

## CHAPTER NINE

### Community (Mega) System Development

*It now appears certain that a strong, local community is essential to psychological well-being, personal growth, social order, and a sense of political efficacy. These conclusions are now emerging at the center of every social science discipline.*

*Edward Schwarz*

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## Overview: Community System Development (CSD)

This chapter contains a broad overview of insights and perspectives designed to assist the reader in learning to think holistically about his or her responsibilities and contributions as a member of their local city or county community. Individual citizens will learn to see the larger complexity of which they are an important part. Community leaders and organizational managers will come to understand their roles more clearly and gain new perspectives leading to opportunities for public service innovation. Learnership practitioners, in particular, will learn to grasp the comprehensive array of community topics relevant to their roles as adaptive leaders, workgroup facilitators, and project managers.

**Community System Development (CSD).** CSD concerns the long-term development of geographically-based public and private sector entities. Community is considered to have two major aspects: (1) the view of community as a socio-political hierarchy of *local, state, and federal communities* to which most citizens belong, and (2) the view of *special purpose communities*, e.g., the scientific, ethnic, and social communities that may be found in most locales. A significant trend we see more of is the impact of the internet, e-business, and globalization on community boundaries where what was once local can now be international.

The Learnership Integrated Systems Architecture (LISA) illustrates three major community subsystems through which inquiry into community objectives and processes may be pursued and understood: (1) the *government/public administration subsystem* – the primary means by which a community establishes the framework and authority for control and administration of its political relationships, (2) the *business/industry subsystem* – the predominant source for the production and distribution of economic goods and services desired by the community, and (3) the *education/academia subsystem* – the fundamental educational resources for the community's intellectual and social development. The principle here is that when government, business, and education are mutually supportive in their objectives and use of systemic processes, rapid community learning and development may be achieved. *The direction of that development, at the mega-system level, should be toward serving the public interest and the common good.* The goal of achieving the common good satisfies the ontological need for a “sense of purpose,” and is best attained through understanding and cooperation among the community’s governmental, educational, and private business institutions.

Figure 9-1 provides an overview of key CSD concepts and relationships to assist the reader in building a mental model as he or she proceeds through this chapter. These major features are:

1. Mega-Cognitive Reasoning. Illustrated are the *four learnership social systems* with this chapter’s emphasis being at the *community mega-level*.
2. Community Government Subsystem. The *Community Government* subsystem highlights responsibility and effort at the public utilities, law enforcement, social services, fire and safety, and recreational levels of community activity.

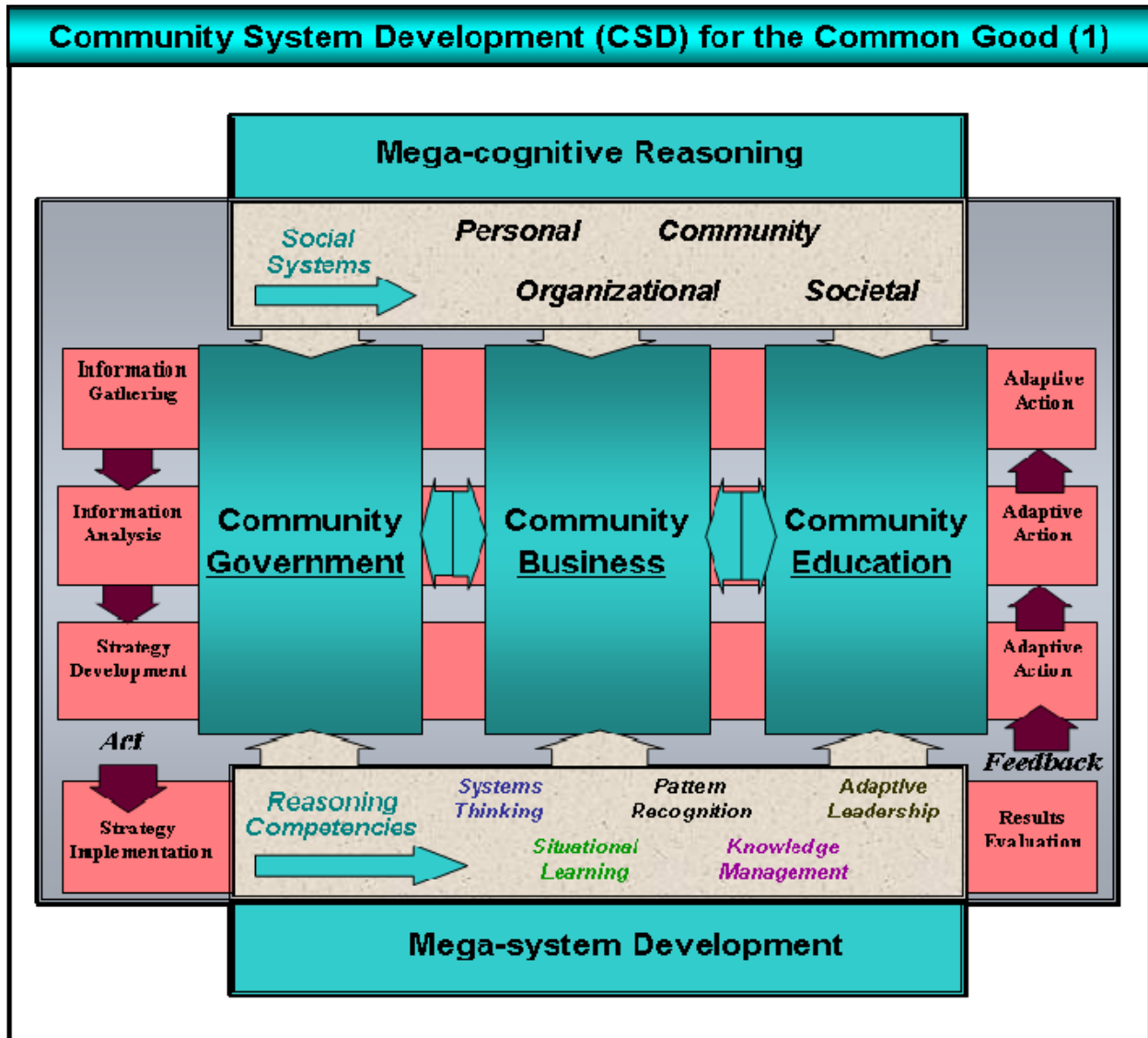


Figure 9-1

3. Community Business Subsystem. The *Community Business* subsystem concerns licenses and registrations, trade and commerce polices and procedures, and economic and ecological operational responsibilities.
4. Community Education Subsystem. The *Community Education* subsystem focuses on the planning, construction, and maintenance of the public school system, and the oversight of all educationally based public and private organizations.
5. Mega-System Development. Illustrated are the *five reasoning competencies* that can be used to maximize organizational social system development.

6. Information Processing Model. Illustrated is a general approach for problem solving and decision-making throughout the community: Gather and analyze information, develop a strategy and implement it, observe results and take corrective action, if required.

Ideally, the three CSD subsystems operate, over time, in a mutually reinforcing manner enabling individuals and the community to learn and take action consistent with their legal and publicized strategy and commitments – and, the public good is served.

[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 community social systems development.]

**Achieving the Common Good.** The common good is conceived as being the combination of positive goals, ideals, attributes, and capabilities toward which a community strives, but never fully acquires. *The common good* is the CSD objective analog to the OSD *high performance* and the PSD *self-fulfillment* learning and knowledge objectives previously described. As conceived, herein, the spirit of *citizenship* acts as a catalyst for attaining the common good in a manner similar to that in which *leadership* fosters customer satisfaction and interpersonal *fellowship* elicits self-fulfillment. The common good relates to the building of a community's infrastructure and culture, and to the creation of peoples' capacity for full humanness and a life worth living. The institutional contributions to the common good may be seen when: (1) academia inculcates appropriate values, knowledge, and skills into the educational mainstream, (2) business provides value-added products and services that meet the developmental needs of an expanding population, (3) government improves the democratic processes that assure liberty and justice for all, and (4) all of this occurs with due consideration of the trends and implications of modern technology and the emergence of ecological concerns.

Figure 9-2 illustrates is a representation of the many functional areas for which community leaders and citizens are required to take responsibility. The ability of government, education, and business institutions to meld together the goals, strategies, and resources necessary to deliver required and desired services is a measure of the community's success. A mutually supportive relationship among the local, state, and federal functions of government; the exchange of learning and knowledge methodologies and programs among primary, secondary, and college schools; and the innovation and job creation activities of businesses and industry together make community happen.

