discovery process, the experiencing of discrepancy *already present* in the person but somehow sealed off or dissociated in a way that inhibits them from triggering change."

*Creating awareness*: "If salient awareness of this discrepancy (between "how I am" and "how I want to be or could be") is part of what triggers quantum change, then there may be ways of heightening or facilitating such awareness."

*Providing reassurance*: Affirmation that it takes courage to strike out in a new direction, to become a different person.

*Normalizing*: suggesting that the changes experienced are "normal."

*Fostering hope*: "to affirm the capacity of the human spirit to change, even and especially when things look darkest."

*Providing positive models*: "To see the positive possibilities in each other is a remarkable gift. At life's turning points people need positive possible selves to whom they can turn." They note that "Parents, friends, teachers, healers, clergy, social groups—all may suggest images of how one can be, the possible selves from which one may choose when a *kairos* is reached."

As we shall see, these ideas are very relevant, too, to the promotion of societal transformation.

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<sup>26</sup> Miller and de Baca op cit.

### *Summary*

Personal maturation or development can be traced as a path of values shifts accompanied by behavioral changes that manifest changing values. These in turn, reflect changing ways of relating to self and to other individuals, groups, the state, the environment, and the cosmos. Values shifts are themselves a consequence of changes in the ways we see the world and our emotional attachments to these perceptions. A key stage in development is reached when self-reflective awareness emerges with a concern for integrity and personal identity formation. In this stage, especially, challenges to worldview and integrity can lead to transformational changes in individuals over varying periods of time. While transformational epiphanies are possible they are not common and are not reliably to be evoked, and the shift from passive re-perception to active acting on its implications may take time.

Progress—incremental transformation—comes from awareness of dissonance that leads to reflection on values and thence to a reconstellation of values and to behavioral change. Asking why makes values conscious; values are powerful constructive force; reflection is the key to change. While crisis is a common precipitating factor, an outer crisis is not required for values shift. But we are in crisis and we should use it well.

I shall maintain that the same path of values shift that is open to an individual may be traced for society, and for the species as a whole.<sup>27</sup> Further, that we can be effectively purposeful in promoting that shift, and that our focus should be on promoting *societal* self-reflective awareness to have the greatest potential for catalyzing transformational change.

There is a map of values that would help to advance us were we to share it. It would help us to be conscious, aware, reflective. It would help us to ground our joint reflection. It would help us understand where we are and the way ahead. It would guide activism. We need to see this map and ponder it together.

## **PART II**

### *Societal development from a values perspective*

If we accept that, for us, individually, our development is not measured by

- how much we know
- or how much we produce
- or how much we have
- or by how much we consume from the world
- but by what we value as expressed in what we do—by how we relate

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<sup>27</sup> We accept Margaret Meade's premise that we are one human species with common potentialities.



*how could we not conclude that the same must apply to society?* Such a redefinition of development concludes that a good society is one inhabited by people who relate well (according to higher values), to themselves, to others and to the environment—one which supports such relating.

I suggest that we want the behavior of individuals and of groups to bring about healthy societal development: a maturing transformation that increasingly supports personal development. If the healthy development path of the good society recapitulates that of the individual,<sup>28</sup> it is one that leads to an increasingly moral society that supports the individual's development towards the higher end of the values spectrum.<sup>29</sup> Living this path fundamentally defines what it means to be human.

Reliable interdependence of the parts and the whole, and the absence of exploitative dominance by any part, is a necessary characteristic of healthy living systems. Mutual accommodation is needed not only between peoples but also between humans and the rest of the natural order. The morality that we seek is one that nourishes life and, specifically, our evolving humanity.

We can assess a society's development by the quality of relationships that it supports, by observing the stage of values development it has attained. As with individuals, we would observe differences between ideal, expected, and actual behavior. We would see individuals, organizations, and other social, political and economic subsystems in society, manifesting different norms and values reflecting their different stages of development. For each of these subsystems, and the individuals comprising them, we could make valid statements of values maturation. Brian Hall has developed methods for the analysis of business, religious, and not-for-profit organizations and a practice for supporting their values development. This analysis and practice may be generalized in principle to all levels of human collectivity.

### ***Individual and societal transformation—the values connection***

There is interdependence between the values of a society and the personal values of its individuals—individuals are formed in society but some, conforming less than others, aspire to higher values than those of the norms observed by society.

I noted above that living systems co-evolve and that the history of an individual is a record of interaction and adaptation to its context. History is the development path both of individuals and of society through their interaction and co-adaptation. Both individuals and societies develop (or fail to develop) from their responses to challenges and failures.

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<sup>28</sup> This has been the argument of authors such as Duane Elgin (*Awakening Earth*) and Barbara Marx Hubbard (*The Evolutionary Journey*) who see us now as in a state of adolescence.

<sup>29</sup> While the Hall-Tonna schema is only one version of the values development dimension, it exemplifies the body of literature on the subject—a body of findings with remarkable consistency—and one that has been applied to achieve values shift. Wilber (*Integral Psychology*) provides an overview of this literature.

Change in individuals is induced by pressure in response to context, which in turn, is under pressure from changes in individuals' actual behaviors and aspirations. Changes in individual behaviors affect society. Changes in society affect individuals. Society is a complex, adaptive, living system.

When I say that individual development and societal development are interdependent, I am saying that societal development implies, and is dependent on, individual development. I am also saying that individual development is in a degree molded and constrained by societal development. But only to a degree. Once an individual becomes reflective, the response to society's challenges is a matter of choice and an individual can choose to adopt and advocate norms that are higher than society's.

I noted above that a major driving force in individual development is both conscious and subconscious comparison of how we are with how we want to be. This engages our awareness of the world and when our perception of the world is challenged, our perception of who we want to be in relation to it is also challenged. "The usual route of change is that people operate on automatic pilot until they run into signals that something is wrong."<sup>30</sup> Changes may be limited and incremental or they may be fundamental, transformative, involving a major reconstellation of values and carrying us to a new developmental phase.

One's awareness of incongruity between actual and aspired-to self—a lack of integrity—can be uncomfortable, even intolerable. Loss, pain, desperation or other emotional trauma can thrust such inescapable awareness upon us. (See above, page 11.)

What is true for the individual is true also for society. A shared sense of crisis—precipitated by loss or by awareness of a new reality—can evoke a shared call to change. Crisis or not, many people may sense that something is wrong at the same time leading to public questioning about what is wrong and what needs to change. Leaders may arise and articulate (or help others articulate) what is wrong and the called-for response. The pressure of public concern, of the perceived consequences of failing to respond to the new reality—or new perception of it—may grow. *An acknowledged rightness and moral force of a call for change*, can lead to advocacy for new norms and actions, accompanied, perhaps, by accountability measures to strengthen their observance. This may involve the delegitimization of some behaviors and/or agreement about needed positive behaviors. Striking examples of delegitimization can be seen in the abolition of slavery and the leadership roles of Wesley and Woolman, or the role of Gandhi in the abolition of the salt tax and the end of empire. (But, note, these are examples of response to reflection rather than to crisis.)

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<sup>30</sup> Miller and de Baca op.cit.

The response to challenges will not always be positive. Some may resist, and cling to accepted familiar attitudes.<sup>31</sup> Rather than responding to challenge by maturing and adopting higher values, fear or material self-interest can lead to resistance, regression, even pathology. The alternative to responding to a challenge of awareness of interdependence with a larger whole, may be regression into xenophobia, paranoia, isolationism, and controlling and/or aggressive behavior. One individual might reconfirm into a higher self who becomes empathic and compassionate, discerning differently with whom and how to relate. Another might revert to a lower self with entirely different consequences. As it is within the individual where there is a tension between fear and love, between the limbic system and the frontal lobes, so it is in society with some holding predominantly one disposition and others holding the other. History is replete with societal examples of such regression.<sup>32</sup> But while our nature may dispose us to regress under pressure at early stages of maturity, we are not doomed if only we can advance to reflective levels of development.

Where there is a shift in reality or the perception of it, individuals may simply share their realizations with others who may in turn embrace them. They might join together to advance a shared concern, and form a constituency around it. Until they do, their individual concerns may have little significance for societal change. *I suggest that history may be interpreted as the moral development of society through the working out of this process—the growth and impact of constituencies of moral suasion—over time.*

### ***A concept of human progress***

There are significant implications of this view:

- the goal of societal development needs to be redefined (with economic growth only when explicitly, rather than presumed implicitly, as instrumental to development)<sup>33</sup>
- we now have parallel criteria for assessing societal and individual progress and pathology<sup>34</sup>
- we now have a concept of stages on the path of individual and societal development<sup>35</sup>
- we can see continued progress as a meaningful possibility, although we can also see the real possibility of stagnation, regression and pathology<sup>36</sup>

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<sup>31</sup> As we have seen with the events of 9/11, solidarity in the assertion of who we are and how we usually respond to crisis may be a prevailing response inhibiting reflection and change (unless we are a reflective society).

<sup>32</sup> It is not difficult to illustrate this from contemporary history but a prime example would be the regression of Germany after Versailles.

<sup>33</sup> The “mainstreaming” of human rights called for by UN Secretary General, Kofi Annan, goes much of the way towards an implicit redefinition.

<sup>34</sup> Note, too, that this measure is not of the advancement of science.

<sup>35</sup> This concept, once forcefully rejected as fallacious historicism by such eminent and persuasive writers as Karl Popper, Isaiah Berlin—even Aldous Huxley in *The Human Situation*—is under review. Robert Wright’s *Non-zero* is one interesting contemporary critique.

<sup>36</sup> Note the parallels with the concepts of stasis, incremental evolution, and punctuated equilibrium in evolutionary theory.

- as we understand what promotes values development in individuals we can project how values development might be promoted in society

Currently there is resistance to these ideas rooted in the assumption that there cannot, and should not, be agreement about values—about what is right relating. This is rooted in turn in the prevailing philosophy of freedom as the ultimate value and its presumed corollary: that we each are responsible for working out and living by what we each understand to be good—that it is not for anyone, certainly not the state, to impose values upon us. Once we accept that there is indeed a universal, biologically based, human values development path, this philosophy is questioned. Indeed, we see the prevailing philosophy itself as reflecting a stage in our moral development, one that we might aspire to transcend. This reframing also leads us to challenge our understanding of moral relativism. But it does not suggest that values can or should be imposed. On the contrary, it suggests that values need to be found by experience and reflection.

### ***Society has developed***

By this view of human development, there has been progress. Familiar examples include:

- the abolition of slavery, and of the salt tax in India
- abolishing segregation, capital punishment
- universal suffrage, the increase of environmentally sensitive behavior

The past fifty years has marked significant advances in relational norms. Among recent significant advances, the abolition of apartheid and the creation of a Truth and Reconciliation Commission—linking individual and societal change through conversation—is especially notable.

Much contemporary progress can be linked to the existence of a Universal Declaration of Human Rights, which emerged from a crisis of conscience following World War II. Some one hundred and forty countries have ratified the Declaration. In countries where its conventions have been endorsed, there has been pressure to bring laws and constitutions in line. National Commissions for Human Rights and Ombudsmans' Offices have been created, as well as international accountability structures. To a greater or lesser degree, sensitivity to human rights violations, and accountability for violation, has been enhanced. The overall effect on societal norms within countries and internationally has been positive and significant. The Universal Declaration, and the human rights education movement that it has spawned, has led to a growing social awareness of universal values. It has supported the growth and legitimacy of civil society organizations and constituencies and provided an agenda of issues to be addressed.

Even where values shifts have begun, individual and societal internalization and change is not complete in any of the areas cited, even in those places where the norms have been explicitly adopted and embodied in the law. Norms are not always observed. Nor are

people routinely held accountable for violations. But when accountability is expected, a norm signifies a level of values development. In this light, and with reference to the values development profile, there is evidence of progress that can be validated in many countries and internationally throughout history.

Examination of such examples as those cited reveals much that needs to be learned about the possibilities and preconditions of societal development and how it might be promoted.<sup>37</sup> I suggest that constituencies of moral suasion have been key to shifting societal values: to progress, development, transformation. They have appealed to individuals and revealed discrepancies between institutional or societal norms and what people *knew* to be good and right.<sup>38</sup> The developmental influence exerted by individuals and groups has delegitimized personal and institutional behaviors and raised the standards of behavioral norms and ideals. A similar dynamic has, however, also resulted in resistance to change, a regressive lowering of norms, and emergence of pathology.

### ***Developmental arrest, regression and pathology***

There are many features of our society that inhibit values development. The impersonality of so many of the transactions we engage is but one that does so. We are encouraged to believe that by pursuing a narrowly defined material self-interest we will best serve the common good. We accept that it is appropriate for companies to induce us to go into debt that we cannot afford, or to buy things that do little to enrich our lives, or whose production or consumption may have harmful effects in one way or another. We submit ourselves and our children to acculturation to relational norms of which we are hardly aware, and which many of us would reject were we to be so. Even in America, seen as the epitome of democracy, we are content to be governed by a system whose decision processes are not conducive to the expression of collective wisdom, a system that offers little scope for effective participation and whose decisions are patently not “of the people, for the people, and by the people.” Such systemic features are to be found inhibiting development all over the world. A living system in which the parts are not mutually supportive, in which some parts dominate and parasitize others is sick. In society, excessive power and its use for benefit at others’ expense is a pathology to be addressed.

### ***Summary***

Societal progress is a valid concept. It is observed as advances in societal norms defined in terms of a universal values development dimension. It has resulted from people in sufficient numbers, depending on their ability to influence collective action, acting

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<sup>37</sup> History also shows us what does not work. To generalize briefly: means need to be congruent with ends. One needs to live democracy not simply legislate for it; violent revolutions are not effective in securing brotherhood, peace and justice.

<sup>38</sup> This raises the subject of “ways of knowing.” Knowing is not only a matter of data, fact, or reason. It is especially an appeal to something within, a gut understanding that appears to be part of our shared humanity.

effectively to delegitimize behaviors found unacceptable, or to promote new norms reflecting higher relational values in ways that succeed practically. Societal progress depends on self-reflecting individuals aspiring to higher values and finding resonance with others in this aspiration who together become an effective force for change. But progress may depend on first addressing pathology—the systemic reasons for our stuckness.

Societal transformation is inconceivable without the personal transformation of some people to inner-directedness, self-reflection, and concern for integrity—personal and societal. This step of personal transformation is the essential first step in societal transformation. But changes in individual behaviors will meet severe constraints to societal progress unless there are sufficient numbers unwilling to behave, or to have their governments or other agencies behave, as society now allows and expects. *Institutional behaviors and mores will generally need to be questioned directly.*

There is no doubt, for instance, that producers will respond if sufficient numbers of consumers go organic, humane and green—especially if it pays them. Changes in individual behaviors (boycotts, tax refusal, recycling, non-violent witness...) in massive numbers could change some societal norms and behaviors. But transformation is impeded by our institutions. The economy, especially, constrains how we relate to one another and all our institutions contribute their formative influence on the mores to which we conform. Collective pressures will be necessary if we are to change our institutions and remove the constraints to continuing personal transformation.

