

Essay 5B - Empowerment of a Societyⁱ

By Jack Lillibridge¹ and Maury Seldin²

Introduction

Sense of Place as a Place to Start

Individuals can gain empowerment by networking with others who have a sufficient commonality of interests. One's sense of place contributes to both self-empowerment and the empowerment of the society of which the individual is a member. Such empowerment is a significant option to bringing the direction of the evolution of American Democracy back to pursuing the ideals articulated in the Declaration of Independence.ⁱⁱ

It takes information and energy, intelligently processed, for an individual to progress through the networks increasing her or his impact on enhancing human progress.ⁱⁱⁱ There is a co-evolution of individuals and environment. The same process of mental self-reorganization from prior order that is experienced by an individual in making personal progress may be experienced by the society in its collective mind as it progresses in advancing human progress, the quality of life of its population.

The sense of place of the individual in her culture, when banded together with the sense of place of others, can with similarities and differences gain strength just as banding together of reeds gains strength. Diversity is an asset just as blending metals in an alloy can produce better properties of the resulting metal than available in its components. In these cases there are similarities and differences, but some element of commonality binds the agents together for a common purpose. The great challenge is to find the commonality in a societal situation in which it fuels the building of social capital.^{iv}

¹ Jack Lillibridge has a Ph.D. in Social Psychology from Western Reserve University, with postdoctoral work at the University of Michigan and Cornell University. He was an Assistant Professor of Management, School of Business, State University of New York at Albany. He taught behavioral science (1970-1975). Most of his career was as an Associate Psychologist for the New York State Office of Mental Retardation and Developmental Disabilities, providing services to learning disabled adults and brain injury survivors. He retired in 1996 and has done some volunteering since that time helping intellectually challenged adults. As a member of ASPEC (Academy of Senior Professionals at Eckerd College) he is co-leader of the Seminar on Improving Strategic Decisions.

² Dr. Maury Seldin, a chaired professor emeritus of The American University School of Business Administration, was the founding president of the Homer Hoyt Institute created to serve as the research arm of two of the schools programs. He is Chairman Emeritus of the Homer Hoyt Institute (HHI), founded in 1967 and Chairman Emeritus of the Maury Seldin Advanced Studies Institute (ASI), founded in 1982 and serving as the corporate home for the Weimer School of Advanced Studies in Real Estate and Land Economics. Dr. Seldin is co-leader of the Seminar on Strategic Decisions at ASPEC) an interest group that he founded in 2002 and that in recent years has focused on applications of complexity science to a variety of strategic decisions ranging from personal health to organizational management and societal issues.

Of interest is the process that may emerge when individuals who singularly have a vote and a voice, but a sense of place strengthened with some knowledge of the system. It also needs to be strengthened with a perspective of a humanist.^v Together, it can leverage what appears to be minimal power into a more humane society. One's power base is the result of a process of emergence; and it evolves over time.^{vi}

The Shared Sense of Place

The shared sense of place in subcultures of a society is an element of a network. Variations in individual's self-evaluation of competence in skills and knowledge impact the number and strength of connections in the micro network of contacts (one's closest set of contacts). That and other networks interact resulting in an emergent macro network composed of leaders from the micro networks. That process continues through many layers up to whatever level of the societal structure that is considered in a discussion.

Individuals find places in one or more levels. Mostly, however, representation is a function of the trust developed in the links. Thus, an individual with many links with those that trust her has power of representation by virtue of setting forth her own choices that are followed by others based on their faith in her judgment. This applies to the wide array of networks which one may find of interest based on the topics of concern.

Each individual makes personal choices of topics of concern. Many of the topics are quite complex. Even so, some individuals will pursue understanding the system, or mostly the subsystem which is of concern, with substantial rigor. Achieving competence in the area is a force for enhancing one's power base. Thus, knowledge may provide leverage in the empowerment process. *Empowerment as the exercise of power is a major route to changing the direction of the evolution of American Democracy.*

The sources and exercise of personal power are interwoven in a complex adaptive system. An individual genuinely interested in other people, and creating a receptive communication environment, may build a mutually satisfactory relationship of their trust and loyalty. It is a case of empowerment resulting in an enhanced power base.

The Empowerment is Critical to Evolution

The empowerment is critical to evolution, a process emerging from diversity, selection, and magnification. In a societal structure there is a diversity of talents. Some people rising to leadership roles have become empowered. They can lead a cultural change.

