# Chapter 13

# Being Intentional

*To be intentional is to be powerful. The ability to hold values and pursue purposes we can call our own is the very essence of freedom. We now move to a systematic account of how to manage that innate power.*

Few of us manage values and use purposes in our personal and public lives as well as we would wish. When endeavours go awry, things often seem to spiral utterly out of control. Our higher values become disconnected from what we do. The urgent drives out the important. Direction is lost or not properly communicated. Sensitivity in handling others seems to disappear. It is as if we forget that social life and organizations are constructed out of our purposes and values, that they are our creation and our responsibility.

Social order and complex enterprises are fragile. Their constituent values and purposes are not created once and for all. Rather, they need to be repeatedly affirmed, clarified and sensitively modified if they are to mean anything.

Being intentional is so obviously a daily experience and a management need. Yet creating and managing ourselves and social reality in a positive way seems such a difficult and even awesome task. Intentionality, the disposition and capability to have purposes and act purposefully, and intentional processes, like exhortation and decision, are so natural that we take them for granted. Yet few (excepting, of course, the reader!) recognize just how weakly most people appreciate purposes and values.

We continue here with the premise with which we started: anyone whose decisions affect others not only needs to be intentional but also needs to be aware of being intentional. We can and must take this expectation of awareness further by examining how intention operates in our minds, organizations and social life. The result is a beautiful and immensely significant image.

## INTRODUCING INTENTIONALITY

We know intuitively that at one moment or in one situation 'a contract' or 'diagnosis' or 'building houses'

is used as an idea (L-6), at another as a need (L-5), at another as an endeavour (L-4), at another as a priority (L-3) and so on — often with only the slightest modification in formulation or context to signify the change. Because the function of a particular purpose changes so easily and so spontaneously to suit our needs in a situation, people sometimes find it difficult to get a grip on the unchanging functions — the universal types or levels of purpose — that underlie any actual case.

The fluidity of intentional processes in the mind and in society needs temporarily to be frozen to understand how to master them. Having identified a variety of useful purposive structures (in Ch.s 10 and 12), we can focus now on how intentional processes create and manipulate those structures. An additional aim of this chapter is to reveal how, in principle, an enlightened society can or might or must emerge.

In pursuing these tasks, I shall first clarify the contrasting and potentially conflicting roles of emotion and logic in being intentional. Only then can I identify and label channels of influence between the levels. These channels lie at the heart of intentional social processes.

Familiarity with the various levels of purpose is assumed (see: Ch.s 3-5, 10 & 12), and so only the briefest of accounts and a minimum of examples will be offered. My aim here is to create an image and reveal a pattern, not to elaborate on every social process, each of which could be the subject of an entire book.

Certain channels of influence which can exist between levels invariably impede, confuse or disrupt social endeavours. Such pseudo-channels are positively counter-productive and need to be noted only so as to be avoided.

### Properties of the Image

To describe the channels between levels, it is necessary to identify distinct *centres* for purpose formation within each level. This is required in order to clarify the *effect* that specifications of purpose at one level have on the specifications of purpose within another level. The influences between centres are invariably *reciprocal* — that is to say the channels operate in both directions.

All values are bipolar and contain their negative. So the *positive* form in which all effects exerted by a centre are primarily described should be taken to contain and imply a *negative* or devaluing form. In practice, as might be expected, there are many unsatisfactory influences in the channels. The positive effect may be absent, or too weak, or too strong, or distorted, or inappropriately replaced. So precision in regard to negative effects is not really possible. The text and Master-Table 44 provide examples of negative effects, mainly to assist in an appreciation of the channels. Of course, whether a negative influence is undesirable or beneficial is often controversial. It all depends on the particular values at stake and the perspective taken by the assessor in the situation.

The handling of the reciprocal positive influences is carried out by a characteristic social process which the channel primarily represents. All these *intentional processes* will be immediately familiar to the reader. They lie at the heart of all social organization and, of course, involve far more than just specifying purposes. The limited aim here is to reveal the pattern of which these processes are a part, not to explore the processes in detail.

In selecting terms to capture the various effects and intentional processes in social life, I have sought to be as precise and distinctive as possible and have tried to avoid labels that are common to all or many channels. For example, all higher level values and purposes broadly infuse, imply, contextualize, influence, justify, require, guide and orient lower level values and purposes; and all lower level purposes broadly underpin, support, conform to, fulfil, complete, imply and require higher level purposes. More precise descriptions of the effects than these are possible. Such precision is essential to master intentionality and communicate with clarity. Nevertheless, a variety of synonyms often seem perfectly suitable in practice, and the best term often depends on the situation being addressed.

The material in this chapter is summarized in three figures and three tables. Master-Table 41 is a simple listing of all the processes in order of their explanation. Master-Figure 42 shows how an image of inter-level channels is built up as the argument unfolds. Master-Figure 43 is a complete picture of the influences that the different purposes have on each other. Master-Figure 45 is the same image labelled with the intentional processes. In Master-Table 44, the channels are ordered in terms of power, and positive and negative effects are listed. Master-Table 46 is a complete summary of the various channels, also in order of their power, and with an indication of their proper use and examples of the consequences of disuse and misuse.

**Creating an Image.** Part of the task of this chapter is to develop a dynamic image which clarifies how to be intentional. This image is proving an extremely useful tool for reflectively working with values in organizations and society. Subsequent research (not included in this book) has revealed that the same image is applicable to all of the other seven level hierarchies in this framework, elemental and structural. The pattern seems to be fundamental because it has also been discovered in other domains e.g. in organizations where it clarifies management processes, and in academic disciplines where it clarifies scientific processes.

Purposes at each of the seven levels, as found within each of us, within organizations, and within a society or state, are diagrammed in Master-Fig. 42a without any connections or channels of influence — much as in previous Master-Matrices. The absence of channels means that this image offers little guide as to what effect a purpose or value at one level has or should seek to have on a purpose or value at a higher or lower level. The disconnected image does not yet represent a viable social existence: which, as we have discovered, implies the unification of all seven levels (G-7: Ch. 12).

In this inquiry, the seven levels, represented in Master-Figure 42a, will be re-drawn progressively as 42b, 42c, and 42d until a final image emerges as 42e. This final image is a theoretical structure which represents intentionality. Master-Figures 43 and 45 show and label all the channels along which intentionality can flow in an appropriate and constructive way. This image captures the extent and limits of our freedom and power.

Before proceeding, an outline of the ideas based on Master-Matrices 41 and 42 is provided to give an overview.

### Explaining the Structure

**Being Social (cf. Master-Fig. 42b):** Being social is based in participation and responsibility. As we saw in Ch. 10 (G-1), this requires a separate focus on each of the levels of purpose. Developing any specific purpose or value immediately activates a duality. On the one hand, there is an approach which is emotional, pragmatic, responsive and evolutionary; and on the other hand there is a countervailing approach which is rational, structured, comprehensive and designed. On the basis of this duality, three modes of purpose formation can be identified, each of which can be represented as a 'centre' within a level. Modes fully identified with one or other side of the duality result in two complementary centres within certain levels — value systems, social values and internal priorities. Only one centre is found in the remaining levels — ultimate

values, principal objects, strategic and tactical objectives. In these levels, a third mode applies which resolves, integrates, synthesizes, combines or balances the duality.