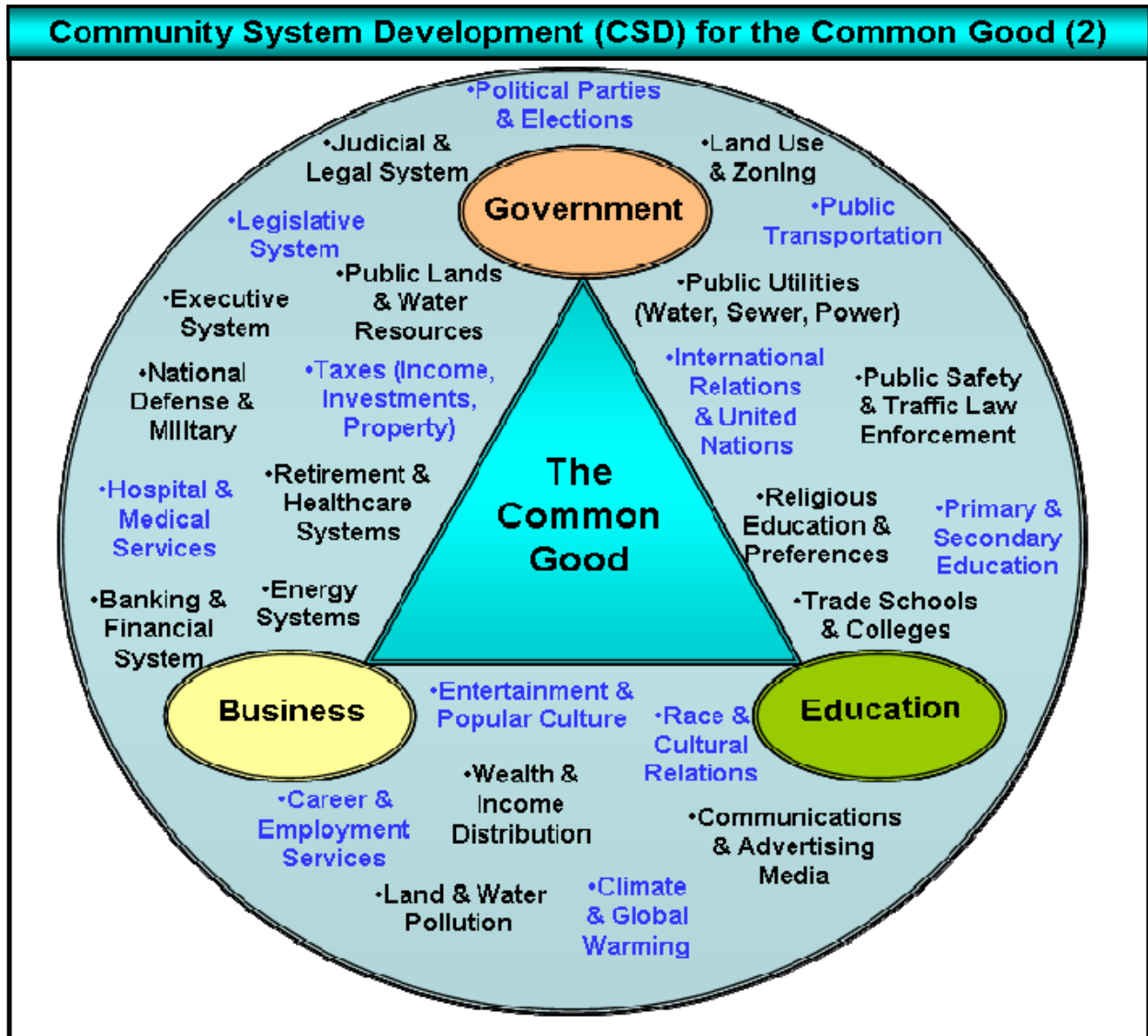


Figure 9-2

## Community System Development and Performance

*The first requisite of a good citizen in this republic of ours  
is that he should be able and willing to pull his weight.  
Theodore Roosevelt*

**General Observations.** Some contemporary topics worth noting have been raised by academic experts and experienced leaders in community issue resolution and public management. These include the need to practice public sector stewardship, understand the unique American experience and responsibilities, set worthwhile goals and tackling public problems, build a responsive community, and create a spirit of participation and citizenship. These issues and observations are highlighted below, and set the stage for the additional perspectives provided in the sections on government, business, and education.

Stewardship for American Institutions. In his book entitled: Stewardship: Choosing Service Over Self-Interest (1993), Peter Block defines stewardship as "the holding of something in trust for another, and says that when we choose service over self-interest we build the capacity of the next generation" (p.xx). The elements of service include that: (1) there is a balance of power, (2) the primary commitment is to the larger community, (3) each person joins in defining purpose and in deciding what kind of culture will be developed, and (4) there is a balanced and equitable distribution of rewards (p.xxi).

Block argues that stewardship goes beyond the normal connotation in which one acts financially accountable or carefully develops and applies his or her talents. To him, stewardship has a political dimension in which power, when obtained, is used primarily for service to others rather than for one's own self-interest. He says that the best leaders in history were often religious leaders; they were able to integrate accountability and activism in service to their followers. In Block's view power is always granted from those below, and good leaders and stewards work to improve themselves through dialogue and learning with others.

[Author's Note: The LISA model's CSD construct envisions executive managers of business, government, and education transforming their institutions into service organizations capable of stimulating rapid Community Systems Development (CSD) in the quest for the common good. For this to happen, they (most likely their replacements) would need to change from being managers to being leaders; and then from being leaders to being stewards. Stewardship is a useful concept in capturing the essence of behavior for the individual who through personal development becomes self-fulfilled, the organization that through effective leadership achieves high performance, and the community that through participative citizenship accomplishes the common good.]

Tackling Public Problems in a Shared Power World. In Leadership for the Common Good (Bryson & Crosby, 1992), the authors "address the question of how public leaders can inspire and mobilize others in a shared power world to undertake collective action in pursuit of the common good" (p.xii). While it is clear that leaders in governmental and public administrative positions operate in a shared power world where no one is in charge, leaders in business and

industry and in education also find formidable challenges in setting direction, establishing policy, and managing change. The higher the organization or community level at which one works, the more managing in a shared power environment becomes a reality. Sharing objectives, resources, and authority is essential to achieving any progress on collective goals. Bryson and Crosby suggest that public leaders need the following capabilities to succeed at their task in this difficult environment (p.xii):

1. Understanding the social, political, and economic "givens".
2. Understanding the people involved, especially oneself.
3. Building teams.
4. Nurturing effective and humane organizations, inter-organizational networks, and communities.
5. Creating and communicating meaning and effectively employing formal and informal forums as settings for creating and communicating meaning.
6. Making and implementing legislative, executive, and administrative policy decisions and effectively employing formal and informal arenas as settings for policy-making and implementation.
7. Sanctioning conduct that is, enforcing constitutions, laws, and norms, and resolving residual conflicts; and effectively employing formal and informal courts as settings for sanctioning conduct.
8. Practicing systems thinking; the ability to see the connectedness of people, groups, organizations, institutions, and communities.

[Author's Note: In terms of the LISA model's CSD construct, the role of elected government officials and senior public administrators in forging the public agenda, obtaining political support, establishing public policy, allocating public resources, and implementing consensually-supported public programs is now becoming evident. Systems thinking and consensus-building loom as monumental tasks as those selected to do the public's business struggle to frame contemporary issues within constitutional prescriptions, and to serve local communities and the whole of society. Knowledge, reasoning, learning, tolerance, and judgment are all needed in abundance as pluralistic forces debate what is in the public interest and for the common good.]

All Organizations Are Public. According to Barry Bozeman in All Organizations are Public (1987), all societal organizations have some aspect of "publicness," not only those that officially represent the public interest such as government organizations. His reasoning is that all organizations are based upon economic authority or political authority or some combination of the two, which are established by the society in which they reside. As he sees it, public sector organizations are created through political authority, but are influenced significantly by the society's economic practices. And, private sector organizations are established to meet economic needs,

but are aided and constrained by the actions of those in political authority. Additionally, there are organizations designed specifically as hybrid private-public organizations further compounding one's ability to separate the two.

This lack of clear delineation between the public and private sectors is at issue. While it has been traditionally thought that only public organizations are concerned with public awareness and the public's stake in the organization's activity, so too, private organizations have similar responsibilities for the health and development of their respective communities.

[Author's Note: The implications of this point of view on the LISA model is that business organizations should be considered to be purposeful contributors to the common good along with the academic and government organizations that traditionally carry this responsibility. "Business for business sake" as the old saying goes is an inaccurate description of the role of society's business community. Instead, business in the public interest and for the common good is a more appropriate conception wherein all of society's organizations take responsibility for planning and implementing desirable futures.]

America as a Construction of Mind. In his book entitled Culture of Complaint: The Fraying of America (Hughes, 1993), Robert Hughes expresses concern over the deterioration of American polity and culture. He views the contemporary fractionating of society as evidenced through the "political correctness" and "multiculturalism" movements, and numerous other politicization efforts, as tearing at the fabric of our traditions of tolerance and freedom. He observes strong *tendencies among individuals and groups to seek identification through separation from others in the society*, and to differentiate themselves at the expense of others, thereby causing resentment and despair.

According to Hughes, our ability and willingness to emphasize what we value in common while maintaining a posture of mutual respect for differences, appears to be diminishing in a wave of trivial political pursuits and nonnegotiable stands on smaller issues. Hughes comments that: "America is a construction of mind, not of race or inherited class or ancestral territory. [It] is a collective work of imagination whose making never ends, and once the sense of collectivity and mutual respect is broken the possibilities of Americanness begin to unravel" (pp.12-13). He suggests that present trends toward cultural separatism emasculate the larger culture Americans have in common, and that real self-esteem comes from discovering that which unites a community as well the special values of its diverse entities.

[Author's Note: This view supports the usefulness of the LISA model in that it stresses the need for communities, and society as a whole, to recognize and value those aspects of their common experience that melds them together and strengthens their capacity for human learning and development. Individuals, organizations, and communities are social system entities in need of one another's knowledge, skills, and caring while in pursuit of their respective quality objectives. A zero-sum approach to social relations and issues consigns the majority of citizens to less than satisfactory life and work experiences.]

Higher Goals for America. In Higher Goals for America: Doing Better than the Best (Nagel, 1989), the author suggests that what is often thought to be the optimum in public policy may in reality be a lot less than what should be desired. He suggests that *it is better to set society's goals very high and not achieve them, than to set them much lower and fully achieve them* (p.23). Essentially, when it comes to social policy, we should learn to think broader and aspire higher for the sake of our shared community experience. Nagel identifies eleven representative policy problem areas for which society could choose higher-level strategies in order to raise the quality of community life over the long-term:

1. Economic Problem: Unemployment. A goal of zero unemployment, plus a higher percentage of adults in labor force that are fully paid
2. Economic Problem: Inflation. A goal of zero inflation, plus increased benefits from prices paid
3. Economic Problem: Consumer Rights. A goal of zero fraud plus the availability of more useful information for decision making
4. Political Problem: World Peace. A goal of zero casualties, plus greater world cooperation
5. Political Problem: Free Speech. A goal of zero interference, plus greater support for innovative ideas
6. Political Problem: Government. A goal of zero waste and corruption, plus greater participation, equity, and due process
7. Social Problem: Crime. A goal of zero crime, plus zero civil and job wrongdoing
8. Social Problem: Poverty and Discrimination. A goal of zero poverty and discrimination, plus productive job satisfaction
9. Social Problem: Education. A goal of zero functional illiteracy, plus greater breadth and inquisitiveness in learning
10. Science Problem: Health. A goal of zero non-aging diseases, plus health robustness and greater longevity
11. Science Problem: Environment. A goal of zero pollution, plus reclamation and renewal

According to Nagel, the challenge is to achieve socially desired objectives through the appropriate analysis and establishment of public policy. He suggests a "general means for achieving desired goals" based on developing answers to a series of benefit/cost focused questions. The community's questions would be: How can we: (1) increase the benefits of doing right, (2) decrease the costs of doing right, (3) increase the costs of doing wrong, (4) decrease the benefits of doing wrong, and (5) increase the probability that the benefits and costs will occur

(p.40)? Nagel calls this approach an "incentives approach" for encouraging socially desirable behavior. He also says that wherever possible this approach should be supplemented by a "structures approach" which focuses on eliminating the need, in many social problem areas, for individuals to even have to make benefit/cost decisions. A structures approach requires that the community evaluates and re-defines its common values and desired behaviors – essentially, a fundamental change in culture would need to be achieved.