A cultural change may, however, result from a self-organization of the populace, or a significant segment thereof. Ideas and knowledge communicated in the networks may lead to selections that become the new standard of beliefs and/or behaviors. These new standards may enhance social capital.

It is also possible that enhanced social capital instead of benefitting society as a whole will benefit only selected segments. Think gangs and Mafia; and possibly Wall Street. The downside in human progress for the society as a whole may also be in the form of the erosion of social capital. That may occur because a lack of knowledge or knowing (believing) things that are not true (think Plato's Cave). What is

worse is the insidiousness of the knowing use of misguided knowledge of others for self-aggrandizement and associated benefits.

Evolution of Ideas and Knowledge

Power Bases of Information and Ideas

Ideas as well as information may form part of a power base. The idea of one God provided part of a power base for half of the contemporary world's population. Variations of the idea and the quest for power are at the root of what may be seen as a route to a clash of civilizations. The sense of place felt by individuals with different perspectives of reality is a critical variable in their behavior.

The Idea of One God

The idea of one God, as launched by Abraham, led to a Covenant. The terms of the agreement included that in return for the ancient Israelites living by divine law a Promised Land and favorable natural environment would be provided. The ten tribes of Israel, in the Promised Land, united as a matter of security and elected a first king, Saul. It created a power base for security.

Over time, a diversity of denominations sprung up. One of them evolved into Christianity that in turn led to numerous denominations. The biggest split came with the creation of the Protestant denomination; a protest against the policies of the prevailing power base. Additional denominations sprung from both Protestantism and Catholicism. The difference in ideas included the concepts of Providence and organizational structures for power in churches.

In the Medieval Era another branch emerged under the leadership of Mohammed, whose family had traces back to Ishmael, Abraham's first son, born to Sarah's handmaiden, Hagar. The tribal structure of the Arabs in the Arabian Peninsula coalesced under his leadership and evolved to create Islam's Golden Age.

During that phenomenal period for Islam, denominations also sprung up. The greatest historical division was, and continues to be, between the Sunnis and the Shi'ite rooted in the choice of successors to Mohammed. A new major contender has arisen within the Sunnis based on an extremist view seeking to develop a new Caliphate with the establishment of an Islamic State of Iraq and Syria, now simply called as Islamic State.

There was a point in Islam's history (early in the tenth century of the common era), when in Bagdad Islamic scholars having translations of works of the ancient Greek Philosophers, especially Aristotle, were seeking to use the reason of the ancient Greeks to support their religious beliefs. This was also true of Judaic scholars, especially Saadya Gaon. It was less true of Christian scholars in Bagdad having less of a presence there.

Aristotle's work provided a foundation for science. The ancient Greeks had multiple gods, but those gods pretty much attended to their own business. The great heretic among the ancient Greek philosophers was Epicurus. He offered explanations of nature without the necessity of a deity. His thinking was reflected by a Roman philosopher, Lucretius, in his poem *On the Nature of Things*. The poem reflected amazing prescience as revealed in the era of the Scientific Revolution.

The Ideas of Science

After the work of Lucretius was discovered in the library of a monastery early in the fifteenth century, a seed of the Scientific Revolution was sown. A century later a new approach to science began taking roots.

The approach taken starting late in the sixteenth century and flowering by the early eighteenth century amounted to a paradigm shift. It changed what people knew about the natural world by changing the way that the knowledge was developed.^{vii} The lens used what could be seen with a shift to "...induction from empirical evidence and the experimental verification of theoretical hypotheses: it claims that any valid knowledge must be supported by testing and confirmation, and aims to achieve objective results relatively free of guesswork and the influence of personal and social biases."^{viii}

That approach of formulating hypotheses only from observation gave way to including "...creative ideas that produce deductions subject to experimental trials..."^{ix} That began with the work of Einstein a century ago. However, the experimental methodology still dominates most academic research in the physical and social sciences.

For centuries, the reductionist approach provided the structure of research. Then, late in the twentieth century, the recognition of social sciences as complex adaptive systems required a different lens in order to see the whole picture. It differed from the reductionism in order to see the nature of the *emergence* of properties from interactions at a micro level to understand the occurrence of properties at a macro level; properties not present in the lower level of networks.