The four single-centre levels are straightforward in their functioning. However, the three levels with two centres require a specific intentional process to ensure their effective and balanced operation. The L-6 responsibility for affirming ideas depends on *idealization*. The L-5 responsibility for recognizing community needs depends on *assimilation*. The L-3 responsibility for applying a preference depends on *assertion*. These processes are essential for acceptance and participation in a social group.

**Encountering Reality (cf. Master-Fig. 42c):** Social groups require a common recognizable reality within which members can participate. Such a social reality must be formed and handled using values and purposes. Starting from a purely experiential state of good intention (ultimate values), it is necessary to link adjacent levels in order to enable and channel action. The first step is the *revelation* of reality (L-7➔L-6) as a mix of illusion and illumination. Once reality is known (correctly or incorrectly), *socialization* of people into that reality (L-6➔L-5) is needed using instruction and exhortation. Action then becomes possible through the *embodiment* of value within reality via social entities and endeavours (L-5➔L-4). This step depends on enthusiastic instigation and proper institution. Once created, social bodies and endeavours need *orientation* to reality (L-4➔L-3), which means clarification of what is currently important and accommodation to immediate urgent pressures. *Decisions* about reality (L-3➔L-2) are then possible based on forecasting the desired end result and resolution of unavoidable pressures. Finally, *implementation* in reality (L-2➔L-1) is required to complete the process.

**Changing Reality (cf. Master-Fig. 42d):** Existing social reality is never entirely satisfactory and so change is desired. Changing reality depends on overcoming resistance from current values or purposes within the various centres. To do this, channels of influence which bypass a level are required. Ultimate values are the source of all intentionality and the desire for change, but they are too abstract, timeless and experiential to influence social values directly without the mediation of current value systems. So the process of change starts with the *dissemination* of new ideas (L-6➔L-4). This requires practical demonstration of their worth and vigorous propagation. Communities permit the *evolution* of values applied in practice (L-5➔L-3) by fostering a mix of innovation and con-

servation. But as evolution proceeds, the desired course can be lost. So active *maintenance* of new values is required (L-4➔L-2). Finally, to make certain that things are actually happening in a way that accords with the overall endeavour and society generally, *re-assertion* of values (L-3➔L-1) is required. This is performed by the evaluation of activities and the imposition of certain tasks.

**Maintaining Humanity (cf. Master-Fig. 42e):** The main danger in the system of channels so far is the power of tribal and communal forces. Fortunately, ultimate values can by-pass these two levels and directly influence principal objects and, hence, each person and all endeavours. This is *enlightenment* (L-7➔L-4).

There are seventeen other hypothetically possible channels and influences, but on close examination it is evident that their use disrupts the integrity of the community, organizations or activities.

After this skim through the ideas, we will now systematically examine the centres, influences and social processes in more detail.

## DEVELOPING PURPOSES AND VALUES

As repeatedly emphasized, being social starts from participation and depends on accepting responsibility. Each of the levels of purpose plays its part in this process. To have or to set a purpose (or value) is to be part of a social group and to assume a specific responsibility in relation to that purpose. Now we need to consider how purposes in each level can be developed and used.

The descriptions of purposes and values up to now has revealed one of two patterns as levels are passed through: either progression (e.g. in scope and social significance) or alternation (e.g. of the inclusive-integrative/exclusive-divisive quality). A third pattern was also present but not then focused upon. It emerges when we consider the way reality is perceived and worked with, and hence the way specifications of each type of purpose are developed and used. This perspective generates a cognitive or psycho-social duality which explains many of the characteristics of purposive structures described in earlier chapters. The duality consists of two modes of functioning which are typically recognized as contrasting or opposing. They are described variously as:

| | | |
|---|---|---|
| Rational | vs | Irrational |
| Intellectual | vs | Pragmatic |
| Theoretical | vs | Practical |

|  |  |  |
|---|---|---|
| Inner-oriented | vs | Outer-oriented |
| Regulatory | vs | Responsive |
| Pro-active | vs | Reactive |
| Shaping | vs | Sensitive |
| Comprehensive | vs | Partial |
| Systematic | vs | Ad hoc |
| Structured | vs | Fluid |
| Static | vs | Dynamic |
| Designed | vs | Evolutionary |

The broad coherence of each column is unmistakable, but labelling the columns poses difficulties. Different descriptors seemed more fitting in different situations or at different levels. I have chosen to identify the list on the left-hand side with a subscript L for logical or logic-based, and that on the right-hand side with a subscript E for emotional or emotion-based. (Clearly all values might be called 'logico-emotive' in that they need to be conceptualized and have a root in feeling. But that is beside the point. Here we are considering contrasting ways of working with these logico-emotive entities in a social arena.)

If we apply the above logical-emotional duality systematically to each level of purpose, it readily becomes apparent that some operate in a bi-modal form — either one mode or the other is used but never both simultaneously; while other levels are uni-modal and require both modes to shape the choice and use of a purpose or value. I refer to the latter approach with a subscript B, for balanced — balanced in the sense of tempering extremes, not in the meaning of equilibrium or equal amounts of each mode. Each mode can be thought of as a 'centre' for developing purposes. This means we must now recognize two complementary centres in some levels — and give them distinctive and immediately recognizable labels. Each of these centres will require separate consideration when we explore influences across levels.

Each mode generates opposing mental processes, different social orientations, and distinctive results. Even the form of specification varies: emotion-based centres typically generate a single sharply distinguished value; logic-based centres typically produce a coherent structure of inter-connected values; balanced centres typically produce one or perhaps two purposes in the foreground with a number of associated purposes in the background.

Intuitively, there is a need for balance to ensure that inner emotional energies, wider social forces and external realities are properly taken into account. In practice, habitual overuse of one mode is liable to disrupt others, reduce power and limit effectiveness.

One consequence of the need for balance is the finding that there are horizontal channels connecting the two centres of each bi-modal level. Intentions developed by each of these two centres naturally vie for dominance in this channel. As a matter of convention, I have placed the inherently dominating centre on the right-hand side in the diagrams, and the other on the left. Balanced centres are correspondingly placed in a midway position between emotion-based and logic-based centres.

We will now consider centres for the development of purpose at each level in turn, commencing with the lowest. The discussion will concentrate on the bi-modal levels and their horizontal channels. The two centres in these levels will be handled separately in subsequent sections, so the differences between them must be absolutely clear.

