

## CHAPTER TEN

### Societal (Meta) System Development

*Social integration and teamwork are superior states of being over isolation and exclusion. However, one should never trade their objectivity and sense of fairness for societal popularity and temporary gain.*

#### Major Chapter Topics

<b>Overview: Societal System Development (SSD)</b> -----	343
Societal System Development (SSD)	
-- Meta-Cognitive Reasoning	
-- Personal Systems Development (PSD)	
-- Organizational Systems Development (OSD)	
-- Community Systems Development (CSD)	
-- Meta-Systems Development	
-- Information Processing Model	
<b>Aspiration for Human Enlightenment</b> -----	345
-- The Legacy of the Enlightenment	
-- SSD for Human Enlightenment	
<b>Societal System Development and Performance</b> -----	349
General Observations	
Convergent versus Divergent Problems	
The Human Prospect	
The Democracy Trap	
Dysfunctions of Disciplines	
Interdisciplinary Education	
<b>Learnership Universal Knowledge Spheres</b> -----	353
<b>Social Knowledge Sphere</b> -----	
Social Saturation	
A Universal Ethic	
<b>Economic Knowledge Sphere</b> -----	355
Evolve or Become Extinct	
Building the Middle Class	
<b>Technological Knowledge Sphere</b> -----	359
Arrival of the Cybercorp	
Upsizing the Individual	
<b>Political Knowledge Sphere</b> -----	363
A Social Contract	
Democracy and Citizenship	
A Well-Connected Citizenry	

**Major Chapter Topics**

<b><i>Geographical Knowledge Sphere</i></b> .....	366
<i>International Statecraft, Sovereignty and Multilateralism</i>	
<i>International Leadership</i>	
<i>Colliding Worlds</i>	
<i>A New Foreign Policy</i>	
<b><i>Ecological Knowledge Sphere</i></b> .....	373
<i>The Global Commons</i>	
<i>Building a Sustainable Society</i>	
<b><i>Theories of (Almost) Everything</i></b> .....	375
<i>Comprehensive Perspectives and Challenges</i>	
<i>Presence</i>	
<i>Consilience: The Unity of Knowledge</i>	
<i>A Theory of Everything</i>	
<i>A History of Everything</i>	
<i>Five Minds for the Future</i>	
<b><i>Conclusion</i></b> .....	384
<i>Capacity for Self-Transcendence</i>	
<i>Application of Learnership Reasoning Competencies</i>	
<i>Personal Reflection</i>	
<i>Questions for Discussion</i>	

## Overview: Societal System Development (SSD)

This chapter on SSD is dedicated to the final and comprehensive integration of all that has been written previously in this book. At this level of social systems integration, PSD, OSD, and CSD are viewed as being embedded into, and mutually interdependent with, the six learnership knowledge spheres from earlier chapters. These universal knowledge spheres – along with the learnership universal goals and ideals – are all brought forth, expanded, and used as mirrored reflections backward onto the five earlier learnership competencies and four learnership social systems that comprise the Learnership Integrated Systems Architecture (LISA).

For those learnership practitioners (the freelance learners, the versalists, the intreprenuers, the facilitators) pursuing optimized learning and leading; their PSD *fellowship*, OSD *leadership*, and CSD *citizenship* knowledge and skills now fuse into SSD *statesmanship* wherein nations hold the fate of human existence. The overarching vision herein is that sometime before mankind destroys itself and this wondrous blue marble ecosystem; knowledgeable, compassionate, and truly wise leaders, citizens, and statesmen will rescue humankind from its ignorance and frenzy.

**Societal System Development (SSD).** All societies are concerned with their development; that is, they hope to realize their ontological purpose and objectives, and to achieve a higher level and quality of societal experience. This focus most often manifests itself as a drive toward economic growth and development, which is also the dimension of societal development most easily measured and evaluated. From a quality-of-life perspective, however, other dimensions of development need inclusion. Examples of the other dimensions are the improvements desired in the political, social, ecological, technological, and geographical arenas of community experience. The Learnership philosophy and architectural framework developed in this book illustrate this aspiration for growth and development by their emphasis on the meta-system goals of *self-fulfillment*, *high performance*, *the common good*, and *human enlightenment*. These goals are conceived as being fully achieved only when all dimensions of societal life are taken into account and meta-system optimization occurs. Common to all these dimensions are the civic and ethical values which bind a society – and societies together.

Figure 10-1 provides an overview of key SSD concepts and relationships to assist the reader in building a summative mental model as he or she proceeds through this chapter.

1. Meta-Cognitive Reasoning. Illustrated are the *four learnership social systems* with this chapter's emphasis being at the *societal meta-level*.
2. Personal Systems Development (PSD). PSD is brought forth from Chapter Seven. The objectives, challenges, and strategies concerning personal health, character, and ability are of primary concern in the pursuit of self-fulfillment. The major learnership practitioner trait in working for personal objectives with others is *fellowship*.
3. Organizational Systems Development (OSD). CSD is brought forth from Chapter Eight. The objectives, challenges, and strategies are organization direction, operations, and performance in the pursuit of high performance. The major learnership practitioner trait in working for organizational objectives is *leadership*.

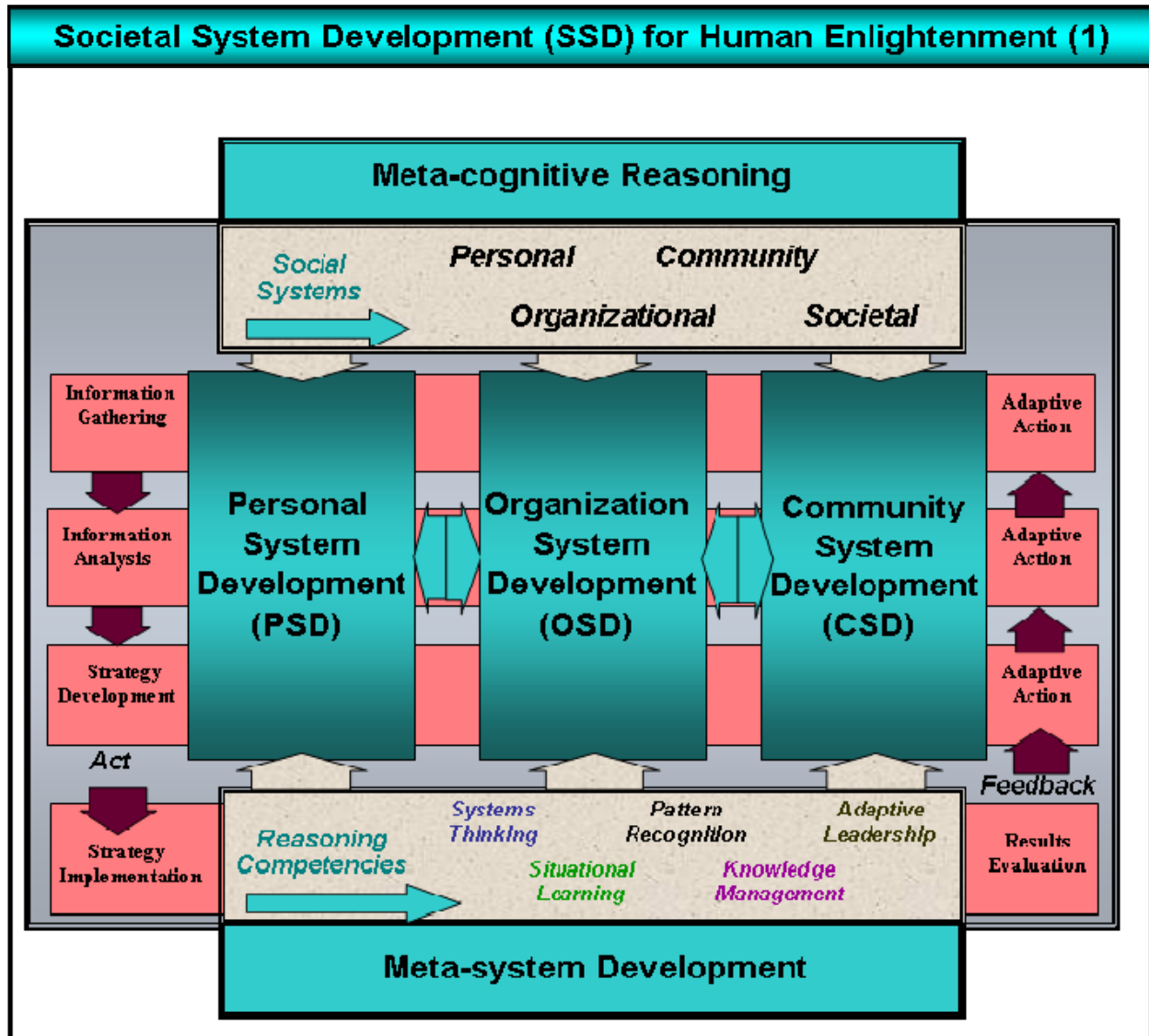


Figure 10-1

4. Community Systems Development (CSD). CSD is brought forth from Chapter Nine. The objectives, challenges, and strategies are business, education, and government synergy in the pursuit of the common good. The major learnership practitioner trait in working for community objectives is *citizenship*.
5. Meta-Systems Development. Illustrated are the *five reasoning competencies* that can be used to maximize societal social system development.
6. Information Processing Model. Illustrated is a general approach for problem solving and decision-making throughout society: Gather and analyze information, develop a strategy and implement it, observe results and take corrective action, if required.

[Author's Note: A significant point to make at this juncture is that during Part One (Chapters One through Six), the Five Learnership Reasoning Competencies have been integrated into a comprehensive Total Knowledge Management (TKM) framework. That "total learning, knowing, and leading" framework has been embedded in the Learnership Integrated Systems Architecture (LISA) and all the principles, practices, and technologies of TKM are conceptually available, and should be appropriately applied, for full societal social systems development.]

**Aspiration for Human Enlightenment.** The theme of this chapter: "Aspiration for Human Enlightenment" is inspired by the unique relationship between the American founding and the legacy of the European Enlightenment during the period 1650 to 1800. An excellence summary of that period with the confluence of European and American knowledge and trends is stated in full from a document by Neil Janowitz, reference: Sparknote on The Enlightenment (1650-1800). 30 July, 2007, <http://www.sparknotes.com/history/european/enlightenment>.

### The Legacy of the Enlightenment.

#### Events

1775 – American Revolution begins

1776 – Paine publishes Common Sense, Jefferson writes Declaration of Independence

1789 – French Revolution begins

#### Key People

- Frederick II "the Great" – Prussian monarch from 1740–1786; instituted judicial reforms and created a written legal code
- Charles III – Spanish monarch from 1759–1788; weakened Church influence and implemented other reforms
- Catherine II "the Great" – Russian empress from 1762–1796; improved education, health care, and women's rights, though continued to crack down on dissent
- Benjamin Franklin – American thinker, inventor, and diplomat; transmitted many Enlightenment ideas between Europe and America
- Thomas Paine – English-American political writer; pamphlet Common Sense influenced the American Revolution
- Thomas Jefferson – American author of the Declaration of Independence; drew heavily from Enlightenment political philosophy

#### Enlightened Absolutism

In the later years of the Enlightenment, absolute monarchs in several European countries adopted some of the ideas of Enlightenment political philosophers. However, although some changes and reforms were implemented, most of these rulers did not fundamentally change absolutist rule.

In Russia, empress Catherine the Great, a subscriber to the ideas of Beccaria and de Gouges, decried torture while greatly improving education, health care, and women's rights, as well as

clarifying the rights of the nobility. She also insisted that the Russian Orthodox Church become more tolerant of outsiders. However, she continued to imprison many of her opponents and maintained censorship and serfdom.

In Austria, monarchs Maria-Theresa and Joseph II worked to end mistreatment of peasants by abolishing serfdom and also promoted individual rights, education, and religious tolerance. An admirer of Voltaire, Frederick the Great, the King of Prussia, supported the arts and education, reformed the justice system, improved agriculture, and created a written legal code. However, although these reforms strengthened and streamlined the Prussian state, the tax burden continued to fall on peasants and commoners.

Spain had a great deal of censorship in place during the early Enlightenment, but when Charles III ascended the throne in 1759, he implemented a number of reforms. During his tenure, Charles III weakened the influence of the Church, enabled land ownership for the poor, and vastly improved transportation routes.

### Enlightenment-Era Frauds

Not all the consequences of the Enlightenment were productive. Despite the advances in literacy, thought, and intellectual discussion that accompanied the Enlightenment, middle- and upper-class citizens often mistakenly carried this open-mindedness to an excessive degree. In many cases, this open-mindedness manifested itself in pure gullibility, as supposedly well-educated Europeans fell prey to “intellectual” schemes and frauds based on nothing more than superstition and clever speech.

For instance, during the eighteenth century, people who called themselves phrenologists convinced many Europeans that a person’s character could be analyzed through the study of the contours of the skull. Likewise, the quack field of physiognomy claimed to be able to predict psychological characteristics, such as a predisposition to violence, by analyzing facial features or body structure. Similar medical hoaxes were common throughout the seventeenth and eighteenth centuries, some more dangerous than others, such as the continuing practice of bloodletting.

Although many of these misguided Enlightenment scientists believed that their methods could work, many were charlatans who knew exactly what they were doing. The world was wide-eyed and eager for new knowledge and, as of yet, lacked the fact-checking capabilities to separate real discoveries from pure deception.

### The American Revolution

Across the Atlantic, the Enlightenment had a profound impact on the English colonies in America and ultimately on the infant nation of the United States. The colonial city of Philadelphia emerged as a chic, intellectual hub of American life, strongly influenced by European thought.

Benjamin Franklin (1706–1790) the consummate philosopher: a brilliant diplomat, journalist, and scientist who traveled back and forth between Europe and America, acting as a conduit of ideas between them. He played a pivotal role in the American Revolution, which began in 1775, and the subsequent establishment of a democratic government under the Thomas Jefferson–penned Declaration of Independence (1776).