The ideas of science provide a power base so strong that many people feel compelled to choose between them as providing the guide on how to live. Others see a blending as appropriate. Qualities of knowledge may be evaluated on correspondence with reality and/or suitability as a guide on how to live.

Science worships at the altar of rigor. Reason is the tool. It is built upon logic heavily processed by mathematics. In the Age of Reason, also known as the Enlightenment, it somewhat neglected the role of humanity.^x

Evolution of Knowledge

For Western civilization, a high water mark in knowledge was set by ancient Greek philosophy. Another high water mark was set with the universities in Europe. The silo structure by disciplines in contrast to the early Greek blending persisted until modern times. Only late in the twentieth century were interdisciplinary programs taking hold.

The advances in science were focused on discipline development by reductionism spawning higher degrees of specialization. Furthermore, the analytics were heavily linear in search of cause and effect by experimental methods based on falsifiability in an inductive reasoning approach. Only late in the twentieth century did a shift begin in gaining knowledge about complex adaptive systems through alternative analytics.

The educational systems were heavily structured for the transmission of scientifically developed knowledge, except for some of those educational systems focusing on religion. Secular and religious

education had a long history of separate lives except for inclusion of reason along the lines of the Scholastics who build on religious premises but added reason only in that context.

The twentieth century model from elementary school on up heavily resembled what emerged in the early nineteenth century from the Prussian model for training soldiers. The idea was to produce interchangeable parts. So the public school system evolved to be more of structuring education for the preparation to fit into the slots of an organized structure. This was in contrast to seeking to facilitate the individual to her or his flourishing with whatever the talents that were possessed.

That structuring to fit in a slot and learn to live within those rules resembled the specialization structures that Taylor pioneered. It worked well for General Motors for a good part of the twentieth century, but failed GM in the twenty-first century with the ignition problem. The engineers did not see the big picture nor did management.

The education system is evolving dramatically in the twenty-first century, and altering the societal structure. The potential is for networking for educational leverage to result in enhancing the ability of individuals to exercise their unalienable rights to life liberty and the pursuit of happiness, to borrow a phrase.

Social Capital in Societal Evolution

Social capital in societal evolution has a long history, as well as a pre-history component. A dimension of particular interest is social justice, the distribution of income and opportunity. That deals with the sense of place of an individual in her society and the relationships that develop social capital.

Some basics on how people in primitive societies chose to live are reported in Jared Diamond's work noted in his *The World Until Yesterday: What Can We Learn from Traditional Societies?* He presents studies built on his fieldwork with societies such as that of the New Guinea Highlanders. He refers to them as *traditional societies* and likens them to ancient societies. He notes that "...before 3400 B.C. there were no states anywhere..." [Page 12.]

There are various classifications of the so-called traditional societies considering variables such as egalitarianism, economic specialization, and political leadership. These are elements relative to understanding the changing of societal structure. The most critical for our purpose is the balance between self-interest and community-interest. He discusses the differential impact of environment and refers back to his earlier *Book, Guns, Germs, and Steel*.

From our perspective, the key idea is that the games the children played in the traditional cultures were structured on a communal interest rather than individual interest. This was consistent with the necessity in the equitable allocation of the fruits of the hunt. The structure provided the social capital that provided the incentive for the individual to contribute in the joint efforts necessary for a successful hunt.

The ancient Israelites were also structured in a tribal pattern with high levels of social capital. The Covenant to worship only a single God, at a time in which multiple deities were commonly worshiped

via the use of idols, provided the ancient Israelites with promises, not only of a Promised Land, but rain in its season and the other environmental conditions that contribute to human welfare.

However, a transition occurred in the priorities of the role of self sometime around the Biblical era. The idea of the value of the individual as a great priority was so high that if a community was under siege and a hostage for sacrifice was called for, the community would not surrender a random selection. It was a different story if the enemy named a person they believed has killed one of their people.

Plato, in his vision of an ideal society, as discussed in his work, *The Republic*, looked at justice differently. One may refer the commentary on Biblical text of the *Pentateuch & Haftorahs* (edited by J. H. Hertz), that follows the phrase "Justice, justice shall ye pursue." It is as follows: "...The duplication of the word "justice," brings out with the greatest possible emphasis the supreme duty of even-handed justice to all." [Page 821.] On the next page [822], the commentary continues, "It must be noted that the idea of justice in Hebrew thought stands for something quite other than in Greek. In Plato's *Republic*, for example it implies a harmonious arrangement of society, by which every human peg is put into its appropriate hole, so that those who perform humble functions shall be content to perform them in due subservience to their superiors. It stresses the inequalities of human nature; whereas in the Hebrew conception of justice, the equality is stressed..." [pp. 821-22.]