## Centres at Each Level

**Tactical objectives (L-1)** are steps towards a desired outcome. They stimulate action to meet deadlines. So these purposes must be set with one eye on the immediate situation and its demands, and with the other eye on the required outcome or agreed strategy and broad time-scale. So dynamic or emotional inputs (i.e. pressures and emerging obstacles in the situation) and logical inputs (i.e. given systems, plans and methods) both need to be considered when setting an objective. Tactical objectives are often part of a plan. But even if they are not, any tactical objective is devised in the context of others: those leading up to it, those following it and those pursued in parallel; and each tends to generate subsidiary tactical objectives. In other words, tactical objectives are devised within a single balanced centre (L-1$_B$ or TO$_B$).

**Strategic objectives (L-2)** envisage a desired concrete outcome and resemble tactical objectives in their formation. These objectives must have a responsive and evolutionary component because they are based on recognizing and responding to a variety of social forces and situational complexities. They deal with matters where hard facts are scarce and where an intuitive appreciation is essential: like the risk of a new challenge, or the attitudes of staff, or the reliability of allies. Failure in business is regularly caused through the neglect of intangibles and misjudgement of feelings. To reiterate the message for the cloistered civil servant or rational business planner: pragmatic considerations, evolutionary adaptation and an intelligent sensitivity to social realities are essential to strategic thinking.

Although a strategic objective based on nothing but data and logic is fatal, choosing a goal by pragmatic

reflex to a window of opportunity is equally unsatisfactory. Many managers and most politicians are prone to accept quick-fix solutions focused on painful symptoms, even though this neglects underlying problems and the side-effects worsen matters. A strategic objective cannot be purely responsive, and strategies cannot just be left to evolve and adapt in response to pressures. To maximize impact, it is essential to gain a degree of control over the situation. Strategic choices need to be based on an over-view which takes account of relevant facts and considers alternatives. A sufficiently complete and realistic scenario that will result from their adoption should be envisaged.

So strategic objectives must be developed using both modes within a balanced centre (L-2$_B$ or SO$_B$). As with other balanced centres, there is commonly a central objective with supporting objectives or sub-objectives — in this case to deal effectively with controversial issues and the situations and perspectives of different protagonists.

**Internal priorities** (L-3) are about applying preferences in a situation demanding choice, and so allocating available resources. They readily reveal two distinctively different modes of specification, both of which produce a goal which lays down emphases in handling a situation within the overall endeavour. But the social process — the production of the goal, the experience of deciding, the handling of the situation, the orientation to consequences — is dramatically different in the two cases.

On the one hand, a priority may be specified as a comprehensive structure (e.g. the allocation of a total budget to a variety of activities), or a pre-assigned set of the most important objectives (e.g. criteria used to select amongst applicants for a post), or as a weighting of importance assigned to each option in a list. These are examples of an output driven by a need or wish for systematization and comprehensiveness. They also reflect attempts to use the internal values of the endeavour to control a situation. So, the logic-based internal priority centre (L-3$_L$ or IP$_L$: labelled 'structured set of priorities' in the Master diagrams) is used to ensure that the distinctiveness and inner logic of an endeavour will prevail in handling situations.

On the other hand, and often apparently in conflict with such an approach, the internal priority may be an ad hoc assertion of value as a reaction or response to powerful external or internal demands in a situation. A priority of this type might determine an emergency allocation of funds for particular item irrespective of the total picture or even an overspend; or cause acquiescence to staff demands for alteration of a work-

ing practice; or lead to appointing the sole internal male candidate rather than a female outsider despite her superior expertise and capability. The internal priority centre which is emotion-based (L-3$_E$ or IP$_E$: labelled 'over-riding priority' in the Master diagrams) enables a sensitive response to social pressures and personal feelings. Such priorities feel urgent, essential, dominating, and inescapable. Once such a value is acceded to, the endeavour and its milieu are both somewhat modified and the political pressures change. Almost immediately new pressures come into play and a different focus of conflicting values emerges calling for another socially sensitive choice to be made one way or the other. As a result of this cycle, the endeavour (or organization) and the psycho-social milieu evolve together.

It is possible (and usual) to operate the two internal priority centres consecutively to get the best of both worlds. For example, a proposed prioritization of funds based on comprehensive coverage and logical criteria is often preceded or followed by fixing one or two key allocations in response to external pressures (e.g. from suppliers) or to meet internal political pressures (e.g. the feelings of a new department). Similarly, a short-list of candidates for a post may be created using rational criteria, but the final selection in the rather artificial setting of an interview tends to be clinched by personal hopes, fears, wishes, preconceptions and impressions.

Urgent priorities naturally seek to over-ride the demands of logic and comprehensiveness. Although over-riding cannot be complete, turning the spotlight on certain values which cannot be ignored has the *effect* of usefully *focusing* the structured set of priorities. If this goes too far, then the effect is to skew decisions. The logic-based centre is solid, static and comprehensive in nature. From its perspective, pragmatic responses to shifting social influences seem irrational and potentially destabilizing. So the *reciprocal effect* is to *restrain* the development of urgent priorities. Taken too far, rational requirements may rigidly block the necessary fluid and adaptive handling of pressures.

The *intentional process* within this channel, IP$_E$ ↔ IP$_L$, is **assertion**. The ever-present danger in organizations is that decisions are taken simply because they can be implemented and not with any concern for values. Values are perceived by many managers as messy, difficult, emotional, complicated, time-consuming, and better put to one side while the real work gets done. Assertion of values demands that both types of situational value are recognized. The preferences of stakeholders or urgent demands must be reconciled with pro-actively ordered or pre-defined aspirations and logical requirements of the endeavour. Assertion which

does not resolve this important and creative tension is indeed destructive.

In an out-and-out conflict between the two centres, the overwhelming evidence suggests that the emotional mode dominates. It is relatively safe for passion, even apparent irrationality, to dominate here because internal priorities do not alter the enduring values of a person, organization or society. Neither higher ideals, nor the mission and identity of any endeavour, nor the general values of a person or wider society are at risk. The reverse is the case: failure to respond to social-emotional pressures can put an endeavour at risk.

As we shall soon see, the emotion-based centres do not, cannot, and probably ought not dominate the logic-based centres at higher levels. Dominance of emotion here seems to serve as a safety valve. Just as tactical objectives need to adapt to brute physical reality if the strategic objectives are to be fulfilled, so internal priorities need to adapt to crude emotional forces if the principal objects are to be sustained. So 'over-riding priority: L-$3_E$' is placed on the right-hand side in Master-Figs. 42b, 43 & 45.

**Principal objects (L-4)** enable people to own their activities. They are the essential type of activity defining endeavours which have a recognizable social identity — like an association, organization, division, department, post, team, project, collaboration, meeting, piece of work &c. These purposes must be specified so as to fit into the wider social context and to be realistically achievable. This calls for a hard-headed systematic analysis of the situation. Failure is common when endeavours are commenced on purely emotional grounds, for example, following social fashion or personal whim or as part of a speculative bubble. So a rational approach to the design of principal objects is needed.