[Author's Note: This perspective offers insight into the notion that a community can choose its path of development if it is willing to reflect on its current condition and culture, to create a vision for its desired future state, and is willing to take specific, rational action to close the gap between the two. The LISA model is structured to emphasize the need for communities to assess their internal strengths and weakness, and external threats and opportunities, so that quality-related features of their common good may be identified and pursued. Participants in this process would be individuals and organizations representing the government, academia, and business institutional domains.]

A Responsive Community. In The Responsive Society (Etzioni, 1991), the author presents his views on the need for social change, and the elements, structure, and ethics of that change. He offers the notion that: "...life is a train ride [that] should be led so that the ride is meaningful, which can be achieved not by Sisyphean pleasures but by dedication to service to transcendental causes, compelling values that serve the commons, not the transient self" (p.10).

Etzioni articulates the social-philosophical precepts of the *communitarian movement* in which *individual rights need to be balanced with the concern for the community as a whole*. The communitarian view is that contemporary liberal philosophies emphasize the rights of individuals within the community while neglecting the obligations to that community, its shared values, and its common purposes (p.127). When there exists a weak conception of community, the common good, and shared moral values, communitarians become concerned with the capacity of the community to avoid moral chaos and sustain development for the benefit of all in the community. Whereas some scholars hold that community responsibilities are discretionary in nature and are secondary to an individual's human rights and self-interest, communitarians seek to equalize the scales by pointing out that all members of a community are socialized within the culture of that community and are thereby obligated to balance their rights and actions with what is good (the common good) for the whole community.

Regarding the notion of a "responsive community," Etzioni argues that communities influence every member's most inner drives, preferences, and moral commitments through a process of acculturation that establishes the basic human nature of its citizens. He states that: "One can determine that one's society is more responsive to human nature than another only if one assumes a basic underlying human nature (p.126). The social objective, according to this view, is to create social, political, and economic principles and practices that foster reasoning and decision-making that sustain the community's needs along with those of its individual citizens. Etzioni's comment is that: "Moreover, this notion of common good has a dynamic element: communitarians see the community and individuals as working toward a telos, a common purpose or goal, not fulfilled in society today" (p.132).

[Author's Note: In terms of the LISA model, Etzioni's viewpoint is exceptionally helpful. He establishes the anchor for the concept of "a common good" at the core of a community's acculturation of its citizens. To be raised in a community is to be a part of that community, and to have obligations to that community. These obligations are performed as a service to the community's common good, and are necessarily considered along with individual rights when determining how best to maintain societal development.]

Guideposts to Citizenship. In Guideposts to Citizenship (Finch, 1927) is a quaint little book that suggests an approach to school-based citizenship training for children. The goal is the rearing of children whose social development includes both the acquisition of the common virtues of good character and a willingness to display those virtues in support of their community's traditions. Finch summarizes the purpose of the book by saying that the intent is to help children "...cultivate the power to face real situations thoughtfully; to form clear and accurate judgments of desirable behavior; and to attain in a gradually increasing degree, conscious self-control. It provides for citizenship activities in that broad sense which includes character education. It stimulates effort along many lines, keeping in mind the usefulness to the community as the ultimate goal". (p.v)

The foundation for Finch's recommendations was The Code of a Good American, a winning essay written by William J. Hutchins for the 1916 National Morality Codes Competition sponsored by the Character Education Institution of Washington, DC. In abbreviated form, Hutchins' code of principles (pp.272-277) states the following:

Boys and girls who are good Americans try to become strong and useful, worthy of their nation, that our country may become ever greater and better. Therefore, they obey the laws of right living which the best Americans have always obeyed:

1. The Law of Self-Control. Those who best control themselves can best serve their country.
2. The Law of Good Health. The welfare of our country depends on those who are physically fit for their daily work.
3. The Law of Kindness. In America, those who are different must live in the same communities. We are of many different sorts, but we are one great people. Every unkindness hurts the common life, every kindness helps.
4. The Law of Sportsmanship. Strong play increases and trains one's strength and courage. Sportsmanship helps one to be a gentleman, a lady.
5. The Law of Self-Reliance. Self-conceit is silly, but self-reliance is necessary to be strong and useful.
6. The Law of Duty. The shirker and the willing idler live upon others, and burden fellow citizens with work unfairly. They do not do their share for the country's good.

7. The Law of Reliability. Our country grows great and good as her citizens are able more fully to trust each other.
8. The Law of Truth. One should stand by the truth regardless of one's own likes and dislikes.
9. The Law of Workmanship. The welfare of our country depends upon those who have learned to do in the right way the work that makes civilization possible.
10. The Law of Teamwork. As we learn to work together, the welfare of our country is advanced.
11. The Law of Loyalty. If America is to become ever greater and better, her citizens must be loyal, devotedly faithful, in every relation of life.

[Author's Note: *This eighty year old perspective is included because of its simple message relating to personal character, organization teamwork, and community citizenship.* Some might say that these notions are too simple, too prescriptive, and too limiting on individual rights. However, who would deny their value in a dialogue on American human and social system betterment in an era of general uncertainty, values conflict, information overload, and strident differentiation.]

American Civic Documents. Before leaving this section it is useful to remind ourselves that the basis for the founding of the independent nation called the United States was the desire to wrest self-determination from the authority of the King of Great Britain. The leaders of the revolution, and subsequently the founding leaders of the American form of governance were careful to define what was not working, what was necessary for a democratic republic to operate, and what needed to be guaranteed for a better society to function. In this regard, they determined in their Declaration of Independence that: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness."

This remarkable sentiment and action, leading as it did to the War of Independence, the establishment of the Constitution, and the first Ten Amendments to the Constitution was an innovation in nation building such that the nations and people's of the earth had never before seen. For over two hundred and thirty years this experiment in democratic governance and human development has persisted, cycling between moments of glory and those of nefarious behavior, to discern its purpose and meaning within a tumultuous environment of challenge and change. The reader is encouraged to once again review our Declaration (Appendix B) and Bill of Rights (Appendix C) to gain appreciation of what we have guaranteed to one another. It is our foundation, along with the Constitution itself, for achieving the common good to which we aspire.

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## Community Subsystem Development and Performance

*There is no higher religion than human service.  
To work for the common good is the greatest creed.  
Albert Schweitzer*

### Government Subsystem.

Regime Values. In Ethics for Bureaucrats (Rohr, 1989), the author presents the concept of "regime values" which are defined as "...the values of that political entity that was brought into being by the ratification of the Constitution that created the present American republic" (p.68). He is speaking of the fact that through democratic and representative procedures the American founders created the Constitution to represent their collective interest. As such, *the Constitution represents the values of our society, and it is upon those values that public law is established.* Rohr's view is that people in public service are obliged to conduct their official affairs in terms of the law and their oath to uphold the Constitution – and in doing so they sustain the normative values of society. He observes that: "Thus the oath of office provides for bureaucrats the basis of a *moral community* [italics added] that our pluralism would otherwise prevent. It rescues pluralism from the downward plunge into 'an inharmonious melange of ill-assorted fragments' and presents it anew as 'an ordered dialogue of interesting viewpoints.'" (p.70)

While the primacy of the legislature, as the people's representatives, to make law is recognized, Rohr gives emphasis to the role played by the Supreme Court in instructing the citizenry on the character of the Republic. The fact that decisions rendered by the judges are most often accompanied by explanations of the grounds for those decisions, and include dissenting opinions, is represented as a source of valuable instruction for understanding the fundamental beliefs and attitudes of the regime. In terms of the responsibilities of those in public service, Rohr argues that they should frame their thinking and decisions with knowledge built on an *informed dialogue* with the political society they serve; and within that context, address contemporary problems with bold and creative applications of the traditional values of the people in whose name they govern". (p.85)

Every democratically-based society establishes its norms, codifies many of its norms into law, and enforces a standard of behavior acceptable to the majority. Through the Constitution, legislation, and their legal rulings, society establishes its guiding framework and manages its development.

[Author's Note: The usefulness of this perspective for understanding the LISA model is to recognize that civic values and ethics are a large part of the cultural framework within which individual, organizational, and community learning occurs. And, according to Aristotle (in Politics), "*The citizens of the state should always be educated to suit the constitution of their state.*"

Constraints and Trade-Offs in Policy Making. In Crucial Decisions: Leadership in Policymaking and Crises Management (Janis, 1989), the author presents a model for effective policy making and discusses the reasons why policymakers are so often seen to be deviating from moral, humanitarian, and rational principles in their actions. Janis focuses primarily on top-level policymakers, and his thoughts apply equally in the public and private sectors. His views have particular importance, however, in public sector deliberations because of the complexity of social issues and their broad impact on large numbers of individuals and organizations in the community.

Janis builds on an earlier "Presidential decision making model for foreign policy" by Alexander George to create his model entitled: Constraints Creating Trade-Off Dilemmas in Policymaking. The features of the model are significant in that they illustrate the difficulty political leaders; in particular, have in legislating and implementing public policy. The model defines the policy making objective to be "the search for high quality decisions via *vigilant problem solving*." Three sets of constraints are identified which individually or together reduce the quality of decisions and policy. The constraints are: (1) *cognitive constraints* – limited time, lack of expertise and other policy making resources for dealing with complex issues, (2) *affiliative constraints* – the need for acceptability, consensus, social support, and (3) *egocentric constraints* – the desire for prestige and other self-serving motives. Each leader has to weigh the impact of these constraints, make compromises and tradeoffs, and take action that represents a majority view in the community. Unfortunately, the constraints are often substantial and the ability of policymakers rather limited, thereby causing the resulting policy to be less effective than the community requires. Janis presents a vigilant problem solving strategy to assist leaders in decision making and policy making.

[Author's Note: Janis's viewpoint is helpful for LISA model construction in that it provides insight into the conflicting and paradoxical environment of a major governmental function: policymaking. As elected representatives and public administrators pursue agendas for the benefit of the community and the common good, they must navigate among numerous personal, political, social, economic, and technical constraints that make the goal of optimizing social development extremely difficult to achieve. The objective, of course, would be to approach a policy or social issue with minimum constraints. To do so would require greater knowledge of issue factors, significant social consensus and support, and less concern for one's own interests. The vigilant problem solving model correlates well with the learnership learning and leading concepts, and will be discussed further in the section on societal dialogue.]