Ancient Athens at the time of Plato was a city-state (of probably less than a quarter million people) that was in a region of nation-states where external threats were great. Apparently Plato placed the danger of external threats so high that in his *The Republic* he advocated rule by philosopher-kings with military as being in a midlevel of the hierarchical structure. The view of justice was for each individual to be pigeon-holed by a meritocracy so as to foster the protection from invasion; a societal view of immunity from being brought into slavery by a conqueror. This view of justice is in contrast to viewing justice as equality of rights among individuals with liberty to pursue opportunities, and not being restrained by a tracking system. The tracking system in Plato's *Republic* would be an injustice in America today, and the American system would be an injustice in Plato's *Republic*.

With the advent of the Holy Roman Empire, and on to the Age of the Enlightenment, there was a hierarchical structure in which the control of such societal capital as existed was with the church and the royalty. It was with the then outrageous idea early in the seventeenth century, as espoused by Spinoza, that an individual had the right to think for himself and express those thoughts. His idea found its way into the First Amendment of the Constitution of the United States of America late in the next century.

In the eighteenth century, the writings of Adam Smith, particularly his *Wealth of Nations* and use of the phrase the invisible hand (which he introduced in his earlier book, *The Theory of Moral Sentiments*), picked up on the rights of individuals as the source of authority as it evolved during the Enlightenment, especially with the Declaration of Independence.^{xi}

That Declaration of Independence was the event that demonstrated the power of the idea of the unalienable rights, a topic of the Enlightenment, especially with the work of John Locke's *The Second Treatise of Civil Government*, published in 1690. The quote from Locke's Chapter VII titled "Of Political or Civil Society" is as follows: "Sec. 87. Man being born, as has been proved, with a title to perfect

freedom, and an uncontroled enjoyment of all the rights and privileges of the law of nature, equally with any other man, or number of men in the world, hath by nature a power, not only to preserve his property, that is, his life, liberty and estate, against the injuries and attempts of other men; but to judge of, and punish the breaches of that law in others, as he is persuaded the offence deserves, even with death itself, in crimes where the heinousness of the fact, in his opinion, requires it.^{xii} [

Empowerment Alters Evolution

The Nature of Empowerment

Empowerment is a process of a capable and willing empowering agent exercising power intentionally so as to increase the power base(s) of some other agent, thereby empowered, so as to effect a change in the empowered agent's relative power difference with yet another agent, the possible target of an exercise of power by the empowered agent. In some cases, the empowering agent may become the target of an exercise of power by the empowered agent.

The process of empowerment is one where a capable and willing sending agent, with one or more power bases, exercises power intentionally so as to increase, in actuality or in awareness, one or more of the power bases of the receiving agent. This action of the sender effects a positive change in the recipient's relative difference in net power base with yet another agent, who may then be a target of an exercise of power by the newly empowered receiving agent; this is made possible, in part, by a positive enhancement in the receiving agent's personal sense of place. In some cases, the target of the receiving agent's subsequent exercise of power may be the original sending agent.

An individual comes to believe that she has a new or enhanced power base over another individual, and, partly because of that belief, which is now in her personal sense of place, acts to exercise that power to advance one or more personal goals.

Means of Empowerment through Direction

In a hierarchical structure the person with superior authority may direct an underling to take an action. That authorization is an empowerment. It is part of the model typical of twentieth century management. Among its various descriptions are the classifications of actions in terms of planning, organizing, directing, and controlling. The empowerment falls into the directing with a feedback system being found in information for controlling.

This is in contrast to twenty-first century approaches which provide self-organization structures based upon some commonality of goals. Many structures are hybrid. Such structures provide latitude in which the empowerment for a particular action is approved by direction even through the particular action has not been identified.

Empowerment through Self-Organization

The birth of the Arab Spring triggered by the self immolation of the street vendor in Tunisia, a protest against the prevailing tyranny of the government, was a case of self-organization. Individuals, sharing information on their web-based social networks communicated the event and without direction from a superior authority, to actions that led to the ousting of the president of Tunisia.