The political writer Thomas Paine (1737–1809) also brought Enlightenment ideas to bear on the American Revolution. An Englishman who immigrated to America, Paine was inspired by America and wrote the political pamphlet *Common Sense* (1776), which encouraged the secession of the colonies from England. Later in his life, Paine's religious views and caustic demeanor alienated him from much of the public, and he died in somewhat ill repute.

In many ways, the new United States was the Enlightenment, for its leaders could actually implement many of the ideas that European philosophers could only talk idly about. Americans were exposed to, and contributed to, the leading works of science, law, politics, and social order, yet lacked the traditions and conservatism that impeded the European countries from truly changing their ways. Indeed, the Declaration of Independence borrows heavily from Enlightenment themes – even taking passages from Locke and Rousseau – and the U.S. Constitution implements almost verbatim Locke and Montesquieu ideas on separation of power. America was founded as a deist country, giving credit to some manner of natural God yet allowing diverse religious expression, and also continued in the social and industrial veins begun in Europe.

### The French Revolution

Just a decade after the revolution in America, France followed suit, with the French Revolution, which began in 1789. Empowered by the political philosophies of the Enlightenment, the French citizenry overthrew the monarchy of Louis XVI and established a representative government that was directly inspired by Enlightenment thought. This harmonious arrangement, however, soon fell prey to internal dissent, and leadership changed hands throughout the years that followed. The instability reached a violent climax with the ascent of Maximilien Robespierre, an extremist who plunged the revolution into the so-called Reign of Terror of 1793–1794, beheading more than 15,000 suspected enemies and dissenters at the guillotine. (For more information, see the History Sparknote, *The French Revolution*.)

Distraught Frenchmen and other Europeans reacted to the tyranny of the Reign of Terror, as well as subsequent oppressive governments in France, by blaming the Enlightenment. These critics claimed that the Enlightenment's attacks on tradition and questioning of norms would always lead inevitably to instability. Moreover, many critics in the nobility saw the violence of the Reign of Terror as proof positive that the masses, however "enlightened," could never be trusted to govern themselves in an orderly fashion. Indeed, most historians agree that the French Revolution effectively marked the end of the Enlightenment. France itself reacted against the violence of the revolution by reverting to a military dictatorship under Napoleon that lasted fifteen years.

### Long-Term Influence

Despite the brutalities of the French Revolution and the lingering resentment toward many philosophies, the Enlightenment had an indisputably positive effect on the Western world. Scientific advances laid an indestructible foundation for modern thought, while political and other philosophies questioned and ultimately undermined oppressive, centuries-old traditions in Europe. After several transitional decades of instability in Europe, nearly everyone in Europe – along with an entire population in the United States – walked away from the Enlightenment in a better position. The movement resulted in greater freedom, greater opportunity, and generally more humane treatment for all individuals. Although the world still had a long way to go, and

indeed still does, the Enlightenment arguably marked the first time that Western civilization truly started to become civilized.

SSD for Human Enlightenment. Arriving at the Societal Systems Development (SSD) level of human activity, figure 10-2, has been a complex and time consuming journey for this author. On the one hand it is a place toward which one systematically progresses moving from one's personal core, through organizational, to community levels of individual objectives, activities, and responsibilities. It is natural that one would seek to attain and understand the final, all-encompassing level of purpose, influence and integration. Only at this SSD meta-system level any such ideas as universal knowledge spheres, universal goals, and universal ideals be fully valued for their overarching guidance and pervasive impact across all systems and domains. On the other hand, elements of what was "discovered" in the learning and writing process could already be seen as faint images etched on the fabric of one's own consciousness and quietly guiding the path of inquiry and architectural design. The use of review questions at the end of each chapter, and the application of the Learnership Journal for Life and Career Self-Reflection for recording new insights and making plans for future personal development, are expected to solidify the reader's learning and commitment to learning and leading as a way-of-being.

---

## Societal Systems Development and Performance

*The slenderest knowledge that may be obtained of the highest things  
is more desirable than the most certain knowledge obtained of lesser things.*

*Thomas Aquinas*

### General Observations.

Convergent versus Divergent Problems. In A Guide for the Perplexed (1977), E.F. Schumacher offered the viewpoint that much of life's growth and development involves problem solving, and that there are two types of problems – convergent and divergent. The nature of *convergent problems* is that they are fact-based and the more intelligently they are analyzed, the more that is known and may be agreed upon. This results in the potential for solutions to converge, thereby making the problems ultimately solvable. *Divergent problems*, on the other hand, are values-based. For these problems, additional deliberation and logical analysis lead toward diverse or opposite conclusions for which there are equally supportable rationale. Schumacher suggests that the reason for the difference is that the co-existence of opposite values like *freedom* and *order* make problems divergent, while the absence of opposites with which to contend make problems convergent. He suggests that it is human nature to study convergent problems because they are easier to solve, but that real growth results from engaging problems and issues that are divergent. He says that: "*While the logical mind abhors divergent problems and tries to run away from them, the higher faculties of man accept the challenges of life as they are offered, without complaint, knowing that when things are most contradictory, absurd, difficult, and frustrating, then, just then, life really makes sense; as a mechanism provoking and almost forcing us to develop toward higher levels-of-being.*" (pp.134-135)

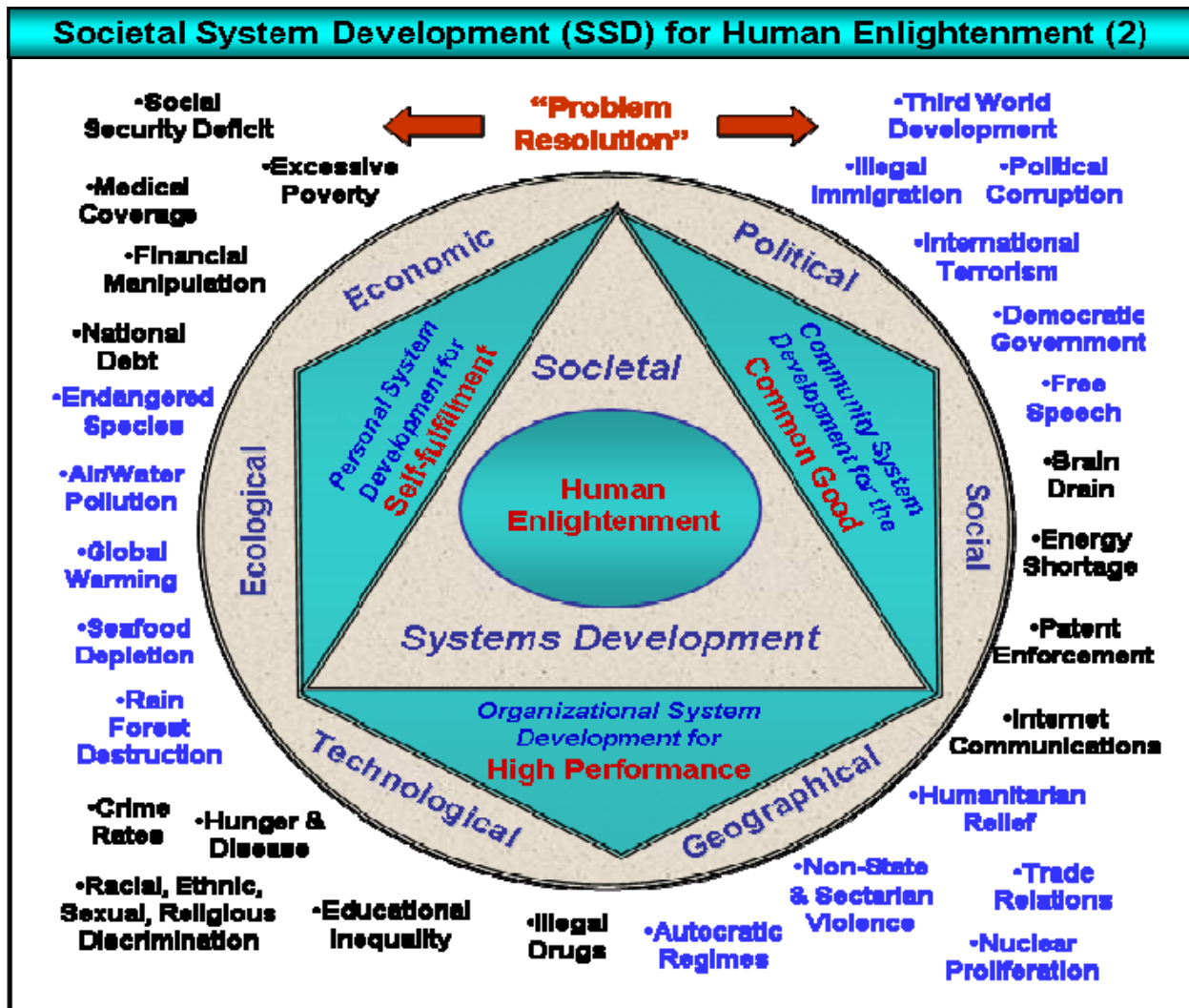


Figure 10-2

To Schumacher, the progress of human beings, and society at large, is tied to our ability and willingness to engage the more challenging divergent problems of life. By working through such issues, we are able to transform ourselves from stages of dependency and independency to interdependency and our highest level-of-being.

[Author’s Note: This developmental process is considered herein to be the result of enlightened dialogue centered on learnership learning and leading. The LISA model is offered as an aid for thinking through (rather than thinking about) convergent and divergent issues, and is considered unique in its potential to frame social dialogue. To the extent that members of a society engage one another in social discourse and become cognizant of emerging trends and issues in terms of their mutual values and shared vision of the future, societal progress may be at least guided, if not managed.]

The Human Prospect. In An Inquiry into the Human Prospect (Heilbroner, 1975), the author muses about what today’s generation owes to those yet unborn. He reflects on the dilemmas of

today's events and trends noting that there is every reason to have our confidence shaken by the levels of war, violence, crime, drugs, declining values, population increase, poverty, etc. *Heilbroner says that our sense of assurance and control is diminishing and civilization has entered a period of malaise.* The paradox of minimal learning, growth, and development in underdeveloped nations, concurrent with excessive growth and development in the advanced nations make him wonder whether solutions may be found – and, destruction of the ecological balance is occurring under any circumstances.

Taking a socio-economic position, *Heilbroner finds both capitalism and socialism wanting* in their ability to make the dramatic changes necessary to achieve a sustainable existence given the magnitude of today's challenges. *In capitalism*, he finds the excessive stress on personal achievement, materialistic acquisition, and relentless pressure for advancement in order to attain "the good life" to be the harbinger of the overuse of natural resources, environmental destruction, and an unsatisfying social ethos in which community health is sacrificed for individual betterment. *In socialism*, he finds the stultifying effects of intellectual oppression, bureaucratic ineptitude, and limitations on individual development and expression in favor of community prerogatives. Both focus on increasing industrial production as the way to progress, and neither are sufficiently concerned for the broader human and environmental implications of their policies and actions.

Taking a look at the political dimension and human nature, Heilbroner states that: "For the exercise of political power lies squarely in the center of the determination of that [human] prospect. The resolution of the crises thrust upon us by the social and natural environment can only be found through political action". (p.100) He argues that *human nature leans opposite to directions necessary to forge the large, consensually-based decisions needed to positively affect the course of the future.* For one thing political power to act is reliant upon political obedience of those who follow. He does not see much of this occurring in the world's nations. Also, the human need for identification, particularly national identification, keeps the world divided and generally unable to find the common ground necessary for true progress against pervasive, cross-boundary problems.

Heilbroner describes man as "...a creature of his socio-economic arrangements and his political bonds". (p.124) Given the degree of polarization evident in nations and communities, man's future problem-solving capacity is deemed to be very limited. The unlikelihood of rational, orderly adaptation to life and environmental realities causes Heilbroner to conclude that only "convulsive change" can elicit corrective action, and that would not likely be correct or sufficient. He concludes that some form of "*democratic socialism*," in which strong centralized authority exists with support of the citizenry, is needed to forge a strategy for societal improvement. The result could be that something of value could actually be left for succeeding generations. Then again, it might not.

[Author's Note: This perspective is very important because it provides a reasoned counterweight to any overly optimistic notion that community problems are not as bad as some say, or that they are certain to be resolved as others say. The challenges for our generation are monumental. In terms of the learnership concept, Heilbroner's perspective is seen herein as laying down the gauntlet to individuals, organizations, and communities (and societies) to pursue *the common*

*good* before being forced to do so through disaster and human misery. The LISA model depicts a hierarchical arrangement of subsystems that invite all who contemplate it to raise their sights to the next system level or viewing point, and to consider their rights and responsibilities for development within that higher order system.]

The Democracy Trap. In The Democracy Trap: Perils of the Post-Cold War World (Fuller, 1991), the author promotes the idea that democracy and the perfectibility of American life are unique social assumptions that may prove to be unreliable. He argues that while modern society appears to be plagued with problems, certain types of problems have always been part of human experience – danger, risk, grief, and death are inevitable and will always be so. He explains that the precursors of our American confidence come from the nature of our democratic founding and the cultural changes that have occurred through generations. He cautions against too optimistic a view of what is possible by noting that:

1. America was founded by moving away from state control and with a spirit of "*freedom-to-do*." This was a type of *responsible individualism* (my term) in which a willingness to accept life's risks was part of the social agreement.
2. America has moved to a mindset of "*freedom-from*" due to increasing government intervention and social engineering. Instead of the state being the last resource for the treatment of social ills, it now has become the first. It appears that with this transfer of responsibility and risk we now have a type of *selfish individualism* (my term) that pervades our culture.
3. America faces a contradiction in that our expression of "freedom-to-do" is fundamental to our capitalistic strivings while our concern for "freedom-from" underpins our collaborative tendencies. *Our challenge appears to be to negotiate a place of consensus between the excesses of uncontrolled capitalism and those of paternalistic collectivism.*

Given this scenario, Fuller argues that the larger issue for American society is to determine "freedom-for-what." That is, "as social problems seem to grow more intractable – and even less affected by application of money and goodwill – we are anguished by the thought that something deeper in fact may be wrong. We have not, after all, been able to escape those classic human problems of existence that the great literature of all cultures has dealt with." In his view, "We need the moral courage to recognize that many problems ultimately must be lived with rather than solved . . . [and that we should] find the inner resources to cope without despair and panic". (pp.145-146)

No matter what viewing point one chooses, it is obvious that much is yet to be done to build an American society that steadily approaches its potential. The need to engage all members of society in reasoning and learning processes that result in improved action on major issues of concern is clear.