To date, personal transformation has produced societal transformation when it has inspired collective witness for systemic progress. Absent steps to inspire, inform, and articulate collective witness, the simple promotion of personal transformation is an inadequate strategy for securing the changes we now need. Personal work on ourselves will indeed lead us to reach out to others and to volunteer in places like soup kitchens. Personal inner work will not, however, necessarily inspire in us the inclination to search deeper to address the underlying causes of the emergence of poverty. In order for this to happen, the individual needs to be part of a constituency with a worldview and practice for effecting both inner and outer change.

What this says is that, while personal transformation is essential to societal transformation, it needs to occur in community and to be sensitive to the way we live collectively not just individually. It needs expression in witness, both individual and collective, for higher values and against violation of these. Moreover, it needs to be guided by a view of the world that understands interdependence and society as a living system. It needs to understand what holds people in their present values—the unconscious metaphors they live by, the fear that the thought of change evokes, the mores that they are exposed to and expect to observe—and how to address these to support reflection and change. It needs to know which behaviors need to change.

### **PART III**

#### ***Promoting societal transformation***

Addressing pathology requires making explicit the grounds for identifying and objecting to pathological features of our social institutions, articulating what should be, and how practically it could be realized. Pathology is to be found with imbalance of power and a failure of feedback and responsiveness to the deprivation of parts of society or the environment. In its crude manifestations we see it as tyranny, oppression, exploitation, coercion and arbitrariness. But it has subtler forms that are still pathological in spite of their being less obvious. Public dialogue—engaging more than the oppressed—is necessary to identify and press for change.

Success of moral activism depends on the readiness of a system for its perturbation by trigger events. There are circumstances in which moral activism will not take root. Sometimes the changes required are beyond the incremental and are truly fundamental, requiring widespread shifts in the architecture of societal relationships. Again, there may be agreement on values but even the first steps to the change path may not be perceived. The cry may be for a shift far beyond a society's immediate ability to envision, or willingness to risk, or individuals' capacities for behavioral change. While crises, loss (and the need to redefine identity), and a growing sense that things cannot or should not go on as they are, will contribute to a potential openness to change, other things are needed to precipitate change or lead to progressive values shift.

People who seek change need to be able to conceptualize the socio-economic-political system, along with its flux and breaking points, in order for their moral activism to become coherent and strategic and thus perturb a delicate equilibrium to trigger change. It needs also to be intellectually and practically credible. It needs to address the fears and attachments of those who are implicated in change. Not least, a vocal and credible constituency must call for others to join it rather than creating adversaries through confrontation and thus forcing separation. It must live by the values that it is asking us all to live by.

Development may be promoted by acculturation in healthy relational norms. Especially, too, the habits of self-awareness, reflection, internal direction and owned self-responsibility need to be inculcated. This requires that these norms and habits be lived by mentors in families, schools, clubs, and churches, and supported by the media.

Creating the space for conversation and promoting a culture of dialogue is high on the list of strategic action for values development. Increasing the awareness of values and the role they play in all spheres of life will do much to support reflection, the awareness of dissonance, and the desire for change. The development and application of techniques for analyzing value structures and dissonances, especially to situations of organizational

complexification and the integration of different cultures, is likely to increase awareness and give practical means for advancing values shift.

Both for individuals and society, values development is promoted by creating space for conversation and reflection about values and their implications for the way we live. These need to be supported by provision for monitoring the condition of individuals and communities and feedback and response. There needs to be sensitivity to the human condition—personal or societal—and provision for responding to what becomes known.

Many people are engaged as change agents in organizational, governance and societal change. Almost none of them have practices that are informed by an understanding of values shift and its significance for complex systems change. Few practice from an explicit basis of right relating in support of self-organization. Societal transformation calls for a community of practice of consultants and leaders informed by such understandings.

Changes in awareness can lead individuals to acknowledge higher values and to aim to live by them. Individuals change in response to pressures from their context, or their perception of it. In turn, the context responds to changes in individual behavior. Constituencies arise and grow as individuals, through conversation, come together with shared concerns. To repeat, society is a complex adaptive system—a living system.

A level of values development is a prerequisite for reflective concern and examination of worldviews. Therein lies the rub. How many, in what roles, have attained to this level? Without reflective concern, the stimulus and challenge to values shift comes from unavoidable awareness of threat or from loss. How much loss, how unavoidable a threat, must there be to catalyze the shift in worldview and values needed to carry us forward? And how can we overcome the fear that would result in regress rather than progress? *The challenge for moral activists is to build constituencies of moral suasion and to focus attention on creating readiness for cumulative significant change. Purposeful, moral activism creates this readiness and triggers perturbation. What it means to be effectively purposive is what now needs to be discussed.*

### ***We can choose to be purposive***

As we can individually create our own lives by the choices we make, so we can collectively create the history of the species. Indeed, we cannot avoid so doing. The only question is whether we wish to do this reflectively, deliberately, and together. It requires that we develop values-sensitive public reflectiveness to guide choices for public action. We need to form strategic constituencies of moral suasion and address those with power in society who continue to make choices based on narrow perceptions of national or corporate interest.



I propose that our goal should be to promote a society where the human rights values, and the responsibilities they imply, are reflected in relationships and the institutions that express these.<sup>39</sup>

We need a deliberate, collective, purposeful intent to frame a vision of the way ahead with values development as our goal. That intent needs to be developed and shared in a global conversation about who we are, where we are going, and who and where we want to be. Such a conversation is entirely possible if we set about engaging in it while respecting both our cultural differences and our common humanity. We can start by exploring shared values and becoming sensitive to behaviors that offend these values. A shared concern for human dignity will carry us far in agreeing on what needs to change and how change needs to be promoted.

The Universal Declaration of Human Rights provides a framework and checklist of ways in which human dignity may be enhanced or violated. While there is room for interpretation, the Universal Declaration of Human Rights points to that to which we need to be sensitive. It offers criteria for behavioral change and new relational norms. Perhaps even more importantly, it provides a basis for a growing global conversation.

### ***Being effectively purposive***

Our individual maturation—values development—may be promoted by a desire for integrity: by reflecting on how we perceive the world, how we are living in it, and our aspiration for the future. Similarly, societal development can be promoted by a desire for collective integrity—a collective sensitivity toward, and reflection on, what is happening in the world, our individual and collective responsibility for it and our aspiration for the health and development of the species and the planet. We must examine how we wish to be and become committed to observing the norms that this requires.<sup>40</sup> Individual maturation requires that the personal ego find its place in service to the common good and societal maturation makes the same demand of the collective ego.

Progress may start with one who articulates the way ahead. It may come from dialogue that engages different perspectives until a shared perspective emerges. But unless the vision spreads, it lies dormant and unproductive. Conversation is essential for creating and internalizing shared vision, for discovering what we share in common, and what we

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<sup>39</sup> I refer here to the values implicit in, underlying, the *Universal Declaration of Human Rights*. However, this document is weak in its reference to the environment and needs to be supplemented with the *Earth Charter*.

<sup>40</sup> This is not a universally shared view. Indeed, several commentators (see e.g. Anderson *The Future of the Self*) argue that integrity and consistent identity is unnecessary and ill-adapted to modern society, that we should learn to develop and live with the ability to conform to each of the various cultures that engage each of us, that societal development will be characterized by increasing breadth not simply of the permissible range of expression but also of the values that these differences reflect. This view, while clearly rejected by the present essay, needs examination, but this is left to a later expansion of this essay.

aspire to. Apart from, and in resistance to, coercion, it is the primary mechanism for the collective internalization of change.

From time to time conversations help some of us to discover ourselves individually and collectively, but such conversations are not woven into the fabric of modern culture. Indeed, pubs and churches no longer serve as once they did to sustain community of place, and television has largely replaced the hearth and usurped mealtime conversation.

Nor is there any clear vision of our aspired-to future, or even much concern to find one. Several commentators have remarked on a contemporary crisis of identity<sup>41</sup>. How often are deep conversations stirred and widely heard in public? Certainly, there seems not to be a deeply reflected sense of the direction we want to go. We lack effective processes for collective reflection on where we are going as a species, on what we want for our global future.

Indeed, there are issues-oriented policy review mechanisms. Professional bodies, churches and other groups meet to consider aspects of the human condition, but they seldom examine the economic, political, social-cultural dimensions of the global system as a whole in any depth. They rarely take values aspirations as their point of departure. Nor do they hold inclusive, public or face-to-face conversations in the spirit and culture of dialogue that educes collective wisdom. *If we care for our future as a species, if we care for the future of the Earth, we need a global weaving of conversations about these very things. If we are to be purposive together, we must create spaces where we have conversations about what it means to be human on our planet. This is critical to providing a basis for being collectively purposive.*

As we become sensitized to and reflective of our values we will discover what it means to preserve our humanity. We shall discover, too, how deeply this is connected to our relationship to nature and to our physical environment. We shall become sensitive to the way our man-made environment affects the way we relate to one another.

### ***Discovering our humanity in connecting with one another***

The decisions that take us along the path of our historical destiny as a species and along the path to environmental disequilibrium are generally made from a dissociated rationality, from pragmatism, expediency, a misguided sense of self-interest, and compromise rather than from a sense of what we deeply know, value, and aspire to. I suggest that there is a knowing that depends neither on evidence and measurement, nor the strictures of culture and the promptings of unconscious metaphor.

Some would say, myself among them, that what we need to be grounded in is the Spirit, “that of God within,” or some other expression of the Divine. However it is experienced

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<sup>41</sup> See Charles Taylor, *Sources of the Self*.

and metaphorized, what is asserted here is that there is a ground of being that we share as humans that we can all tap in to, and that we need to learn to tap into, individually and together. It will not have us agree on matters of taste or cultural expression but, once we are able to put our ego in its place, when we are grounded in our humanity, it will find resonance in our sense of the common good.

We may more easily agree on what violates our humanity than on what we need to do to nurture it. But ceasing to violate our humanity is much of what we need to do to nurture it. So the challenge is to ground ourselves, individually and collectively, in our shared humanity, to become sensitive to behaviors that violate our humanity, and to work to delegitimize them.

We must start by bringing people together, creating the space where they may “know one another in that which is eternal.”<sup>42</sup> This requires that we be willing to interact in ways that support such knowing. The key question is: What might such ways be and what individual and collective skills do we need to develop for this to happen?<sup>43</sup> We need to learn—and to use what we already know—about how to evoke collective intelligence and apply it to understanding and responding to reality.

We need to foster leadership skills for modeling grounded (Spirit-led), open systems understanding. We need to discover and practice finding unity through diversity. Cross-disciplinary dialogue and the inclusion of feminine perspectives are important elements of this. *And we need to develop ways in which the unity that is found in small groups becomes a unity of groups of groups, and groups of groups of groups.* We need to discover and learn from examples of where this has been done.<sup>44</sup>

We need to reinvent democracy and learn how to use such democratic institutions as we now have in order to do so. We must work to change political and economic institutions so that they support democratic values. We need to be assertive in identifying and protesting violations of human dignity without ourselves becoming violators. This means that we must learn how to make our concerns heard in ways that express the values we aspire to, ways that invite others to listen with a willingness to change.

While change may be led from below, change generally requires that identified leaders’ values become the shared reality of management groups and finally those of “followers.” Thus, whether it comes from “above” or “below,” leadership must be, in Hall’s terms, one cycle ahead of the values expressed in the norms of an institution or society. Leadership provides space for reflection around values. It asks and seeks answers to the

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<sup>42</sup> Old Quaker injunction.

<sup>43</sup> This needs treatment at length that is not appropriate in the body of this essay. It is considered in Annex 1.

<sup>44</sup> The development and integration of levels is critical. Quaker processes and structures have much to offer here and the work of the Chaordic Commons is a serious attempt to apply the principles behind these to secular contexts. (Annex 1 offers a discussion on this.)

question: “Why?” The power of leadership to define our conversation may be observed in the way that current leadership has changed public conversation. Think tanks play a leadership role with ability to dominate worldviews and define the conversations that happen. Think tanks are needed to support inquiry into societal transformation.

For our organizational capacities to advance, leadership needs to become a collective process, rather than a function of one person. Hall shows that as positive values shift occurs in an organization, the leader is an enabler, allowing others to function cooperatively.<sup>45</sup> Later, the leader becomes one among a group of equals with a common task. The mindshift in values, skills, and worldview—in behavior—occurs with the recognition that development, especially in the area of leadership, can occur only when there is a concomitant shift in processes and organizational structures that support them. We need to develop a community of practice to support such changes.

If the understanding of values development (and its metaphorical basis) on which this essay is premised is valid, it follows that there will be those who will not agree with our assertions of moral imperatives. Apartheid, universal suffrage, slavery, and civil rights are only a few of the issues that evoked widely divergent views. But they also exemplify moral challenges that were ultimately irresistible, even though not everyone initially agreed to the need for, or desirability of, change. *The thesis of this essay is that there are moral imperatives that stem from our common humanity, that are beyond culture, that can successfully challenge current norms and institutions; that identifying and acting upon these is the mark of human progress.* While not essential to my thesis, albeit a source of my concern, I would add that social and environmental sustainability is threatened by our failure to identify and act upon them.

### ***Changing the way we make collective decisions***

The Quaker mode of decision-making is but one example that demonstrates the possibilities of reaching decisions that tap into the collective wisdom. Quakers say that this happens when people are Spirit-led. But, in my experience, much may be achieved in secular situations if the following key conditions are met, especially<sup>46</sup>:

- a stated commitment to the common good by
- the explicit willingness of all parties to acknowledge and support the agreed-upon legitimate interests of all parties
- all participants remain grounded in the experience of their humanity
- the ability to support open systems thinking.<sup>47</sup>

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<sup>45</sup> Heifetz *Leadership Without Easy Answers*—essential reading on leadership—clearly brings out the advanced values required for effective leadership.

<sup>46</sup> See Annex 1.

<sup>47</sup> Open systems thinking: Awareness and understanding of the interdependencies within the larger context in which any concern is embedded. Here, the relevant systems are those that bear on aspired-to values.

This includes, but goes beyond, the practice of dialogue. Particular skills are demanded of those who would lead such a practice of group discernment, including, for example, the skills demanded of a Quaker clerk. Special skills are necessary when not all participants have the same grounded sense of shared humanity, the capacity to put ego in its place (a practical substitute for wishing to be Spirit-led), and the capacity for guiding systems thinking. The development of such leadership skills and the development of a culture of dialogue must be priorities if we want to deal with the emerging global situation.

We need to meet the challenge of integrating cultures with different levels of development and cultural expression. When we look at the spectrum of values attainment of different societies and cultures, we find that none is reliably able to manifest the values necessary to our survival. Indeed, many are at several developmental stages below the attainment of those values. Thus, we shall need to address the reality that behavioral norms are not at the level needed for our survival, and also that there are major differences not simply in cultural mores but also in the values that they reflect. We shall need to address these differences if we are to find social cohesion.<sup>48</sup> It will call for a deep engagement wrestling with differences and diversity.