Founding a Republic Through Public Argument. In To Run a Constitution: The Legitimacy of the Administrative State (Rohr, 1986), the author presents his argument that the basis for administrative departments of government was established through the Federalist Papers debate of the framers of the Constitution. These papers were a dialogue among people who agreed that American governance was to be based on the principles of "popular government" and "individual rights." Within this fundamental consensus, the arguments over the particularities of government structures, responsibilities, and procedures ensued until documents could be written that resolved these arguments to the satisfaction of the participants, and another consensus was achieved. This process is referred to as the act of *founding a government*.

The American Constitution, along with the Bill of Rights that elaborates on it, are our *founding documents*. They establish an agreement among us citizens on the manner in which we will govern ourselves, and *they guide the cultural norms which bind us in common purpose*. The very nature of what we believe is in *the common good* may be seen in the preamble to the Constitution:

“We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty, to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.”

[Author’s Note: The importance of this view to the LISA model’s CSD construct is that it captures the very essence of government’s role as the people’s representative for achieving the common good – for which the nation was originally founded. As government serves its citizenry, it guides and responds to the people’s needs and emerging desires through reasoning and action framed by the nation’s founding documents. Public issues, and their debate, are part of an ongoing dialogue in the continued refinement of the relationship between individuals, and their relationship with the community. The balancing of citizen and community rights and responsibilities is a continuous task as the volume and complexity of human and social system activity grows inexorably.]

Creativeness of Public Administration. In The Enterprise of Public Administration (Waldo, 1988), the author reflects on the historical and contemporary views concerning the administration of a government. The field of public administration is seen as a service-oriented, administrative technology legitimized in the nation’s founding documents. Those who participate in conducting the public’s business are at the same time accountable to the public for their performance, and are positioned to affect the quality of community life. Waldo quotes Abraham Lincoln who said: *"The legitimate object of government is to do for a community of people whatever they need to have done but cannot do at all or cannot do well for themselves in their separate and individual capacities."* Waldo’s view of the importance of effective public administration is based upon the following set of beliefs: (pp.17-24)

1. There is an intricate and intimate relationship between civilization and administration. Administration frames civilization, gives it a foundation, provides a stage.
2. Administration is conducted through bureaucratic structures which are neither the most or least effective form of organization. Government, in fact, is different than business and has no obligation to be judged solely on its efficiency.
3. There is no preexisting "state of nature" or human condition as suggested by Hobbs, Locke, and Rousseau. The rights and responsibilities of individuals to one another are *created* within the relationship they establish.
4. Private versus public sector effectiveness and efficiency is a meaningless comparison. Efficiency is not the main purpose of government, and political rationality and social rationality are as real as economic rationality.

5. Government without an administrative apparatus is an unknown entity. Public administration is a necessary function within government.
6. There is an "administrative technology" subset of social technology that contends with the legal and economic technologies for societal acceptance. It is this administrative technology that organizes and "controls concrete transformations" within a society.
7. The progress of social-science technology and physical-science technology are closely joined and rise and fall together. From the highest perspective, "all science is social science." (p.24)

Waldo argues that: "Historically, public administration has had an important role in every important field of endeavor: agriculture, mining and metallurgy, commerce and manufacturing, medicine, transportation, engineering, education." (p.25) The contributions of guidance, regulations, and subsidies are but a few ways by which those in administration have stimulated orderly and innovative societal development. In his view, good government is essential, and public administration is the operative element for taking action.

[Author's Note: The LISA model's CSD construct is supported by this perspective in that government is seen not only as representing the citizenry, but also conducting the public's business. If there is to be a common good, it must be achieved through continuous reasoning, learning, and action. Community system development is a notion that depends on a people's capacity to share visions and contribute support to that which they hold politically, socially, and economically in common.]

Responsible Conduct for the Public Administrator. In The Responsible Administrator (1982), Terry Cooper uses both descriptive and heuristic processes to discover and suggest a methodology to build an ethical foundation for administrators in the conduct of their public responsibilities. His issue is that the values and principles endemic to our democratic and Constitutional form of government administration are too general for practical application in specific issue areas. Ethical prescriptions have greater utility in well-defined situations where prior inquiry has illuminated necessary facts, alternative courses of action are understood along with their likely consequences, and applicable laws and norms are known.

Cooper refers to societal modernization as the socio-cultural context within which the public administrator works. Modernization is said to have the following traits: (1) emphasis on functional rationality, (2) the multiplicity and differentiation of roles, (3) a separation of work and private life, (4) a tendency toward relativism in values and roles, and (5) the pluralization of society. It appears that the heterogeneity and interdependency that result from this situation cause a high degree of situational complexity and personal uncertainty as individuals and leaders realize that their respective fates are interwoven. Taking responsible action on controversial issues becomes a significant challenge.

Cooper addresses the implications of these characteristics of modern society for the public administrator's role by articulating the following propositions: (1) public administration is inescapably political (small "p") making clear delineation from the politician's role difficult, (2) the multiplication and differentiation of roles; each with their own bundle of values, obligations, and expectations, creates an internal tension for the administrator, and (3) a conflict between these roles arises from antithetical obligations to oneself, and to the public. Cooper states that: "If the administrative role in modern society is inevitably political and heavily discretionary in nature, significant ethical consideration must be acknowledged" (p.32).

With this as background, Cooper offers "a matrix for responsible conduct." He says that the components of responsible administration include four major areas for emphasis: public participation, laws and policies, prescribed inner qualities, and requisite organization. Specific considerations include (pp.123-34):

1. Public Participation. Regularly confronting live human beings who expect things from government is a healthy reminder of one's service obligation and the sovereignty of the people in a democracy. It can also assist in clarifying and specifying the intent of laws and policies.
2. Laws and Policies. The *centrifugal forces of pluralism* in a large-scale heterogeneous society must be offset, to some extent, by the *centripetal influences of laws and policies*. The task in such a society is to arrive at a calculus of these opposing tendencies which maintains the necessary degree of cohesion and order, with the greatest opportunity for the expression of diversity.
3. Prescribed Inner Qualities. Inner qualities are personally cultivated guides and motivators, values and attitudes, that assist individuals in decision making. Suggested sources are John Rohr's (1989) "regime values," the American Society for Public Administration's workbook on professional standards and ethics for public administrators, and Stephen Bailey's (1965) three mental attitudes and three supportive moral values. Bailey's *three moral values* are: optimism, courage, and fairness tempered by charity. These are suggested as being supportive of *three appropriate mental attitudes*: (a) the recognition of the moral ambiguity of all men and of all public policies, (b) the recognition of the contextual forces which condition moral priorities in the public service, and (c) the recognition of the paradoxes of procedures – the need for order which restricts individual action.
4. Requisite Organization (attributed to Elliott Jacques, 1976). Hierarchical public organizations should be managed as "constitutional bureaucracies" in that participation, consultation, and negotiation imbue individuals with a sense of "*subjective responsibility*" for performance, while "*objective responsibility*" is achieved through clear delineation of authority and accountability. The result should be an integrated sense of "*administrative responsibility*" for guiding judgment and conduct.

[Author's Note: Cooper's perspective is particularly useful when considered along with Barry Bozeman's "all organizations are public" concept. It could be that all organization leaders and administrator – in business and academia, along with government – are public administrators. If so, *community system development and the common good occur as individuals attentive to regime values and community responsibilities balance their personal rights and responsibilities with those of the community.* The LISA model recognizes the substantive role of government in framing issues, establishing policy, and managing programs so that all community institutions, organizations, and individuals have the opportunity to reason, learn, and act constructively. Responsible citizen conduct is a moral imperative for community development.]

Transforming the Public Sector. In their popular book Reinventing Government (Osborne & Gaebler, 1992), the authors depict an American government unable to meet the expanding expectations of its citizenry because it is bureaucratically hobbled to outmoded methods of management and operation. They say they believe in government, that society cannot function without effective government, that the people who work in government are not the problem, that equal opportunity is essential for democratic societies to function, and that traditional liberalism or conservatism have little to offer in solving government's problems. The problem apparently is with the systems we use to administer government – the values, structures, reward systems, procedures, process, cultures, etc., that prescribe the way things are done. The authors offer examples of new approaches for reducing bureaucracy and administering government for the common good. Of particular interest is their notion of *community-owned government*.

Community-owned government emphasizes empowering citizens to accomplish their joint needs rather than focusing on providing service from outside sources. Osborne and Gaebler provide examples of successful community initiatives in which citizens stopped waiting for the nation's mega-institutions (big business, big government, and big labor) to solve their problems. They quote John McKnight, director of community studies at Northwestern University's Center for Urban Affairs and Policy Research as saying: "There is a mistaken notion that our society has a problem in terms of effective human services, our essential problem is weak communities" (p.66). His point is that *professional service delivery systems do not do as well as "associations of community"* such as the family, the neighborhood, the church, and the voluntary organization. The reasons for this are: (pp.66-70)

1. Communities have more commitment to their members than service delivery systems have to their clients.
2. Communities understand their problems better than service professionals.
3. Professionals and bureaucracies deliver service; communities solve problems.
4. Institutions and professionals offer "service;" communities offer "care."
5. Communities are more flexible and creative than large service bureaucracies.
6. Communities are cheaper than service professionals.

7. Communities enforce standards of behavior more effectively than bureaucracies or service professionals.
8. Communities focus on capacities; service systems focus on deficiencies.

[Author's Note: This perspective on community responsibility and action for problem solving correlates well with the LISA model in that for community system development to work, the community must own its problems and issues, it must participate in fact-finding and the generation of alternative resolution strategies, and for its chosen course of action, it must allocate resources and monitor their use. Through this process of involvement, quality goals are established, a learning process is followed, better results are achieved, and community development is positively managed.]

### **Business Subsystem.**

A Common Quality of Life. In America's Future: Transition to the 21st Century (Boyer, 1984), the author calls for a new standard by which economic development of the nation is measured. He opines that: "...we have obsolete indicators serving questionable purposes, and economics truly does become the 'dismal science" (p.90). Boyer states that a change in standards would account for a broader range of economic values. Included would be the "external costs" to society of economic decisions and activities, specifically, the social and ecological costs that are borne by the community while not being assumed by the producer or purchaser. The public interest and a *common quality of life would be factored into economic decisions*, and generational exploitation of the economy, without concern for posterity, would be unethical. Qualitative growth economics would be considered along with quantitative growth economics, and "People working toward contributions that serve human need, contribute to a peaceful world, and respect nature would have a form of 'payment' that the work of the 21st century should include" (p.98).