[Author's Note: Fuller raises the undiscussables in contemporary American culture and society. Are democracy and capitalism the "best" way to achieve high quality health, welfare, and state-of-being for the nation's citizens? In a democracy, will the voting public secure the rights of the

minority and the responsibilities of the majority? Will capitalism become unbridled and embarrassing while joblessness and poverty continue unabated from generation to generation? What does a society owe to its current and future members?]

Dysfunctions of Disciplines. In For the Common Good (Daly & Cobb, 1989), the authors take issue with what they term "*disciplinolatry*" which is the pervasive effort in the academic community to establish a disciplinary-focused organization of knowledge. They argue that there is an academic tendency to establish boundaries around the various disciplines (fields of education) through a process of successive abstractions which guarantees that the full understanding of the original subject is lost. The authors point out first that disciplines are established through deductive processes in which the first step is to reduce connections to other parts of a subject – particularly those that don't yield to quantitative and scientific analysis, and second, to then develop a methodology for working in the discipline that uses only those features available to it. The third dysfunction occurs when there is the failure to acknowledge the limitations in the assumptions that result because of the process of successive abstraction. The effect of this is that "misplaced concreteness" occurs in which too much credibility is given to conclusions made within the limits of one's information and discipline. This results in an inability to reason and act with genuine understanding of the fullness of a situation or problem.

[Author's Note: Human and social systems develop as knowledge and understanding lead to improved reasoning, learning, and action. The key, however, is to recognize that these systems are integrated and don't exist as separate disciplines (e.g., biology, economics, philosophy) as we actually experience them. To the extent that every field identifies its boundaries and offers ever greater amounts of information and knowledge from within those boundaries, societal complexity, conflict, and overload are certain to be exacerbated. The social challenge is to discover those core streams of knowledge interwoven among all disciplines and to rationalize a steady course of action that both holds to core values and accommodates informed change.]

Interdisciplinary Education. In Uncommon Sense (Davidson, 1983), the author offers the view that: "Our civilization seems to be suffering a second curse of Babel: just as the human race builds a tower of knowledge that reaches to the heavens, we are stricken by a malady in which we find ourselves attempting to communicate with each other in countless tongues of scientific specialization". (p.184) Davidson reveals the revolutionary thinking of Ludwig von Bertalanffy, and notes specifically, that he intensely stressed the need for the integration of education. Bertalanffy thought that only through an integrated perspective could the world be understood, and that his General Systems Theory (GST) could provide the basis for "... instigating the transfer of principles from one field to another [so that it would] no longer be necessary to duplicate or triplicate the discovery of the same principles in different fields". (p.185)

Regarding academia, Bertalanffy took a dim view of educational trends toward greater specialization. He railed against "*the tendency toward insularity among all disciplines*," disliked the "*academic territoriality*" among departments, and reasoning that failed to see "the reality that all knowledge is interconnected". (p.187) Bertalanffy reasoned that even though people made their living as specialists, they needed to see the common elements that interconnected their fields and be able to regularly see the world in its wholeness. Only through this approach could issues be understood and correct action be taken.

[Author's Note: This view is relevant to the LISA model in that it reinforces the systems and interdependence themes which are essential to the learnership concept. Additionally it addresses the LISA model by illustrating the contemporary trend toward specialization and academic insularity which should be reversed. This is so because the trend exacerbates the negative effects of information overload, complexity, and uncertainty that threaten the social order and restrain societal development.]

---

### **Learnership Universal Knowledge Spheres**

*The most exciting way to cope with life requires that we cherish the courage to become,  
the capacity to reason, and the ability to care for other human beings.*

*Paul Kurtz*

The universal knowledge spheres represent a broad-based categorization of societal knowledge that applies to all learnership social systems: personal, organizational, community, and societal activity. Almost every topic worth learning and using can be associated within at least one or more of the six knowledge categories. Often, it takes two categories to properly describe a topic e.g., social-economic when considering a group of people's economic interests.

**Social Knowledge Sphere.** The social knowledge sphere addresses the associations and living arrangements among individuals and groups in society. Focus is on the dynamics of social activity among individuals, organizations and institutions. Major emphasis is on education, learning, culture, human relations, interpersonal communication and media.

Social Saturation. In The Saturated Self: Dilemmas of Identity in Contemporary Life (Gergen, 1990), the author devotes Chapter Three to the issue of "Truth in Trouble," and argues that there is "an emerging crises in the common conception of human understanding". (p.81) He suggests that there is an emerging crisis in academia (the bastion of our educational elite) and that it demonstrates itself as those in various disciplines acquiesce to the tendency toward the diminution of the traditional assumptions that undergird research and teaching. Gergen explains that: "...to part with the longstanding ideals of truth and understanding is to invite chaos, first in the world and then in society more generally". (p.82) He attributes the cause of this trend to be the "*social saturation*" that exists in today's society and its impact on rational inquiry and reasoning. At the most fundamental level for concern, Gergen states that: "...the crisis in the academy about beliefs in objective knowledge has profound implications for beliefs about the self...the social saturation of our personal existence leads to a breakdown in our sense of objective reality". (pp.82-83)

Gergen assumes a modernist's perspective as his point of departure with his perspective, and recounts that it used to be that natural scientists sought objective knowledge of physical matter, economists sought to articulate laws of finance, and that experts in other disciplines attended to discovery of those aspects of their field that were objectively verifiable, and there presumed to be correct and true until proven differently. Likewise in the social sciences, reflective discovery and

truthful dialogue were the sources of what the society came to use as standards for thinking and behavior.

Gergen suggests that objectivity has traditionally been "achieved through a coalition of subjectivities" (p.84) providing society points of consensus and operational values. Counterpoised against this capability, however, is the condition of *social saturation in which excessive debate based upon mere opinion competes for individuals' rather limited attention*. In turn, this leads to a devaluing of what is a fact, a steadily accumulating sense of doubt, a general decline in social reasoning ability, and a concomitant decline in the individual's understand of the self and social relationships. One example of the dilemma is best expressed by the following quote: (p.83)

Economics has...become so broad and so complicated that, within the fields, one group of specialists barely speaks the same language as the Ph.Ds across the hall. And so much of what is published seems more to proselytize for an ideology than to make sense of the chaotic world. . . . It's no wonder that a single economic development can be interpreted as a godsend or a disaster, depending on the interpreter's frame of reference.

Gergen identifies three academic challenges to the modernist view of objective knowledge that contribute to the issue developed above:

1. Moving from Facts to Perspectives. The tendency, even in the physical sciences, to derive understanding not solely from empirical evidence of studies, but also from the informal notions that emerge from the network of social agreements that prevail among the scientific community. Facts are often "socially prescribed" thereby making "truth" dependent on the community within which one participates.
2. The Knower as Demagogue. Those who are the experts in a subject area are granted the power to decide on issues in that area. Their understanding reflects the realities of their own experience, and the power of their position allows them to serve their own interests in how they choose to recognize and apply truth and knowledge.
3. The Disappearance of the Knower. The tendency toward deconstructive analysis and textual debunking of knowledgeable writings undermines thought processes, debases real knowledge, and erodes the individual's belief in the availability of objective knowledge about individual mind, emotion, and intention. The belief in the individual as a participant in learning and knowledge creation is diminished.

[Author's Note: This perspective is extremely important in respect to the learnership concept. Whenever the owners of the academic disciplines, particularly in the hard sciences, create an exclusivity around their respective fields, and press on to higher levels of differentiation and specialization while redefining their own meaning of higher education in their fields, they contribute to the notion that life is lived in its parts and not in its wholeness. The greater societal need is for the social integration of learning already accumulated over years of historical devel-

opment. This may be accomplished through broad participation in societal dialogue and collaborative decision making. Individual, organizational, and community "selves" need to emerge to strengthen social structures and to provide the basis for continued reflective learning and human systems development.]

A Universal Ethic. In Practical Ethics (Singer, 1979), the author reviews the diverse opinions on ethical reasoning and concludes that a case may be made for a "universal aspect of ethics." Singer offers that a broadly utilitarian position is most advised because it establishes a starting point from which all other ethical modes of reasoning have been derived. His reasoning is that: "In accepting that ethical judgments must be made from a universal point of view, I am accepting that my own interests cannot, simply because they are *my* interests, count more than the interests of anyone else. Thus my very natural concern that my own interests be looked after must, when I think ethically, be extended to the interests of others". (p.12) In terms of this perspective, an individual reasons and takes action in a manner that is likely to maximize the interests of those affected – the consequences they might experience are considered and balanced.

[Author's Note: Singer's argument appears to be a *self-interest within a relevant community* position that fits well into the learnership concept. A major premise of the LISA model is that the quality goals of individuals, organizations, and communities need to be pursued, *within balance*, to the point of meta-systems optimization. This goal and modality of reasoning is believed to be the manner in which society as a whole is best served.]

**Economic Knowledge Sphere.** The economic knowledge sphere concerns the production, development and management of income and wealth. Focus is on the production and distribution of goods and services. Primary emphasis is on business management, financial management, and social systems economic development.

Evolve or Become Extinct. Rosabeth Moss Kanter's book entitled Evolve: Succeeding in the Digital Culture of Tomorrow (2001) explains the impact of the internet on everyone's lives, the importance of partnership networks, and the new human skills and social evolution factors that are essential in transitioning into the electronic world of tomorrow. Kanter says that most of us will need to adapt to a new way of working because internet phenomena reshape markets and society itself in several ways: (p.16)

1. Network Power. Everyone is potentially connected to everyone else. Network reach is more important than the size of individual components. There is greater reliance on partners in order to get big everywhere fast.
2. Transparency and Direct Communication. Information access is rapid, open, direct. There is greater exposure and visibility.
3. Fast Feedback and easy Protest. Competitors can become partners, but there are opponents lurking everywhere that can mobilize quickly.

4. Constant Change and Reliance on New Knowledge. There is a fierce competition for talent with the newest skills. New knowledge earns a premium. Rapid innovation creates the need for more change.
5. Large Audiences and Crowd Behavior. Messages reach wider audiences. To coordinate complex networks, larger groups must share information and spread it further.

Kanter also comments that the star performers in her book continue to *personally evolve* by drawing on both analytical and emotional abilities which include: (p.288)

1. They display curiosity and imagination that allow them to envision and grasp new possibilities as they emerge, to find new patterns in the kaleidoscope.
2. They are adept at communications with others, near and far. They work to make themselves understood and to understand people who have not shared their life experiences.
3. They are cosmopolitans who are not confined to a single world view but are able to understand and create bridges of thought.
4. They can grasp complexity – connecting the dots that make sense out of complicated multi-partner alliances. They can tune into the reactions of multiple audiences with conflicting points of view and chart a course that takes complexity into account.
5. They are sensitive to the range of human needs as well as to the messages conveyed by actions that create organizational culture. They care about feeding their team's bodies and spirits.
6. They work with other people as resources rather than subordinates, respecting what others bring to the table and listening to their ideas.
7. They lead through the power of their ideas and the strength of their voices more than through the authority of formal positions.

[Author's Note: In the electronic, networked society of the future those who engage change will witness opportunity. They will recognize that the status quo is not an option and to resist participating in new teams, organizations, and partnership arrangements will mean they will ultimately be relegated to lower priority tasks with less meaning and utility – with the concomitant impact on their personal, organizational, and community effectiveness.]

Building the Middle Class. In his book: War on the Middle Class (2006), Lou Dobbs details "How the Government, Big Business, and Special Interest Groups are Waging War on the American Dream and How to Fight Back." His depiction focuses primarily on the demise of the American middle class thanks to corporate profits and Washington's obsession with expanding global trade. However, the issue he identifies goes beyond just this country's economic well-being, it is foundational for all societies that understand that a nation depends on its middle class to

offset the polarization that historically occurs when a society becomes irretrievably divided between the wealthy (haves) and poverty stricken (have-nots).

The middle class categorization is based upon criteria that include: *income, education, occupation, wealth, and social class mobility* – this last one being of particular interest because good public education in the past permitted better job performance and income to move up the class ladder. By his description of the “War on the Middle Class,” Dobbs provides the following information for reflection and counter-action: (pp.15-22)

1. The *middle three quintiles* consist of people making \$26,000 to \$150,000 per year—half of all Americans earn more than \$44,000 and half less. Most people in the middle class come from families in which one or two parents worked, they went to public schools, and have attended some college. The *top quintile* averages \$400,000 per year with over \$1million per year going to those in the top 1% who are CEOs, Wall Street Bankers and brokers, many Hollywood actors and actresses, entertainers, professional athletes, and entrepreneurs. The *bottom quintile scrape by* on an average of \$10,000 per year.
2. The *breakdown in the public educational system* means that the meritocracy in our society have been compromised, and in some instances eradicated. And without a strong public school system that serves all of us regardless of wealth or poverty, a class system will become ever more firmly entrenched.
3. Big government, big business, and big media have categorized the middle class by its consumption habits. Big business sees you as either a unit of labor or a consumer. Big media sees you as a consumer or as a unit of audience measurement for whatever message it is bombarding us with. And government sees you (if you are in the middle class) as just a taxpayer.
4. The middle class, the one that pays most of the taxes, are *increasingly at the mercy of institutions that only appear to serve the public interest*. These institutions are breeding grounds for the elite to enrich themselves at the expense of those who work for them and vote for them. They are the leaders of the class war and the middle class is their target.
5. Over the last 25 years, median family income has risen by 18 percent while the top 1 percent – the very wealthiest families – has gone up 200 percent. Only 30 percent of the Forbes 400 list of the richest people in the U.S. came from families who did not have great wealth of their own – 70 percent were born into wealth.
6. The business elite are the ones who’ve bought and paid for members of both political parties and who pursue so-called free-trade policies for the benefit of U.S. multinationals that remain uncompetitive in the global marketplace. They have put American middle-class workers in direct competition with the world’s poorest workers.
7. The greed and self-interest in the nation’s executive suites and boardrooms are major weapons in the war on the middle class, and have often led to outright criminal-

ity...They had no qualms about cooking the books, lying to their colleagues and friends, and defrauding investors.