All societies comprise individuals at different levels of values development, and almost all countries are characterized by increasingly diverse ethnic cultures and subcultures each of which exhibits a range of individual values development. Integrating people of diverse ethnic identities and values development into a single governance system is a challenge in itself. As we seek to respect and observe human rights standards of treatment in relating to immigrants and minorities, we are faced with the demanding tasks of changing attitudes and norms, promoting inclusion, and finding unity through diversity. These tasks are especially challenging in face of religious fundamentalism that does not support listening with a willingness to change. In general, two-way communication between parties at significantly different levels of values attainment may be infeasible in some areas of discourse. But knowing one another as human beings may, and in my experience will, given trust, reveal underlying values known by all.

We each need to be aware of where our culture is on its historical path and what is an appropriate aspiration for incremental progress. We need to identify and respond to current societal behaviors that need to shift if we are to progress.

### *Needed changes in worldview*

Our values are directly related to our worldviews. The publication of the King James' Bible, and the perceptions that Galileo, Newton, Darwin, Marx, and Freud brought to the world, significantly affected how people saw themselves relating to one another and to the cosmos. The worldview of the Chicago School of Economics has been hardly less significant in our day. Our biblical and latter-day prophets also challenge us to reflect on

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<sup>48</sup> See Beck & Cowan, *The Crucible*.

how the world works and who we are in relation to it. We sorely need this reflection and reframing of our role in this complex adaptive system of humanity on Earth. Society will surely change without it, but if change is to be purposeful, healthy and transformative, such reflection and reframing is a prerequisite.

### *Changes in skills*

Values shift requires the development of new skills if we are to practice higher values both individually and collectively. Empathy, as a lived-value,<sup>49</sup> requires a level of interpersonal functioning that in turn generates imaginal skills needed for the systems awareness and systems skills necessary to lived means-values<sup>50</sup> such as Mission/Objectives<sup>51</sup> and Corporation/New Order.<sup>52</sup> A whole range of instrumental, interpersonal, leadership, and systems skills needs to be developed, while negative skills that involve “conscious and unconscious techniques that delay or impede a person’s ability to take responsibility for his or her life” need to be avoided or abandoned.<sup>53</sup>

### *How can we act?*

We must build “constituencies of moral suasion,” that respect human dignity and make demands for change so compelling that they cannot be morally or pragmatically challenged.<sup>54</sup> We need to consider how this might be done. We need to learn from history

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<sup>49</sup> Empathy: Reflecting and experiencing other people’s feelings and states of being through a quality of presence that has the consequence of their seeing themselves with more clarity, even without any words being spoken.

<sup>50</sup> Means values are distinguished from goal values.

<sup>51</sup> Mission/Objective: The ability to establish organizational goals and execute long-term planning that considers the needs of society and how the organization contributes to those needs.

<sup>52</sup> Corporation/New Order: The skills, capacity, and will to create new organizational styles or to improve present institutional forms in order to enhance society.

<sup>53</sup> Hall op.cit p. 137.

<sup>54</sup> This is the conclusion arrived at also by Richard Falk in his *Human Rights Horizons*:

“Realist morality continues to underpin global security, providing widely acceptable moral rationalizations ... for recourse to force and for stretching the law opportunistically in the relations among states. Such behavior is characteristic for both hegemonic leading states and dissident states. These rationalizations for the use of force include opposing aggression, preventing nuclear proliferation, upholding a balance within a given region or protecting a particular state, containing or promoting the spread of Islam, ending Western domination and secularization, resolving ethnic and territorial grievances, and promoting independence and justice. Humanitarian morality, embodied in various ways in different ... constructions of a “human rights culture,” exerts only a marginal influence, one that is uneven, media dependent, and generative of shallow commitments; in this regard global security structures and processes give only lip service to humanitarian morality.

For humanitarian morality to underpin global security it would be necessary for drastic shifts in world order to occur, principal among them a reining in of state/market forces and a rise of transnational social forces that embody a nonviolent ethos. Tendencies in this direction cannot be ruled out, although their present prospects appear to be in virtual eclipse. It is possible, however, that within the next decade or so, the economic, ecological, and cultural pressures of inadequately regulated globalization-from-above will generate acute alienation of sufficient magnitude as to create new revolutionary opportunities, including those that would mount a ... challenge to realist morality as the basis of global security. ... Whether such resistance will turn into a ... movement dedicated to the drastic reform of global security and an insistence on humanitarian morality, will perhaps be the most profound question of the next hundred years.”

to become strategic in supporting societal transformation by pressing for the delegitimization of practices and institutional behaviors that are unacceptable.<sup>55</sup> We can model new behaviors and organizational forms, envision futures, offer alternative worldviews, philosophies, and metaphors, make explicit and challenge those unconscious metaphors that are not supported by our best understanding.

We have noted how these embodied metaphors so strongly influence our behavior and our level of values development. When combined with Hall's understanding of the problems of bridging values gaps we can see that dialogue among people who hold different underlying—generally unconscious and unexamined—metaphors may be fruitless.<sup>56</sup> We need to examine the validity of these metaphors if we are to behave with responsible awareness. The "strict father" and "survival of the fittest" metaphors that are so crucial to worldviews and policy direction especially need to be made explicit. We must challenge their validity where they are instrumental to impeding societal advance.

In the past 250 years, a key challenge to society and environment has been the spread of the market economy. Karl Polanyi is one especially articulate critic disturbed by the usurpation of society by the spread of the market economy and the effect that this has had on human relations.<sup>57</sup> Many see that today's global economy violates human rights, endangers the environment, and holds the prospect for increasing violation and degradation, as well eroding the role of government. The tension between Keynesian perspectives on the roles of government and the market and the, now dominant, worldview of von Mises, von Hayek, Milton Friedman and the Chicago School is unresolved. Nor has it given rise to a new synthesis that responds to the realities of the changing world economy. But the need for such a synthesis becomes clearer every day.<sup>58</sup>

One challenging aspect of this reality is the increasingly disproportionate voice of those with economic power. They use that power not only to pursue self-interest regardless of the common good—albeit often in its professed pursuit—but also to influence significantly the worldview and values of the mass of the population, in America and throughout the world. This relates in turn to the nature of our governance systems, which but weakly reflect values of equity, inclusiveness, participation, subsidiarity<sup>59</sup>, transparency, and accountability.

The sustainability of our economies is premised on continuing growth, boosting the consumption of the already affluent to sustain the demand for investment and innovation.

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<sup>55</sup> There is much to learn from such sources as *A Force More Powerful* that exemplify and analyze experience with non-violent resistance and teach us that, as individuals, we must walk our talk.

<sup>56</sup> Fruitless unless at a profoundly human level and even then without a shared view of the world.

<sup>57</sup> Polanyi, Karl *The Great Transformation*. See also Baum, Gregory *Karl Polanyi on Ethics and Economics* for a brilliant synthesis of Polanyi's work.

<sup>58</sup> The series on Daniel Yergin's book, *The Commanding Heights*, broadcast by public television, clearly reveals the challenge posed in this institutional domain.

<sup>59</sup> Placing effective responsibility as close to the level of the individual as practicable.

But there is a limit to the burden that can be absorbed by the environment from indefinite growth.

Changing technology is also changing the demand for labor. Keynes' caution about the potential for "underemployment equilibrium" is becoming an ever more serious consideration in the economy of the future. Clearly, the nature of work is due for quite fundamental change. We must explore ways that businesses might be motivated and organized to become more fully human and to become responsible for their citizenship roles in relating to society and the environment.

The economy we seek will support progress on the path of individual and societal human maturation. Our concern now is that in many ways the economy inhibits this development, disrespects humanity, and fosters pathology. The task is to examine where and how this is so, to identify the behaviors that are unacceptable and to indicate how they might be changed. What would a "values-respecting" economy look like? What would businesses look like if they behaved as corporate citizens? If they observed mature values in the way they expressed relationships within the business and to the world? What would the role of government be in relation to the market? How would an environmentally sustainable economy be itself sustained? How would the right to livelihood (for rewarding, meaningful, non-exploitative, work) be secured? What would be the motivations for work and enterprise? How would power in society relate to power in the economy, and how would we ensure that society was not dominated by undue concentration of power? We need to respond to these and other related questions with an unprecedented level of intellectual investment comparable to the present investment in articulating and justifying current, dysfunctional political and economic philosophies.

Much of the world is influenced by the political philosophy now dominant in America. Michael Sandel<sup>60</sup> argues persuasively that this is a regression from that held by the founding fathers, and George Lakoff<sup>61</sup> demonstrates that it is falsely justified by invalid metaphors of the strict parent family and misunderstood Darwinism. We need explicit reflective public dialogue on our economic and political philosophies and their underlying perceptions and worldviews, to assess how well they serve us and how they need to evolve. As we saw earlier, values, worldviews, and operating metaphors are tightly interconnected. Values shift—societal maturation, development—will require them all to change.

Churches also need to mature. Religions that fail to admit of continuing revelation, the reinterpretation of worldview and values appropriate to the evolving context, will die or be transformed. Christianity, Islam and Judaism are all under pressure in this respect.

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<sup>60</sup> Sandel, Michael J., *Democracy's Discontents*

<sup>61</sup> Op cit.



Progress involves the incorporation and supercession of past values and their integration into a new whole. New worldviews, new values, and whole new ways of organizing thought, identities, and loyalties are coming into being. But they have yet to be fully articulated and integrated. Systems analysis, especially living systems analysis, has done much to catalyze this revolution,<sup>62</sup> giving us a deeper appreciation of interdependence, co-evolution, health, and development that has begun to shift our values, our view of the role of humans and to affect our ideas of how we need to relate.

Our understanding of biological systems, and of who contemporary humans are and where they came from, has been hugely extended by biological science during the past 50 years. The human species has, or is about to acquire, the technology to intervene in its future course if it so chooses, and that brings a demand for responsibility, for it comes also with the potential loss of social and environmental sustainability. We urgently need corrective measures if this is not to be our fate<sup>63</sup>. Never was there a greater Biblical “loss of innocence” or a greater need for those with this awareness to confront it.

Technological, social, political, and economic change present challenges in the way we relate to one another and the environment. Authors Jarrett Diamond and James Burke<sup>64</sup> are among those who have traced the impact of ecology and technology on the way society evolves interactively with the eco-technological context.

We are warned of the possibility of societal and environmental collapse.<sup>65</sup> Even should we be able to avoid this, we shall still be challenged to determine who we shall be as humans. Not the least of these challenges is the prospect of Cyborgs—humans with artificially augmented or extended human characteristics and capabilities—blurring the definition of what it is to be human, even though they will have evolved from an unbroken autopoietic history.<sup>66</sup> Developments in genetics and biotechnology will be especially challenging, but they will not be the only technologies that will change who we are and how we relate.

As noted, the Universal Declaration of Human Rights has the potential to create an awareness of dissonance that has already proven to be catalytic of change. While it is not yet accorded the same status, The Earth Charter has similar potential. In endorsing these documents, in whatever degree, we accept that we all have political, economic, social and cultural rights—and that these imply responsibilities to one another. It requires us to examine the various ways in which we collectively and individually hold these responsibilities. Acceptance of these responsibilities with an active concern for meeting them marks a level of values development that is not yet attained.

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<sup>62</sup> See Fritjof Capra, *The Turning Point* and Willis Harman and Elisabet Sahtouris *Biology Revisioned*.

<sup>63</sup> e.g. Bill McKibben *The End of Nature*.

<sup>64</sup> Jarrett Diamond *Germ, Guns, and Steel*. James Burke, *Connections*

<sup>65</sup> Bill McKibben op.cit.

<sup>66</sup> I am grateful to Philip Payne for this observation and our discussion of Maturana’s ideas on this subject.

But accepting them in principle is one thing, finding ways in which they may actually be met is another.<sup>67</sup> The first step is to become sensitive to, and acknowledge, situations where they are not met. We then need to determine and take responsibility for remedying the situation. In this way we give substance to our values and translate them into institutional norms that define our citizenship responsibilities, and provide for mutual accountability. We become our lived-values.

Taken together, these considerations call for changes in our economic, governance, and justice systems that, however incrementally pursued, will cumulate to fundamental societal transformation that will be reflected in our education and health systems and in our family and community lives.

### ***Where change efforts might be most significant***

We need to see where our energies are best focused if they are to be effective for change. Which issues have the potential to command the power of moral suasion to bring about change? Which are powerful examples of principles that have wide application and, once admitted, may bring widespread, systemic, change?

A survey of present activist concerns would reveal just how much ferment there is<sup>68</sup>. It would also reveal how fragmented, issue-oriented, inarticulate, and lacking in overall vision or strategic sense much of it is. There are good reasons why it is out of fashion to draft utopian visions, but in the mind of a good deal of the public the way ahead appears to be either increased material growth and/or recycling and community self-sufficiency. Yet we lack understanding of how either might be sustained and neither offers a strategic rationale.

“Globalization” has become a particularly hot issue. Demonstrations in Seattle and Genoa that brought together activists with a range of environmental and human rights concerns may mark the beginning recognition of how much these different concerns have in common in terms of values, a common voice, and a strategic energy focus. However, the various protagonists’ differing worldviews and metaphors need to become explicit subjects of reflection and dialogue. Moreover, while concern about the impact of globalization might well be a strategic and unifying focus, there is little evident analysis of where the various elements of concern fit within an overall strategy.

The strategies pursued by the major religions of transforming society by transforming individuals, by prescribing right-relating, has had limitations. Such strategies can get only so far with those who are outer-directed. They are themselves a barrier to change

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<sup>67</sup> But the experience of the Netherlands in securing covenanting to explicit environmental responsibilities by both private and public actors gives hope of this possibility.

<sup>68</sup> See, especially, Paul Ray and Sherry Anderson, *The Cultural Creatives* and Paul Ray, *A New Political Compass* in *Yes!* Magazine Summer 2002.

precisely because they do not support the inner authority of the reflective individual tempered in community, and because they lack a systems view and focus on the individual rather than the context in which the individual is formed and constrained. What is needed now is support for reflective integrity through conversations exploring dissonance informed by a systems view of our changing world. These conversations need to evoke all four of Wilber's quadrants—the personal and collective conscious and unconscious, and the individual and societal systems.<sup>69</sup>

If our central concerns are human dignity and maturation, our attitudes and activities, the means by which we pursue our values-directed goals, must be consonant with the values that we espouse. There is much to be learned from the history of non-violent protest.<sup>70</sup> The issue is one of effectiveness as well as of integrity. A strategy for transformation must include building capacity for non-violent witness.

So, while prioritizing of issues for public attention is vital, securing public attention and focus of awareness on these is the objective, and this takes us to the issue of how to engage the public in informed conversation about societal development. Given the power of the media and the concentration of its control, we must strategize to engage the media and the public.

### ***Model what is possible and broadcast it***

We seek changes in the way we live: new styles of business, new monetary systems, new “green” technologies, new ways of promoting public dialogue, new practices of collective intelligence, new forms of participatory governance. We need experiments with each of these and those that are functional and enduring must be spread. We already have models to develop and apply<sup>71</sup> but these need to be made accessible and broadcast.

We need to invest in think tanks—to publish, to initiate and contribute to, and to gain people's attention to, vital conversations.<sup>72</sup> The separate strands of concern and

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<sup>69</sup> See, especially, *Sex, Ecology, Spirituality*. It is worth noting here that Quakers are among those who do maintain a conversation about values dissonance, personal and societal. They have indeed had significant impacts on our institutions through moral suasion. But they do not collectively engage in the deep understanding of societal change at the level to which I believe the conversations need to be elevated.