At the same time activities defined by principal objects need to respond to a general feeling that something important is missing. Otherwise, the objects will not be infused with the necessary consensus, enthusiasm and commitment. Failure occurs when rational arguments alone are heeded and a market focus is neglected. There may be a logical need, for example, for a children's newspaper, or for a new centrist political party, or for socio-linguistic studies in academia, or for harnessing tidal energy, or for a small energy-efficient car: but without passionate proponents, sensitive timing and a degree of external social support such endeavours cannot thrive.

In other words, principal objects must, simultaneously, be rationally designed and be sensitive to social and emotional needs and pressures. This means

that objects are generated within a single balanced centre (L-$4_B$ or PO$_B$). Again, it is usual for specification to reveal just one object together with other loosely related subsidiary objects.

**Social values (L-5)** are essential to recognize personal and social needs. They define the most open-ended type of widely accepted purpose, and are the way that communities justify endeavours and influence the values used in choices. Social values, like internal priorities, reveal two distinctive and potentially conflicting modes of definition.

On the one hand there are social values accepted and recognized by all as part of the established collection or system of values (L-$5_L$ or SV$_L$: labelled 'communal net of values' in the Master diagrams). The communal net of values shapes, stabilizes and coheres any community and its members. It enables individuals to cooperate easily and naturally on an everyday basis by serving as an uncontroversial point of reference. So it characterizes a community, provides for its cohesion and is a comprehensive guide for people and organizations of all sorts.

Within any particular organization or endeavour, the values in its logic-based centre are a relevant sub-set of the established net of values of the community (communities) within which it is located. The relevant sub-set within a person, project or organization silently controls and shapes its activities and the priorities used to pursue these. People and organizations naturally tend to develop values within themselves which broadly accord with values in the relevant communities without.

People do not always recognize that they (i.e. their values) are in a community, and that the community (i.e. its set of values) is in them. Organizations forget that their stability and sense of control over their destiny rests largely on the congruence between internal and external social values. As a result, when values in the social environment change, managers erroneously imagine that superficial adaptation or compliance will do. Adequate social functioning absolutely depends on a genuinely held inner net of social values that mirrors the environment. So, when values in the banking environment changed in the 1980's, the result was a wave of scandals and convulsions in the early 1990's. Across the world — in the USA, in Scandinavia, in Japan, in Australia — banks failed to make the necessary internal alterations and generated huge losses or collapsed completely and needed rescue, often at the tax-payers expense.

Although people and organizations automatically direct their efforts and energies towards preserving and upholding existing values, whatever the disadvantages, change is still possible. However, change cannot be total

(even following revolutions) because this would violate the deep need for continuity. Change emerges piecemeal from the passionate promotion of a particular social value. Such social values are experienced and developed as an emergent, urgent, radical, distinctive, neglected or special need (L-5$_E$ or SV$_E$: labelled 'highlighted social need' in the Master diagrams).

Values in the emotion-based centre are like urgent priorities but they operate at the community level rather than within an endeavour. Such values play a crucial part in ideals, crusades and campaigns. Their use promotes awareness and engenders community pressure. In this way, they facilitate incremental changes in the inner workings and output of people or organizations, as well as change in the community generally. The highlighted social need may be a social development (like the opening of a foreign market, or alteration in a law), or a new personal need (like counselling for AIDs sufferers, or a teapot that does not stew tea), or an idea which is accepted in principle but diffidently upheld in practice (like equal opportunities for women, or pollution control).

Although the highlighted social need may appear self-evident or banal to detached observers, if it means inner change it is viewed as radical by the people affected. Seemingly good things like ethics in banking, truthfulness in politics, management in universities, customer-care in businesses or transparency in accounting often seem like contradictions in terms to cynical insiders and long-suffering outsiders. We see the same thing at a personal level: humility may be alien for one person, humour for another, diligence for another, courtesy for yet another — and yet circumstances may demand the regular use of these personally uncongenial values. In other words, social values which are communally accepted as necessary and beneficial can seem extreme and challenging for particular people or organizations. As a result, promotion and pursuit of such mundane values become a source of communal tension, personal stress and inter-group strife.

Communal strains may emerge from this emotion-based centre in a different way. Some social needs must be selected from the communal value net to distinguish endeavours and to express diversity. Hospitals appeal to the need for health care, the construction industry to the need for houses, the coal industry to the need for energy self-sufficiency, the teaching profession to the need for education, farmers to the need for assured food supplies, and so on. These single needs are then selectively promoted to gain social support and acquire communal resources. They serve as the basis for the vigorous pursuit of sectional interests in society and claims for special provision: again generating tensions.

The communal net of values must enable or support particular values within it. Any highlighted value becomes reinforced and its necessity given credence when it is implied by all or part of the existing net of values. In return, these highlighted values reinforce and give life to the communal net. In other words, the two centres interact to enable both stability and dynamism, continuity and change. The *effect* of the established net of values is to *recognize* the highlighted value as a common need. However, once the need is given that special recognition, the communal net is altered somewhat. So the *reciprocal effect* of the highlighted need is to *modify* the communal net of values. In an out-and-out conflict between a highlighted social need and the communal net of values, the latter invariably wins. (So 'communal net of values: L-5$_L$' is placed on the right-hand side in Master-Figs. 42b, 43 & 45.) This conclusion is a restatement of the finding that continuity and stability are extremely important to people (cf. conventionalism in Ch. 6; and custom in Ch. 9).

The *intentional process* that occurs in the channel linking these two centres, SV$_L$ ↔ SV$_E$, is one of **assimilation**. Assimilation is needed to ensure both differentiation within the community and belonging to it. Without assimilation, there would be social disintegration. Those who represent the existing net of values seek to ensure that any highlighted value is part of it. Those upholding the specific value seek to ensure that it is more firmly or prominently established within the existing communal net. Specific needs must be assimilated by those people (or that part of oneself) representing the communal net of values and the communal net must be assimilated by those people (or that part of oneself) promoting specific needs. Put another way: each member or organization with its distinctive needs must be assimilated by the community and the community values must be assimilated by each member or organization.

Assimilation goes wrong in society in various ways: e.g. when the distinctive values of a sub-group, say a ruling class or the business sector, are regarded as synonymous with the full range of social values; or when concern for certain social needs, like current injustices, leads people to reject many values in the communal net to the point of embracing the violent overthrow of the social system.

**Value systems (L-6)** are about preserving ideas, and they too reveal a bi-modal form. Value systems can be defined in a precise logical and structured way — and then they might be said to specify a systematic doctrine, ideology, validated theory, logical framework or school of thought (L-6$_L$ or VS$_L$: labelled 'theoretical framework' in the Master diagrams). Although well-

established theoretical frameworks are strongly defended against external attacks, their logical construction does allow for rational criticism and logical development from within; and their stability and overt structure permit a degree of testing in practice and enable refinement over time. Logic is essential when the aim is to cover an entire domain; and structure and stability are needed for ideas to be effectively and enduringly inculcated in people so that they are regularly used.

Scientific progress and all formal schooling and professional trainings depend on the use of rational theories and frameworks. We simply cannot do without them. Many people, pointing to the destructive effects of political and religious dogmas, are nervous of the power and influence of any comprehensive theory in the social sphere. That theories are powerful is incontrovertible; but theorizing cannot be switched off just because some doctrines are false, perverse or handled foolishly.