Means of Empowerment through Option

One form of empowerment based on affecting the recipient's sense of place is where the empowering agent communicates to the influenced agent that she has the option to act in a given instance in accordance with a relevant shared perspectives or in accordance with the influenced agent's personal perspective and that the influenced agent can choose to act in accordance with either perspective. This newly received option may then be the basis for the self-empowerment of the influenced agent.

People with exceptional emotional competence have traits which tend to empower others. Such traits as 1) being able to sense what others need in order to develop and bolster their abilities, 2) acknowledging and rewarding other's strengths, accomplishments and development, 3) offering useful feedback, giving timely coaching and offering assignments that challenge and foster growing skills.^{xiii}

The empowering agent directly effects positive changes in the factors comprising the recipient's personal sense of place, or indirectly causes changes in the factors, such as the shared sense of place or adopted cultural prescriptions, which contribute to determining the generation or utilization of the personal sense of place.

Action by a powerful agent to serve a purpose, utilizing one or more power bases from the geographic, personal and/or structural domains, can be considered as contributing to empowerment.

Intervention in a societal system may impact what we do as interacting members affecting activity in the network at our level, and may also influence the rules of the system at a higher hierarchical level. In turn, this may alter the thinking and behavior of the interacting members at the lower hierarchical level; establishing a circular and thus nonlinear causal loop.

The first responsibility of a state is to provide security for its inhabitants. History is replete with armed invasions that alter societal structures. The tenure of control has varied widely, but has been influenced by the provision of opportunity for some self organization, sometimes by not denying it through oppression.

The sense of place of the front lines of the current threat to free societal structures is in one dimension similar to that of ants in a colony operating as a superorganism. They have a couple of sources of signals for action and act at the lowest level of what would be a self-organizing structure except for power hungry leadership that motivates and facilitates terrorist activities.

Proposed Intervention in Democracy's Evolution: Team of Teams and an Institution

An Intervention Perspective

An intervention perspective of peaceful evolution through enhanced education and networking is one perspective of a way for American Democracy to restore its path toward achieving the ideals espoused in the Declaration of Independence. It can use the same concepts applied in dealing with external threats.

McCrystal's conception of a *team of teams*' extends the features of primary teams to a grouping of many primary teams, a *meta-team* where primary team features such as extensive communication about the *big picture* and intensive face-to-face experience become features of the meta-team.^{xiv} These interactions that cross team boundaries are occasional but effective. Members of each primary team get to deeply know and trust the members of the other primary teams and their activities, in spite of the mutual experiences being only occasional. In this way, the *team of teams* and its members gain some of the characteristics of a *thing made of people* identified by Berreby, such as shared obligations and expectations about interpersonal behavior, as emergent properties.

Forming an institution may require going beyond forming a team of teams; it may entail more than lots of communication, mutual experiences, and trust as in a primary team. An institution is an organized grouping of individuals, a human kind, many of whose members are never aware of each other and are in very widespread settings. With the increasing use of the internet, such as email and social media, the gap between the nature of a team of teams and an institution may be narrowing but will probably still exist going forward. It would seem that an effective strategy to impact the evolution of American Democracy may require an entity with characteristics of both a team of teams and an institution.

Revolution is an internal force of altering societal structure. The American Revolution was a protest of the tyranny of the then king of England. It was built on the ideals that emerged from The Age of Enlightenment. The thirteen colonies united in a confederation for a common purpose. After that purpose was achieved, the feasibility of the confederation structure came into question. The structure was reorganized to become a federation in order to deal with the governmental issues such as taxation and foreign affairs. That was a peaceful evolution.

It is now time for another peaceful evolution picking up on the progress that was interrupted in the last few decades.^{xv} That peaceful evolution would continue with some progress towards the ideals of the Declaration of Independence. It was marred by the Civil War that contested the federation because of its particular state interests. After that war there was significant progress towards the ideals articulated in the Declaration of Independence.

Then, some changes started around the last quarter of the twentieth century. Unfortunately, the ideas of individual interest at the expense of societal interest got so far out of balance that the progress towards the common ideals regressed. Part of the problem is that the power structure has become so skewed towards those with the concentration of wealth that the vast majority of the public are unrepresented in the policy decisions affecting the societal structure.