8. You see the executives of a major airline increase their compensation by \$2.5 million while the financially beleaguered airline attempts to slash the pay of its pilots, flight attendants, mechanics, and baggage handlers.

Dobb's "fight back" strategy for the American public includes a number of small, but potentially effective efforts if large numbers of people were to participate. Some of these initiatives to protect American sovereignty, security, and economic rights are: (pp.199-212)

1. Get personally involved in local public issues, and start voting in an informed manner in all elections. Let everyone and new voices be heard in the public domain.
2. Refuse to let politicians build a constituency based on "wedge" issues (school prayer, gun control, gay marriage, etc.), instead focus the common interests and services that everyone knows needs attention (better schools, crime management, health care).
3. Eliminate party affiliation and become officially an independent. Make the politicians and their corporate and lobbyist supporters redirect their focus on what the larger, independent middle class wants to get done.
4. Provide adequate public funding of campaigns. If a candidate chooses not to use only public funds, and take funding from private sources and lobbyists make sure the public knows what that probably means in terms of their interests being the candidate's top priority.
5. Use citizen activism to put referendums on their local ballots so that the citizenry can set the agenda and give up or down votes using direct voting, rather than representation, on topics with which they are concerned.
6. Any congressional trip should be paid for by the federal government. No elected official should be allowed to accept any gifts of any kind, shape, or size.
7. Prohibit any federal government official from working or lobbying back in their respective agencies and functions for five years after leaving or retiring from their public position. Similarly, prohibit senior military leaders from assisting businesses supporting U.S. defense in the areas of lobbying, contracting, procurement, or sales.
8. Eliminate "fast track" trade agreements, and ensure that all so-called "free trade agreements" be accompanied by an economic impact statement that ensures equal benefits to American workers, and does not encourage job outsourcing that harms American manufacturing employment.

9. Stop illegal immigration immediately through tight border control, and stop the exploitation of all immigrants and low income workers by raising the minimum wage significantly – and strictly enforce wage laws.
10. Protect the nation against terrorism by inspecting all containers, cargo, and products coming into the nation.
11. Develop and implement health care laws and program that make health insurance available to almost everyone. Use a mixture of Medicare, private insurance, and subsidized programs to provide at least a minimum of preventive and emergency care, and insurance more catastrophic illnesses that are often the basis for bankruptcy.
12. Institute better direction, guidance, and resource management for American schools. Cut through petty politics with a national core curriculum, standards for performance, and guidelines for class size, length of school year, teacher qualifications, and pay.

[Author's Note: This subject takes the Community Systems Development (business, government, education) subject of Chapter Nine to a new and higher level because it not only applies to American society, it has significant implications on how this nation should engage other nations across the global. To the degree that this nation is still a beacon of hope to others we should be discussing these types of real life citizen concerns because a growing and prospering middle class around the world has major impact on reducing civil unrest, illegal immigration, poverty and illegal drug-based crime, and populations with health and disease problems.]

**Technological Knowledge Sphere.** The technological knowledge sphere concerns the application of scientific methods and tools to societal activities. Emphasis here is on the study, development, and application of scientific methods and materials to achieve societal objectives. Major focus is on biotechnology, information technology, and materials technology.

Arrival of the Cybercorp. James Martin, author of Cybercorp: The New Business Revolution (1996) defines cybercorps as “organizations designed using the principles of cybernetics. They are corporations with senses constantly alert, capable of reacting in real time to changes in their environments, competition, and customer needs. They are designed for fast change; and can learn, evolve, and transform themselves rapidly.” (p.5) According to Martin “The cybercorp, like the jungle creature, should be constantly alert, electronically monitoring what is important to it, and constantly able to make adjustments.” (p.8) Additionally, he points out that: (Chapter One)

1. *Inter-corporate networks and inter-corporate computing* are fundamentally changing worldwide patterns of commerce.
2. *Cybercorps are linked to one another electronically*, virtually, and as they make adjustment to their wealth-building processes they immediately affect their trading partners.
3. *Agility is essential* in adjusting inter-corporate core competencies and shifting patterns of markets, partners, and relationships.

4. The global reach of world-wide networks and markets ensures *brutally intense competition* that continually threatens profit margins.
5. *Corporations need a knowledge infrastructure* to capture and create knowledge, store it, improve it, clarify it, disseminate it to all employees, and put it to use.
6. The great rate of change means that *cybercorp work must be learning-intensive*. If employees have spent ten years doing routine work, they have probably lost the ability to do learning-intensive work.
7. Optimizing the parts of a corporation independently can be highly inefficient compared with optimizing the whole. It may be easier to totally build new cybercorp capabilities than attempt to reengineer the current infrastructure.
8. The new cybercorp *needs all the best management practices of the past – and has to build on them*. The cybercorp needs a different architecture, changed marketing, virtual operations, dynamically linked competencies from agile webs, and very fast evolution.

Martin explains that a critical success factor for the cybercorp is the capacity for rapid learning. He notes that the learning curves for employees will rise more steeply than ever before just to keep up with business needs and expectations. The barriers to rapid, experiential learning he cites are: (pp.268-269)

1. Insufficient Innovation. Cybercorps must have a strong urge to learn by innovation and to test new ideas.
2. Insufficient Capability to Act. Cybercorps need to reduce internal disincentives for innovation, and assist managers and employees to overcome their risk adverse behavior.
3. Insufficient Capability to Reflect. Too often action is a substitute for thought. Often reflection is overwhelmingly biased toward current practices and what employees have chosen to understand and do. Reflection is better done if it involves outsiders, who bring different perspectives and ignore current taboos.
4. Inadequate Recording of What is Learned. When insights are gained, they should be recorded; otherwise they will be lost. An external facilitator may be required to perform the recordation process if organizational members have no time or are disinclined to accomplish the recording process.
5. Inadequate Capability to Disseminate. When one group learns and improves its work process, the learning should be transmitted to other groups in the enterprise; otherwise the potential value of the learning is lost.

[Author's Note: The clear picture being described by Martin is of domestic and multinational corporations partnering on a global scale to maintain and grow their revenue and profitability. The question to be considered is "What happens to nations, societies, citizens and middle-class stability when businesses obliterate the traditional locations, cultures, and rules that have formerly encouraged them to be good corporate citizens of the communities and societies that nurtured their existence and development?" "Do they owe anything to the local workers, their domestic investors, the municipal infrastructure that supported their facility needs, the governments that gave them tax breaks?" The learnership philosophy and architecture focuses on the mutual support and interdependence needed among social, political, and economic entities to create the "social contract" that loosely binds all together.]

Upsizing the Individual. Given Martin's challenges to corporate leaders (above), what is the impact on individual workers – their families and communities when the most highly trained, skilled, and compensated corporate leaders work day and night to be proactive and adaptable in their respective industries and marketplaces/market spaces? Authors Robert Johansen and Rob Swigart's book entitled: Upsizing the Individual in the Downsized Organization (1994) comment that: "Business organizations are changing, whether they want to or not. The changes are chaotic...the pyramids of corporate strength have flattened into a web of organizational ambiguity. And, workers are trading their sense that they'll be taken care of for a realization that they'd better take care of themselves. Job security is a fragile hope that too often becomes a broken promise." (p.x) Current business trends with impact on employees work-life include:

1. Organizations are evolving from pyramid to fishnet structures as hierarchies collapse and broad, interwoven, flexible structure emerge.
2. Employees are increasingly turning from dependence on their corporations for health benefits and retirement and career planning to dependence on themselves and networks of co-workers and supporters for these needs.
3. Within organizations, individuals are less apt to work in big structures and more likely to participate in business teams and ad hoc alliances.
4. Businesses have shifted their attention from their competitors to their customers. Competitive analysis still plays an important role, but it has been overshadowed by an intense interest in customer needs and customer services.
5. Electronic networks are replacing office buildings as the locus of business transactions. You are where your network is; as a corollary, your network is your business.
6. Diversity is seen less as a problem than as a simple business reality in the global marketplace. Traditional us-versus-them mentality is yielding to the realization that then old majority is becoming a minority – and your customer is often a member of the new majority.

7. An orientation toward ongoing learning has succeeded one-time training for employees as companies realize that they must have a flexible workforce capable of continually acquiring new skills. Learning must be life-long, and it's for everyone.

For the authors, changing the expectations, focus, skills, and motivation of employees are necessary for those employees to become more valued and productive contributors in the workplace. The workers individually and as a team must become better aligned with the new business and global market realities; *they must become upsized* and better skilled at working in the current and future electronic marketplace. Some examples of what will be needed as nations and societies compete for desired opportunities and services are:

1. Knowing the difference between working on problems (obstacles to be overcome) and dilemmas (a balanced set of alternatives). The latter are more pervasive and require the skill of risk management in which the situation is assessed and a strategy developed and pursued that allows progress, but not total removal of obstacles and tensions that may still be in play over time. This requires *a high tolerance for ambiguity*.
2. Being *comfortable working in an anytime/anyplace environment*. Virtual work outside of contained workspaces, telecommuting and work-at-home, and being electronically connected outside normal duty hours are often required.
3. Being able to *work successfully in electronically-supported meetings*, even when face-to-face may not be possible, will be required. The use of electronic tools for brainstorming and participation in meetings using electronic support technology and other forms of groupware will be necessary for most knowledge workers.
4. Those who succeed in the global economy will follow Socrates' advise: "Know thyself." They will know who they are and what motivates them. They will have "*employability security*" rather than "*employment security*." This will be because they have proven themselves on work teams and will be called on again when their expertise, collegial behavior, and shared values can help another team succeed.
5. *The world, its culture, and its technologies are changing too rapidly for managers to depend on what they learned in the past*. Learning must be on time, in time, just in time, every time. Organizations and individuals need to create an environment in which they can continually renew their knowledge.
6. Recognize that time-driven urgency is a fact of life, but the ability to reflect on options and implications and not jump into decisions until it is really necessary is critical for successful managers. The need is to practice "*urgent patience*."
7. Greater focus will need to be given to the *building of communities*. Community should occur by reaching out to diverse groups, creating cross-cultural participation, building a common context for work and decision making, and establishing frames of reference that are shared among all participants.

The authors sum up their recommendations by saying that: “The dynamic shift to global, inter-linked, flexible fishnet organizations has brought with it anxiety and malaise. This is the sickness that threatens the land today. But everyone has the potential to become a hero in one way or another, voluntarily or involuntarily. This forging of new myths for our age is, very simply, a matter of survival.” (p.167)

[Author’s Note: American society, along with many other societies across the globe, have many of the same issues and opportunities with which to deal and take action. All nations with reasonable social, political, and economic goals and a desire for peaceful coexistence find themselves challenged by rapid economic change driven to a large extent by exploding technological innovation and development. In the end it is the workers, the employees in the lower to middle-class production and service jobs that may benefit significantly or experience the devastation of unemployment and economic exclusion from the increasing pace of change and international competition. Life-long learning, virtual operation, communities of interest and practice, employability, tolerance for ambiguity, and electronic connectivity and workflows are all part of the new workplace and work method. Individuals, managers, and employees must step up to the challenges and opportunities before them and their respective societies – otherwise, despair and lower standards of living may be in their future.]

**Political Knowledge Sphere.** The political knowledge sphere deals with the study, structure, or affairs of government, politics, or the state. Focus is on citizenship, governance, foreign policy, political and cultural choices, and national defense.

A Social Contract. Jean-Jacques Rousseau (1712-78), a product of the Enlightenment period, is the author of The Social Contract (or Principles of the Political Right). One of his most notable quotes is: “Man was born free, and is everywhere in chains.” Rousseau describes the necessity of a social pact among men: “I assume that men reach a point where the obstacles to their preservation in a state of nature proved greater than the strength that each man has to preserve himself in that state. Beyond this point, the primitive condition cannot endure, for then the human race will perish if it does not change its mode of existence...How to find a form of association which will defend the person and goods of each member with the collective force of all, and under which each individual, while uniting himself with the others, obeys no one but himself, and remains as free as before. *This is the fundamental problem to which the social contract holds the solution.*”

Rousseau is particularly eloquent on the topics of (1) democracy, and (2) the body politic. He is quoted as follows:

1. “Nothing is more dangerous in public affairs than the influence of private interests, and *the abuse of the law by the government is a lesser evil than the corruption of the legislator which inevitably results from the pursuit of private interests.* When this happens, the state is corrupted in its very substance and no reform is possible.” Rousseau also adds this caution: “...*there is no government so liable to civil war and internecine strife as is democracy or popular government,* for there is none which so powerful and constant a tendency to change to another form or which demands so much vigilance and courage to maintain it unchanged.”

2. “The constitution of a man is a work of nature; that of the state is the work of artifice. It is not within the capacity of men to prolong their own lives, but it is within the capacity of men to prolong the life of the state as far as possible by giving it the best constitution it can have.” He continues to say that: “The principle of political life dwells in the sovereign authority. *The legislative power is the heart of the state, the executive power is the brain, which sets all the parts in motion.* The brain may become paralyzed and the individual still live. A man can be an imbecile and survive, but as soon as his heart stops functioning, the creature is dead.”