<sup>70</sup> See Peter Ackerman and Jack Duvall *A Force More Powerful* and the video series that accompanies it.

<sup>71</sup> See, among others, Paul Hawken, Amory Lovins and L. Hunter Lovins, *Natural Capitalism* for “green” technologies, Dee Hock, *The Birth of the Chaordic Age* for forms of participatory governance, and Bernard Lietaer, *The Future of Money* for just that. Tom Atlee's website <co-intelligence.org> has compendious references on the subject of collective intelligence, and the *Faith and Practice* of any Quaker Yearly Meeting encapsulates 350 years of experience in tapping collective wisdom (try e.g. Philadelphia, Pacific, or Britain Yearly Meetings' versions). The Netherlands' experience with environmental covenanting and Swedish experience of *The Natural Step* also point to effective models for change.

<sup>72</sup> Note: The Chaordic Commons for new organizational forms; the Rockridge Foundation for changing metaphors. The Institute of Noetic Sciences and the Kettering Foundation both support local forums but neither operates to address these issues in a systematic and cumulative learning process.

activism<sup>73</sup> need to be woven together. Earlier I noted that what we aspire to be draws us forward to higher lived-values. We need a vision that not only rejects what we know to be unacceptable, but also generates models of how things need to be if they are to nourish life.

### *What this might mean in practice*

Much of what is needed is already going on. Institutions and groups are wrestling with these concerns and trying to bring them together to explore where each fits in the larger picture. The World Wide Web supports our connecting and drawing upon one another. But the weaving function that finds and expresses the collective voice, that plays the role of the Quaker clerk to express the collective sense, to discover those things around which there is unity, is not well established. We lack a process for exploring vision and strategies for moving ahead. Similarly, while there is ferment in the exploration of group process and collective intelligence, it needs to become more coherent and more collectively discerning as a process of conscious societal learning.

The UN, especially the United Nations Development Programme, has a potentially significant role in modeling how to bring a human rights values lens to bear on economic, social, cultural and political concerns and in designing public and private action to address them. While recently charged with this responsibility by the UN Secretary General, the UNDP is only slowly coming to grips with it. It needs support and encouragement. This capacity is particularly needed if we are to reverse the approaches based on the prevailing philosophy of economic development and management-by-results efficiency.<sup>74</sup> If both multilateral and bilateral international agencies are to engage as partners in developing capacities for values-directed self-governance, with all that this means for relinquishing control and conditionality, a new mindset, new skills, and new management philosophies will be called for.

The institutions that powerfully influence our worldviews and norms—schools, churches, the media—need to be challenged. We need institutions committed to building an aware global citizenry. This implies openness to learning—to reflecting on worldviews and values. This means that they must walk their own talk, being prepared to change in the process. Key churches and religions, especially, will not find this easy, but they will not be able to support personal transformation unless they themselves are willing to be transformed.

We need public conversations that are informed dialogues rather than adversarial confrontations, engaging all who are willing to observe a culture of dialogue, all who are

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<sup>73</sup> Activism needs to be expressed as both personal and collective behavior that witnesses to what we know to be right-relating.

<sup>74</sup> Amartya Sen has proposed freedom and choice maximization as the development objective (UNDP *Human Development Report* 2001). This values-based goal needs however to be superceded if we are to realize sustainable human development.

ready to listen with a willingness to change. They need to bring into dialogue the many different perspectives of the business sector, government, and civil society<sup>75</sup>. The experiences of many small groups need to be brought to synthesis to reveal where there is consensus and where there are issues that need further resolution. Above all, the impact of such conversations needs to be heard and felt in governance decision-making processes in all sectors.

History shows us that in setting out to influence the path of values shift—to promote sustainable human development—we need to practice what we aspire to, especially inclusion, the essence of human rights.<sup>76</sup> We need to understand that, while higher values can be promoted and nurtured and lower values delegitimized, values cannot be simply legislated for. We need to build from history with step-by-step development through the values spectrum and find ways to take account of differences in levels of culture, values, and world views.<sup>77</sup> Moreover, we need to promote healing to overcome the traumas of history and dissolve the barriers to love. We need to avoid fault-finding and address the system instead of attacking its actors. We need to promote shifts in ideal, expected and actual behavior, working at all these levels to bring about behavioral change.

### ***The role of philanthropy in recovering our humanity***

A major challenge to foundations is to support “putting the pieces together.” If there is value in the thesis of this paper, it comes from the integration of the understandings of several disciplines and perspectives, thus creating a map by which we can conceptualize the nature of our development path and what it means to become responsible for it. When these various understandings are brought together they create a new understanding that is needed to support societal purposefulness. They map they provide needs testing conceptually and in application. Its elaboration will give rise to many questions that will need to be addressed. The conclusions reached from this new worldview will themselves call for support for specific activities. Foundations are challenged to come together to find their strategic role in support of these developments.

“Putting the pieces together” is seen as essential in the sense that no one approach will have significant impact if carried out in isolation from the others. Worldviews, metaphors, skills, leadership and—overall—values awareness need to go together and be addressed at individual, collective, and institutional levels.

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<sup>75</sup> Note that participants need to engage as human persons not as representatives of a point of view or particular interest.

<sup>76</sup> It is important here to observe the distinction made by Hall between goals values and means values. Inclusion expresses: equality of regard, unity, participation, subsidiarity, community, transparency, and accountability (mutual responsibility).

<sup>77</sup> The possibility of societal epiphany is surely worth exploring but the feasibility of such an epiphany being sustained and translated readily into the needed institutional changes is doubted. Following the fall of Marcos in the Philippines, there was a major thrust towards a significant values shift and its institutionalization that is still not yet accomplished. Values cannot be imposed and, even once accepted in principle, their institutionalization takes time.

Investment is needed in big picture analysis. There are so many different points for intervention to support human progress. But some interventions and some constellations of interventions will be more significant than others. Supporting informed conversations, building networks of conversations, weaving syntheses of conversations, and supporting the development of a culture of dialogue and co-intelligence, seem basic.<sup>78</sup> Support is needed for the articulation and declaration of a non-party, non-partisan public voice on what needs to be and what needs not to be, along with modeling, testing and broadcasting the learning from experience of new more life-giving ways of organizing. Support is especially needed for a global conversation among people bringing their humanity to the discourse—not as representatives or as advocates for anything other than the conversation itself—but simply as themselves. What is needed is not a summit but the convocation of groups, of groups of groups, and of groups of groups of groups.

Much is already happening. But efforts are fragmented and not generally informed by the values development perspective offered in this paper. To me this seems critical for I have discovered that the adoption of this perspective changes things. Especially, it offers criteria of progress and guidance therefore for action. But it is the explicit awareness of, reflection on, and engagement with each other around what we believe and value that is the key to change. Strategic action will focus on social situations manifesting what are described by Miller and de Baca as critical preconditions for transformation—“breaking point,” and “deep discrepancy”—as presenting both opportunity and special need. They will apply Miller and de Baca’s suggestions for supporting transformation: supporting reflection, creating awareness, providing reassurance, normalizing, fostering hope, and providing positive models. (Page 11.)

Foundations have exercised great influence in the dissemination of ideas. One example is the support given to Frederick von Hayek to bring together thirty-six disciples of von Mises, the impact of that meeting on the development of the Chicago School of economics, and the effect that this has had upon the history of the world. Today, foundation-supported think tanks are devoted to extolling the virtues of the unconstrained market, justifying the value of competitive natural selection, of the strict parent family, and derived worldviews on foreign policy, capital punishment, gun control, welfare, health systems and the rest. They exert a powerful influence on the popular mindset. The point here is not the validity of these views, nor even of the need for bricks-and-mortar think tanks, but the significance of the role that foundations play in choosing to

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<sup>78</sup> I learned of Parker Palmer’s *Movement Approach to Social Change* after I had articulated my own thesis. The two approaches seem entirely congruent but with some difference in emphasis inasmuch as mine stresses the importance: first, of investing in conversations as the basis for supporting individuals in their personal work; second, of making explicit the underlying values aspirations that drive change; thirdly, of directing conversations not solely to changes in personal behavior but also to addressing institutional behavior. However, these seem to be matters only of explicit emphasis.

underwrite these or other perspectives and the responsibility that they thus bear for human progress.

### *Challenging current development concepts*

In contemporary mainstream approaches to promoting development, priority is accorded to economic development—growth—to increasing per capita income generally seen to derive from modernization. Stated goals generally qualify the growth/modernization objective in a variety of ways (e.g. “redistribution with growth,” “sustainable growth with equity”<sup>79</sup>), and the goals of elimination of poverty, sustainable livelihood, participatory democracy, environmental protection, freedom, and choice are commonly explicit. But there is a general presumption that economic growth is the overall goal and the means of achieving these subsidiary goals. Indeed, the presumption is that the objective of social policy must be to maximize society’s total material wealth so that the choice of what to do with it is maximized. It presumes that our humanity can find greater expression the greater our material wealth.

But this is not informed by an understanding that the economy itself is a domain of relationships that does not now reflect or support the relationship values necessary for societal development as understood in this paper. Worse, inasmuch as relationship values are expressed in the concern for developing social capital, it is because social capital is seen as necessary for economic development. There is little or no consideration of the possibility that the market economy—*as now experienced*—erodes rather than supports society and social development. And analysis suggests that growth may not be sustainable.

As already noted, the call by the UN Secretary General, Kofi Annan for all UN agency activities to be directed through a human rights lens, should, in principle, do much to move us toward a values reorientation. The Universal Declaration of Human Rights expresses a high level of relational values that, if it were truly to provide the driving values of the UN agencies and the countries they serve, it would indeed promote a values-developed society. However, the understanding of these values implications within technical assistance and aid agencies has not yet penetrated deeply into even the UN agencies’ approach to for development. This is true even of the United Nations Development Programme, which has as its goal “sustainable human development.”<sup>80</sup> The full implications of “human rights mainstreaming” are still to be internalized and development is still seen as economic development.<sup>81</sup> Seeing it instead as values development would make a fundamental—transformative—difference. Public prompting at all levels is required to raise awareness and change what is being done.

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<sup>79</sup> The title of a UN Conference.

<sup>80</sup> UNICEF has led the way in adopting a rights-based approach, focusing on the rights of the child. However, the rights of the child are inseparable from women’s rights, the right to livelihood and other rights, and the agency-coordinated programming that this calls for has yet to be achieved.

<sup>81</sup> See UNDP, *Capacity for Development*, 2002

### *So what's new?*

None of the separate ideas offered here is new—though few of them are common currency—but together they offer a way of looking at the world that has the power to change how we live in it.

The idea that societal progress might reflect the development path of the maturing individual is hardly new. The idea that all humans share the potential for a development path of the maturing individual, and that it can be traced in a path of values development, has yet to be accepted either as a theory or as an observation of practical consequence. Assimilation of these basic ideas would fundamentally change how we address concerns for people today and for our future as a species. They would displace material growth as the development goal and instead offer human rights as the model for conceiving and implementing development efforts in the context of concern for the environment.

The idea that human progress can be traced as a history of change brought about by moral suasion in the context of changing technology and environmental pressures is not new, but it does not drive our collective conscious.

That our governance systems are defective, is widely understood, or at least suspected. The idea that they should be the targets of serious examination with intent and willingness to work for fundamental change has not penetrated public consciousness. That truly participatory governance is beyond elections and, especially, that Robert's Rules of Order are obsolete, obstruct the emergence of collective intelligence, and incompatible with values that we shall need to adopt if we are to progress, is hardly yet a subject for discussion, leave alone acceptance as a priority for activist attention. While there is reference to citizenship, the concept of citizenship and its applicability not simply to individuals but also to collective entities—to businesses, churches, universities, and the organs of public administration—is hardly under discussion.

The United States' political philosophy has gone off the course that the founding fathers set for it, and it is in urgent need of review, but this does not seem to be generally disturbing.<sup>82</sup> The free market has been reified, and how to use the market to support society rather than displace it is not a question under serious discussion. Putting these questions on the forefront of the agenda for purposive change, *and in the context of the propositions offered here*, is new. Understanding the force of misguided metaphors that support our dysfunctional political philosophy, and the idea that we need deliberate strategies for public reflection on them, is not new either, but it is hardly widespread. In the larger context of the constellation of ideas offered here, it takes on a new strategic significance.

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<sup>82</sup> See *America's Search for a New Public Philosophy*, Michael J. Sandel, Atlantic Monthly, March, 1996.



These ideas are to be distinguished from a proposal for yet another religious revival. Yes, the major religions have promoted values for millennia. But they have not promoted maturation. Especially, with the qualified exception of Buddhism, they have promoted orthodoxy and obedience to external authority, thus inhibiting development. Moreover, they have focused on the life and behavior of the individual without attention to the formative pressures of society—including its churches. They did not have a systems understanding of society. And, always granting exceptions, the lived values of their churches were survival oriented, authoritarian, and paternalistic—the lowest end of the values development scale. They have not performed well as learning communities. The approach offered here is one of self-discovery, in community, of human values inherent in us all.

It will be noted that the present paper does not see societal transformation to depend on the attainment of higher levels of consciousness. We have much unused capacity within our current level of consciousness and an ability to know that we too seldom tap. I do not believe that global transformation requires us to do more than use the conscious states already available to us. Whether or not there are possible higher levels of consciousness is not the issue for me here. It is simply that they are not needed, nor is the drive for their attainment a plausible strategy for societal transformation.

Many ideas are in the air. They fall into place when we adopt a living systems view and a new focus linking ontogeny and phylogeny, seeing the path of human development as a path of values development. It produces an epiphany that, widely shared, has the power to change who we are. The complex web of relationships that is who we are will not change instantly nor will it change speedily, but change will reverberate around our living system and the change will ultimately be transformational.

Epiphany has the power to change how we act. A living systems understanding of how the parts relate to the whole in a process of healthy self-organization, co-adaptation and development is an epiphany that would point us to how and where we need to act in order to regain health and set ourselves on a development path. It indicates the capacities that we need in order to express and integrate our diversity rather than generating resistance and conflict in the process of suppressing, compromising, and homogenizing our differences. By explicitly identifying and sharing the values that will take us forward, we will reveal what so many different concerned and activist groups have in common so that together they will find an irresistible common voice.

The power of moral suasion has been demonstrated through history, yet it is still not the typical response to inhuman behaviors. This paper attempts to provide the rationale for why it should be so. Given the page limit of this paper, I do not spell out the personal skills needed for non-violent moral suasion or in-depth constituency building. I can only refer to group skills for tapping into collective intelligence, although investment in these skills is essential. (But see Annex 1.) It is essential to support the development and

application of these skills if we are to create a culture of dialogue and generate conversations around the paradigm offered here.

Leonard Joy  
May 29, 2002

## ***Annex 1: Collective Intelligence***

That this essay has devoted little space to the subject of collective intelligence is not to be explained by any sense of its relative unimportance, or by my lacking anything to say on the subject. Rather, it is that it is but one part of a much larger picture, which, when viewed at low resolution, shows it to be, however critical, but a small piece of the whole. Nevertheless, it is a critical piece and worthy of special attention. Hence this annex.