So, it seems that it is time for a peaceful evolution that restores American democracy on the path towards its ideals articulated in the Declaration of independence. That process may be facilitated by individuals in the populace envisioning a sense of place where they can become empowered to get a fair representation in impacting the structure of American Democracy.

The Role of Sense of Place

Every American citizen lives at a location that enables voting for representation at various levels of government. Every American lives in societal communities in which she (or he) has a voice. She

processes and organizes what she perceives about the physical and social world, defining each unique *moment* and evaluating its meaning in terms of value to herself and to other people important to her that she cares about. Some of this mental processing is unconscious, some is conscious; the process is a kind of self-organization, which produces a synthesized and emergent conceptualization of definition and meaning about the place(s) relevant to her. This concept is called the sense of place.

That sense of place includes a shared aspect; it is derived cognitively mainly from perceived patterns in the consistent communication to the agent of cultural norms, roles, and information, and it is also derived from extensive observations or simulations of the behavior and thinking of others by that agent.

In addition to the *shared sense of place*, there is a personal sense of place. It is a subjective perception and conceptualization about a given place along with the more or less conscious feelings aroused by that perception. This second aspect, called the *personal sense of place* is interrelated with the first; together they are a source of empowerment. The extent to which the layers of networks reflecting shared sense of place are leveraged impacts the extent of power to alter the societal environment.

Unfortunately, the vast majority of Americans, especially those with lesser resources, do not feel that they can impact the environment that is affecting their quality of life. Yet, constitutionally they have unalienable rights that they may use to further empower themselves.

That empowerment requires exercising power from one or more bases of power. Sometimes it is viewed only as existing in a hierarchical structure. The reality is that those in a lower level of a hierarchical structure can, by banding together, empower themselves. They can balance the power, and sometimes change the societal structure to improve their condition.

Some ways of one individual influencing another are in the categories of reward power, coercive power and legitimate power. Additional bases include involve having and utilizing key information and connections to others. The various bases are interrelated and often used together.

The intended purpose of the empowerment in this discussion is to “enhancing the ability of individuals to exercise their unalienable rights to life liberty and the pursuit of happiness.”

Most people are motivated to improve their current situation in some particular way. This leads them to an exploration (mental and sometimes in person) of the potential options provided by the environment for people like them and of the apparent experiences of people performing consistent with those options. Shared sense of place, with its embedded cultural prescriptions, helps structure or influence but not determine personal sense of place. Other contributing factors to one’s personal sense of place include memories, expectations, sense of competence, and many others assembled from widespread brain locations. Given the complexity and uncertainty of our lives and our involvement in social systems, it makes sense to employ a strategic approach in seeking to empower ourselves or others in order to improve our life situation.

A strategic approach is to become part of a team of teams in a variety of activities. Think of team sports as networks of players in a team. In football the team members have a commonality of objectives. Each has a responsibility. A successful play doesn’t care who made it – the play itself is the result of an

emergent process in a complex adaptive system. The key for success is for each member of the team to do his best at his job, and adapt as the situation unfolds.

The responsibilities differ and the capabilities differ. But in any of the networks in which an individual finds herself she will be able to empower others or be empowered because there is a diversity of talents, knowledge, or some capability. The togetherness can produce strength beyond an aggregation in that what emerges is something different than what is present in any one individual or even a simple agglomeration.

Think of the team as the team structure that got a man on the moon. The various disciplines represented in a highly technical endeavor were not structured as silos calling for expertise from an external source. Rather they were networked into teams with varied expertise working together. Now, envision teams of teams, with a representative from one level of networks working with other representatives of different networks, even at the same level in a hierarchical structure. The new team can use the same process.

This works from the grass roots all the way through a structure. But, it won't work if individuals do not participate in a civic engagement where they empower representations that have a commonality of interests. The individuals also need to be empowered by the information and knowledge that flows back to them through the networks.

Participation based on sound bites that get people to vote against their own real interests doesn't work to improve their quality of life. Knowledge can be gained through the understanding of how the system works. Some of the understanding required is so great that one needs to rely on experts. But trust is essential for good results. So the strategy is to develop ongoing relationships where there is trust; and to do it in networks that empower others and one's self. It is based on finding a sense of place in relationships and networks.