Where coherent systematic theories or doctrines are lacking, value systems emerge spontaneously. (If not, the domain seems meaningless or irrelevant.) New ideas tend to form as beliefs or principles in an evolving, haphazard and pragmatic process. Eventually, the ideas become deeply-held, passionately affirmed, intensely defended and blindly-followed. This emotion-based centre, L-$6_E$ or $VS_E$, is labelled 'dominant belief' in the Master diagrams.

These beliefs serve as explanatory frameworks of a sort despite having no rational base: recall the unprovable 'right to health' or the irrational idea of 'Aryan superiority' or the self-contradicting assertion that 'property is theft'. Dominant beliefs are not only strongly defended against external attack, they are also resistant to alteration from within. Even though beliefs may be inconsistent, incoherent and ill-defined, there seems to be an instinct to defend them at all costs rather than put them to a critical test and modify them. To the distress of those carrying the banner for science, beliefs seem to be impervious to logical criticism or empirical testing. However, scientists are no different: Priestley, the discoverer of oxygen, died believing in phlogiston; and Einstein never accepted quantum theory, the most successful physical theory ever.[1]

Personal beliefs and impersonal theories are easily linked. Theoretical frameworks become embedded in any person who uses them regularly and then slowly give rise to passionately held beliefs. Dominant beliefs, for their part, invite rationalization and theoretical refinement. Without some logical base, it is difficult to defend a belief and impossible to explain or teach it. Systematic theology, for example, is devised in part to buttress religious beliefs against common-sense criti-

cism of inconsistency and incoherence. The *intentional process* in this channel, $VS_L \leftrightarrow VS_E$, is **idealization**.

Communal ideals are one of the natural moral institutions in society (L'-III: Ch. 7); and all enduring social groups demand that their defining ideas are idealized. Organized doctrines expect and allow adherents to construct their lives and worlds around them and to fight unceasingly for them. A dispassionate acceptance of ideas is not sufficient. The loyalty of a person whose endorsement is solely logical and who maintains the virtue of a dispassionate stance, let alone a sceptical or tentative one, cannot be trusted by the group. Deep emotional belief is unequivocally demanded. So group members with the intellectual capability and strength of character to question and analyse the ideals of their group may find themselves marginalized and forced to join a more cosmopolitan band whose beliefs include reflective inquiry.

So the two value system centres interact strongly and show a mutual interdependence and interest in each other. The difference between them can be captured by distinguishing between believing something ($VS_L$) — without which nobody could sensibly understand, predict or control anything; and believing in something ($VS_E$) — without which we would feel utterly isolated, helpless and confused.

The *effect* of established theoretical frameworks is to *legitimate* certain beliefs, even to demand them. The extraordinary power and effectiveness of scientific theories, for instance, has encouraged the public to put its faith in science. In most Western countries, it seems perfectly proper for children to be taught and disciplined from a very young age to believe in scientific methods and findings. The untested and untestable assumptions underlying such beliefs, especially in regard to knowledge and human nature, are not explained to children, while the opportunity or motivation to delve further is minimal for most adults.

The channel positively encourages people to hold certain beliefs and theories, while denouncing others as false, bad or questionable. People commonly simplify and adapt dominant beliefs in one area to fit beliefs used in other contexts. So the fusion of magical beliefs with scientific indoctrination leads people to expect miracles of science. Fusion of beliefs is particularly noticeable in the dynamic evolution of religions. In Asian and African cultures, theologically-ordered Christian beliefs interacted with existing primal or tribal religious beliefs and were inevitably modified. Such syncretism may be positively desired when it is controlled by the guardians of the teachings. Otherwise it is viewed with apprehension. Scientists, for example, are generally unhappy about the way that theories of quantum physics are used

to legitimate psychic phenomena like telepathy and clairvoyance which are widely believed in by the public. Guardians of the theoretical frameworks attempt to tolerate popular beliefs, but any which are too variant with the teaching are branded as deviations to be expunged. Reshaping deviant beliefs tends to be difficult, so suppression of their expression is generally preferred.

The assertion and defence of any logical framework of ideas, whether a mathematical theorem or a religious doctrine, occurs precisely because it comes to be believed in. The system seems to be true, and seems to penetrate beneath mundane reality. This process needs to be recognized for what it is: idol worship. So the *reciprocal effect* of the dominant belief is to *idolize* the theoretical framework. The danger is that the theoretical framework with its relative, partial, and temporal quality becomes the tangible idol replacing the intangible ultimate value which is whole, reconciling, integrative, eternal, and an expression of the spirit. Competing frameworks characterize most domains and, as we get taken over by one, others become less and less attractive. Theories or doctrines that fall foul of our beliefs are despised and treated with contempt and neglect.[2]

As noted above, if there is an out-and-out conflict between the two centres, the theoretical framework dominates. Beliefs must look to the teaching for their justification, not the other way around; and any worthwhile teaching needs to influence the human capacity to believe so as to generate beliefs which are in principle defensible. So 'theoretical framework: L-6$_L$' is placed on the right-hand side in Master-Figs. 42b, 43 & 45.

**Ultimate values (L-7)** define pure experiential states of being which enable the distinction between good and evil. The choice of an ultimate value must always feel emotionally right, and its proclamation should reflect a sensitivity to cultural influences and social pressures. In addition, there is a logical requirement for the value to penetrate and regulate the social being and its social environment appropriately, comprehensively and enduringly. No single ultimate value can be chosen to the neglect of all others, nor can ultimate values be developed as a complete logical structure. Instead one or two are affirmed with the others remaining more or less evident and relevant in the background. So ultimate values are clearly developed in a balanced mode.

Which ultimate value is chosen has already been recognized as significant for shaping and guiding convictions, ideals, visions, movements, the citizenry, and the social order. Now it is important to recognize that ultimate values — the well-spring of intentionality, the key to transcendence, the potential for radical transfor-mation, the source of inspiration — require both emotional and intellectual effort. This means we have completed our examination of specification in each of the seven levels with the finding of a single balanced centre at the top (L-7$_B$: UV$_B$).

## Completing the Image: Stage 1

We have now converted Master-Fig. 42a to 42b. The seven types of purpose have become ten centres of purpose formation, still within seven levels. Each centre is capable of mobilizing intentionality through using and releasing emotional and/or intellectual power. In the three levels containing two centres, the more dominant has been placed on the right hand side and distinguishing labels have been proposed (see Master-Figs. 43 & 45). Three horizontal channels, i.e. intentional processes, are required to reflect the fact that it is inevitable and appropriate that complementary centres in the same level, or rather purposes in such centres, need to influence each other.

The intentional processes here have been identified as idealization (in L-6), assimilation (in L-5), and assertion (in L-3). These are crucial processes which permeate social life. Without idealization, a group cannot develop loyalty and trust in its members (and vice versa). Without assimilation, personal and social needs will not coalesce and a person will not belong comfortably in a community. Without assertion, a person or group could not use preferences in handling situations, and distinctions between people and groups would make no difference.