[Author’s Note: Rousseau’s “social contract” accentuates Chapter Nine’s emphasis on communities of organizational entities (education, business, government) collaboratively working to achieve the common good. In this chapter which is focused on the state or national society, we begin to understand the difficulty in holding together the democratic body politic. On the one hand, citizens will always attempt to influence and modify the principles and laws upon which the democratic state operates to suit their evolving needs and interests. On the other hand, stability and predictability are the cornerstones of a solid foundation necessary for forging foreign policy and building international relationships. The learnership contribution in these matters is the introduction of the meta-systems LISA model which illustrates the mutual dependencies among personal, organizational, community, and societal levels of social development and achievement. Optimization of these four integrated domains of experience requires balancing their individual influences on each other as well as balancing the total effect of their combination on international entities and societies. *The learnership philosophy and architecture propose a universal commitment to human learning and leading, which by design employs the balanced inquiry and advocacy principle so common in effective social dialogue*].

Democracy and Citizenship. In his book The Assault on Reason (2006), Albert Gore provides a review of the current state of a deteriorating American political system in which the quality of democracy and citizenship are being diminished. This is occurring, in large part, due to the lack of reasoned (truthful, fact-based, and considerate) dialogue, and the fact that politicians, lobbyists, and other self-seeking and one-issue groups want to win at all costs – even if that is based on using the public media to provide disinformation to the larger body politic. In his chapters on Democracy in the Balance and A Well-Connected Citizenry highlights recent destructive tendencies in federal governance that should cause the average citizen concern that they no longer live in a “reasonable” political environment and that they themselves have become marginalized in a nation built on the sovereignty of the people.

In *Democracy in the Balance*, Gore cites the perverse accumulation of power by the Executive Branch which is intended to reduce the roles and responsibilities of the other two branches of government. For example:

1. Self-love versus reason. Gore explains that James Madison cautioned in Federalist No. 10 that reason must be separated from the “self-love” of the people using it, and focused instead on the *public good* – by ensuring it that no individual or small group can exercise power without entering into a negotiation with others who must be convinced that the proposed exercise of power meets the test of reason. Gore point out that “auxiliary precautions” were designed into the federal governance structure (three dis-

inct branches of government) and Madison had these “checks and balances” in mind through the dialogue and oversight that would be necessary due to the separation of powers. Gore’s accusation is that “President Bush has conflated his role of *commander-in-chief* with his roles of *head of government* and *head of state*.” (p.219) And, that Bush has clearly used that integration of roles, with commander-in-chief in the lead during a self determined war in Iraq, to extract exceptional power at the expense of the other branches of government.

2. Signing statements. Gore details how President Bush’s chronic abuse of what are called “signing statements” – written pronouncements that the President issues upon signing a bill into law. He says that: “Throughout our history, these statements have served a mainly ceremonial function, extolling the virtues of the legislation and thanking those figures responsible for the enactment.” (p.223) However, *the President has chosen to use the signing statements to point out what he and his administration will agree to and what they will not agree to do in terms of the law he just signed* – in effect, rewriting the law which is distinctly the responsibility of the Congress. Instead of an up or down choice by signing or not signing the legislation – the only choices allowed by the Constitution – the President has used this tactic over 1000 times to modify what he might think are the Congresses “suggestions.”
3. Co-option of the Judiciary. Gore recounts the President Bush’s effort make the Supreme Court simply an assistant in exercising the power and political will of the Executive Branch. He notes that even Alexander Hamilton in Federalist No.78 said that “the judiciary is beyond comparison the weakest of the three departments of power; it can never attack with success the other two; and that all possible care is requisite to enable it to defend itself against their attacks...It is in continual jeopardy of being overpowered, awed, or influenced by its co-ordinate branches.” Gore points out that it is very hard for the judiciary to “call balls and strikes” when recent appointees by the President to the Supreme Court have been Chief Justice Roberts and Samuel Alito, long-time advocates of building the “unity executive” by increasing Executive Branch power at the expense of the other branches of government. Lastly, Hamilton went on the comment that: “If the power of the judiciary were ever combined with the power of either the executive or the legislative branch, then liberty itself would have everything to fear.”
4. Elimination of Oversight Hearings. Gore describes how Congress, being of the same political party as the Executive Branch, deliberately reduced its own Constitutional authority to conduct oversight of federal government operations at the behest of President Bush. He says that: “...oversight virtually disappeared during the first six years of the Bush-Cheney administration, because the party loyalty of the Republican congressional leaders outweighed their respect for the independent role that the legislative branch is supposed to play in our constitutional system.” He also notes that: “In the United States Senate, which used to pride itself on being ‘the greatest deliberative body in the world,’ meaningful debate was a rarity.” (p.237)

A Well-Connected Citizenry. In the chapter on this topic, Gore comments: “*I believe that the viability of democracy depends upon the openness, reliability, appropriateness, responsiveness, and the two-way nature of the communication environment...If democracy seems to work, and if people receive a consistent, reliable, and meaningful response from others when they communicate their opinions and feelings about shared experiences, they begin to assume that self-expression in democracy matters. [However] If they receive responses that seem to be substantive but actually are not, citizens begin to feel as if they were being manipulated. If the messages they receive feed this growing cynicism, the decline of democracy can be accelerated.*” (pp.248-249)

Gore makes the important point that it is not enough for the citizenry to be “well-educated” they must also be “well-connected.” They must have the interest, willingness, and capability to connect with others in conversation so they are able to learn from experience and test their new knowledge for appropriateness and utility. He states: “The remedy for what ails our democracy is not simply better education (as important as that is) or civic education (as important as that can be), but the *reestablishment of a genuine democratic discourse in which individuals can participate in a meaningful way – a conversation of democracy in which meritorious ideas and opinions from individuals do, in fact, evoke a meaningful response.*”(p.254) Gore argues for (1) better electronic connectivity between the Congress and the American people, (2) real debates among representatives and senators in prime time, and (3) the disclosure of who is paying for the “political disinformation” that is often disguised in media presentations. In particular, he says that making the internet completely accessible by American citizens so that they may actually participate in communication by speaking and being heard instead of simply being on the receiving side of communications is an essential part of restoring democracy to the citizens.

[Author’s Note: Learnership has a role to play in societal politics by the manner in which reasoning (better thinking, learning, knowing, leading, and achieving) is advocated, taught, and used. Developing learnership practitioners develops more effective citizens – the knowledge, skills, and abilities of the former are significantly beneficial for the latter. Additionally, learnership calls for a balance between information inquiry and advocacy which is the spirit of effective collaboration – the very thing Gore appears to address.]

**Geographical Knowledge Sphere.** The geographical knowledge sphere concerns the preservation of geographical, physical and continental regions of the entire earth. Emphasis is on international issues and relationships concerning nation-states’ territorial boundaries and conflicts, population and immigration challenges, and property ownership and resource rights.

International Statecraft, Sovereignty, and Multilateralism. When we consider the relationships among nations and their respective societies, the international assumptions and structures that legitimize each nation’s right to be different from and independent of other nations must be factored into the conversation. In Power and Responsibility in World Affairs (2004) edited by Cathal Noland, selected writers discuss the foundations and trends in World Affairs as nations compete with or align with one another to accomplish their respective political, economic, and social objectives.

The responsibilities of statecraft among nations are two-fold: (1) National Responsibility – National leaders can reasonably be expected to safeguard the national interest and specifically the national security of their nations, and (2) International Responsibility – national leaders can reasonably be expected to observe international law in their conduct of foreign policy, specifically the central provisions of the U.N. Charter which apply to the use of armed force in world affairs. The U.N. Charter respects the sovereign rights of states to manage themselves and to not be accosted by other states wishing to impose their values on them. *These state or nation rights are viewed as superior to any perceived humanitarian rights of the people within these states who are assumed to be in agreement with, and supportive of, their own states leadership.* This was the current ethos of recognizing, tolerating, and coexisting with all other members of international society as long as they are doing the same in return. In this post-1945 world arrangement, nations are prohibited from attempting to interfere with other nations even in so-called humanitarian causes or to spread Western values of freedom, democracy and human rights.

The Blair doctrine (British Prime Minister) in 1999 called for a “*doctrine of international community*” which would require an activist role for the Great Powers as in the case of Yugoslavia (Kosovo and Bosnia) when acceptable standards were breached. Blair said: “We are all internationalist now, whether we like it or not.” No longer was the 1945 notion of security the driving ethos, but *a more fully developed idea of human security; the universal goal was the safety of every man, woman, and child everywhere on earth regardless of their citizenship.* “The resulting outcome was that Western nations should generously make their ‘values’ available to the people of the world. They should be the core values of a reformed international community.” (Robert Jackson, pp.64-67)

[Author’s Note: The Blair doctrine became controversial because it was based on “sharing our values” which were viewed as Western values based on the expression of “natural law and natural rights” that are the foundation for freedom and democracy which are not necessarily the values of other nations. Its intent was to tie international security to humanitarianism and democracy in foreign countries. Most non-western nations disagree – it looks like imperialism and colonialism to them – which make it point of major contention today.]

In a later chapter, Stewart Patrick describes “U.S. foreign policy initiatives to construct an *open world* – a multilateral order conducive to the survival and spread of the international rule of law, collective security, commercial liberty, self-determination, and the free-flow of ideas.” (p.165) This action emerged from the U.S. triumph in the Cold War and various *multilateral frame works such as the U.N., NATO Alliance, and other multilateral agreements.* The impact was that the U.S. set a course to address the problems of the world unilaterally, if needed, and refused to be bound by international norms and commitments. The complaint in many circles, the UN and nations, is that the U.S. “jeopardizes the legitimacy of its claims to world leadership and the prospects for the open world it has sought.” U.S. policymakers are cautioned that “no state is ‘bound to lead’ unless others choose to follow...more self-restraint, timely consultation, mutual accommodation, and coalition building” should be exercised by the U.S. so as to conform to formerly agreed international standards for statecraft. (pp.164-165)

To better understand current U.S. foreign policy requires understanding the founding principles of the nation and its cultural foundation. Patrick says that: “*Americans embrace the Enlightenment proposition*, developed in the democratic political philosophy of John Locke and the laissez-faire economic theory of Adam Smith, *that the pursuit of individual self-interest maximizes the collective good*. The elements of this founding creed, enunciated in the Declaration of Independence and the U.S. Constitution, include attachments to representative government, the rule of law, freedom of speech and religion, private property, and commercial liberty. This faith in liberal principles is so wholly taken for granted that it has become synonymous with the American way of life.” (p.169)

Patrick continues by commenting that: “Whereas other countries have intermittently supported democracy, human rights, and free enterprise, in no other country are universal political and economic values so constitutive of the nation’s identity...The ultimate objective, in Anton DePorte’s wonderful phrase, is to ‘Lockeanize a hitherto Hobbesian world.’” (p.170)

[Author’s Note: The learnership philosophy and architecture recognizes the apparent inconsistencies in U.S. foreign policy described in this section. While doing so, learnership advocates proactive Societal Systems Development (SSD) in which not only citizens of the U.S., but all people receive an opportunity to learn, develop, and participate in experiencing the *Universal Goals of self-development, high performance, the common good, and human enlightenment*. Additionally, the six pairs of universal ideals: *Truth – Honesty, Beauty – Goodness, Freedom – Democracy, Justice – Equality, Love – Happiness, and Responsibility – Trust* should be available to all people, everywhere, all the time.]

International Leadership. In his book: Birth of a New World (1993), Harlan Cleveland presents an upbeat way of thinking about the spread of knowledge and the possible impact this will have as nations continue to learn and rethink their purposes, goals, strategies and international relationships. He states: “This book is for anyone who is concerned with the state of our world and wants to help shape a positive future: those in government and international affairs; current and future public administrators and corporate executives; people in private enterprise and nonprofit agencies; and anyone who, by voting, loving, and planning ahead, wants to help mold the new world now being born.” (p.xvii)

Cleveland presents twelve examples from his own experience in which international successes were achieved: (1) weather forecasting, (2) eradication of infectious diseases, (3) international civil aviation, (4) allocation of the frequency spectrum, (5) globalization of information flows, (6) agricultural research for development, (7) UN peacekeeping and peacemaking, (8) cooperation in outer space, (9) the Law of the Sea, (10) the High Commissioner for Refugees (UNHCR), (11) the ozone treaty, and (12) the Antarctic Treaty. His view is that there is much the nations and societies of the world can do that needs to be done – even when major disagreements and wars still dot the landscape. The challenge, he says is to ask: “Why does international cooperation work – when does it? He provides ten common threads that run through his dozen success stories – ten reasons why what works, *works*. Taken together, they are priceless ingredients for success in international cooperation:

1. There is a consensus on outcomes. *People who disagree on almost everything else can agree* that smallpox is a threat to all, more accurate weather forecasts would be useful, enclosed seas should be cleaned up, civil aircraft should not collide, and somebody should help refugees.
2. No one loses. Each of the dozen successes turned out...to be a win-win game.
3. Sovereignty is pooled. Whenever a nation cannot act effectively without combining its resources, imagination, and technology with those other nations; cooperation does not mean “giving up” independence of action but pooling it, that is, *using their sovereign rights together to avoid losing them separately.*
4. Cooperation is stimulated by a “cocktail of fear and hope.” Fear alone produces irrational, sometimes aggressive, behavior. Hope alone produces good-hearted but unrealistic advocacy. *Reality-based fear and hope, combined, seem to provide the motivation to cooperate.*
5. Individuals make things happen. In the early stages of each of the success stories, a crucial role was played by *a few key individuals who acted as international people* in leading, insisting, inspiring, sharing knowledge, and generating a climate of trust that brushed past distrust still prevailing in other domains.
6. Modern information technologies are of the essence. Needs for complex data processing and rapid, reliable communication seem to be common to the success stories in international cooperation.
7. Non-governments play a key role. The recent story of international cooperation is replete with the contributions of scientific academies, research institutes, women’s groups, international companies, and “experts” who don’t feel the need to act as instructed representatives for their governments.
8. Flexible, decentralized systems work best. The more complicated the task the more diverse the players, the more necessary it is to spread the work around so that many kinds of people are improvising on an agreed sense of direction.
9. Educated local talent is essential. Especially here developing countries have major roles to play, cooperation works best when they use their own talent to do their part.
10. The United States is a key player. American initiative, research, resources, and *entrepreneurial bias* have been important factors. (pp.51-54)