Certainly, the ways in which we provide for collective discernment and decision making are ill designed to tap our collective intelligence and do much to explain our collective inability to discern and pursue the common good. The fact that adversarial debate is likely to fail to respect all needs and legitimate interests—and, at best, provides for compromise—is fairly readily grasped. Where not all voices are equally heard, the neglect of some concerns may be acute. And where there is no mutual caring between parts and whole there is pathology, even death.

But even when it is understood that inclusion, equal voice, and non-adversarial discourse is desirable, this understanding proves inadequate to tapping the wisdom of the whole. Of recent years, there has been considerable attention to the management of meetings and a number of different approaches to collective decision making are now available. These variously emphasize fostering creativity (brainstorming), educating the full range of participants' stories and perspectives, facilitation that captures and builds upon the various contributions, nurturing a culture of respectful, attentive listening, avoidance of negativity and fault finding, structuring a process from brainstorming to analysis to elimination, and so on. Thus, we have "open space," "world café," "appreciative inquiry," "integral public practice," "dialogue," "goldfish bowl," and a host of patented techniques and checklists for running effective meetings. Fetzer's report *Centered on the Edge*, which explores the essential conditions for tapping into collective wisdom, notably draws little on these. Neither does its conclusions suggest that any of them would be found to meet all necessary conditions in which collective wisdom is arrived at. Indeed, the report could be read to suggest that these conditions still elude us.

Such a conclusion would, I believe, be unduly pessimistic. I have many experiences of sustained decision making in which, in my judgement, collective wisdom prevailed<sup>83</sup>. I shall now examine the practice that supported this and consider whether its preconditions have general application. The practice in question is the Quaker practice of decision

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<sup>83</sup> Most particularly, I was a member of a committee of twelve charged with the revision of the book of *Faith and Practice* of the Pacific Yearly Meeting of the Religious Society of Friends (Quakers). These twelve people came with distinctively different backgrounds, perceptions, and vocabularies. Yet they were able to come to unity over the most fundamental expressions of faith and practice. Moreover, a preliminary edition of the revised version was circulated to the Yearly Meeting's 1,200 members and the committee responded to the hundreds of comments received from them coming to unity on their responses and with revisions that found unity among the members of the Yearly Meeting.

making. The fact that it is approached as “a meeting for worship for business,” in particular, raises the question of its more general applicability. Let me anticipate and say that, approached as a meeting for discerning the common good, the practice stands up well in secular contexts.<sup>84</sup>

The appended extracts from a Quaker *Faith and Practice* describe the practice. They also describe its mystical roots—the belief that “there is that of God in everyone,” and that this can be experienced so that discourse can be “Spirit-led.” This may be seen as, at best, an esoteric practice out of reach of, hardly to be seriously considered for adoption by, people generally. I would argue that it is too easy to be distracted by words and that the spirit of what Quakers do is eminently accessible to all. The challenge lies in leading those whose daily habit of mind and state of values development is not of the Quaker disposition and their habitual meeting behaviors not those that they need to manifest if they are to participate in the discernment of collective wisdom. Here the connection between individual and collective transformation becomes apparent.

The essentials of Quaker practice, translated where necessary into secular terms, are as follows (no special order):

1. grounding of all participants in the desire for the common good
2. ensuring that all voices are heard and listened to
3. respect for all—both participants and those outside (but affected by) the decision making process
4. respect and caring for the agreed legitimate interests of all
5. maintaining community—loving relationship—as a primary concern
6. grounding of all participants in their own humanity and their experience of it during the meeting
7. sensitivity to interdependence—open systems thinking
8. speaking out of the silence (the state of being personally grounded)
9. addressing the clerk not one another
10. speaking simply and not repeating what has already been offered
- 11 contributing personal perceptions and convictions—speaking one’s own truth—without advocating that all should act on it
12. the commitment to air dissent
13. not using emotion to sway others while being authentic with the expression of feeling
14. distinguishing “threshing” meetings from meetings for decision making
15. preparing factual and analytical material for assimilation prior to meetings for decision
16. the role of the clerk in offering syntheses of the “sense of the meeting” that are progressively modified until there is unity

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<sup>84</sup> However, this is not to discount other practices that may educe collective wisdom. It is simply that this is one that I can speak of from experience.

17. the role of the clerk in resolving difficulty in coming to unity (see appended notes page...)
18. decisions are made not by majority vote, nor by consensus, but by unity
19. the organizational structures that bring to bear the voices of many collectivities

The implications of these are seen as follows:

1. *grounding of all participants in the desire for the common good*

Quakers start their business process with a period of silent worship in which they aim to center<sup>85</sup> themselves in that of God within or, in the case of universalist Quakers, in the sense of loving kindness to—and identity with—all creation, or, in the case of Buddhist Quakers, in the compassionate, non-attached, no-self. In so doing, what they all have in common is that they are putting their egos in place to serve the task rather than using the task to serve their egos. They are also opening to the awareness of the larger whole, the greater good; and they are inwardly joining together in holding the meeting community in their care.

All this derives from a culture held and evolved over the past 350 years. This is not something that can be expected from those who are not party to this culture. In many cases, however, it is possible even in a secular context to hold a few moments of silent recollection of the gravity of the business in hand and centering in the spirit in which all are enjoined to hold it. Even where this seems difficult to invoke, it is possible for a tone to be set at the beginning of business and for agreement to be reached that the meeting is to discern and serve the common good. For those at early stages of values development, it may not be immediately possible to aspire to more than the search for “win-win” solutions to problems. But even this may be enough to start with to engage people ultimately in an appreciation of, and desire for, the common good and to lead them, beyond tolerance of those that they would not join, to a sense of mutual appreciation and concern. And it is possible to require that the ego should serve the task and not the other way round and make people mutually accountable in this regard.

2. *ensuring that all voices are heard and listened to*

It is the task of the clerk—or facilitator—to ensure this. In a Quaker meeting it is understood that all voices will be heard and that there need be no competition to be allowed to speak.

3. *respect for all persons—both participants and those outside (but affected by) the decision making process*

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<sup>85</sup> “Centering” is the term more commonly used by Quakers rather than “grounding.”

This, again, is a tone that may be set and held by the facilitator given support from participants in holding one another accountable. It may be given to understand that participation is contingent upon maintaining a code of conduct whose principles may be made explicit. (See Annex.) Ability to sustain respectful behavior is likely to depend on the observance of ... (read on)

*4. respect and caring for the agreed legitimate interests of all*

In secular situations, especially, it is important to make the legitimate interests and concerns of all parties explicit, agreed, and subject to the explicit commitment of all to uphold. The goal is to move beyond this to mutual caring, but simple acknowledgement and respect will go a long way to supporting the emergence of collective wisdom.

One implication of this is that, legitimate interests and concerns being explicit, hidden agendas become easy to name and to call into question. In a Quaker meeting, there would, should such a situation arise, be a call for silence and discernment of the presence or absence of the Spirit and a searching for a Spirit-led way ahead.

None of this should ignore or deny the necessity for trust. In situations of existing extreme distrust the possibility of progress is likely to depend on providing for accountability, generally by an external body. However, our prime concern here is our inability to be wise together even where there is no overt enmity and antagonism. Even in such situations, there may be an underlying fear of loss to be calmed. The ability of the clerk/moderator/facilitator to earn everybody's trust is essential. All must feel that their perceived legitimate interests will be heard and protected.

*5. maintaining community—loving relationship—as a primary concern*

In a Quaker meeting, a decision is never a victory for one view or another. A good—Spirit-led—decision is one that not only results in sound practical consequences, it is one that maintains the loving community. Even should there be those (seldom more than one or two) who cannot unite with the decision arrived at, they are nevertheless willing to stand aside trusting the wisdom of, and maintaining their love for, the meeting. The function of the clerk in ensuring the articulation of dissent, of making sure that it is fully received (and felt to be truly heard) and “labored” with, then assessing the readiness of the meeting and dissenters to move on to a minute of decision, is critical.

*6. grounding of all participants in their own humanity and their experience of it during the meeting*

Quakers use silence to punctuate a meeting to allow for such grounding. In secular contexts, it is likely to fall primarily to a facilitator to be sensitive to the need for grounding and to help people to ground themselves in what they are feeling and the roots

of their feeling. This reflects an underlying understanding that there are powerful and—when tested in community—reliable ways of knowing that do not depend on rationality. Helping people to tap into what they know makes particular demands on a facilitator’s skill and training.

*7. speaking out of the silence (the state of being personally grounded)*

In a Quaker meeting, ideally at least, silence is allowed after each contribution to allow it to be fully absorbed and to allow subsequent contributions to flow from a grounded state. In my experience, this is perhaps the greatest challenge in changing the habits of secular discourse.

*8. sensitivity to interdependence—open systems thinking*

A major task of a facilitator is to support open systems thinking. This implies understanding the wider context in which a concern—and the sought for response to it—arises. It requires becoming clear about the system of which the concern is the indicative state variable<sup>86</sup> and the implications of interdependence for the common good, the good of the whole.

*9. addressing the clerk not one another*

The effect of this is to reinforce the sense that each contribution adds a new piece or perspective to the total picture rather than canceling or trumping others’ perspectives.

*10. speaking simply and not repeating what has already been offered*

This is about the avoidance of tricks of speech designed to bully or obfuscate with sophisticated rhetoric or to impress by weight of words. In secular situations, a facilitator may ask for brevity and avoidance of repetition and, as necessary, summarize the essence of an overblown presentation and check with its author that this was an accurate summary. While, in non-Quaker meetings, several people might feel the need to amplify and underline a contribution that they agree with, Quakers wishing so to do will respond with “That Friend speaks my mind” thus assisting the Clerk to gain the sense of the meeting.

*11 contributing personal perceptions and convictions—speaking one’s own truth—without advocating that all should act on it*

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<sup>86</sup> A system is defined by the phenomenon that we are concerned to understand or manage. This is referred to as the state variable. The system is that complex of interdependent entities, the processes that link them and the “rules” that govern these processes. These “rules” may be laws or regulations but more generally significant they are social conventions and mores. This starkly contrasts with, say, Congressional Committee procedures or the general experience of drafting UN documents.

This, again, is about contributing to a greater understanding rather than attempting to confine the understanding to one perspective. Each is seen to hold, potentially, a piece of the truth and all contributions have their place in the collective perception of the greater truth.

*12. the commitment to air dissent*

Unity—the essential goal—is not possible if some withhold dissent—especially if there is intent to subvert or subsequently disown a decision. Openness is essential. Truth is seen to emerge from consideration of all perspectives. Establishing this as a shared understanding and commitment requires explicit discussion where it is not to be taken for granted. The norm that solidarity is expressed by withholding dissent is turned on its head. The task of the facilitator is to make it safe for people to express dissent.

*13. not using emotion to sway others while being authentic with the expression of feeling*

Authenticity is key. Authentic, grounded expression comes with evidence of the emotion behind it. This is not simply appropriate and permissible; it is what has to be. But any simulation of emotion in order to affect others is entirely inadmissible and should be discouraged and discounted by the facilitator.

*14. distinguishing “threshing” meetings from meetings for decision making*

Not all meetings need be designed to arrive at decisions. Where decisions are complex or where they are likely to reveal major differences of feeling or understanding, preliminary meetings to air these differences and to hear from one another may be desirable and help the process of mutual understanding. Quakers designate such meetings as “threshing” meetings that serve to focus down on what is essential.

*15. preparing factual and analytical material for assimilation prior to meetings for decision*

Decisions need to be informed by data and analysis and provision is needed to prepare this and for its critical review prior to decision making.

*16. the role of the clerk in offering syntheses of the “sense of the meeting” that are progressively modified until there is unity*

The Quaker Clerk attempts periodically to summarize the state of the collective perception as the decision making process evolves. This is a way of testing the degree of convergence and divergence of perceptions and revealing where the picture is still less



than clear. This poses no difficulty in secular situations though it not always an accepted role of meeting facilitators.

*17. the role of the clerk in resolving difficulty in coming to unity*

Among Quakers, there arise situations when, having labored with dissenting Friends, there seems no immediate hope of resolution of differences. Where immediate decision is avoidable, and generally where decisions are weighty even where there is no dissent or evident unease, Quakers allow time for “seasoning” a decision to allow for further reflection and for unease to surface. But there are times when decisions need to be made and action initiated. The role of the Clerk in sensing the willingness of the meeting to proceed is critical. The guidance offered to clerks in such situations might well be adopted in secular contexts also. (For guidance offered to clerks in such situations see appended notes.)

*18. decisions are made not by majority vote, nor by consensus, but by unity*

Friends do not vote or act on the will of the majority. In Quaker experience, it is possible for all to unite in a decision, even when some have reservations. A united Meeting is not necessarily of one mind but it is all of one heart. (See below.) This may be too high an expectation in secular contexts, but a willingness to settle for compromise is antithetical to seeking wisdom. Moreover, in a secular context, it may not be easy even to secure the willingness of a minority to “stand aside.” While there are those whose concerns are not reflected in a proposed decision, the work of discerning wisdom needs to continue. This is likely to hinge on securing agreement about the legitimacy or otherwise of concerns and on the consequences of alternative decisions for sustaining community. Compromise is only acceptable where legitimate concerns are otherwise irreconcilable.

*19. the organizational structures that bring to bear the voices of many collectivities*

It is one thing to secure the wisdom of a gathered group of people, it is another to find the collective wisdom of hundreds, thousands or millions of people. The Quaker structure of Monthly, Quarterly, Yearly meetings and General Conference, and the process—by which concerns may emerge at any level and evoke the response of the whole—has proven effective in providing for inclusion and voice and the manifestation of collective intelligence where large numbers of people are involved. While it is true that the participants in Quaker process are self-selecting for a willingness to observe the culture, it is argued above that effective leadership can do much to promote it and to educe collective wisdom.

Of course, there are other, more general, considerations to be observed for successful decision making processes. It is helpful, even essential at some point in the process, to

structure discussion in a sequence in which aspects of concern may be considered according to some necessary critical path while expecting nothing to be resolved until the picture is whole. Both clerks and facilitators have a key role in this and in making clear what constitutes relevance at any time.

Within the framework of principles offered here, there is a variety of devices that may be used to promote process. Some of these offer further useful principles. “Appreciative inquiry,” for example, emphasizes the need to focus on what should be rather than on diagnosis of what is wrong. Others offer ways of, for example, encouraging equality of voice by separating ideas from their authors and thus avoiding bias that might come from the influence of status. Many of these might find circumstances in which their application proved appropriate and productive *within the larger framework of principles*.

What is clear, however, is that the manifestation of collective intelligence in collective decision making depends on behavior exhibited outside decision-making forums. The effectiveness of collective decisions depends on the actors’ ability and willingness to walk the talk and to be held accountable for this. Again, the connection between individual behavior and societal transformation becomes apparent. But the collective decision and the values it expressed in the process of its making also affect the individual. Individual and society both advance and constrain one another.

What does all this say about the connection between individual and societal transformation?