Boyer suggests that what is needed is a managed economy with *explicit ethical goals*. In his model, 21st century economics would be:

1. Compatible with nature.
2. Designed to produce goods and services that permit a high quality of life for everyone.
3. Accessible for employment so everyone can participate and everyone can benefit.
4. Reliable for delivery of basic needs – food, shelter, transportation, health, and education.

Boyer's goal is the transformation to an economy guided by the social cooperation of a people with a sense of control over the direction of that economy. He says that: "A new economics would treat human development the energies, the imagination, and the affirmation of life as central to economic enterprise" (p.112).

[Author's Note: The LISA model recognizes the government-business relationship in framing the community's economic and business activities. Together, they contribute to community system development and progress toward the common good. Boyer's view is a challenge to the predominantly quantitative objectives of that development, and suggests that the economic

common good must consider the qualitative quality-of-life factors often treated as externalities to business operations. The implication here is that the businesses will be increasingly driven to become better corporate citizens of the community.]

Information Age Capitalism. In The New Capitalism (Halal, 1986), the author describes a changing business and economic environment for tomorrow's organizations. The old capitalism of the industrial age is giving way to the *new capitalism for the information age*. This emerging system of business and economics is seen as requiring a dramatic change in the way American businesses are managed and operated – and even in the way we think about goods and services, technology, social structures, power, and wealth. Halal offers six strategies for the future: (pp.79-319)

1. Smart growth. The inner domain of unlimited progress. The weighing of benefits against costs to improve the quality of life for all.
2. Market networks. The flowering of creative enterprise. The decentralizing of control and the encouragement of autonomous business units that compete in markets inside of organizations.
3. Participative leadership. Extending democracy to daily life. Sharing information and authority with employees and stakeholders to create forms of democratic governance and profit.
4. Multiple goals. The strength of economic community. Bringing constituencies with multiple goals together to create win/win situations.
5. Strategic management. Converting threats into strategy. Integrating multiple goals into a strategic coalition of interests to identify issues and develop economic strategies.
6. Democratic free enterprise. A system of both cooperation and competition. Creating business-government partnerships in which democratic collaboration and free-market competition coexist.

[Author's Note: The value of this perspective for the LISA model is in its focus on the trends for change in American business, and how that change extends democracy and free enterprise throughout the workplace. Whenever a community's values and norms are embedded in its private sector activities, its political-economic bonds are strengthened; and, this results in more rapid community development which is the focus of this section of the book.]

Business Social Responsibility. The National Institute of Standards and Technology (NIST) administers the U.S. Baldrige National Quality Award Program, a competition for American companies to be recognized as being among the highest performing, most efficient and effective organizations in the nation. Since 1988 the Baldrige Assessment Criteria have been used by thousands of U.S. organizations to stay abreast of ever-increasing competition and to improve performance. The seven major categories for performance excellence and assessment are: Leadership; Strategic Planning; Customer and Market Focus; Measurement, Analysis and

Knowledge Management; Human Resource Focus; Process Management; and Business Results. The criteria of particular relevance here is the Leadership Category with two sub-elements: Organizational Leadership and *Social Responsibility*.

*Social responsibility requires that an organization addresses its responsibilities to the public, ensures ethical behavior, and practices good citizenship.* Three areas are examined through written application by competing companies and by on-site review by Baldrige Award examiners. The questions asked are:

1. Responsibilities to the Public.

- a. How do you address the *impacts on society* of your products, services, and operations?
- b. What are your key compliance processes, measures, and goals for achieving and surpassing regulatory and legal requirements, as appropriate?
- c. What are your key processes, measures, and goals for addressing risks associated with your products, services, and operations?
- d. How do you *anticipate public concerns* with current and future products, services, and operations?
- e. How do you prepare for these concerns in a proactive manner?

2. Ethical Behavior.

- a. How do you *ensure ethical behavior* in all stakeholder transactions and interactions?
- b. What are your key processes and measures or indicators for monitoring ethical behavior throughout your organization, with key partners, and in your governance structure?

3. Support of Key Communities.

- a. How does your organization actively support and *strengthen your key communities*?
- b. How do you identify key communities and determine areas for organizational involvement and support?
- c. What are your key communities?
- d. How do your senior leaders and your employees contribute to *improving these communities*?

[Author's Note: Nearly a hundred organizations have earned national recognition as Baldrige winners since the award's inception. Companies large and small across many fields of endeavor and industries have shown their willingness to systematically build their competencies and public participation. They have become exemplars in their respective counties, states, and nationally of what business can do to advance its own interest in a manner that contributes to the common good – business, government, and educational leaders – citizens together working to improve the quality of life and work in their communities.]

Principled-Centered Leadership. In Principled-Centered Leadership (Covey, 1991) says that: “When we *center our lives on correct principles*, we become more balanced, unified, organized, anchored, and rooted. We have a foundation for all activities, relationships and decisions. We also have a sense of stewardship about everything in our lives, including time, talents, money, possessions, relationships, our families, and our bodies. We recognize the need to use them for good purposes and, as a steward, to be accountable for their use.” (p.22) Covey's characteristics of principle-centered leaders are: (pp.33-38)

1. They are continually learning. They read, they seek training, they take classes, and they are educated by their experiences.
2. They are service-oriented. They see life as a mission, not as a career.
3. They radiate positive energy. Their attitude is optimistic, positive, upbeat.
4. They believe in other people. They don't overreact to negative behaviors, criticism, or human weaknesses.
5. They lead balanced lives. They read the best literature and magazines, keep up with current events, and maintain good friendships.
6. They see life as an adventure. Their security lies in their initiative, resourcefulness, and creativity.
7. They are synergistic. They are change catalysts, able to improve almost any situation.
8. They exercise self-renewal. They regularly exercise the four dimensions of the human personality: physical, emotional, mental, and spiritual.

Covey continues by saying that principled-centered leaders apply the “seven habits” (The Seven Habits of High Effective People, Covey) for mature development:

1. They progress for a state of “dependence” to one of “independence” by achieving a private victory over themselves. To do this they:
  - a. Are proactive. They learn to become self-knowing and self-aware. They take responsibility for their own thinking and behavior.

- b. Begin with the End in Mind. They develop a conscience to guide their behavior and a vision of who they are and want to accomplish.
    - c. Put First Things First. They develop the discipline and willpower that comes with recognizing what is important and setting priorities.
  2. They make progress by moving beyond “independence” toward “interdependence” by achieving a public victory by learning to work with others. To do this they: (pp.40-47)
    - a. Think Win-Win. They understand the needs of others and are willing to share power and recognition.
    - b. Seek First to Understand and Then to be Understood. They truly listen to others to understand them the way they want to be understood – before proceeding with their own point of view.
    - c. Synergize. They go beyond negotiation and compromise to find a level of understanding to which everyone can become fully supportive.
  3. Having sampled interdependence, they recognize their need for renewal, that is, they “Sharpen the Saw” through efforts at continuous improvement.

Covey relates his guidelines to the Total Quality Management (TQM) movement popular during the 1990s by saying that TQM, as an organizational management paradigm, is basically focused on helping leaders and people with their leadership and management skills. He says that Principled-Centered Leadership is a fundamental element in Total Quality Leadership. A summary of his thinking might be stated as follows: Transformational leadership builds *trusting relationships* which allow for *effective communication* which is required for *interpersonal commitment* that is necessary for *cohesive teamwork* which leads to *productive operations*.

[Author’s Note: There is likely to be near unanimous agreement by readers from all backgrounds that Covey’s sentiments, were they a major presence in our communities, would create the sense of inclusion, responsibility, and citizenship that most of us would favor. The fact that the business community spends huge sums developing the skills of their leaders should indicate that these skills could make a major contribution to the effectiveness of local, state, and national operations and performance – assuming the learning, knowledge, and skills of the individuals involved were “principle-based.”]

### **Education Subsystem.**

School and Social Progress. In The School and Society (Dewey, 1915), John Dewey advises against looking at the school as a relationship solely between teacher and pupil or teacher and parent. It is his view that in a democracy, society accomplishes its objectives when schools place emphasis on the development of the individual within the community. He says that: "Only by being true to the full growth of the individuals who make it up, can society by any chance be true to itself" (p.7). In this regard, Dewey suggests that schools have social significance in that they

are small communities in which community values of association, cooperation, and discipline may be learned.

Dewey encourages schools to participate in the larger social evolution by including the occupational, moral, social, artistic, scientific, and historical aspects of community, thereby fostering social progress. He states: "...make each one of our schools an embryonic community life, active with types of occupations that reflect the life of the larger society and permeated throughout with the spirit of art, history, and science. When the school introduces and trains each child of society into membership within such a little community, saturating him with the spirit of service, and providing him with the instruments of self-direction, we shall have the deepest and best guaranty of a larger society which is worthy, lovely, and harmonious". (p.29)

[Author's Note: An observation in terms of the LISA model is that community system development depends heavily on the ability and willingness of the community's school system to actively engage with its community and to encourage its faculty, administrators, and students to work toward community improvement. That which is good, and "of quality," needs to be recognized and learned for the betterment of all concerned – the individuals, the organizations, the whole community.]

General Learning for All Human Beings. In The Paideia Proposal: An Educational Manifesto (Adler, 1982), the author presents the results of the deliberations of the Paideia Group for which he was the director. The group's purpose was to advise educational experts and institutions on a strategy for renewing American education by providing a curriculum of general learning for all human beings. Their argument is that "...basic schooling ought to prepare every child to earn a living, live a good life, and preserve our free institutions." This is so because "*Those who are not schooled to enjoy the blessings of a good society can only despoil its institutions and corrupt themselves*" (p.77). The Paideia view is that academia is responsible primarily for the moral and civic education, and that all students are responsible for the same core knowledge and learning.

The Paideia Report advocates a one-track system with the same objectives and course of study for all students. It envisions remedial help for slower learners, multiple teaching strategies for greater retention, and emphasis on learning-to-learn approaches so schooling becomes but one source for education. *The goal is to emphasize the sameness, rather than differences, among students so they are better able to participate more effectively in their common life experiences – in social, political, and economic systems.* The three fundamental areas for development throughout the first twelve years would be: (a) personal growth and self-improvement – mental, moral, and spiritual, (b) citizenship and civic virtues, and (c) basic skills for future vocational training. Having built a strong base of general, liberal, and humanistic learning, specialized vocational training would be available after the first twelve years of schooling are completed. Additional study for a higher level of general learning would be available for continued adult social development.