Cleveland recognizes that on the international plane the issue that always begs for attention is: Are there occasions when a nation’s internal affairs become an international concern? And if that occurs: What and how should be the position and response by those outside the nation’s borders? Cleveland argues that: “The United Nations Charter, along with every first-year textbook on international law, frowns on international intervention ‘in matters which are essentially within

the domestic jurisdiction of any state.’ The obsolescence of this tattered doctrine is obvious, rapid, and welcome. The real-world map is a jumble of deep mutual inter-penetrations that more and more blur what used to be the political geography of the globe.” (p.120)

Cleveland notes that there are two questions used as a litmus test to tell whether one nation’s actions inside another nation were all right: (1) Do the outsiders have an international mandate for their actions? (2) Were the outsiders invited to intervene? On the former, he points out that from an American perspective we had the mandate in Korea and Kuwait and had a successful outcome. In Vietnam and Iraq we did not, and did/will not succeed. For the latter question outsiders are often “invited-in” by military action making this a useless ethical guide. He states that recent memory provides some useful fragments for tomorrow’s use in determining the appropriateness and extent of permissible intervention:

1. Once you have a valid mandate to push an invader back across his own frontier, it’s okay to invade the invader too. Example: General Schwartzkopf in Kuwait-Iraq and General MacArthur’s Inchon landing in North Korea.
2. It is alright to use force to deprive a rogue government of dangerous exotic weapons. Example: Israel’s bombing of an Iraqi power plant.
3. The intervention of a peacekeeping force mandated by the UN Security Council.
4. Genocide and other gross violations of human rights justify international intervention.
5. When a country’s central authority loses control, it’s okay for outsiders *acting together* to help cobble together a workable government.
6. Intervention is justified to suppress terrorists, especially when they are sponsored by national governments.
7. Rescuing hostages by force is usually acceptable.
8. Drug traffickers and other criminals may be chased by international police teams that don’t have to pay any more attention to national frontiers than do the criminals.
9. Refugees and their repatriation or resettlement elsewhere are an international responsibility.
10. Coping with catastrophe, whether occasioned by natural forces (hurricanes) or human error (Chernoble), is clearly an international obligation regardless of the national state in which people may need emergency help.

[Author’s Note: From a learnership viewpoint, the goal should always be to focus on humanity’s needs and find the common ground that needs to be fertilized and turned into productive use. Also, when action is needed that crosses national borders or counters another society’s activities

that directly contravene international standards, intervention is a legitimate act to maintain the common good.]

Colliding Worlds. In The Battle for Peace (2006), authors General Tony Zinni (with Tony Koltz) shares a military leader's experience and perspective on the differences between stable and developing nations whose *institutions* and *environment* are strong, and those nations and societies in which political, economic, and social relationships have collapsed into pervasive instability with the attendant decline in safety, health, employment, and human welfare. He compares the world's stable, orderly, progressive, prosperous, and law-abiding societies (e.g., the U.S. and most others that exist on every continent) with the chaotic, destitute, impoverished, uneducated, and crime infested (e.g., Somalia, Collapse of Yugoslavia, Kurdish society, Afghanistan) countries that barely exist at the subsistence level. In the latter, huge instabilities have led to a chain of events in which unreliable institutions and unsustainable environments have defeated society's ability to cope. What happens, he says, is that people react to this disintegration in different ways: (1) some take advantage of the lack of controls and become predators, (2) some hunker down and try just to survive in ever-threatening circumstances, (3) some migrate to safer places with better opportunities, and (4) some lash out in anger to those they perceive are responsible for their plight.

Zinni comments: "When a society blessed with *strong institutions* faces security challenges, economic challenges, social challenges, or environmental challenges, its institutions will hold up under stresses and pressures. They will adapt to the changes; they may bend; but they will put together programs that will take on the challenges and overcome them...*The institution that probably best indicates a society that's stable, or that's moving toward stability, is a viable, growing, and reasonably prosperous middle class...*while a middle class that's withering and fading into the lower class – as the oligarchs and elites grow more powerful and wealthy – is in clear sign of instability." (pp.106-107) Also, regarding the importance of a supportive environment, he says: "The second component of stability – or of instability – is a viable environment or its absence. I'm talking about environment not only in the totality of nature, but also the narrower sense of the specific conditions in which people live, the wherewithal needed to provide for the population – economic well-being, health, food, security, education. The environment is a society's essential capital; its substance of what makes a society viable." (p.107)

The point of Zinni's message is that the first world of successful nations and societies have to deal with the issues and conditions of the second and third worlds. These problem societies are no longer isolated and are on the world's stage demanding attention, fully expecting assistance, and threatening retaliation against those others they perceive are responsible for their plight. War will exist between those claiming to stand for peace – and the previously secure and prosperous societies will have to develop strategies and actions, albeit extremely costly, to ameliorate the situations that occur. Part of the strategy that Zinni recommends is that "America must be good." He says: "We offer societies in danger of failing a two-hundred-year tested model for security, peace, prosperity, governance, and hope. We can apply every dimension of our power to the task of building order, security, and peace virtually anywhere we choose – though not everywhere at once." (p.222)

[Author's Note: It is often debated whether the U.S. is in the nation-building business. The answer is probably that we cannot avoid that responsibility that comes from having such enormous success – the only question is to what degree, at what pace, and what are the priorities we have chosen. Learnership as a philosophy has a role at the societal level of social system development because “learning and leading as a way-of-being” is how benchmarks are identified, strategies developed, and progressive action is taken.]

A New Foreign Policy. Barack Obama's book entitled Audacity of Hope (2006) is a review of his domestic and foreign policy experiences and perspectives. It contains a list of thoughtful recommendations for the future that are designed to guide how this nation's interests, and our societal expectations and standards, could be better articulated in conversations with other nations and societies. This is an effort to both reestablish a principled approach to U.S. self-management and for earning the respect and trust from others in the international arena. Obama says: “I'd suggest a few things that the American people should be able to agree on, starting points for a new consensus.” (p.303) Two foundational principles he lists are:

1. “To begin with, we should understand that *any return to isolationism – or a foreign policy approach that denies the occasional need to deploy U.S. troops – will not work*...Globalization makes our economy, our health, and our security all captive to events on the other side of the world...Like it or not, if we want to make America more secure, we are going to have to make the world more secure.” (pp.303-304)
2. The security environment we face today is fundamentally different from the one that existed fifty, twenty-five, or even ten years ago...In that world, America's greatest threats came from expansionist states like Nazi Germany and Soviet Russia, which could deploy large armies and powerful arsenals to invade territories, restrict our access to critical resources, and dictate the terms of world trade. That world no longer exists. *“The growing threat, then, comes primarily from those parts of the world on the margins of the global economy where the international ‘rules of the road’ have not taken hold.”* (pp.304-305)

Obama then asks: “...if the fastest growing threats are transnational – terrorist networks intent on repelling or disrupting the forces of globalization, potential pandemic disease like avian flu, or catastrophic changes in the earth's climate – *then how should our national security adapt?* He suggests:

1. *“Defense spending and the force structure of our military should reflect the new reality.* There will be times again when we must play the role of the world's reluctant sheriff.
2. *We should have the right to take unilateral military action* to eliminate an imminent threat to our security – so long as an imminent threat is understood to be a nation, group, or individual that is actively preparing to strike U.S. targets (or allies with which the United States has mutual defense agreements), and has the or will have the means to do so in the immediate future.

3. Once we get beyond matters of self-defense, though, I'm convinced that *it will be almost always in our strategic interest to act multilaterally rather than unilaterally when we use force around the world.* When the world's sole superpower willingly restrains its power and abides by internationally agreed-upon standards of conduct, it sends a message that these are rules worth following, and robs terrorists and dictators of the argument that these rules are simply tools of American imperialism."
4. Our challenge, then, is to make sure that U.S. policies move the international system in the direction of greater equity, justice, and prosperity – that the rules we promote serve both our interests and the interests of a struggling world." (pp.303-316)

[Author's Note 1: For Societal Systems Development (SSD) to continue to make progress in America our sense of common purpose, articulation of generally accepted values, and demonstrated leadership in humanitarian causes must be transparent to all those we assist and to those who witness our contributions and efforts. The likes of Jimmy Carter, Bill Gates and other philanthropists working along with other nations and non-governmental organizations illustrates this nation living consistently with its own values, and in a manner that engenders respect and trust – two commodities lost by U.S. leaders over the last decade. Learnership supports the learning and leadership that is so critical to educate, motivate and develop nations and societies, worldwide.]

[Author's Note 2: As a further testament to the ability of human society to reason and write in a manner that articulates what all decent people and nations must stand for in terms of both individual and government responsibility, the United Nations Universal Declaration of Human Rights (Appendix D) speaks clearly to everyone. The introductory statements that: (1) "Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world." and (2) "Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people," illustrate that there can be little doubt that the authors had in mind a Way of (human) Being that transcends the ineptitude and frailties demonstrated daily by the world's leaders and the unenlightened multitude. We here, however, can read this declaration and appreciate the power of its sentiment.]

**Ecological Knowledge Sphere.** The ecological knowledge sphere concerns the relationships between organisms, their environments and the goal of sustainable habitats. Emphasis is on the life processes and characteristic phenomena of living organisms. Focus is on bio-system management, energy production, population and demographics, and the availability of food and health services.

The Global Commons. In his book entitled The Global Commons (1990), Harlan Cleveland reports on the Aspen Institute's 1989 symposium on that subject. Identified are the four enormous environments that are treated in international law as parts of the Global Commons: the oceans, outer space, weather and climate, and Antarctica. These areas belong to the commons because they are essentially indivisible, no nation can claim ownership of them, issues concerning them are "sharing transactions" rather than "exchange transactions," and widespread cooperation is necessary for their use and protection. The concern for these areas is based on the view that there are limits to growth requiring the protection of those areas not yet overused or despoiled. Cleveland opines that: "The governance of the Global Commons...is to social science what "global change" is to the natural sciences...its not hard to be exhilarated by the tasks of institution-building that lie just ahead". (p.16)

Cleveland emphasizes the complexity and importance of the commons when he refers to them as a super system, and a "bundle of relations" in which human behavior, policies, and institutions determine the health of the planet and of its life support systems (p.29). His work, and that of his symposium colleagues, is clearly focused on avoiding the "tragedy of the commons" scenario so often seen in lesser social and economic arenas.

[Author's Note: This perspective is useful in terms of the LISA model in that it defines the largest part of the commons to which this section is dedicated. The condition of the *environmental commons* is gaining more and more attention as the "carrying capacity" of planet earth becomes a greater issue in international relations. The issue is not only global, however; every community has a subset of related issues having to do with air pollution, water quality, waste disposal, etc. Whenever a people share a locality, they need to concern themselves with the physical and ecological environmental systems of which they are a part.]

Building a Sustainable Society. In State of the World (1999), David Roodman writes the chapter on Building a Sustainable Society in which he ties together many of the themes and issues raised earlier in the book by other authors. His introduction sums up the challenge before all global societies and nations when he asks: "*What sort of world are we headed toward?*" He answers: "So far, the world order emerging is one almost nobody wants. Human numbers are growing, forests are shrinking, species are dying, farmland is eroding, freshwater supplies are dwindling, fisheries are collapsing, rivers are constricting, greenhouse gasses are accumulating, soot is contaminating the air, and lead is contaminating our blood." (p.170) He asks: "*What, then, will it take to construct a sustainable, modern society?*" And he answers: "*Governments* will need to aggressively demarcate and defend environmental limits, working domestically and cooperating internationally...*Businesses* will need to anticipate the transition and position themselves to exploit the huge investment opportunities created. *Nonprofit organizations* ranging from international environmental groups to neighborhood churches – collectively called "civil society" – will need to press both governments and businesses forward. And undergirding all their efforts will be *educated citizens* operating in their capacities as voters, consumers, charitable donors, and owners of land and resources." (p.170) Roodman organizes his observations and recommendation for the journey forward as follows: (paraphrased from Chapter Ten)

1. Getting the Signals Right. Governments will need to apply most of the pressure that will move modern society onto a sustainable path, but the magnitude and complexity involved requires planning and business innovation to achieve. What governments can do is to stop subsidizing environmental harm and to start taxing it. It violates common sense to tax heavily the activities societies generally want while taxing lightly the activities they do not want.
2. Reinventing Regulation. There is considerable room for improving regulations, but efforts to date have mostly created a patchwork of laws that worsen the situation. What is needed is to make regulations work more like taxes, in the sense of zeroing in on results rather than prescribing solutions.
3. Global Challenges, Global Cooperation. To date, governments have ratified more than 215 international treaties on everything from acid rain to desertification. Most are regional in scope. And, governments have signed numerous action plans and communiqués that lack legal status. However, most of the treaties and agreements have been inadequate to the problem at hand, either in design or in implementation and enforcement.
4. An Eco-Industrial Revolution. The proper role of business in creating a sustainable society would necessarily be subtle. On the one hand, *businesses would be the objects of change* as they are encouraged to innovate. On the other hand, *business could be the agents of change* as they bring the results of their efforts to a waiting marketplace. Consumers want information and entertainment, and businesses can become a leader in providing sustainable processes, products, and services that meet societies higher expectations.
5. Civil Society for a Sustainable Society. A sustainable society almost certainly must be founded on a strong civil society, which is defined as the realm in which people may work as individuals or in groups to shape their world on a non-profit basis. Civil society includes voters, consumers, churches and mosques, political parties, unions, and a dizzying variety of other nongovernmental groups.
6. The Power of an Educated Citizenry. Teaching students about the environment merely extends the understanding of citizenship to encompass their responsibilities as citizens of planet earth. Doing it, however, requires major changes in how students are taught. Disciplines are mostly severed from one another even though it is the relationship among them that is key for solving our environmental predicament. H.G. Wells foreshadowed much of the twentieth century when he wrote that ‘human history becomes more and more a race between education and catastrophe.’ Our knowledge of the natural world has raced far ahead of our wisdom in using it.