The L-centres dominate in the two higher channels, whereas the E-centre dominates in the lowest channel. The dominance of logic and system (or emotion and responsiveness for that matter) is not to be taken as a suggestion that the result of its use is invariably good. We know from history (and each of us from innumerable experiences) that the reverse is often the case. Unsatisfactory specifications and harmful purposes can be easily generated in either mode. The point is that both sides of the duality are manifestations of power, and both forms of power should be used wisely at every level.

In any case, the main flow of power is downward, not horizontally, and this takes our analysis to the next stage, the influences which cross adjacent levels.

## ENCOUNTERING REALITY

Although we may not think about it in these terms, the central task in social life is to determine and deal with reality for our benefit. The links between adjacent levels appear to be about this encounter with reality.

We start from appreciating what reality is (*revelation*), coming to accept reality (*socialization*), existing enduringly in reality (*embodiment*), engaging with reality (*orientation*), determining how to intervene in reality (*decision*), and operating on reality (*implementation*).

The hierarchy was originally defined on the basis of influences between adjacent levels (cf. Master-Table 2: Ch. 4). Purposes at one level were insufficient for action without purposes set at the level below — and conversely these purposes needed the higher level to be justified. A cross-level influence was also noted in analysing the various directions needed to constrain activity (G-2: Ch. 10).

Now we must examine the precise nature of the influence between adjacent levels in terms of developing and defining purposes and values. To describe influences and effects of one purpose on another more precisely, we must be clear about the mode of operation of the centre within which the purpose is developed, be it in the higher or the lower level.

We will commence the analysis from the top, giving particular attention to revelation because this is the process that is most taken for granted and most misunderstood.

## L-7 ↦ L-6: Revelation

It is apparent that ultimate values can, should and do influence both modes in which value systems are formed. If no channels existed, far-reaching theories and dominating beliefs would develop without any concern either for related domains or for the greater good. The ideas would be cut off from any universal or spiritual root. For their part, ultimate values need both of these channels to be made socially meaningful and manageable. Taken together, the two channels constitute *revelation*. Revelation creates social reality via logical and emotional components labelled here *illumination* and *illusion*, respectively.

Illumination leads to a designed theoretical structure which produces useful understanding, while illusion leads to a useful, even if irrational, belief which makes life meaningful and bearable. The channels can co-operate to generate, sustain and promulgate ideas and ideals which seem true.

We tend to think of revelation as religious rather than as philosophical, scientific or political. Perhaps because ultimate values are spiritual in nature. Or possibly because religious founders openly appeal to revelation whereas others are disinclined or embarrassed to do so. In informal settings, modern scientists like Penrose, Hoyle, Gödel and others unashamedly refer to the experience of revelation and an associated euphoria,

although their papers scrupulously avoid any hint of such transpersonal influence.[3] Between the insight and the detailed publication of any great scientist, there is a long and careful effort to tease out and remove illusion leaving a relatively pure expression of illumination.

We are also inclined to assume that revelations must serve the good rather than the bad. But revelations have created barbaric political codes like Nazism which eventually led to its own destruction; and have produced perverse religious cults like The People's Temple whose members died by suicide or murder on the orders of their leader, the Reverend Jim Jones.

**Illumination.** The mystery of creativity in relation to ideas is as profound as the mystery of the creation of the physical universe. New theoretical frameworks — new religions, new scientific paradigms, new political ideologies — seem to be born through dissatisfaction with an existing conception of reality and intense contemplation within the domain while under the influence of particular ultimate values. The channel of influence, $UV_B \leftrightarrow VS_L$, represents an *intentional process* which is both social and transpersonal, and which may be labelled **illumination**.

The *effect* of the ultimate value on the theoretical framework is simply to *reveal* it. So a concern with justice in society will produce a quite different theory of society or religious doctrine than a concern for truth or beauty or freedom or compassion. As a result, if a social scientist (say) is preoccupied with justice rather than truth, then his perspective on a practical matter may be obscured. The *reciprocal effect* of the theoretical framework should be to *testify to* the ultimate value. If a doctrine or theory is developed under the influence of a malign passion like hatred or envy, then it *travesties* ultimate values.

The interaction between ultimate values and the logical development of ideas illuminates a domain, highlights the importance of both the ultimate value and the value system, demonstrates the possibility of using the ultimate value, and offers a potential contribution for the benefit of mankind.

Both the theoretician who is developing a new paradigm and the theologian who is systematizing doctrine ought to be actively concerned to ensure that the result is produced under the influence of ultimate values. Creating a coherent and valid theory which systematically embodies ultimate values is an ability given to only a very few. But openness to ultimate values is in any person's power. The infusion of ultimate values allows the scales to fall from the eyes of a receptive person, and then the qualities of the teaching can be perceived. In the absence of this experience, a

theoretical framework remains meaningless, abstruse and socially disconnected.

Illumination encourages intellectual work on the value system to make it as consistent, coherent and relevant as possible. This is the 90% perspiration complementing the 10% inspiration. The end result is a set of unshakeable yet modifiable convictions. Where the theoretical framework is useful, progressively improving, and lacking in serious competition — as in mathematics, physical sciences, evolutionary biology — people inexorably come to believe that they have a description of reality.

Theoretical frameworks are complex: their systematic coverage conveys an impersonal even arid flavour, while their precise logical construction veers on the artificial, even the inhuman. They seem impenetrable to the untutored and make few concessions to the layman's or novice's preconceptions or previous experiences. As the noted physicist Richard Feynman pointed out, 'you don't understand a new theory, you get used to it.' After experts become used to it, their scepticism diminishes and dissemination of the new ideas and principles is encouraged. Most people eventually come to accept the framework. But even scientists, once out of their field of expertise, cannot grasp the logic or fully appreciate the evidence for it.

**Illusion.** Ultimate values exert an influence on the development and sustenance of ideas independently of any logical justification or empirical validation. Ultimate values alone are inspiring, but these inspirational meta-values are not shareable or practical until they convert ideas to beliefs. In this process, a person experiences a welcome relief from feelings of confusion, futility, helplessness and isolation. Justice, for example, is meaningless until it is epitomized in a dominant belief. For one person, justice comes alive in the uniqueness of each individual, for another in an independent judiciary, for another in equal opportunities, for another in income security. In each case the ineffable impersonality and awesome generality of the ultimate value is distinctively keyed in to a person's particular social and emotional world.

Everyone develops and comes to hold dominant beliefs based on their personal experiences. Childhood and significant life events or social contacts leave their residues partly in this form. Social maturation involves purging oneself of socially dysfunctional beliefs generated by an idiosyncratic upbringing. However the main check on beliefs is in terms of inner emotional compatibility. Dominant beliefs (e.g. the inferiority of women), however irrational, may be modified under intense reality pressure: but then usually into other irrational beliefs (e.g. the equality of the sexes).