[Author's Note: The importance of this perspective is that it challenges current notions on the content and structure of American education – a system generally acknowledged to have failed in its responsibility to educate a large minority of its students for their social, political, and economic responsibilities. It holds out a new approach which is endemic to the Model of this

study. It integrates the need for focus on personal development (PSD), employee development within the organization (OSD), and citizen development within the community (CSD) – all-keyed to improved life-long learning. The same synergistic, social development goals are conceptualized by the group and in the model.]

Universities for a Better Society. In The University and the Future of America (Bok, 1990), the author acknowledges the multiplicity of social problems that predominate in contemporary American society. He says that the role for higher education is not to take on these problems directly, but to educate its students to fully engage the opportunities that exist for improvement. Bok states: ". . . the fact remains that our economy and our society are not likely to improve significantly without the benefit of greater knowledge than we currently possess and larger numbers of well-prepared teachers, business executives, engineers, and public servants . . . universities have an essential contribution to make in improving our society along with corporations, government agencies, and other major institutions" (p.36).

Notwithstanding this responsibility, Bok makes it clear that progress by universities will be difficult. His criticism includes: (1) the lack of sufficient emphasis on moral education, (2) weak faculty performance in discovering emerging social issues, (3) inadequate school response to defined social problems, (4) lack of faculty expertise, development, and focus in the areas of education and social work, (5) lack of focused leadership and integrated planning, (6) insufficient interest in community service programs, (7) inadequate funding of higher education, and (8) the lack of interest in hiring generalists with broad education for occupations such as public administration that obviously require that knowledge and skill. He notes that these shortcomings are problematical because they occur when there is distinct need to handle issues and problems in an integrated, rather than fragmented, manner. He opines that: "*America's problems are sufficiently interrelated that we will be hard pressed to overcome any of them without attacking them all*" (p.121).

[Author's Note: The value of Bok's perspective for the LISA model is that he reaffirms the essential role of academia in educating a society to positively manage its own development, and that he emphasizes that societal problems cannot be solved other than through the implementation of systemic, informed, and integrated change strategies. A higher level of performance is obviously required from the nation's leaders, educators, and administrators in all sectors of the community.]

Universities and the Public Interest. In The University and the Public Interest (Giamatti, 1981), the author offers that the basic purpose of education in a democracy is for members of the community to learn to choose a civic role for themselves. A sense of citizenship is equally important as the learning of new information. Shared assumptions about individual freedoms and institutional needs establish an ethically-based civic sense which, in turn, usefully informs socially conscious action and serves the public interest. According to Giamatti: "*A civilized order is the precondition of freedom, and freedom of belief, speech, and choice – the goal of responsible order.*" (p.17) Regarding the nature and purpose of the university within the community, Giamatti states that: "A university cannot expound these goals and expect a larger society to find them compelling, it cannot become a repository of national hope and a source of national leadership, unless it strives to practice what it teaches. If its goals are noble so must be its acts". (p.17)

[Author's Note: The value of this perspective is that, once again, the learning and leading anchors of this study are seen as being joined in academia. When academia assumes its responsibility for social development, the first order of business is to discern what is worth knowing, and the next is to determine how each topic should be taught. At the Community System Development (CSD) level of the LISA model, a liberal (meaning broad and balanced) education serves to both distinguish and interrelate the values, roles, and behaviors of individuals and organizations as part of a community. Universities, as do all schools, have opportunities to act as socially-relevant role models in the conduct of their activities. Doing so strengthens all institutional sectors (e.g., government, business, education) and enhances the community's capacity for development and attainment of the common good.]

Moral Development as the Aim of Education. In The Philosophy of Moral Development (Kohlberg, 1981), the author establishes the view that *justice* is the most fundamental value upon which a society should base its moral development, and presents his concept of Six Stages of Moral Judgment: (pp.409-412)

1. Stage 1. The stage of *punishment and obedience*. Right is literal obedience to rules and authority, avoiding punishment, and not doing physical harm. This is an egocentric point of view in which physical consequences rather than others' interests are primary.
2. Stage 2. The stage of *individual instrumental purpose and exchange*. Right is serving one's own or other's needs and making fair deals in terms of concrete exchange. This is an understanding of individual's needs to pursue their respective interests with fairness.
3. Stage 3. The stage of *mutual interpersonal expectations*, relationships, and conformity. Right is playing a good role, being concerned about others, keeping loyalty and trust, and being motivated to follow rules and expectations. This is an awareness of shared feelings, agreements, and expectations which take primacy over individual interests.
4. Stage 4. The stage of social systems and *conscience maintenance*. The right is doing one's duty in society, upholding the social order, and maintaining the welfare of the group. This is an ability to separate oneself from interpersonal agreements or motives and take the viewpoint of the system within which one is functioning.
5. Stage 5. The stage of prior rights and *social contract or utility*. The right is upholding the basic rights, values, and legal contracts of a society, even when they conflict with the concrete rules and laws of the group. This is an ability to be objectively impartial and assure due process regardless of social attachments or contracts that may have been made.
6. Stage 6. The stage of *universal ethical principles*. This stage assumes guidance by universal ethical principles that all humanity should follow. This is a commitment to respecting others as ends, not means.

A useful part of Kohlberg's perspectives, at this juncture, is the view that moral development is the main role of primary and secondary educational institutions. Kohlberg counters the often expressed notion that schools should not teach values because different groups have different values with the view that: "The problems as to the legitimacy of moral education in the public schools disappear, however, if the proper content of moral education is recognized to be the values of justice that themselves prohibit the imposition of beliefs of one group on another" (p.37). He continues by saying that public education has the responsibility to transmit the values of respect for individual rights and many of the other consensual values of society. Additionally, *Kohlberg equates knowledge of "the good" with justice and virtuous behavior, and observes that as one moves up the scale of moral development from stage one to stage six, this relationship is more fully understood.*

[Author's Note: An observation at this point is that Kohlberg's perspectives parallel the developmental processes addressed elsewhere in this report. His emphasis on schools as places for developing moral perspective reinforces the LISA model's identification of learning and knowledge. Also, the process of moving through stages of moral development while seeking what is good, just, and virtuous is consistent with the learning and development theme.]

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## Social Dialogue for Community Development

*We will have conversations, a break from Washington, where we are not having conversations now; we're having polarizing debate.*  
*Senator Olympia J. Snowe*

**Seminal Viewing Points.** The importance of the Learnership philosophy and the Learnership Integrated Systems Architecture (LISA) model in a social dialogue for community development strategy should be emphasized. The LISA framework not only illustrates the four integrated social relationships among the personal, organization, community, and societal systems – it also depicts the application of the five reasoning competencies that empower the thinking (systems thinking and pattern recognition), learning, knowing, and leading behaviors that add substance and context during communications. Dialogue is a communications process that needs rich content and context to be meaningful and to assist all participants to experience enlightenment and motivation to action. The seminal perspectives of Jurgen Habermas, Mary Parker Follett, and E.F. Schumacker provide insight on this subject. Their perspectives help incorporate the notions of “communication for action,” “learning from participation within situations,” and “striving for higher levels-of-being” into this topic.

First consideration is given to Habermas's “*doctrine of communicative action.*” In Coming to Public Judgment (1990), Daniel Yankelovich argues against “a culture of control,” and attributes profound insight to Habermas when he says: “His doctrine of communicative action is based on his concept of rationality defined as the ability to reach mutual understanding even when interests, cultural frameworks, and languages conflict. The goals of communicative action are to permit us to comprehend each other well enough so that common goals and understandings are possible. In Habermas's view, communicative action is the key to building democratic consensus

p.217) Apparently, *being able to find some common ground or basis for collaboration is useful as a foundation for effective communication.*

A second insightful perspective may be seen in Mary Parker Follett's "*law of the situation.*" Follett (*Creative Experience*, 1924) suggested that open, fact-based communication among individuals concerned with particular issues could provide the basis for solutions to those issues. For her, *learning by participating within the situation* was valuable social activity. Follett believed that people engaged in collaborative communication on issues of common concern would learn from one another within the context of the situation, and would thereby become informed of preferred courses of action.

A third useful perspective is that of E.F. Schumacher (*A Guide for the Perplexed*, 1977) who opined that facing divergent problems (problems rooted in value difference) of social life is the real challenge for societal development toward a higher level-of-being. *Striving for higher levels-of-being* is seen herein as being synonymous with seeking to attain integrated self-fulfillment, high performance, and the common good. An argument may be made that a common framework for effective reasoning encourages dialogue, enables the creation of shared values and visions, and provides a basis for social harmony and development.

**Ten Principles for Effective Social Dialogue.** This author's view is that the three foregoing viewing points may be used as catalysts to extrapolate a common set of principles and practices that better enable learning and social dialogue. In this book, the concept of *community or social dialogue* integrates the views of Habermas, Follett, and Schumacher and is offered as a metaphor for the reasoning, learning, and action that individuals, organizations, and communities engage in as they pursue their respective objectives and societal development. The concept of *societal dialogue* is herein presented as a special form of interpersonal communication in which the following ten principles for effective social dialogue are evident:

1. There is a spirit of inquiry and readiness to learn more about an issue or topic.
2. There is an effort to recognize hidden assumptions and bias that inhibit understanding.
3. There is tolerance, even exploration, of divergent viewpoints.
4. There is a willingness to discover common values and goals upon which all can agree.
5. There is an attempt to balance individual needs and concerns with those of the group.
6. There is effort to develop alternative scenarios and create choice.
7. There is attention given to the core values and ethics that bind the group together.
8. There is responsible, trustworthy behavior on the part of all participants.
9. There is hope for resolution by consensus rather than majority opinion.
10. There is an understanding of the social, physical, and biological systems interdependency that makes system optimization preferable to subsystem maximization.

These interpersonal and communication factors serve to emphasize how dialogue differs from discussion, debate, argumentation, and similar reasoning strategies in which these factors are either incidental or absent. And, the advantage of the LISA model is that it serves as both *a catalyst and a framework for dialogue* because it focuses communications on what society has in common, rather than on how its elements differ. The LISA model offers common ground upon which reasoning, learning, and action may occur.

**Collateral Dynamics in Social Dialogue.** To further develop this theme, nine additional perspectives are presented below that elaborate on selected dynamics often present during societal dialogue. These dynamics characterize social dialogue as a process for: (1) maintaining "face," (2) open-system reasoning, (3) finding common ground, (4) enhancing democratic processes, (5) promoting collective mindfulness, (6) creating public judgment, (7) conducting vigilant problem solving, (8) assessing operative schema, and (9) engaging in heuristic learning.