First, it says that the behavior expected of those participating in meetings for the discernment of collective wisdom is that reflective of a significantly high order of values development. The question arises: “How is the requirement of inclusiveness consistent with the requirement of such behavior when not everyone is living the values required?” In my experience, it is possible for the leadership provided by a moderator/facilitator/Clerk to secure observance of such behavior and appreciation of its value to all. But this presupposes not simply a high order of moderating skills but also a level of values development from such leadership. This highlights the importance of developing such leadership capabilities in individuals, and of their taking up leadership roles.

The culture of dialogue fundamental to collective wisdom—co-intelligence—and participation in such dialogue will have transformational impact on individuals as well as society. The values learned in dialogue will be expressed also outside the public forums in which they take place. They will provoke reflection and reflection is the engine of transformation. Forum processes and moral constituencies will be mutually reinforcing. As they have impact on institutional values, constraints on individual development will be eased. Increasing numbers of individuals will advance into higher levels of lived-values

and propel society forward. The connection between individual and societal transformation is synergistic.

However, the synergy can work in the opposite direction, too. Fear in response to threatened or actual catastrophe may result in xenophobia, paranoia, separation, and conflict in a downward spiral. The call, and desire, for solidarity suppresses reflection and dissent and produces pathology rather than development. This has implications for strategies of social immunization and healing and the possibility that these should take priority over, or at least accompany, measures to promote development.

## Extracts from *Faith and Practice*<sup>87</sup>

### (1) Meeting for Worship for Business<sup>88</sup>

*“Being orderly come together... proceed in the wisdom of God not in the way of the world... not deciding affairs by the greater vote... [but by] assenting together as one man in the spirit of truth and equity, and by the authority thereof.”*

Edward Burrough, 1662 (Abridged from Britain YM *QF&P*, 1995. 2.87)

There is little record of how Friends’ unique practice for conducting business evolved, but there can be no doubt that it is derived directly from Friends’ faith. It is guided by three core beliefs: that there is that of God in everyone, that each can experience that of God within, and that divine guidance will lead to the realization of a single shared truth.

From these beliefs it readily follows that a Friends’ Meeting for Business is a Meeting for Worship in which business is conducted by seeking God’s will in the decisions that are to be made. The silent worship with which the Meeting for Business both opens and closes, connects individuals to the Spirit. It prompts them to be sensitive to and grounded in the Love that binds the Meeting.

Anyone may call for silence in the course of a meeting, when resolution of a matter is proving difficult, when there is a need to reflect on what has been said, or to return the Meeting to a spirit of quiet reverence. A call for silence is always a call to worship, to focus on the guidance of the Spirit, to listen with a loving and open heart. As in other Meetings for Worship, Friends may feel moved to speak out of the silence on the matter in hand.

Friends strive to observe a discipline of plain speaking, expressing themselves simply and directly. This discipline extends to not interrupting or interjecting remarks. The occasional “That Friend speaks my mind” shows support for a viewpoint. Friends maintain order and ensure full participation by waiting to be recognized by the Clerk and usually standing to speak, addressing all comments to the Clerk and not to one another.

Although Friends study and discuss issues in advance, they should not come to Meeting for Business with minds made up. Seeking to be reverent to that of God in themselves and others, Friends should offer their personal perspectives and avoid taking fixed or adversarial positions.

Friends pay careful attention to all expressions, searching for the truth behind the words, aware that it may come from unexpected places. However, the voice of an experienced Friend is often especially valuable, providing wisdom that the Meeting needs.

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<sup>87</sup> Pacific Yearly Meeting of the Religious Society of Friends (Quakers) *Faith and Practice*, 2001.

<sup>88</sup> This section looks at the mystical roots of Quaker business process. Detailed treatment of procedure is to be found in Part V, *Friends Process for Making Decisions*.

Listening is at the very heart of Friends' faith and practice. By listening to the divine in ourselves and in each other, Friends are better prepared to find God's will. Friends should not listen for the most convincing argument but for the greater understanding to which each contributes and to which each may assent. A sense of the Meeting evolves from the interplay of all contributions and the skilled guidance of the Clerk. When unity is realized, the outcome is deeply satisfying. It produces a sense of the rightness of the decision and a loving connection between members.

Friends do not vote or act on the will of the majority. In Quaker experience, it is possible for all to unite in a decision, even when some have reservations. A united Meeting is not necessarily of one mind but it is all of one heart.

Unity requires active participation: where there is division over an issue, it is especially important for everybody to be heard. When Friends withhold expressions of dissent in the interest of avoiding controversy, the unity that results is spurious. The collective wisdom of the Meeting can be realized only to the extent that all participate in seeking it.

When Friends come to an issue with conflicting views, they are challenged to pool their knowledge and experience, and to experience the joy of discovering a new understanding that encompasses all of these elements in a far better form than previously imagined. This process requires love, courage, trust, and an ability to truly listen and change.

In coming to unity, Friends draw upon feelings and contemplative insight, not simply upon rational thought. Honest emotions are essential to discernment, but they should not be abused to sway the Meeting's decision. Time is also essential for "seasoning" important decisions. Sometimes decisions must be deferred for reflection and to allow residual unease to surface.

Decisions made in unity are not victories or defeats when Friends remain faithful, preserving the loving unity and higher purpose of the Meeting. Business conducted as a corporate endeavor in a Meeting for Worship enables Friends to move forward with confidence and joy.

## (2) **extracts from** Friends Process for Making Decisions

### **PRINCIPLES**

The Quaker method for reaching decisions is based on religious conviction. Friends conduct business together in the faith that there is one divine Spirit, which is accessible to all persons. When Friends wait upon, heed, and follow the Light of Truth within them, its spirit will lead to unity. This faith is the foundation for any corporate decision.

Friends do not resort to a vote to settle an issue. Friends expect to find unity. This unity transcends both consensus, which retains only the views common to all present, and

compromise, which affirms none of the positions presented. Unlike a decision resting upon a majority vote, one made according to a true “sense of the Meeting” can avoid overriding an unconvinced minority. It allows unforeseen insights to emerge and it enables Friends to modify previously held opinions. They may then agree on a new and better view of the matter under consideration.

Friends begin Meetings in which decisions are to be made with a time of silent worship. In the stillness, they recall that a business or committee meeting is, in fact, a Meeting for Worship to deal with certain matters of importance. Until the Meeting can unite in a decision, the previous policy remains unchanged or no action is taken on new business, as the case may be.

Friends try to seek divine guidance at all times, to be mutually forbearing, and to be concerned for the good of the Meeting as a whole, rather than to defend a personal preference. Thus, having once expressed a view, a Friend is expected to refrain from pressing it unduly, at length or repeatedly. The grace of humor can often help to relax the tensions of a Meeting so that new light comes to it.

The authority and responsibility for decisions on the affairs of the Meeting reside with the members, and those present at a regular monthly Meeting for Worship for Business have the authority to make decisions for the Meeting. Until the Meeting can unite in a minute, the previous policy remains unchanged.

Most Meetings for Business proceed without distinction between members and non-members, and this benefits the Meeting. On occasion, a decision may call for invoking this distinction. At such times, non-members should not respond to the Clerk’s call for affirmation of a proposed minute, and the Clerk may so remind the Meeting.

*Friends’ way of conducting business is of central importance. It is the Quaker way of living and working together. It can create and preserve the sense of fellowship in the Meeting, and from there it can spread to other groups and decisions in which individual Friends and Meetings have a part. Thus it contributes to the way of peace in the world.*

George Selleck, *New England Yearly Meeting Faith and Practice*, 1966  
p.116

## **DECISION-MAKING PRACTICE**

Friends Meetings ordinarily take care of their business at their regularly scheduled monthly Meeting for Business. However, the Clerk may call for a special session to deal with an urgent matter. Adequate notice of a Called Meeting (see Glossary) should be given, particularly if the topic is controversial.

Committee clerks and members should inform the Clerk ahead of time when they have business to come before the Meeting. As items are dealt with, the Clerk makes sure that all present have opportunity to express their views. Friends address the Clerk, not one another. Friends who stand to speak find that their ministry is more faithful, concise, and better heard. Each vocal contribution should be something that adds to the material already given.

The Meeting's work of discernment is a corporate search. The clerk does not direct the communication toward certain predetermined goals, but keeps dialogue open, promoting free and full exploration of the matter under consideration, while fostering a sense of the guidance of the Holy Spirit. The clerk is responsible for discerning and stating the sense of the Meeting and presenting a minute when unity has been reached. Members of the Meeting may sometimes assist the clerk in this. If a member believes that the clerk has incorrectly discerned the sense of the Meeting it is appropriate to speak up. Similarly, someone may propose that unity actually has been reached and suggest that a minute should be recorded.

When the wording appears satisfactory, the Clerk asks Friends if they approve the minute. If Friends approve the minute without objection, it is recorded as an action of the Meeting. If, after careful consideration, minor editorial changes appear to be needed, the Clerk should have authority to make them. Those changes should be noted at the next Business Meeting, when the minutes of the previous session are read.

If the business before the Meeting is difficult, anyone may request a pause for silent worship. This can often lead to finding a way forward. Sometimes a member with doubts about a minute favored by most of those present will voice his or her reservations but release the Meeting to move forward.<sup>89</sup> This will be recorded in the minutes as "one Friend standing aside." In rare cases a member may ask to be recorded as standing aside; however this practice is best limited to occasions when that member's professional or legal status might be jeopardized by implied consent to a minute.

Another way of avoiding a deadlock is for the Clerk or another member to suggest that a matter be held over for consideration at a later time. It may be helpful for the Clerk to ask a small committee, including Friends of diverse leadings, to revise the proposal in the light of the concerns and objections, and report to the next Meeting. If the matter is urgent, the committee may retire from a given session to return to it with a revised proposal.

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<sup>89</sup> When a Friend's reservation persists, the clerk has an obligation to discern whether it is appropriate to move forward to seek approval of a minute. See "In Times of Difficulty" below.

## DEFERRING DECISIONS

Many decisions are of a routine nature and can be handled during one Meeting for Business. Business Meeting accomplishes much of its work by trusting standing and *ad hoc* committees to have adequately seasoned matters beforehand.

Some matters are better served by, and deserve, longer periods of deliberation. It is standard practice to hold over decisions in matters of membership, marriage and nominations for at least one month before a final decision. The extra time of seasoning allows Friends to labor together in an orderly exploration of unexpected objections and thus better to discern God's will. This is characteristic of Friends' sense of "good order." (See Glossary)

Items may be held over for later consideration, as committees or the Clerk deem necessary, and it is generally helpful to name the date when it will be reconsidered. The absence of Friends with a specific interest from Business Meeting (after notice has been given) should seldom be a factor in delaying a decision.

It is the responsibility of the Clerk to discern when it is appropriate to delay a decision or refer a matter back to a committee for further seasoning. If the Clerk has decided in advance that no decision will be made at a given session, he or she should inform the Business Meeting before discussion begins. The Clerk should also indicate the possible consequences of a delayed decision.

## IN TIMES OF DIFFICULTY

*Another highly important issue in arriving at a decision, and one that calls for a good deal of inner discipline and seasoning on the part of the members, is the matter of what constitutes unanimity. If it were necessary for every member to feel equally happy about the decisions reached, we should be presuming to be settling matters in an angelic colony and not among flesh and blood members of a local Quaker meeting! From the point of view of myself as a member of a meeting, the kind of unanimity that is referred to is a realization on my part that the matter has been carefully and patiently considered. I have had a chance at different stages of the process of arriving at this decision of making my point of view known to the group, of having it seriously considered and weighed. Even if the decision finally goes against what I initially proposed, I know that my contribution has helped to sift the issue, perhaps to temper it, and I may well have, as the matter has patiently taken its course, come to see it somewhat differently from the point at which I began...I have also come to realize that the group as a whole finds this resolution what seems best to them. When this point comes, if I am a seasoned Friend, I no longer oppose it...I emerge from the meeting not as a member of a bitter minority who feels he has been outflanked and rejected but rather as one who has been through the process of the decision and is willing to abide by it even though my accent would not have put it in this form.*

Douglas Steere, *The Quaker Decision Making* quoted by David O. Stanfield  
in *A Handbook for the Presiding Clerk*



Sometimes Friends have business that seems to require decision, but their differences appear unresolvable. Usually no action is taken, and the matter is held over with the expectation that unity can and will be found. Deference to the objections of even one or two members demonstrates the great reluctance of the Meeting to override any of its members — especially when matters of conscience are involved. Some people mistakenly believe that this procedure provides each member with a veto. Rather, Meetings place a high value on unity.

Unity does not imply unanimity of the entire membership of a Monthly Meeting. A Meeting may proceed in the absence of, or (more rarely) over the objection of one or more Friends present while recognizing that objections may contain, or lead to, new light on the matter being considered. Friends with hesitations may choose to state that they are “standing aside” when the final decision is made, or, rarely may ask to be recorded as standing aside.

Meetings may occasionally act even over the objections of one or more Friends. Due weight should be given to the insights of any Friend long experienced in Friends meetings, whose judgment and service have been proven over considerable time. A “stop” in such a member’s mind should be heeded. If, on the other hand, the one who is withholding support is known for persistently objecting, then the Clerk may call for a period of silent worship and, if so led, announce that the weight of the Meeting seems decidedly to favor the action and the proposal is approved. The same principle applies even on occasions when there is more than one objector.

One of the Clerk’s more demanding responsibilities is to tell the difference between those occasions when it is right that the objector’s views be heeded, and those times when the Meeting has reached unity and, despite objection, it must act. Friends seek neither unanimity (a matter of votes), nor consensus (a resolution of differing opinions). Friends seek unity in the Spirit. When the Clerk is clear that the Meeting approves an action, even in the presence of dissenting views, it is his or her obligation to articulate the sense of the Meeting in a minute and so record it unless others present also object.

Any ministry in Meeting for Business may contain elements essential to discovering a Spirit-led decision around which the Meeting may unite. This is true of the ministry of experienced Friends, newcomers, and Friends whose ministry others often find unhelpful. Before considering going forward over the objection of a Friend, the Clerk and the Business Meeting must be confident that it has labored in good faith with the objecting Friend and that the Meeting has done its best to understand the objection and that the objecting Friend has had spacious opportunities to understand the leading of the Meeting to proceed.

It is unusual for a sense of the Meeting to be achieved over one or more objections, and there are good reasons for this. The objector(s) may actually be right, or the proposed

action may profoundly strain their bonds to the Meeting. Sometimes concern for their feelings may weigh heavily in favor of deferring the decision. Meetings should not ignore these features of a decision taken over objection of some Friends, although the Meeting may still have to proceed. It is important to ensure that objections have been faithfully considered, and that everyone is satisfied that this has happened.

Where there is discomfort, Oversight or Worship and Ministry Committees should act quickly to heal wounds, lest they fester and spoil the community of trust. If Friends feel that the Meeting should not have recorded a particular minute, they should bring their concern to the Worship and Ministry Committee (which has the responsibility for the care of Meeting for Business) the Clerk, or the Meeting for Business. It is important for differences to be aired and faced rather than to try to muffle views or circumvent attitudes for fear of dissent. Friends believe that truth, fully and openly sought, will carry its own conviction, and that unity will be found in truth and love.