This applies to the voting process for political representation, but it also applies to non-governmental organizations that serve the public interest. Those range widely in the not-for-profit organizations including a broad spectrum of religious and charitable organizations. This is not a call for government to do it all; rather for it to stop favoring the rich and powerful who tilt the societal structure in their favor – level the playing field to enable liberty and justice for all.

ⁱ This essay was written as the second of a two part series designed as appendices to the last chapter of the first of a then two book series. The then first book, *A Sense of Place in Perspective*,¹ concludes with a chapter titled "The Sciences and Religion Matter. That first book is now the second book of the trilogy, *American Democracy Endangered*.

ⁱⁱ The trilogy's third book, *American Democracy: The Declaration, Pursuit, and Endangerment*, is the main treatise in a pilot project that started off as an Academy in the Cloud (ACE).

ⁱⁱⁱ Enhancing human progress is phrase sometimes used to discuss the Age of Enlightenment. It refers to the belief that the normal course of events would unfold with an increase in what is today termed *quality of life*.

^{iv} Social capital is discussed in the second appendix to the main treatise. That appendix is an essay titled *Divineness in America*. An excerpt from that essay is as follows: "Fukuyama focuses on social capital (the shared values in a society), and contrasts it with 'physical capital (land, buildings, {and} machines) and human capital (the skills and knowledge we carry around in our heads).' He continues noting '...social capital produces wealth and is

therefore of economic value to the national economy." [p. 14] Beinhocker, in focusing on wealth creation considers social technology as well as physical technology. Social technologies as defined by Beinhocker are 'methods and designs for organizing people in pursuit of a goal or goals.' [p. 262.] It is related to the concept of *institutions* when institutions are defined as 'the rules of the game in society,' a definition by Douglass North. [p. 262.]

^v The Enlightenment era lost some of the humanity perspective. One of the most widely known philosophers (intellectuals) of the era was Voltaire. The following is a quote from John Ralston Saul's *Voltaire's Bastards: The Dictatorship of Reason in the West* [page 7]; Voltaire concentrated on six basic freedoms – of the person (no slavery), of speech and the press, of conscience, civil liberty, security of private property, and the right to work."

^{vi} This introduction is built from the base of the first of this two essay series. The first is titled "Sense of Place and Entitlement."

^{vii} The opening paragraph of Steven Chapin's book, the Scientific Revolution, reads as follows: "There was no such thing as the Scientific Revolution, and this is a book about it. Some time ago, when the academic world offered more certainty and more comforts, historians announced the real existence of a coherent, cataclysmic, and climatic event that fundamentally and irrevocably changed what people knew about the natural world and how they secured proper knowledge of that world. It was the moment at which the world was made modern, it was a Good Thing, and it happened sometime during the period from the late sixteenth to the early eighteenth century."

^{viii} See Chris Rohmann's book *A World of Ideas :A Dictionary of Important Theories, Concepts, Beliefs, and Thinkers.*, page 354.

^{ix} Rohmann, op. cit, page 355.

^x See John Ralston Saul's *Voltaire's Bastards: The Dictatorship of Reason in the West*. Also consider the ensuing era of Romanticism.

^{xi} For Western civilization, ideas on how to live have roots in ancient Greek philosophy as well as the Abrahamic religions. For the ancient Greeks, the deities had their own lives. However, after the expansion of the Roman Empire the prevailing ideas of Christianity suppressed the ideas of Epicurus and Lucretius as to the nature of nature.

After the work of Lucretius was discovered in the library of a monastery, a seed of the Scientific Revolution was sown. A century later science began taking roots. Then came an Age of Enlightenment; it had a major shift in the ideas about the source of authority for governmental power.

Fostered by that Enlightenment, were the ideas of American democracy with the ideals of unalienable rights to life liberty and pursuit of happiness.

^{xii} Source: Original URL: <http://www.constitution.org/jl/2ndtreat.htm> [Text Version](#)

Maintained: [Jon Roland](#) of the [Constitution Society](#).]

^{xiii} From 'Power and Social Influence', a chapter in *Applications and Limitations of Complexity Theory in Organizational Theory and Strategy*, by David Levy, www.sagepub.com/upm-data/14145-chapter8.pdf

^{xiv} See *Team of Teams: New Rules for a Complex World*, by General Stanley McChrystal and others.

^{xv} See Volume II, *American Democracy: The Declaration, Pursuit, and Endangerment*.