Perspective 1: In On Dialogue, Culture, and Organizational Learning (Schein, 1993), Edgar Schein refers to dialogue as ". . . a communication technology [that has] considerable promise as a problem-formulation and problem-solving philosophy and technology". (p.40) As he sees it, the increasing rate of change, the growth of technological complexity, and the tendency to break down into subunits and subcultures creates the need for greater skills in human relationships and communication. Of particular interest is *the need during communications for what he terms mutual maintenance of "face,"* meaning respecting the social value of all participants and working with them to prevent the infusion of "defensive routines" into conversation. To accomplish this, Schein emphasizes that: "All problem-solving groups should begin in a dialogue format to facilitate the building of sufficient common ground and mutual trust, and to make it possible to tell what is really on one's mind". (p.42)

Schein presents selected conditions for starting dialogue with a group and rules for maintaining the dialogue once it has begun. Starting dialogue requires paying attention to several important assumptions about new groups: (1) members should be made to feel as equal as possible, (2) everyone should feel a sense of guaranteed "air time," (3) the task of the group should be to explore the dialogue process rather than make a decision, and (4) members should feel that their personal experiences are legitimate and have value. Maintaining dialogue requires that: (1) individuals be able to suspend their judgment and be patient as others express their views and more information is gathered, (2) facilitators be used to attend to group process matters, (3) a climate and set of explicit norms be established to help members handle "hot" issues, and (4) that dialogue not move into discussion before shared understanding and common ground are clearly established on the issue or problem. (pp.45-48)

[Author's Note: The MIT Center for Organizational Learning emphasizes action research on the use of dialogue for organization problem solving. What should be noted is that the term societal dialogue used throughout this book has had a more encompassing meaning that includes concern for including and balancing systems thinking, effective inquiry, group dynamics, rational decision making, intuitive decision making, heuristic learning, and social responsibility.]

Perspective 2: In Uncommon Sense (1983), Mark Davidson relates system theorist Bertalanffy's belief that a science of social systems was needed to offset the chaos and impending destruction of the present world. Bertalanffy argued for the application of General Systems Theory (GST) to the social order so that everyone could become aware of the interdependence of all societal entities and issues, and for recognition that opportunity for all persons could only be guaranteed if the social system's tendency toward chaos and fragmentation was countered by a structure that everyone understood. Bertalanffy suggested that social reasoning and action be based on a systems view of issues that takes into account their interdependencies. He also stressed the need

to rehabilitate society's systems of values as an activity fundamental to all other efforts at societal improvement. *The implications here are that societal dialogue: (1) requires the use of a systems perspective to assure that relevant relationships are discovered, and (2) that the values of participants be understood and made part of the reasoning process.*

Davidson provides an example of a systems approach to the social problem of crime. He suggests that the problem of criminal violence will not be effectively managed by writing tougher laws – especially if the odds of getting caught are low and there are not enough prisons to incarcerate those convicted. He says that emphasis also needs to be placed on increasing the performance of law enforcement agencies, on reducing environmental contributors to criminal behavior, and on improving the society's system of values. Individually, these actions would show little progress, but together synergy is created that magnifies the impact of the effort. The lesson here is that dialogue on complex issues and problems require open-system reasoning and holistic strategies for improvement.

Perspective 3: In Discovering Common Ground (Weisbord, 1992), John Briggs relates his interview with philosopher-physicist David Bohm on the subject of "Dialogue as a Path Toward Wholeness." Bohm states: "I'm proposing that we need to learn to dialogue with each other because of all the fragmentation in the world. We need a type of social enlightenment to help that take place...a higher social intelligence". (p.116) He observes that individuals and social groups organize according to sets of rules which then prevent them from talking with one another about things that are really important. Intelligent communication is thereby prevented. Bohm argues that an important objective should be to find some common ground for resolution of the conflict. To achieve dialogue, he proposes: "To create a situation where we can suspend our opinions and judgments in order to be able to listen to each other . . . without a specific agenda or purpose to guide the proceedings . . . so that everyone's opinion will be held by everybody . . . [to obtain] a common pool of information". (pp.118-119) What is noteworthy in this perspective on *dialogue is the emphasis on suspending opinion and judgment in an effort to become fully aware of each others' thinking before attempting to make decisions* or take action. Also, all parties are agreed that the more they emphasize why they are different, the more unlikely it is that any common ground may be discovered to assist in issue resolution.

In this book, societal dialogue is seen as a deliberative process in which emphasis is placed on inquiring fully into the nature and extent of a problem before attempting to solve the problem. This approach tracks with the management problem solving principle of finding the root cause of a problem. Additionally, societal dialogue includes the goals and values of the participants as part of the facts of the problem, and areas which need to be reconciled. An underlying feature of this process is that allowing participants to be heard and fully understood – in terms of their unique perspectives – often reduces conflict and encourages collaboration rather than debate.

Perspective 4: In Reasoning, Learning, and Action (Argyris, 1982), Chris Argyris reports on his research in attempting to increase the capacity of individuals and organizations to solve difficult problems. He argues for the use of *double-loop learning* in which complex problems are not simply acted upon by rote or preprogrammed response, but are considered from the standpoint of the underlying values, assumptions, and personal programs that direct or constrain effective decision making. He asserts that complex, unprogrammed, diverse issues and problems require

greater in-depth analysis of problem context to assure effective reasoning, learning, and action. Basically, he suggests that *using alternative ways of viewing problem situations often leads to greater understanding of relevant factors and better decisions.*

Argyris attributes the difficulty in increasing people's reasoning and learning skills to their inclination to avoid genuine participation in rational reasoning processes. Two dysfunctional human tendencies are examined: *disconnectedness* and *distancing*. Disconnectedness has to do with the failure to recognize that in the effort to work a complex problem, faulty premises and invalid data are being included. Distancing concerns the failure to take personal responsibility for staying actively involved in the reasoning process. Together, these *self-protective internal programs reduce the individual's willingness to learn new thought patterns* essential for dealing with the increasingly complex, dynamic, and divergent issues in today's societal environment.

What the process of dialogue can do to overcome these deficiencies is to establish interpersonal ground rules and explicit reasoning processes that assure these dysfunctions are overcome. A *willingness to both learn more about one's own assumptions and biases* along with actively participating in problem explication and resolution are essential traits of double-loop learners. Improving the quality of societal dialogue can be seen as an enhancement of the democratic process because its use demonstrates participatory management and governance in action.

Perspective 5: In Taking Flight: Dialogue, Collective Thinking, and Organizational Development (Issacs, 1993), the author reports on the MIT Center for Organizational Learning's Dialogue Project effort to promote collective learning for conflict resolution. He reports that: "Human beings everywhere are being forced to develop their capacity to think together – to develop collaborative thought and coordinated action . . . [and] the most important work in the new economy is creating conversations". (p.24) According to Issacs, these conversations are often focused on problem solving and are more effective when pursued using the process of dialogue. *The Center describes dialogue as "A discipline of collective thinking and inquiry, a process for transforming the quality of conversation and, in particular, the thinking that lies beneath it".* (p.25) The goal of dialogue is to consciously create shared meaning out of collective experience with the expectation that new and aligned action will result.

Building on Argyris's double-loop learning concept in which the question asked is: "What are the alternative ways of seeing this situation that could free me to act more effectively?" Issacs posits that dialogue creates *triple-loop learning* in which the question becomes: "What is leading me and others to have a predisposition to learn in this way at all?" (p.30) According to this view, being in dialogue causes participants to pay attention to their assumptions normally taken for granted, the degree to which polarization of opinions exists, the rules for acceptable conversation, and the methods for managing differences. What develops in this process is a *collective mindfulness* of being-in the experience and an ability to conduct *cool inquiry* without the defensiveness and competitiveness that often inhibits effective communications and problem solving.

Perspective 6: In Coming to Public Judgment (1991), Daniel Yankelovich speaks about the need to transform public opinion into *public judgment*. In his view, public judgment is required so the complex and important societal issues of the day may be more effectively understood by the citizenry, thereby leading to better decision making. He is particularly concerned with "intellec-

tual snobbery" in which expert views are judged to be superior to the values and views of ordinary people – those who have to live with the consequences of social policy and action. The term "public judgment" is meant to connote "a particular form of public opinion that exhibits: (1) more thoughtfulness, more weighing of alternatives, more genuine engagement with the issue, more taking into account a wide variety of factors than ordinary public opinion as measured by public opinion polls, and (2) more emphasis on the normative, valuing, ethical side of questions than on the factual, informational side". (p.5) Yankelovich presents three stages the public goes through to develop reasoned judgment on an issue:

Stage 1, Consciousness Raising. The public learns about an issue and becomes aware of its existence and meaning.

Stage 2, Working Through. Having understood the issue fully, the public confronts the need for change.

Stage 3, Resolution. The public comes to closure on where it stands cognitively, emotionally, and morally on the issue.

*Yankelovich expresses his conviction that unless the public is helped through these stages to acquire informed judgment, poor decision making is certain.* He notes that lack of proper learning and deliberation on issues allows individuals to engage in wishful thinking, to gloss over important incompatibilities, and to overlook bases for collaboration. His goal is for society to move from top-of-the-head, ill-informed opinion-giving to critical thinking which includes information gathering, option development, open discussion, position polling, and committed action. He provides an example of facilitating a group's "working through" an issue by The Public Agenda Foundation and the Brown University Center for Foreign Policy Development. Through comparison of pretest and posttest responses they showed that facilitated deliberation led to more reasoned responses to the options presented. He comments that: (1) "the kind of compartmentalized thinking that permits people to hold onto incompatible ideas was broken through and a higher level of integration achieved, and (2) once pros and cons of each choice were clearly set forth, their drawbacks stood out and people's attitudes became more sober". (p.159)

In stage three resolution, Yankelovich offers ten rules as guidelines for those leaders who desire to engage the public in the kind of dialogue that develops public judgment. (pp.160-175) It is his view that it is as feasible to *teach these methods for improving leadership dialogue* with the public as it is to teach finance, marketing, or organizational development. The rules are:

1. On any given issue it is usually safe to assume that the public and the experts will be out of phase. To bridge the gap leaders must learn what the public's starting point is and how to address it.
2. Do not depend on experts to present issues.
3. Learn what the public's pet preoccupation is and address it before discussing any other facet of the issue.