The *effect* of the ultimate value is to *magnify* or amplify the belief so that it is indeed dominant. This is the force that strengthens and rigidifies convictions, and permits sacrifices for an idea. Too often, the ultimate value is used to shield the belief from further scrutiny. The *reciprocal effect* of a dominant belief on the ultimate value is to epitomize it and, above all, to *glorify* it. Of course, when we consider how often in history horrific beliefs have emerged from ultimate values (e.g. torture from compassion), the effect is often the reverse: to discredit ultimate values and their perfectionist tendencies.

The use of this channel is evident in religious services in which believers exalt, praise, and honour ultimate values via their deity who is described as the embodiment of mercy, strength, compassion, wisdom, patience, love, hope, trust, faithfulness etc. Such worship, which is at the heart of prayer, enables the devotees' core beliefs to be enhanced and strengthened, and their ultimate values to be glorified, revered and celebrated.

The *intentional process* in the channel, $UV_B \leftrightarrow VS_E$, is one of **illusion**. Despite the intensity of their beliefs, ordinary people are unable to explain beliefs based on upbringing other than to say that these are what feel right and true to them. People hardly notice that they adopt and use illusory beliefs as and when it feels right and without bothering to analyse, structure, order or test them. Consider everyday things like democracy or self-esteem or arithmetic or evolution or economic growth: most people cannot sensibly explain what these ideas mean, and cannot defend them and their implications in a sophisticated debate other than by using ad hoc emotive arguments and appeals to authority. So the result of the influence of ultimate values in this channel is that each person feels safe and cocooned. Such a state is best exemplified by the committed scientist who dogmatically attacks dogmas — and is then puzzled when this behaviour is labelled self-deception. All of us hold a mixture of beliefs, some scientific, some psychological, some religious, some political, some practical and so on — each infused with a sense of truth (and other ultimate values). These unshakeable, disparate convictions can be shown to be false or too imprecise by rigorous impersonal rational analysis — but we usually have neither the time nor inclination to subject our thoughts to such meticulous scrutiny.

Illusion seems much more suspect than illumination. But man cannot live without illusory convictions. If illusions were not the norm, we might label them delusions. The delusion of personal invulnerability, for example, seems to be essential for human life. Once the delusion is destroyed, say in a soldier by the death of

many comrades in war, then the result is a mental break down and an inability to fight. Similarly, without the illusory belief that 'it will all come right at the end' we could not persist in the struggle with adversity: and given sufficient set-backs and failures we do not. The Jews entering the gas chambers in Auschwitz, for example, did not resist because they were already psychically dead.[4]

### L-6 ⇸ L-5: Socialization

An account of reality is not enough, it must be accepted and used by all in the social group. This takes us to *socialization*, a process which depends on abstract ideas (value systems) influencing the definition and recognition of social values and particular needs. The analysis here is more complex because there are two centres in each level, and so four possible channels: from $VS_L$ to $SV_L$, from $VS_L$ to $SV_E$, from $VS_E$ to $SV_E$, and from $VS_E$ to $SV_L$. In the event, analysis reveals that only two channels are viable, reflecting the processes of *instruction* and *exhortation*. Instruction works best when it is rational, comprehensive and structured, whereas exhortation works best when it is passionate, focused and opportunistic. The two processes are potentially synergistic and complementary.

**Instruction.** Any theory or doctrine is created to meet a range of social needs and exists to regulate the definition of those needs. Conversely, each theoretical framework, almost by definition, seeks to be embodied or reflected in the communal net of values. So an influence between these two logic-based centres is appropriate and necessary. The final goal is for people to regard the theory as necessary rather than as contents of dusty books in the basement of a library. The channel, $VS_L \leftrightarrow SV_L$, represents an *intentional process* of **instruction**; or, if we disapprove or disagree with the ideas, or if they are forced on unwilling people, indoctrination. Indoctrination conjures up images of totalitarianism and thought police, but both terms describe the process of inculcating and perpetuating a system of ideas regarded, rightly or wrongly, as necessary for the group and better than existing alternatives.

Instruction seeks to ensure that a common understanding develops about what values need to be observed and pursued in a community. It allows people to contribute in the right way in a wide variety of communal settings. So the *effect* of the theory is to *reinforce* parallel or related social values; and the *reciprocal effect* of the communal net of values is to *perpetuate* the theoretical frameworks. For example: an Islamic society and a Catholic community differ because the doctrine of each leads to a distinctive net of values to meet similar communal needs. Such religions seek and

may achieve tight control over the educational process so that all are instructed in their central doctrines.

In the absence of systematic and on-going instruction, people neglect theories and slowly the ideas lose meaning and eventually become of historical interest only. Where a theoretical framework runs counter to the community net of values — market economics in a communist state, atheism in an Islamic republic, astrology in a scientific community, computerization in a traditional business — then the ideas question, subvert, or fragment the existing values and potentially foment unrest. This is the basis for censorship and the phenomenon of closed minds.

Instruction is necessary in organizations when new ideas must be introduced. However, most in-service training is about providing additional skills and new information, not about inculcating important new ideas or altering existing values. It is disconcerting to recognize that introducing new ideas potentially means culture change and demands personal growth. In moving forward, the current beliefs and net of social values of the employee community must be the starting point in determining what instruction is required. Instruction must be provided in a way that makes the new ideas seem necessary and that reinforces most of what is currently valued.

**Impossibility #1.** The rationality and order required by any theoretical framework offers no place for a newly emerging or distinctive social need whose definition is emotionally-driven. Conversely, the immediacy of a social need — increased safety at work following an accident, or better protection for investors following yet another financial scandal — cannot be appropriately referred back to some timeless doctrine. Attempting to do so feels dogmatic, dictatorial, and disconnected. So the diagonal channel from $VS_L$ to $SV_E$, is neither needed nor desirable. The natural reference point for a highlighted social need is the communal net of values — to gain due recognition of the need and to support action. Alternatively, the need may appeal to a dominant belief for support.

**Exhortation.** Dominant beliefs naturally influence highlighted social needs, even though both are defined in an emotive, fluid and even pragmatic way. Indeed, the reason or justification for affirming a particular social goal — like safety at work or truth in lending — is generally sought in a link to an idea, often a maxim, which is passionately believed in — like care for others, helpfulness, or honesty. Both the belief and need in these examples are spontaneously identified and proclaimed in response to an accident or scandal. The *intentional process*, $VS_E \leftrightarrow SV_E$, is one of **exhortation**. In the

absence of exhortation, sustaining beliefs are liable to be neglected and awkward social needs fail to be addressed.

The aim of exhortation is to ensure that equal opportunities for women (say) moves from being a good idea to being accepted as socially essential. Indeed the belief in equal opportunities often seems to be equivalent to the need for equal opportunities. Those who hold the belief point to the waste and harm stemming from not employing and involving women in work as equals. Without necessarily analysing all the implications and consequences, they proclaim the existence of a need. To the adherent, the social need seems to confirm the deeply held belief. In other words, the *effect* of a dominant belief is to *evoke* a specific social need, while the *reciprocal effect* of the highlighted social need is to *substantiate* the dominant belief.