*It must always be remembered that the final decision as to whether the minute represents the sense of the meeting is the responsibility of the meeting itself, not of the clerk.*

*To Lima With Love, p.19*

## **THRESHING SESSIONS**

Occasionally an issue may be complex, controversial, dependent on technical details, or emotionally charged so that significantly more corporate preparation is required than can reasonably be accomplished in Meeting for Business. In such cases the Meeting should arrange a series of separate meetings. If technical details are crucial, study sessions may be in order. If matters are emotionally charged or members need to be heard in a receptive setting, Quaker dialogue or worship sharing<sup>90</sup> may be helpful. If extended preliminary exploration is needed, threshing sessions may be appropriate.

Threshing sessions derive their name from the assumption that through them the chaff might be separated from the grain of truth, clearing the way for later action on the issue. However, no corporate decisions are made at such meetings.

The Clerk or moderator of a threshing session is responsible for ensuring that everyone has an opportunity to speak, drawing out the reticent and limiting redundancy. Special efforts must be made to see that Friends of all shades of opinion can and will be present. To the extent that Friends who hold a given view are absent, the usefulness of such a meeting will be impaired. Knowledgeable people should be asked to present factual or complex material and be available to answer questions. A recorder should take notes of the meeting for later reference.

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<sup>90</sup> See Glossary.

## CLERKS AND CLERKING

The Clerk coordinates the business of the Meeting. The Clerk sees to it that all pertinent business and concerns are presented clearly to the Monthly Meeting in good order for its deliberate consideration, united action, and appropriate execution. The following guidelines apply generally to the Clerk of any Friends Meeting or committee.

The Clerk is a member of the Meeting, who enjoys the confidence of its membership and who, in turn, respects and cherishes its individual members and attenders. He or she seeks the leading of the Spirit for corporate guidance. It is essential for the Clerk to be familiar with *Faith and Practice* and other Quaker literature. The Clerk should be able to comprehend readily, evaluate rightly, and state clearly and concisely an item of business or concern that comes to the Meeting. He or she should be able to listen receptively to what is said, and, through spiritual discernment, to gather the sense of the Meeting at the proper time.

The Clerk attends Meeting for Worship and keeps close to the work of committees, in all of which he or she should be considered an *ex officio* member. In order to be aware of the condition of the Meeting, it is essential that the Clerk attend Meetings of the Worship and Ministry and the Oversight Committees.

The Clerk presides at all Business Meetings. (An Alternate Clerk may preside when the Clerk is unable to be present.) The Clerk prepares the agenda, and encourages committee Clerks and others to provide reports, concerns, proposals, and other materials in advance. The Clerk's care in preparing the agenda, and judgment of the relative urgency of each item greatly facilitates the Meeting's business. The Clerk sees that correspondence that comes to the Meeting is not neglected.

The Clerk judges the relative urgency of items and sets the pace of the Meeting to assure full and balanced expression of the views of the members. He or she does not express personal opinions, but if an essential viewpoint has not been presented, the Clerk asks the Meeting for permission to offer it. If the Clerk is led to take a strong position on a controversial matter, the Alternate Clerk or another appropriate person is asked to preside and take the sense of the Meeting.

As actions are taken, the Clerk makes sure that assignments are clear and responsible persons and committees are notified promptly in writing. The Clerk signs all official papers and minutes, including minutes of sojourn and travel, letters of introduction and certificates of transfer or removal. If legal documents and minutes are involved, it is good practice for both the Clerk and the Recording Clerk to sign. The Clerk also endorses travel minutes and letters of introduction presented by visiting Friends.

The Clerk ensures that the activities of the Monthly Meeting are coordinated with those of its Quarterly and Yearly Meeting and that representatives to these gatherings are appointed. Reports, minutes and other concerns must be communicated to the proper officers on schedule. Business and concerns received from Quarterly and Yearly Meeting must be delivered to the proper persons and committees and to the Meeting as a whole.

## Annex 2: Values Distribution Map

### Hall-Tonna Values Distribution Map

Phases	Phase I SURVIVING "the world is a mystery over which I have no control!"		Phase II BELONGING "the world is a problem with which I must cope"		Phase III SELF-INITIATING "the world is a creative project in which I want to participate"		Phase IV INTERDEPENDENT "the world is a mystery for which we care on a global scale"															
	1: SAFETY	2: SECURITY	3: FAMILY	4: INSTITUTION	5: VOCATION	6: NEW ORDER	7: WISDOM	8: WORLD ORDER														
Goals	Self-Interest/Control Self Preservation Wonder/Awe/Fate	Physical Delight Security	Family/Belonging Fantasy/Play Self Worth	Belief/Philosophy/Values Competence/Confidence Work/Labour Wealth/Value	Equality/Liberation Integration/Wholeness Self Actualisation Service/Vocation	Art/Beauty Being Self Construction/New Order Contemplation Faith/Risk/Vision Human Dignity Knowledge/might Presence	Intimacy/Solitude Truth/Wisdom	Goals Ecstasy Global Harmony Word														
Means	Food/Warmth/Shelter Function/Physical Safety/Survival	Affection/Physical Economics/Profit Property/Control Sensory Pleasure Territory/Security Wonder/Curiosity	Being Liked Care/Nurture Control/Order/Discipline Courtesy/Hospitality Endurance/Patience Equilibrium Friendship/Belonging Obedience/Duty Prestige/Image Rights/Respect Social Affirmation Support/Peer Tradition	Achievement/Success Administration/Control Communication/Info Competition Design/Pattern/Order Duty/Obligation Economics/Success Education/Certification Efficiency/Planning Hierarchy/Order Honour Law/Rule Loyalty/Fidelity Management Membership/Institution Ownership Patriotism/Esteem Productivity Reason Responsibility Rule/Accountability Technology/Science Unity/Uniformity Workmanship/Art/Craft	Adaptability/Flexibility Authority/Honesty Congruence Decision/Initiation Empathy Equity/Rights Expressiveness/Joy Generosity/Compassion Health/Healing Independence Law/Guide Limitation/Acceptance Mutual Obedience Quality/Evaluation Relaxation Search/Meaning/Hope Self Assertion Sharing/Listening/Trust	Accountability/Ethics Collaboration Community/Supportive Complementarity Corporation/Stewardship Creativity Detachment/Solitude Discernment Education/Knowledge Growth/Expansion Intimacy Justice/Social Order Leisure Limitation/Celebration Mission/Objectives Mutual Accountability Pioneerism/Innovation Ritual/Communication Simplicity/Play Unity/Diversity	Community/Personalist Interdependence Minnesence Prophecy/Vision Synergy Transcendence/Solitude	Means Convivial Technology Global Justice Human Rights Macroeconomics														
Value Cluster	F O U N D A T I O N F O C U S V I S I O N																					
Steps	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	
Images	AUTHORITARIAN Tyrant dictator with oppressed followers who are totally dependent		PATERNALIST Benevolent paternalist with followers who are dependent and obedient		MANAGER Efficient manager with followers who are devoted to the organisation		FACILITATOR Listener, clarifier and supporter with followers who are also clarifiers, supporters and listeners		COLLABORATOR Facilitator, producer, creator with intermediate peer participation		SERVANT Interdependent administrator with collegial participation		VISIONARY Liberator: with a global network of peer visionaries									
	© 1997 Values Technology																					

## ***Short Values Definitions***

*[These are expressed in ways appropriate to the explicit reflection on values in a corporation.]*

### **1. Accountability/Ethics**

The orientation of the corporate culture that flows from its business practices, policies and regulations to reinforce and support mutual accountability and moral principles in its employees that enrich customer interaction and societal confidence that we live the values we declare publicly.

### **2. Achievement/Success**

Accomplishing something noteworthy and admirable that my peers and those I work for will be proud or happy to see. It involves reaching targets that I have set for myself and where applicable my team.

### **3. Adaptability/Flexibility**

To adjust one's self readily to changing business conditions and challenges and to remain pliable during ongoing processes even under stressful circumstances. To be open to different points of view regardless of gender, cultural origin or the perspective of a different discipline

### **4. Administration/Control**

Having the authority to be in command, to exercise specific management functions and tasks so that the business functions harmoniously with sound stewardship over its affairs. e.g. financial control, production planning, etc.

### **5. Affection/Physical**

Appropriate physical expression in the work place that respects differences of gender and cultural difference that expresses friendship, loyalty or respect.

### **6. Art/Beauty**

Experiencing and the practice of the arts (e.g. music, theater, painting) Providing intense pleasure through that which is aesthetically appealing in the work environment to stimulate creativity, mutual learning and appreciation of the arts as critical to symbolic, archetypal and systems communication.

### **7. Authority/Honesty**

Honest expression one's full range of feelings and thoughts in a straightforward, objective manner as an experience of personal integrity in the work place.

### **8. Being Liked**

To experience friendly feelings from one's peers.

### **9. Being Self**

The capacity to be true to one's self in the business environment without compromising the values you feel are critical to sound leadership, with objective awareness of personal strengths and limitations plus the ability to act both independently and cooperatively when appropriate.

### **10. Belief/Philosophy**

Adherence to a belief system set of principles that guide your life and actions in the world of business. These are beliefs you feel are essential to the success of the business and that you would be proud to see your peers and or employees adhere to. These are public to those you trust and work with.

### **11. Care/Nurture**

To be emotionally supportive of our peers, and aware when necessary of physical limitations and disabilities, personal crises and respectful of age differences when appropriate.

### **12. Collaboration**

The ability of organizational Leadership to cooperate interdependently with all levels of management to insure full and appropriate delegation of responsibility. This is experienced generally within high functioning teams of peers.

### **13. Communication/Information**

Effective and efficient transmission and flow of ideas and factual data within and between persons, departments and divisions of an organization. This includes efficient use of e-mail, fax and memos.

### **14. Community/Personalist**

Sufficient depth and quality of commitment to a group, its members and its purpose so that both independent creativity and interdependent cooperation are maximized simultaneously. This is the highest point of team functioning in an organization at a global level of awareness and problem solving.

### **15. Community/Supportive**

The recognition and will to create a group of peers for the purpose of ongoing mutual support and creative enhancement of each individual. The additional awareness of the need for such a group in the work environment and with peer professionals, to enable one to detach from external pressures that deter one from acting with clarity on chosen values and ethical principles that might be otherwise compromised. Clear attention to work and leisure balance as a foundation for sound team quality and creative output are seen as critical. Quality of time and relationship are seen as more important than length of time in a given state of affairs.

### **16. Competence/Confidence**

Realistic and objective confidence that one has the capability and skills to achieve, grow and develop one's trade or profession in the world of work and to feel that those skills and capability will be well received, are a positive contribution and a basic stage in what can be accomplished ultimately.

### **17. Competition**

To be energized by a sense of rivalry in the world of business, to be first or most respected in a given arena, e.g. sports, education or work. The emphasis is on being competitive with one's self, to be the best possible in one's chosen vocation or arena of work.

### **18. Complementary**

The capacity to enable persons in a corporation or institution to work cooperatively with one another such that the unique skills and qualities of one individual supplement, support and enhance the skills and qualities of the others in the group. It is an important aspect of high team functioning in a collaborative setting.

### **19. Congruence**

The capacity to experience and express one's feelings and thoughts in such a way that what one experiences internally and communicates externally to others is the same.

### **20. Construction/New Order**

To develop and initiate a new institution or transform the organization one works in, in order to:

- Prosper in the world of business
- Enhance the quality of life and create meaningful work for the employees
- Develop an institution that benefits society

### **21. Contemplation**

Self discipline in the arts of meditation and stress reduction that separates one from the business and stress of the day and brings greater quality to one, s life and clarity in complex decision making.

### **22. Control/Order/Discipline**

Providing restraint, direction and professional discipline to achieve methodological success in the business according to the prescribed rules.

### **23. Convivial Technology**

The capacity to creatively apply technological expertise, both organizationally and with technical instruments, to develop means to improve the quality of life globally. It is



creating technologies that are friendly to use, empower the user and enable them to have the potential to have meaningful lives that enhance society as a whole.

#### **24. Corporation/Stewardship**

The skills and capability to lead and develop a new organization, or transform a present one. This accomplished by the appropriate use of resources, financial and otherwise, to guarantee the future, balanced with sufficient risk that will increase the quality of life for employees and make a contribution to the wider community. This includes basic knowledge of the law, financial and negotiating skills, plus the ability to engender confidence in stakeholders because of potential customer capital.

#### **25. Courtesy/Hospitality**

Offering polite and respectful treatment to others as well as treating guests and strangers in a friendly and generous manner. It also includes receiving the same treatment from others.

#### **26. Creativity**

The capacity for original thought and expression that brings new ideas and images into a practical and concrete reality in ways that did not previously exist. Although this is really a personal value it is an essential part of human capital in a business system. Its corporate expression is *Pioneerism*.

#### **27. Decision/Initiation**

To feel that it is one's responsibility to begin a creative course of action, or to act on one's conscience within the business environment without external prompting. It involves taking responsibility for problems as a part of one's role rather than limiting one's responsibilities to tasks or narrowly defined job descriptions.

#### **28. Design/Pattern/Order**

Awareness of the natural arrangement of things plus the ability to create new management arrangements, business solution through the initiation of new ideas or technology. In technology it is the appreciation of beauty in design such as in a software program. In the design of the office environment it is insight into the use of art and educational technology to improve and encourage learning.

#### **29. Detachment/Solitude**

The regular discipline of detachment through sound work leisure balance, attention to health practices and meditation to improve the quality of one's life, and separate out from daily stress in order to make clear decisions in a complex and conflictual business and ethical environment.

#### **30. Dexterity/Coordination**

Sufficient harmonious interaction of mental and physical functions to perform basic instrumental skills.

### **31. Discernment**

The capacity or skill to enable a group or organization to come to consensus decisions relative to long term planning through openness, reflection and honest interaction.

### **32. Duty/Obligation**

Closely following established customs and regulations out of loyalty to the organization, dedication to one's peers and a sense of responsibility to rules, regulatory procedures and policies.

### **33. Economics/Profit**

Guiding the organization to insure it is profitable so as to be secure and respected, while establishing a firm foundation for the future.

### **34. Economics/Success**

To attain favorable and prosperous financial results in business through effective control and efficient management of resources and added value for the stockholders and employees.

### **35. Ecority**

The capacity, skills and personal, organizational and conceptual influence to enable the business to contribute to global ecological balance through creative technology of financial support in ways that have world-wide influence.

### **36. Education/Certification**

Encouraging and providing support for employees to complete the education and training they need to continually improve their capabilities.

### **37. Education/Knowledge**

It is the values that stands behind and is the consequence of the corporate environment of the learning organization. It involves developing programs, business practices and environments that consequence in the experience of ongoing learning as a means of gaining new facts, truths and insights about the global business environment. The overall consequence is improvement of customer capital via the ability of the organization to respond and solve business problems more rapidly and ahead of the competition.

### **38. Efficiency/Planning**

Engineering the business environment and practices with sound stewardship and forethought by thinking about and designing acts and purposes in the best possible and least wasteful manner before implementing them as a way of improving quality, customer service and profitability.

### **39. Empathy**

Reflecting and experiencing another's feelings and state of being through a quality of presence that has the consequence of them seeing themselves with more clarity, without any words necessarily having been spoken. It is the ultimate act of sensitivity to another human being and is a supreme mark of leadership and customer sensitivity. It is the knowledge of another that enables leadership to be most helpful and responsive to the real needs of others including the customer.