4. Give the public the incentive of knowing that someone is listening...and cares.
5. Limit the number of issues to which people must attend at any one time to two or three at the most.
6. "Working through" is best accomplished when people have choices to consider.
7. Leaders must take the initiative in highlighting the value components of choices.
8. To move beyond the "say-yes-to-everything" form of procrastination, the public need help.
9. When two conflicting values are both important to the public, resolution should be sought by tinkering to preserve some element of each.
10. Use time as a factor and as a key part of the communication strategy.

Notwithstanding Yankelovich's use of the term "deliberation," the process he describes clearly conforms to the meaning of dialogue used in this book. The group was facilitated through a process that included the exploration of relevant information and the weighing of pros and cons for each available option before being asked to provide their view. Their pretest top-of-the-head opinions (regarded as ill-informed and contradictory by the Center) were converted to posttest *reasoned judgments* that represented the kind of thinking needed for effective democratic planning and decision making. The exploration into the interdependencies of related issues, and the willingness to weigh alternative scenarios in coming to judgment supports the notion of societal dialogue herein presented.

Perspective 7: In Crucial Decisions (1989), Janis's perspective on *vigilant problem solving* is elaborated here to explain its relationship to societal dialogue. At issue is the quality of policy-making evidenced in the policies formulated and implemented by leaders in business, academia, and government. Janis comments that despite the disagreements and chaotic lack of integration that currently characterize social science disciplines, the specific conditions may be articulated under which leaders use sound procedures to arrive at policy decisions more likely to have successful outcomes. (p.12) Vigilant problem solving leads to high-quality decisions when cognitive, affiliative, and egocentric constraints do not weigh too heavily on decision makers. The challenge then is to arm those participating in solving a problem with the knowledge, skills, and procedures to perform better at their task. This is where use of the LISA model and social dialogue skills may be helpful.

The LISA model can serve as an integrating tool to remind participants of relevant system interdependencies and the responsibilities they have as individuals, as members of organizations, and as citizens of the community to pursue an optimizing solution. And, it may help them to resist the three sets of constraints that tend to sub-optimize reasoning, learning, and action. More specifically, Janis's research indicates that there are *deliberation process errors* and *personal deficiencies* that hamper effective problem solving. The *process errors include*: (1) gross omis-

sions in surveying objectives, (2) gross omissions in surveying alternatives, (3) poor information search, (4) selective bias in processing information at hand, (5) failure to reconsider originally rejected alternatives, (6) failure to examine major costs and risks of the preferred choice, and (7) failure to work out detailed implementation, monitoring, and contingency plans.

*Personal deficiencies include:* (1) lack of conscientiousness, (2) lack of openness, (3) chronic optimism or pessimism, (4) preference for use of "coping style" and being disconnected from problems, (5) excessive need for power, social approval, and status, (6) low tolerance for risk and stress, (7) ambivalence toward the organization, and (8) chronic apprehensiveness of other power-holders in the organization. *The dialogue process acts as an antidote to these errors and deficiencies in that it is a process for opening up both the content and context of an issue or problem for examination.* It is an inquiry and learning process that challenges participants to not only reflect on the problem, but also to reflect on their own assumptions, personal biases, and beliefs that contribute to the problem context. As mentioned previously, societal dialogue is a process of learning and development from *being-in an experience* (Follett).

Perspective 8: In The Thinking Organization: Dynamics of Organizational Social Cognition (Sims & Gioia, 1986), the authors describe the role of *cognitive schemas* (theories on how things are and work) and their impact on information processing and organizational behavior. Of particular interest in understanding the dialogue process is recognition that the schemas or thinking frameworks people use affect their perception of incoming information, their retrieval of stored information, and the inferences based on that information. Sims and Gioia relate that *there are four groups of schemas held by individuals:* (1) *self-schemas* – which concern one's beliefs about self, (2) *person schemas* – which concern beliefs about others, (3) *script schemas* – which concern beliefs about how processes work, and (4) *person-in-situation schemas* – which concern interpersonal dynamics.

What is known from research is that people's schemas are helpful in expediting their responses to the events and stimuli they experience. However, *these schemas can be deleterious to social functioning when they restrict new learning and growth.* The dialogue process counters this tendency by making inquiry into these schemas part of the reasoning process. In dialogue, recognizing and evaluating the appropriateness of operative schemas serves to establish a basis for collaborative effort and assists the participants in determining their shared goals and values. Societal dialogue may be improved through the construction of new schemas and models that reflect the positive goals and values the society wishes to encourage.

Perspective 9: Schein perspective in Chapter Four, Beyond the Stable State (1979) on *loss of the stable state* is elaborated here to emphasize the heuristic learning aspect of dialogue (Chapter Seven). He explains that the rational-experiential model of public inquiry often fails to result in satisfactory approaches to social problems because the nature of the social environment is constantly undergoing change, and that time cannot be compressed sufficiently to assure that experimental results are highly predictive of outcomes that will be obtained in the general population.

Because of this conundrum, Schon encourages that reasoning and learning processes incorporate *systems analysis* and the use of *existential knowledge*. By systems analysis, Schon means that

new models that account for the instability, uncertainty, and interconnectivity of social experience should be considered in issues analysis and problem solving. By using existential knowledge, Schon means that knowledge is continually being modified by the learner in terms of the conditions of the learning experience itself. He calls this an on-going, *heuristic process of learning* in which one thing grows out of another, but the circumstances and sequence of events causing it to do so are not completely known and cannot be replicated. This makes the knowledge obtained to have "projective" but not "predictive" value. Additionally, whatever knowledge exists is somewhat transitory because it is continually enriched by new learning.

Schon states that: "The loss of the stable state demands the invention of new professions. New bodies of projective models are required, or the revitalization of old ones by their translation across professional and disciplinary lines. The *learning agent* (italics added) must be willing and able to make the leaps required in existential knowledge". (p.235) He presents a *code for public learning* in which learning agents emerge to keep the development of projective models going. It appears that the learning agent can be a person, an organization, or even a community that nurtures its developing body of knowledge, goals, and values through use of an existential learning process. The skills of the learning agent include: (1) maintaining continuity over the learning process, (2) synthesizing theory to formulate new projective models out of his or her own experience, (3) carrying projective models to the next instance; and using the model as a basis for action while simultaneously regarding it as only one point of view, (4) confronting multiple, conflicting perspectives in situations of public action, and (5) being willing and able to use him or herself as an informational instrument within the learning situation. (pp.234-236)

[Author's Note: The importance of Schon's views in understanding societal social dialogue is that by its very nature, *dialogue is a learning process*. Any effort by participants engaged in the resolution of dynamic and complex issues (1) to excessively restrict either the content, context, or process of their deliberations in order to prevent participation by others who are informed and concerned, (2) to employ vociferous debate and other divide-and-conquer techniques, or (3) to speed the pace of deliberations so learning cannot occur; is likely to reduce the quality and acceptability of any resulting decisions. The societal objective should be to create the conditions in which concerned and informed citizens at all organization and community levels can engage one another in dialogue on the critical issues of the day. The learnership contribution is the knowledge and skills of learnership practitioners – those people who practice learning and leading as a way of being when facilitating group deliberations.]

In this section, societal dialogue was shown to be a reasoning and learning process employed to bring members of the community together to establish mutual understanding and create communicative action. The LISA model helps the process by illustrating the *common ground* and *pooled knowledge* already in existence. The combination of the Learnership Model and the suggested societal dialogue process are offered as an important new practice for making progress on society's divergent issues and complex problems.

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## Conclusion

*Apathy and lower motivation are the most widely noted characteristics of a civilization in decline.*

*John Gardner*

In closing this chapter on Community System Development (CSD), it may be useful to recap the aspects of community that are central to the concept. Communities represent a composite of individuals and organizations living and working together for their individual and common purposes. Three major institutional domains or subsystems are identifiable: education/academia, government/public administration, and business/industry. Community progress is diminished whenever any of the major organizations in these institutional areas fails to perform in ways that are socially useful. *A useful national goal might be a greater level of cooperation among all individuals, organizations, and communities in pursuit of a shared vision of the common good.*

*The common good* is offered as the community (CSD) equivalent to the organization's focus on *high performance* (OSD) and the individual's desire for *self-fulfillment* (PSD). Each is presented as the major learning objective toward which the respective human and social systems strive. Achieving the common good can not be accomplished in isolation – individuals and organizations must all succeed for the community to succeed, and if any one sector attempts to maximize its accomplishments without regard for the others, all experience diminished returns due to the effects of system suboptimization.

Some key community system development themes that emerged in this chapter include: (1) the LISA model as a catalyst for maintaining a sense of community, (2) the interdependence of community business, government, and education, (3) the community's need for purpose and faith in its future – a social ontology, (4) a concern for posterity and the future, (5) the need for balancing individual rights and obligations to the community, (6) the common good as a quality goal built upon a civic and moral ethic, (7) *education* as being primarily responsible for a community's social development, (8) *government* as being primarily responsible for a community's political development, (9) *business* as being primarily responsible for a community's economic development, (10) the challenge of policymaking in a shared power world, (11) the contribution of Constitutional government and responsible public administration in maintaining a sense of, and respect for, community, (12) the value of democracy and free-market practices in creating participative, productive workplaces, (13) the concept of stewardship wherein individuals serve the community interest along with their own self-interest, (14) the importance of “saving face,” (15) the process of social dialogue, (16) the need for vigilant problem solving, (17) the impact of cognitive schemas, and (18) the understanding of dialogue as learning process in which the process of problem solving is almost as important as the problem itself.

These themes are interdependent, and to some extent they represent an integration of the fundamental principles and practices explained previously in the chapters on personal and organizational systems development. Systems at all three levels of analysis: the PSD (micro), OSD (macro), and CSD (mega) system levels, are integrated into and challenged by the LISA model's societal system development (meta) system presented in the next chapter.

**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 Table 9-3 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 community social system discussed in this chapter. Save your work for later reference and use in your Learnership Journal.

Reasoning Competency	Community Social System
Systems Thinking	Impact on your community?
Pattern Recognition	Impact on your community?
Situational Learning	Impact on your community?
Knowledge Management	Impact on your community?
Adaptive Leadership	Impact on your community?

**Figure 9-3**

**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 would you describe the concept of *business social responsibility*? Can you give two examples?
2. What does it mean when a community works together to achieve the *common good*? What are some examples where the common good has been achieved?

3. It has been said that “all organizations are public.” What does that mean, and can you explain how a private sector organization can be referred to as a public organization?
4. What are the distinguishing characteristics of public administration, and what are the special requirements of public sector employees?
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?

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