[Author’s Note: Once again, learnership as a philosophy and architecture for meta-cognitive reasoning and integrated social development reaches out and embraces an arena of universal importance. Societal *ecological* issues are inextricably woven into the *political, economic,*

*social, technological, and geographical issues and opportunities vying for attention in the other universal knowledge spheres.]*

---

### **Theories of (Almost) Everything**

*A human being is part of the whole called by us universe, a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.*

*Albert Einstein*

**Comprehensive Perspectives and Challenges.** The contents of this chapter has addressed social systems at the highest level of interdependency – the *social system known as society*. From this viewing point: (1) society represents the context within which lower level social systems e.g., the personal, organizational, and community levels become holistically integrated and through which they receive guidance, and (2) society, itself, is the recipient and of all the turmoil, growth, and achievement accomplished at those lower levels. Having constructed an initial treatise on how we might simultaneously contemplate the “Whole” and “Parts” of ourselves and our surroundings – and to construct a Learnership Integrated Systems Architecture (LISA) for education and development of those desiring a map for their life’s journey, this chapter now introduces a select group of intellectual thinkers, leaders, and authors who have explored the “how does this all come together” territory from their own diverse viewing points.

The wide-ranging investigations and overarching constructs by these authors were discovered and reviewed when this book: Leadership: Learning and Leading as a “Way-of-Being” was about 95 percent finished. So, completion of this book was again delayed until still more source material could be considered and compared. A great gift I gave to myself!

The introduction to, and abstracts on, the books below are provided to further introduce you, the reader, to yet another level of systems thinking and comprehensive reasoning. Only a tantalizing amount of information has been extracted and provided so as to whet your appetite for more developmental reading. As the author of this book on learnership, I was pleased to discover that the concepts and perspectives I have presented strongly agree, and overlap with, the reasoning of the authors whose writings you are about to consider. What this learnership book does – that no others in this genre are known to do for their readers – is provide a holistic and integrated “theory to practice” methodology for reasoning and social development that readers can use to take practical action. Readers have been introduced to specific, actionable explanations and behavior that lead to real-life accomplishments and desired results. Finally, as you read ahead, be prepared to be mentally and emotionally stretched once again as you read the synopses below and should you choose to acquire copies of these books and enjoy their bounty.

Presence. Peter Senge along with other authors C. Otto Scharmer, Joseph Jaworski, and Betty Sue Flowers, wrote Presence: An Exploration of Profound Change in People, Organizations, and Society (2005) as a result of their collaborative exploration into the development of a new theory about learning and transformational change. “Their concept of *presence* is one borrowed from the natural world in which the whole is entirely present in any of its parts – to the worlds of business, education, government, and leadership. Drawing on the wisdom and experience of 150 scientists, social leaders, and entrepreneurs; *presence* is both revolutionary and hopeful in its message. It enables us to see, sense, and realize new possibilities in ourselves, in our institutions and organizations, and in society itself.” (excerpt from book jacket)

At the core of the human challenge to change to change, to grow, and to learn, and to evolve is the limitation that: “As long as our thinking is governed by habit – notably by industrial, ‘machine age’ concepts such as control, predictability, standardization, and ‘faster is better’ – we will continue to re-create institutions as they have been, despite their disharmony with the larger world, and the need of all living systems to evolve.” (p.9) The major comparison the authors’ make is to describe the difference between *reactive learning* and *deeper learning*. They say that all learning integrates thinking and doing; and in *reactive learning* thinking is governed by established mental models and doing is governed by established habit of action. Whereas, in *deeper learning* there is an increasing awareness of the larger whole – both as it is evolving – and actions that increasingly become part of creating alternative futures.” (pp.10-11)

*Presencing*, according to the authors, occurs when people are able to take an inward-bound journey to a deeper place within themselves where they can become fully aware of the present moment, where deep listening can occur, where new information can get past pre-conceptions and historical preference, and where new choices and commitments can begin to emerge and become actionable. As a way of communicating their concept, the authors propose the concept of the “U” in which there are three stages. Starting at the upper left of the “U” a stage of “*Sensing*” begins in which the individual participates in intense “observation” to be come one-with-the-world. Sliding down to the bottom of the “U” a stage of “*Presencing*” ensues in which the person reaches a heightened level of clarity and inner-knowing which is critical to begin a true change in thinking and feeling. No decisions have been made, however, new possibilities are allowed to be considered. Moving up the right side of the “U,” the person now reaches the third stage of “*Realizing*” in which acting swiftly within the context of natural feelings and comfort, is possible.

Through additional conceptualization, the authors expand the basic “U” to recognize what they term the Seven Capacities of the “U” Movement. A separate set of activities are positioned around the periphery of the “U” starting at the upper left with *Suspending*, and then moving around the bottom of the “U” through *Redirecting*, *Letting Go*, *Letting Come*, *Crystallizing*, *Prototyping*; ending finally with *Institutionalizing* that coincides with *Realizing*. The key to satisfactory movement through the “U” is the willingness and ability of individuals to take the time to experience the value of each stage in the learning and transformation process.

One of the conclusions the authors experienced came in terms of international ecological concerns. They noted that: “The environmental movement is mostly focused on how we can be ‘less bad,’ how we can take or destroy less. But what if humans, as a species, actually have a purpose?”

What if we have something distinctive to contribute – something to *give* rather than just *take*? Its one thing for a village or even a nation to take more than it leaves. But we humans in toto are now taking at an unprecedented rate globally...that will require us to think differently.” (p.238)

Consilience: The Unity of Knowledge (1998). Author Edward O. Wilson begins his expansive treatise with the “great branches of learning” and the Enlightenment. He notes that “the Enlightenment thinkers got it right with the assumptions they made of *a lawful material world, the intrinsic unity of knowledge, and the potential of indefinite human progress*. He says the greatest enterprise of the mind has always been and always will be the attempted linkage of the sciences and humanities. The ongoing fragmentation of knowledge and resulting chaos in philosophy are not reflections of the real world but artifacts of scholarship. His view is that “consilience” is the key to unification and credits William Whewell as being the first to speak of consilience, literally a “jumping together” of knowledge by the linking of facts and fact-based theory across disciplines to create a common groundwork of explanation. Wilson credits Whewell who said: “The Consilience of Inductions takes place when an induction from one class of facts, coincides with an Induction obtained from another different class. This Consilience is a test of truth of the Theory in which it occurs.” (p.8) For Wilson, the propensity of scholars and academics to narrowly constrain and distinguish their areas of research and expertise contributes to the difficulty in understanding the real world connections people experience and have to make sensible.

From this beginning, Wilson takes his readers through the Natural Sciences, the Construction and Functioning of the Human Mind, an explanation of Genes and Culture, the Fitness of Human Nature, the Social Sciences, the Arts and Their Interpretations, and Ethics and Religion – all using his unique intellect and skill in explicating their cross-influencing properties which when blended inductively create an understandable “consilience” toward a unity of knowledge. Along his journey, Wilson traces the rise and fall of religions as necessary stages to, but insufficient guides for understanding the universe; explains the many advancements in understanding evolution, DNA, genes, and their impact on developing cultures; describes the ecological and symbiotic relationships among all living things; and makes clear that the human brain is the most complex and sophisticated living organism of all time – and that it has not yet finished its work of fully understanding its own content and context – which it eventually will do.

As a way of summary and conclusion of his book, Wilson asks: “To What End?” He answers: “*The central idea of the consilience world view is that all tangible phenomena, from the birth of stars to the working of social institutions, are based on material processes that are ultimately reducible, however long and tortuous the sequences, to the laws of physics*. In support of this idea is the conclusion of biologists that humanity is kin to all other life forms by common descent. We share essentially the same DNA genetic code, which is transcribed into RNA and translated into proteins with the same amino acids. Our anatomy places us among the Old World monkeys and apes. The fossil record shows our immediate ancestor to be either *Homo ergaster* or *Homo erectus*. It suggests that the point of our origin was Africa about two hundred thousand years ago. Our heredity human nature, which evolved during hundreds of millennia before and afterward, still profoundly affects the evolution of culture.” (pp.266-267)

He continues by saying that *the new century will find much greater emphasis on holistic thinking across distinctive domains of knowledge*, and that formerly unrecognized cause and effect relationships will continue to become understood leading to new kinds of synthesis. He explains that: “No compelling reason has ever been offered why the same strategy should not work to unite the natural sciences with social science and humanities. The difference between the two domains is the magnitude of the problem, not the principles needed for its solution.” (p.267)

Lastly, Wilson comments: “Thanks to science and technology, access to factual knowledge of all kinds is rising exponentially while dropping in unit cost. It is destined to become global and democratic. Soon it will be available everywhere on television and computer screens. What then? The answer is clear: synthesis. We are drowning in information, while starving in wisdom. *The world henceforth will be run by synthesizers, people able to put together the right information, think critically about it, and make important choices wisely.*” (p.269)

A Theory of Everything (2000). Ken Wilber’s book begins with his fascination with the concept of a “Kosmos.” He says: “The Greeks have a beautiful word, *Kosmos*, which means the patterned Whole of all existence, including the physical, emotional, mental, and spiritual realms. Ultimate reality is not merely understanding the “cosmos,” or the physical dimension, but the “Kosmos,” or the physical and emotional and mental and spiritual dimensions all together. Not just matter, lifeless and insentient, but *the living Totality of matter, body, mind, soul, and spirit.*” (p.xi) Wilber’s Theory of Everything (T.O.E.) strives to create an “integral vision” of how the seemingly disparate fields of knowledge and experience may shown to be balanced, comprehensive, and inclusive – from science all the way through to morals.

Wilber provides a summary of the work of Clare Graves in identifying the evolving “levels or waves of human existence,” – and the further enhancements of that theory by Don Beck and Christopher Cowan who together created the concept of *Spiral Dynamics* (reference this book’s Chapter Two for more explanation of this subject). Spiral dynamics recognizes human development as proceeding through eight general stages, which are also called “memes” (basic stages of development that can be expressed in any activity). Individuals, groups, and cultures can be shown through analysis to favor one or more of the eight styles and/or descriptive patterns of thinking and behavior. An organizing scheme that illustrates the levels of development and assigned colors can be summarized as follows: (1) survival stage – beige, (2) kin-spirits – purple, (3) power-gods – red, (4) truth-force – blue, (5) strive-drive – orange, (6) human-bond – green, (7) flex-flow – yellow, and (8) whole-view – turquoise. Wilber explains that Levels 1 through 6 are where most people and cultures are distributed today as a result of their past evolution and development; all still exist, but some advanced individuals and groups have achieved the *human-bond – green stage*. Their difficulty is continuing to grow through that stage to the second tier of human growth – yellow, and then turquoise. A summary of the desirable but hard to achieve yellow and turquoise levels of total growth and fulfillment includes: (1) *Flex-flow – Yellow: Integration*. Flexibility, spontaneity, and functionality have the highest priority. Differences and pluralities can be integrated into interdependent, natural flows. Knowledge and competency should supersede power, status, or group sensitivity. And, (2) *Whole-system – Turquoise: Holistic*. Universal holistic system, holons/waves of integrative energies; unites feeling with knowledge; multiple levels interwoven into one conscious system. A “grand unification is possible” such as a Theory of Everything (T.O.E.).

From this baseline, Wilber proposes the need for an “integral psychology” in understanding human development, and presents “A Full Spectrum (Interdependent) Approach” that depicts Four Quadrants of Human development/evolution. His four quadrant model refers to the most important dimensions of the “Kosmos,” namely, the interior and the exterior of the individual and the collective. The four stages begin with (1) Self and Consciousness – the eight transpersonal waves of spiral dynamics – beige through turquoise, then (2) Brain and Organism – eight stages of physiological construction and development, (3) Social System and Environment – eight stages of social relationships from survival clans through holistic mesh-works, and finally, (4) Culture and Worldview – eight levels of social perspective from archaic through holonic. The concept recognizes that any combination across the four levels of human experience and preferences is possible, but that approaching stage/level eight in all four quadrants simultaneously would be akin to human optimization.