### **40. Endurance/Patience**

The ability to bear difficult and painful experiences, sudden and frustrating changes in the business environment, difficult situations or persons with calm stability and perseverance.

### **41. Equality/Liberation**

The right of all employees regardless of physical or cultural difference to have the same value and rights as everyone else. This is the critical consciousness of the value of being human and is supported by the policies and business practices of the organization and integrated into its education and orientation programs.

### **42. Equilibrium**

Managing through maintaining a conflict free environment by averting upsets and personally supporting all parties.

### **43. Equity/Rights**

Maintaining a management system that supports legal, social and economic equality and fairness.

### **44. Expressiveness/Joy**

To encourage a management environment where team members and peers share their feelings and creative ideas and aspirations openly and spontaneously.

### **45. Faith/Risk/Vision**

Living today as if the vision you have for the company were already in place and to have a commitment to values that underpin the vision even if what you do or say would put your job or lifestyle at risk.

### **46. Family/Belonging**

The people to whom one feels primary bonds of relationship and acceptance and the place of dwelling of one's parents.

### **47. Fantasy/Play**

Encouraging the experience of personal worth through unrestrained imagination and envisioning, for the company, products, customers and stakeholders.

**48. Food/Warmth/Shelter**

To provide minimal recourses for all employees such that they have adequate physical nourishment, and a place to live for themselves and their families.

**49. Friendship/Belonging**

To foster a management environment where employees and clients have a group of persons with whom one can share on a day-to-day basis as caring peers.

**50. Function/Physical**

To insure that all employees and clients regardless of their physical reality have the ability to perform minimal manipulations of the body and to care for themselves such that their ability to function adequately is supported rather than impaired.

**51. Generosity/Compassion**

To encourage management structures, group and team experiences to where each person is aware of the needs and limitations of others. The purpose is to enable people to sharing their unique capabilities and skills as a way of serving others without expecting reciprocation.

**52. Global Harmony**

Knowing the practical relationship between human needs, freedom and creative ecological balance so that one can influence changes that promote the interdependence of peoples and nations, equality and creativity.

**53. Global/Justice**

Commitment to the fact that all persons have equal value but different gifts and abilities to contribute to society, combined with the capacity to elicit inter-institutional and governmental collaboration that will help provide the basic life necessities for the disadvantaged.

**54. Growth/expansion**

The ability to enable an organization to develop and grow creatively. This assumes skills in management design, organizational, product and market development at a division or corporate level.

**55. Health/Healing**

To encourage and support adequate health practice, understanding that soundness of mind and body, balanced emotional and physical needs, through self-awareness and preventive discipline, maximizes personal and leadership potential.

**56. Hierarchy/Order**

Recognizing the essential and positive nature of layered management in conformity to established standards of what is good and proper within an organization.

**57. Honor**

High respect and support for the worth merit or rank of those in authority.

**58. Human Dignity**

Encouraging systems and business practices that actively support the consciousness of the basic right of every human being to have respect, and have their basic needs met. But beyond this we want management structures and business practices that empower people, employees, customers and stakeholders with the opportunity to develop their potential through mutual accountability, collaboration, personal and professional development.

**59. Human Rights**

Committing some of the organization's talent and resources to help create the means for every person in the world to experience his/her basic right to such life-giving resources as food, habitat, employment, health and minimal practical education.

**60. Independence**

Encouraging individuals to think and act for themselves in self-initiating ways without always being subject to external constraint or authority.

**61. Integration/Wholeness**

Encouraging individuals to be grounded through sound health and emotional development; and encouraging, teams and the system as a whole to organize into a coordinated, harmonious totality by ensuring that declared practice, beliefs and values are aligned with intent and behavior with all individuals in the organization.

**62. Interdependence**

Seeing and acting on the awareness that personal and inter-institutional cooperation are always preferable to individual decision-making.

**63. Intimacy**

Sharing one's full personhood (thoughts, feelings, fantasies and realities) mutually and freely with the total personhood of another on a regular basis. *This is normally a personal value only.* Although the expression 'Customer Intimacy' is used by some this really refers to the value: Sharing/Listening/ Trust.

**64. Intimacy/Solitude**

This is a high level leadership value that involves the experience of personal harmony that results from special attention to work and leisure balance that minimizes stress, and open up ones mind and potential for coping with the complex, technical, ethical and global

issues. It involves a combination of meditative practice, mutual openness and total acceptance of another person, which leads to new levels of meaning and awareness of truth.

#### **65. Justice/Social Order**

Having the organization support policies or a course of action that supports, addresses, confronts and helps correct conditions of human oppression in order to actualize the truth that every human being is of equal value. E.g., refusing to do business with clients whose action is detrimental to a particular community through a chosen course of action such as race discrimination.

#### **66. Knowledge/Insight**

The pursuit of truth, understanding and meaning in the business environment, to better solve problems increase stockholder value and respond sensitively to customer needs in a rapidly changing global environment. It is creating a learning organization by putting structures and procedures in place that empowers and rewards people for learning and improving their capabilities and knowledge.

#### **67. Law/Guide**

Seeing-authoritative principles and regulations as a means for creating one's own criteria and moral conscience, and questioning those rules until they are clear and meaningful.

#### **68. Law/Rule**

Governing the organizational conduct, action and procedures by the established legal system or code.

#### **69. Leisure**

Use of time in a way that requires as much skill and concentration as one's work but that totally detaches one from work so that the spontaneous self is free to emerge in a playful and contagious manner. This is a personal value only, but one that is essential to leadership development in the private part of one's life.

#### **70. Limitation/Acceptance**

Giving positive mental assent to the reality that one has boundaries and inabilities. This includes an objective awareness of an individual's strengths and potential as well as weakness and inability. Acceptance of another person without limitations is the beginning of any trust relationship. As such this is a value essential to employee and team relationships and customer or client sensitivity

#### **71. Limitation/Celebration**

The recognition that one's limits are the framework for exercising their skills and capabilities. The ability to laugh at one's own imperfections or to learn from mistakes is the cornerstone of the attitude that is attached to this value.

### **72. Loyalty**

Strict observance of promises and duties to those in authority and to the corporation.

### **73. Macroeconomics**

The ability to manage and direct the use of financial resources at an institutional and inter-institutional global level toward creating a more stable and equitable economic structure. This includes balancing stewardship with risk and stakeholder value and social responsibility.

### **74. Management**

The control and manipulation of organizational affairs, a team or project in accordance with organizational philosophy and beliefs. It is also the process of giving direction to the business for the purpose of optimizing the institution's goals.

### **75. Membership/Institution**

The pride of belonging to and functioning as an integral part of an organization, foundation, establishment, etc.

### **76. Minessence**

The capacity to miniaturize and simplify complex ideas or technological instruments (tools) into concrete and practical objectification's in a way that creatively alters the consciousness of the user. It is the basis for technology and the arts. For example it is taking ideas and converting them into new software of technological products. It can also mean taking a complex institutional form and simplifying the design so that it enhances the quality of life and increases productive of the organization

### **77. Mission/Objectives**

The ability to establish organizational goals and execute long term planning that takes into consideration the growth needs or need to simplify and reduce the size of the organization. This is done with an awareness of the quality of institutional life on the one hand and the greater responsibility to society on the other hand.

### **78. Mutual/Accountability**

The skills to maintain a reciprocal balance of tasks and assignments with others so that everyone is answerable for his/her own area of responsibility. This requires the ability to mobilize one's anger and deal with human differences in creative and supportive ways so as to move relationships to increasing levels of cooperation.

### **79. Mutual/Obedience**

Being mutually and equally responsible for establishing and being subject to a common set of rules and guidelines for a team or in a group of persons.

**80. Obedience/Duty**

Dutifully and submissively complying with rules, moral and legal obligations established by the organization or regulatory agencies.

**80. Ownership**

Taking ultimate responsibility for problems, tasks, projects and legal decisions that gives one a sense of personal authority.

**82. Patriotism/Esteem**

Honor for one's country based on personal devotion, love and support.

**83. Physical Delight**

The joy of experiencing all the senses of one's body.

**84. Pioneerism/Innovation**

Introducing and originating creative ideas for positive change in business and social organizations and systems, and new products and services that are particularly responsive to client and customer needs, and providing the framework for actualizing them.

**85. Play/Recreation**

A pastime or diversion from the anxiety of day-to-day living for the purpose of undirected, spontaneous refreshment (which provides for a potential self to be experienced). This is a personal value. It is essential for personal health but would only be considered a corporate value in exceptional circumstances.

**86. Presence**

The ability to be with other persons that comes from inner self-knowledge, which is so compelling that, a team, person, or client understands himself or herself with more clarity and, is energized into a quality exchange that leads to higher and more effective levels of creativity, respect and complex problem solving.

**87. Prestige/Image**

The promotion of an organizational style and appearance, which reflects success and achievement, gains the esteem of others and promotes success. This is something that is important in advertising and publications.

**88. Productivity**

To feel energized by generating and completing tasks, activities and projects achieving established goals and expectations.

**89. Property/Control**



Accumulating property and exercising direction over it for stakeholder security and growing the organization's future.

**90. Prophet/Vision**

The ability to communicate the truth about global issues in such a lucid manner that the hearer is able to transcend his/her limited personal awareness and gain a new perspective on themselves and the needs of the organization and the wider community.

**91. Quality/Evaluation**

Appreciating objective self-appraisal and being open to what others reflect back about oneself or team (group) and the products of one's work, as necessary for self-awareness, personal growth, and the improvement of service to others.

**92. Reason**

Facilitating a team, group or individuals to think logically and reasonably based, even under stress on a formal body of information. It is the capacity to exercise reason before emotions, while still taken the emotions seriously.

**93. Relaxation**

Diversion from physical or mental work which reduces stress and provides a balance of work and play as a means of realizing one's potential.

**94. Research**

Systematic investigation and contemplation of the nature of truths and principles in one's area of expertise for the purpose of creating new insights, products and services.

**95. Responsibility**

To be personally accountable for and in charge of a specific area or course of action in one's organization or group.

**96. Rights/Respect**

Encouraging and supporting policies, procedures and practices that esteem the worth (and property) of others. The recognition that everyone regardless of differences deserves equal courtesy and affirmation for what they are.

**97. Ritual/Communication**

Skills and use of ritual, archetypal symbols and the arts as a communication medium for raising levels of understanding of complex and necessary information in a simple straightforward form. This is an essential part of education, learning and the learning organization.

**98. Rule/Accountability**

The organization mandate to have employees justify their behavior in relationship to the established codes of conduct, procedures, etc.

**99. Safety/Survival**

Organizational mandate to guard the safety of all personnel and by protecting against personal injury, danger of loss and to do what is necessary to set up systems and procedures to support this end.

**100. Search/Meaning/Hope**

The organizational recognition to provide meaningful work for employees that empowers and makes for self-initiating individuals. The organization supports individuals to explore the relationship between their capabilities, will, desires and fantasies of the future so as to discover their unique place in the world. Providing resources for ongoing learning and professional development is one aspect of this.

**101. Security**

Providing consistency and safety in the work place by providing basic salaries, benefits and associated services so that foundational needs of personnel are taken care of.

**102. Self Actualization**

Encouraging personal and professional development by providing resources for individuals and teams to explore in an environment of learning personal leadership capabilities, emotional psychological, physical and mental exercises, which enhance the development of a person's maximum potential.

**103. Self Assertion**

Encouraging straightforward honest communication where individuals put themselves and their ideas forward boldly regarding a line of thought or action.

**104. Self Interest/Control**

Controlling organizational interests in order to survive.

**105. Self Preservation**

Doing what is organizationally necessary to protect to protect corporate interests.

**106. Self Worth**

Building a basic management environment where persons are valued for who they are not only for what they do so that they experience the knowledge that when those one respects and esteems know us, they will affirm that we worthy of that respect.

**107. Sensory Pleasure**

To provide an environment where experiencing one's sexual identities as a man or woman is safe, secure, supportive and non-discriminatory.

**108. Service/Vocation**

To encourage meaningful work by helping persons to be motivated to use their unique capabilities to contribute to the organization.

**109. Sharing/Listening/Trust**

Encouraging individual, leadership and teams to have the capacity to actively and accurately hear another's thoughts and feelings and to express one's own thoughts and feelings in a climate of mutual confidence in each other's integrity.

**110. Simplicity/Play**

Encouraging at the team level, particularly in planning and envisioning processes, the capacity for deeply appreciating the world combined with a playful attitude toward organizations and systems that is energizing and positive. The ability to see simplicity in complexity and to be detached from the world as primarily material in nature. It can include the mutual sharing of property within a group.

**111. Social Affirmation**

Putting in place practices and procedures that recognize that personal respect and validation coming from the support and respect of one's peers which is necessary for one to grow and succeed.

**112. Support/Peer**

To encourage team process that recognize that as a group of equals we need to sustain one another in both joyful and difficult times.

**113. Synergy**

Experiencing the relationships of persons within a group to be harmonious and energized so that the outcome of the group far surpasses its predicted ability based on the total abilities of its individual members.

**114. Technology/Science**

Placing technology and its practical applications as a significant part of the business.

**115. Territory/Security**

Provision for defending and insuring that our assets and physical properties are secure and protected.

**116. Tradition**

Recognizing the importance of ritualizing history and our traditions as an important link not only to the past but our future. Recognizing our corporate history as a way to enrich the meaning of what we stand for through our values.

**117. Transcendence/Solitude**

Exercising spiritual discipline and detachment so that one experiences a global and visionary perspective due to one's relationship to the universal order. This value is primarily personal and not corporate.

**118. Truth/Wisdom**

Intense pursuit and discovery of ultimate truth above all other activities. This results in intimate knowledge of objective and subjective global business realities and trends particular to our profession, which converge into the capacity to clearly comprehend persons and systems and their interrelationship. The consequence is understanding and insight, particularly in a team framework to gain a better understanding of solutions and approaches to complex global and ethical problems.

**119. Unity/Diversity**

Recognizing and acting administratively on the belief that an organization is creatively enhanced by giving equal opportunity to persons from a variety of cultures, ethnic backgrounds and diverse training. The concept is that differences are an advantage in a collaborative learning environment.

**120. Unity/Uniformity**

Encouraging harmony and agreement in an institution that is established to achieve efficiency, order, loyalty and conformity to established norms.

**121. Wonder/Awe/Fate**

To be filled with marvel, amazement and fear when faced with the overwhelming grandeur and power of one's physical environment.

**122. Wonder/Curiosity**

To encourage a sense of marvel and curiosity about the world of business coupled with a desire to learn about it and explore it personally. It is the initiation of learning and creativity in the learning organization.

**123. Word**

The ability to communicate objective and personal truths so effectively that the hearer becomes conscious of their limitations and experience personal empowerment.

**124. Work/Labor**

To provide employment with the rights and benefits for employees to produce a minimal living for themselves and their families.

**125. Workmanship/Art/Craft**

To encourage capabilities requiring manual dexterity that produce artifacts and or technology to enhance the quality of life of our customers and ourselves.

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[Yet to be completed and corrected.]

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