Wilber’s intellectual journey proceeds further with observations and creative thinking on the topics of (1) Science and Religion, (2) the Real World, and (3) Maps of the Kosmos before drawing his work to a (temporary, I think) conclusion. Wilber comments at the end of his writing that: “In this Theory of Everything, I have one major rule: *Everybody* is right. More specifically, everybody – even me – has some important pieces of truth, and all of these pieces need to be honored, cherished, and included in a more gracious, spacious, and compassionate embrace, and genuine T.O.E.” (p.140)

A History of Everything (2003). Bill Bryson’s book is a compilation of subject area tome’s that together provide an overarching view of the past, present, and the likely future of life (and death) on earth. He dedicated three years of his recent adult life traveling, interviewing, reading, researching, and writing the fundamental questions and most probable answers to as many fields of learning and education he could master. His book is a tour de force of the most eminent theories and intellectual compilations of how the universe, the earth, and biological life have come to be what they are. The Parts of his book include intriguing titles like: (1) Lost in the Cosmos, (2) The Size of the Earth, (3) A New Age Dawns, (4) Dangerous Planet, (5) Life Itself, and (6) The Road to Us. Along the way, his readers learn the latest thinking on subjects like: (1) How to build a universe, (2) How things are measured and their sizes, (3) Movement within the earth – earthquakes and volcanoes, (4) Details of the Big Bang, (5) The rise of life, (6) The richness of being, (7) The stuff of life, and (8) The mysterious biped. And, throughout his stories are interpersonal vignettes, introductions to past and present notable personalities, and a growing appreciation for this moment in time when modern life exists – albeit so short given the catastrophic events that may occur at any moment. Here are some facts and observations that most everyone would find interesting – assuming they are “systems thinkers:”

1. We have a universe. It is a place of the most wondrous and gratifying possibility, and beautiful, too. And it was all done in about the time it takes to make a sandwich... This all happened about 13.7 billion years ago. (p.10) And, the edge of the universe is 90 billion trillion miles away! (p.13)

2. The current best estimate for earth's weight is 5.9725 trillion metric tons...and the use of current technology has simply confirmed what Isaac Newton surmised about 110 years ago. (p.62)
3. Marine fossils can be found on top of mountain tops – not because the seas were once that high – but because the mountain chains had been pushed up from under the seas millions of years before. (p.64)
4. Einstein was a bright but not outstanding student. Before his brilliance was discovered he could not get a job as a university lecturer or even as a high school teacher – he was a Swiss patent office clerk. Experts now say: As the creation of a single mind, his Theory of Relativity is undoubtedly the high intellectual achievement of humanity.” (p.123)
5. Recent evidence suggests that not only are the galaxies of the universe racing away from us, but they are doing so at a rate that is accelerating. This is counter to all expectations. It appears that the universe may not only be filled with dark matter, but with dark energy. Scientists sometimes call it vacuum energy or, more exotically, quintessence. (p.171)
6. Today we know that Earth's surface is made up of eight to twelve (tectonic) plates and twenty of so smaller ones, and they all move in different directions at different speeds. Europe and North America are parting at about the speed a finger nail grows – roughly two yards in a human lifetime. (p.182)
7. Suppose that there was a button you could push and you could light up all the Earth-crossing asteroids larger than ten meters, there would be over 100 million of these objects in the sky. Two or three pass close to the earth every week, but we usually would not know about them (a) until after they pass by because we are not tracking them, or (b) until they strike the earth's atmosphere because of the heat and pressure waves that are about to kill us and large portions of the planet. (pp.194-203)
8. Under the western United States there is a huge cauldron of magma, a colossal volcanic hot spot, which erupts, on the average, every 600,000 years. It has already been 630,000 years since the last eruption which buried eastern Nebraska in over ten feet of ash. The source of this horrific event has been Yellowstone National Park in Idaho. The power of the next explosive event could be thousands of times bigger than the explosion of Mt. St. Helens in Washington State.
9. 97 percent of all water on earth is in the seas, the greater part of it in the Pacific, which covers the planet and is bigger than all the landmasses put together. Of the 3 percent of the Earth's water that is fresh, most exist as ice sheets. The tiniest amount – 0.036 percent – is found in lakes, rivers, and reservoirs. (p.273)
10. At some point in an unimaginably distant past some little bag of chemicals fidgeted to life. It absorbed some nutrients, gently pulsed, had a brief existence...cleaved itself and

produced an heir. It was the moment of creation for us all. Biologists sometimes call it the “Big Birth.” All life is one, weather plants which came first – or after they produced oxygen – animal which came later. (p.294)

11. Every human body consist of 10 quadrillion cells, but about 100 quadrillion bacterial cells. We could not survive without them. There are few environments in which bacteria aren’t prepared to live. They are finding now that when they push probes into ocean vents so hot that the probes actually melt, the bacteria are even there. (p.305)
12. A virus is a strange and unlovely entity – a piece of nucleic acid, smaller than and simpler than bacteria, about 5000 in number, and afflict us with many hundreds of diseases. Viruses prosper by hijacking the genetic material of a living cell and using it to produce more virus. (p.316)
13. It isn’t easy to become a fossil. The fate of nearly all living organisms – over 99.9 percent of them – is to compost down to nothingness. When your spark is gone, every molecule you own will be nibbled off you or sluiced away to be put in some other system. (p.321)
14. Life wants to be; life doesn’t always want to be much; life from time to time goes extinct; but life starts up again and goes on – in ways that are decidedly amazing. (p.349)
15. When Charles Darwin began his studies he was believer in creation. Darwin didn’t use the phrase “survival of the fittest” in any of his work...nor did he employ the word *evolution* in print until the sixth edition of *Origin of the Species*, preferring instead “descent with modification.”
16. Darwin and Alfred Wallace (a young naturalist) had developed independently, and then somewhat collaboratively, parallel theories that together explained what would become the origin of the species. They laid the groundwork for all life sciences. (pp.386-393)
17. Every human genome is different, but we are 99.9 percent the same. Chromosomes, attached to the genome DNA, constitute the complete set of instructions to make and maintain each of us. There are about six feet of DNA squeezed into almost every cell – each with 3.2 billion letters of coding.
18. DNA is not alive, but it uses RiboNucleic Acid (RNA) to send messages to proteins which direct all the work of the human body e.g., creating traits and bodily processes. Over 90 percent of human genes are also found in mice. Humans have 35,000 to 40,000 genes – about the same number as found in grass. All life is one. (pp.412-415)
19. Before fifty million years ago, Earth had no regular ice ages, but when we did have them they tended to be colossal. A massive freezing occurred about 2.2 billion years ago, followed by a billion years or so of warmth. The belief is that we were saved by

volcanoes which pushed through the buried surface, pumping tons of heat and gasses that melted the snows and re-formed the atmosphere. (pp.428-429)

20. *Homo erectus*, the species that existed about 1.8 million years ago to possibly as recently as twenty thousand or so years ago is the dividing line between every thing before – apelike creatures – and everything humanlike that came after. It was the first to hunt, the first to use fire, the first to fashion complex tools, the first to leave evidence at campsites, and the first to look over the weak and frail. (p.449)
21. Sometime over a hundred thousand years ago, a smarter, lither species of creature – the ancestors of every one of us alive today – arose on the African plains and began radiating outward. These new *homo sapiens* displaced their duller, less adept predecessors. (p.457)
22. We have been chosen, by fate or Providence or whatever you wish to call it. As far as we can tell, we are the best there is. We may be all there is. It’s an unnerving thought that we may be the universe’s supreme achievement and its worst nightmare simultaneously. (p.477)

Five Minds for the Future (2006). Author Howard Gardner, well known for developing the concept of “multiple intelligences” introduced earlier in this book, says in this his latest book “I concern myself here with the kinds of minds that people will need if they – if we – are to thrive in the world in the eras to come...I specify the operations of the minds that we will need...also the ones we should develop.” (p.1) His book jacket (by Red Letter Design) captures the essence of the author’s reasoning and will serve as a basis herein for further discussion: What is said is:

“We live in a time of vast changes that include accelerating globalization, mounting quantities of education, the growing hegemony of science and technology, and the clash of civilizations. Those changes call for new ways of learning and thinking in school, business and the professions. In *Five Minds for the Future*, noted psychologist Howard Gardner defines the cognitive abilities that will command a premium in the years ahead:

1. The Disciplinary Mind. Mastery of major schools of thought (including science, mathematics, and history) and of least one professional craft.
2. The Synthesizing Mind. Ability to integrate ideas from different disciplines or sphere into a coherent whole and to communicate that integration to others.
3. The Creating Mind. Capacity to uncover and clarify new problems, questions, and phenomena.
4. The Respectful Mind. Awareness of and appreciation for differences among human beings.
5. The Ethical Mind. Fulfillment of one’s responsibilities as a worker and a citizen.

Armed with these well-honed capacities, a person will be equipped to deal with what is expected in the future – as well as what cannot be anticipated. Without these “minds,” individuals will be at the mercy of forces that can’t understand – overwhelmed by information, unable to succeed in the workplace, and incapable of making judicious decisions about personal and professional matters.

Renowned worldwide for his theory of multiple intelligences, Gardner takes that thinking to the next level in his book. Concise and engaging, *Fives Minds for the Future* will inspired lifelong learning in any reader and provide valuable insights for those charged with training and development organizational leaders – today and tomorrow.”

[Author’s Note: Learnership: Learning and Leading as a Way-of-Being, written before knowing of Gardner’s thinking on this subject, appears to have a remarkable potential as a catalyst in pursuit of Gardner’s stated objectives. This judgment is made based on the following factors: (1) the Learnership Integrated Systems Architecture (LISA) is a (right brain activity) systems model that illustrates the intricacies among *five essential human development competencies* and the *four fundamental social systems* within which everyone should strive for development – while the LISA is also described in writing (left brain activity) to ensure a holistic experience for readers; (2) the *book content* is deliberately chosen to represent numerous fields of academic study and fields of experience e.g., engineering, business, public administration, education, philosophy, biology, physics, and personal health are just a few; (3) a *book context* is presented in which universal goals, ideals, and spheres of knowledge are defined and used as both a foundation for lifelong learning and a guidebook for individual, organizational, and community development; (4) the book is designed, and provides discussion questions and a personal journal for *reference and reflection* by readers striving to learning and change not only to be entertained; (5) the book is rich with theoretical and practical insights from noted experts across many diverse domains of expertise; and finally (6) the book is Not the Answer as so many books are inclined to be, but instead, is specifically designed to be a beginning stimulant for a *Holistic Societal Dialogue* to be hosted by the soon to be established American Learnership Forum. In summary, detailed review will indicate that all five of the author’s “minds” are significantly designed into the learnership philosophy, architecture, and practices.]

---

## Conclusion

*Humanity is now learning the process of evolution and becoming consciously responsible for it.*

*Through the maturation of consciousness and technology we are now co-evolutionary*

*It is vital that we use that new power with love and wisdom.*

*Barbara Marx Hubbard*

**Capacity for Self-Transcendence.** In his July 4, 1994 speech in acceptance of the Philadelphia Freedom Medal, Vaclav Havel spoke of "The New Measure of Man." He said that the modern age has ended and that we are now in a post-modern transitional period in which an amalgamation of cultures is taking place. It is a time when "everything is possible but nothing is certain;" a time when we have "globalized only the surface of our lives, but our inner self continues to have

a life of its own." He says that "...individual cultures, increasingly lumped together by contemporary civilization, are realizing with new urgency their own inner autonomy." This leads to increasing tension and conflict as value differences strive to remain unaffected by pressures for accommodation and conformity.

According to Havel, what is needed is the "creation of a new model of co-existence among the various cultures, peoples, races, and religious spheres within a single interconnected civilization." He says that the basis for this new model begins with the fundamental ideas of modern democracy, and then reaches for something deeper – a set of generally held values – that link all men together. At the most basic level, he suggests that mankind must recognize its universal condition: it is anchored both to the earth and to the cosmos, and is part of a larger whole that must be revered. Acceptance of this state-of-being, he believes, "endows us with the capacity for self-transcendence." And, when motivated toward self-transcendence, mankind will be able to determine a reliable path for peaceful co-existence in a multicultural world.

[Author's Note: In terms of the learnership philosophy and architecture, the common good (Chapter Nine) is offered as the higher level-of-(human) being wherein a community's individuals, organizations, institutions, and cultures can attain an optimized existence that respects and balances the rights and responsibilities of all concerned. If we enhance that vision with this chapter's aspiration for human enlightenment, understanding, and advancement among all people and societies, we can appreciate the altruistic and "other-regarding" aspects of the human condition expressed by history's writers in the philosophical, spiritual, and humanistic traditions. Our challenge in doing this is to transcend uninformed viewpoints and self-serving modalities for greater alignment within a universal order still in design.]

**Application of Learnership Reasoning Competencies.** A fundamental goal of learnership is to enable most readers of the book to gain a fuller understanding of how their personal lives and careers are progressing in terms of the larger social systems of which they are a part. This book provides a beginning baseline for this assessment by presenting a philosophical viewpoint, an architectural framework, selected initial content, and a methodology for immersing the reader horizontally into numerous knowledge disciplines, while vertically immersing that same reader into greater subject matter depth in topics they never knew they wanted to know more about. The long-term plan is for those individuals who desire to rapidly develop their skills in this arena – and to begin to train and consult with others – to become accomplished learnership practitioners. A little theory can go a long way once we start to appreciate the benefits of becoming holistic thinkers, lifelong learners, and adaptive leaders.

This section is presented at the end of each chapter on social system development (personal, organizational, community, and societal). A little effort is now required from readers desiring to exercise their evolving understanding of learnership. Your task: using Figure 10-3 below and a separate piece of paper, write down some examples of how the five learnership competencies influence, drive, support, or otherwise have a powerful effect on the societal social system discussed in this chapter. Save your work for later reference and potential use in your Learnership Journal.

Reasoning Competency	Societal Social System
Systems Thinking	Impact on the larger society?
Pattern Recognition	Impact on the larger society?
Situational Learning	Impact on the larger society?
Knowledge Management	Impact on the larger society?
Adaptive Leadership	Impact on the larger society?

**Figure 10-3**

**Personal Reflection.** This topic appears at the end of each chapter and is meant to serve two purposes: (1) be a reader’s guide to main points and “takeaways,” and (2) to encourage everyone to take a moment to engage their mental cognition and intuition on what the chapter means to them – especially at this time in their lives. Questions for chapter reflection follow immediately below; and for those readers inclined to maintain a self-assessment, your thoughts may be recorded in your Learnership Journal for Life and Career Reflection and Renewal which is located in the epilogue.

**Questions for Discussion:**

1. How is the conceptual goal of *human enlightenment* achieved in the learnership architecture?
2. Explain the differences between attempting to resolve *convergent and divergent problems* that arise in the public sector.
3. What does it mean to say that a government has an implied *social contract* with its people?
4. Why has there been a call for greater *interdisciplinary education* from some sources in the U.S.?
5. Can you list two to three major learning points from this chapter that you want to keep in mind to improve your ability to manage your life and career?
6. Can you identify two to three topics, models, or perspectives in this chapter you would like to learn more about?
7. Should you be making an entry into your learnership journal at this time?