The distinction between these two centres defining belief ($VS_E$) and need ($SV_E$) is most evident when a belief is expressed within a society where it is alien. The belief is still recognizable as an idea, but the equivalent need cannot be easily evoked. Existing social needs for discriminative treatment of women in that society (to continue with the same example) are now used to negate the idea of equal opportunities. Needs used in the home society to support the belief are rejected as socially disruptive, unsuitable and unnecessary. Facts or quantitative data in support of the alien need are ridiculed, judged irrelevant or shamelessly suppressed.

**Impossibility #2.** The net of communal values is too solid and established to be modified by a specific passionate belief until one of two conditions are met. Either the belief evokes a specific and recognizable need or it is incorporated within a coherent teachable doctrine. Of course, if the belief is idiosyncratic, it will not be allowed to distort the message of those accepted theoretical frameworks which are the prime controllers of communal values. So new beliefs, however worthy, take time to gain acceptance. The reverse is also true: no passionate belief lets itself be affected by what society as a whole values. So reference between these two centres carries no weight. Looked at in another way, the communal net of values is something that members of a society idealize and believe in without intellectual scrutiny, so these two centres are virtually identical and there is no need for any channel between them. In short: the second diagonal channel of influence, from $VS_E$ to $SV_L$, is undesirable and unnecessary.

## L-5 ↝ L-4: Embodiment

Reality has been revealed and people have been socialized into it. The time has come to work within reality. The first step is *embodiment*: the incorporation of values through creating bounded and relatively self-contained social entities which endure through time. Embodiment means defining and organizing endeavours which partition an otherwise undefined expanse of possibilities. This process depends on *instigation* by certain specific values, together with *institution* of relevant communal values. Embodying specific values is a dynamic and responsive requirement, so it emerges from the emotion-based centre. Embodying relevant communal values is a static, rational and comprehensive requirement, so it emerges from the logic-based centre.

Both processes often need to operate conjointly as the following example illustrates. A television documentary highlighted the plight of sexually abused children. Recognition of the need for society to offer more help directly to the children instigated the formation of a new charity, called Childline. Its main object was to enable children to phone anonymously to talk and get advice. However, successfully setting up such a charity depended on ensuring its detailed objects were socially acceptable e.g. by defining and ensuring staff competencies and limiting care activities. The objects needed to incorporate established values as manifest in existing welfare services, relevant laws and codes of practice, welfare professions, and public attitudes.

**Instigation.** Highlighted social needs positively demand the creation of social entities which are worthwhile in part because they seek to realize those values. When a sense of need — for an electrical car, for strong coffee, for worker safety, for educational holidays, for truth in lending, for equal opportunities — emerges in a community, people who hold that value strongly are predisposed to see something done about it. So the *intentional process* in the channel, $SV_E ↔ PO_B$, may be labelled: **instigation**.

The *effect* of a highlighted social need is to *stimulate* the setting of a related principal object. Once the body or endeavour is created, the need continues to inject energy and enthusiasm in it. For example, a growing need for housing stimulates a building firm to be set up or a new type of mortgage to be offered; and the sense of a need for fair dealing by insurance brokers stimulates the creation of a new regulatory body or another course on business ethics. The channel may be misused: e.g. a faction focused on a particular social need uses it to hijack an initiative by re-defining its objects.

The *reciprocal effect* of the principal objects and resulting activities is to *promote* that particular social value. So building firms and mortgagors by their existence and everyday activities promote the need for housing; and regulatory bodies and business ethics courses bring the need for fair dealing to people's attention.

In the absence of instigation, nothing is developed at all, or existing endeavours are pursued without enthusiasm and lose their focus. Campaigning or other promotional organizations may be set up to ensure that this does not happen. Sometimes campaigning bodies are set up to counter the growing support for a specific social value. The implicit object of the tobacco lobby, for example, is to counter the value of reducing smoking.

**Institution.** However, more than instigation is required to set something up successfully and keep it running. Principal objects must also be determined in a way that accords with and helps realize community values generally. If due adaptation to current values is missing, the new objects will fail to gain much social support, and their pursuit may even be prevented or blocked. The communal net of values uses principal objects to get embedded in an enduring and practical way. The *intentional process* in the channel, $SV_L \leftrightarrow PO_B$, is the relatively formal one of **institution**.

The *effect* of the communal net of values is to *stipulate* certain features of the principal objects and to prohibit others. The *reciprocal effect* of the principal objects is to *incorporate* relevant values in the communal net within the endeavour. Institution reinforces existing values in society by ensuring they become central to a myriad of organizations and endeavours that interact and impinge on each other. Enterprises serve the general good in this way, although that is not their main purpose. When enterprises are seen as primarily serving society rather than themselves, the urge to institutionalize has gone too far and over-control suffocates initiative. At the other extreme, revolutionary organizations defined in terms of their own ideology oppose communal values and positively refuse to incorporate them.

### L-4 ↪ L-3: Orientation

Revelation and socialization are taken for granted by now, and it is necessary for the social embodiment of those values — organizations or endeavours — to orient themselves to approach and engage with actual situations sensibly and effectively. *Orientation* is based on the influence of principal objects on the working of the two internal priority centres. It depends on an *accommodation* to reality which is responsive, evolutionary and pragmatic; and a *clarification* of reality which is designed, comprehensive and structured. The two processes naturally complement each other. Without clarification, it is not clear what degree of accommodation is tolerable; and without accommodation, clarification is an other-worldly exercise.

**Accommodation.** Whatever the desire to deny or resist irrational feelings and pressures in a situation, any endeavour is put at risk if inescapable or urgent priorities are not recognized. The *intentional process* in this channel, $PO_B \leftrightarrow IP_E$, is therefore one of **accommodation** to political pressures. All values rouse emotions and are potentially controversial, but a priority which is set purely to handle pressures is liable to be particularly contested. Principal objects need to be able to contain such conflicts.

The *effect* of the principal object on an over-riding priority is to *tolerate* it. Tolerating irrational but powerful priorities protects the endeavour or entity and all the resources and effort invested in it. However, the consequence of accommodation is that the outlook of the endeavour is altered. In other words, the *reciprocal effect* of an over-riding priority is to adjust or *reorient* the principal objects. Subsidies and tax incentives, for example, may put certain firms under intense pressure to change their main outputs. Pragmatic opportunists welcome and may even provoke crises (which are automatically top priority) even if this means that the overall aims are distorted or neglected.

Two further examples of accommodation: The legal system frequently does not deliver what it seems to promise because of the values and powerful position of lawyers. To confront lawyers and ignore their preferences would threaten a breakdown in services without any possible replacement. Better a distorted, inefficient, expensive and insensitive system than none at all. But continuing to surrender to powerful factions is self-destructive. In organizations, it may eventually undermine their rationale and effective working. Accommodation to the increasingly irrational demands of print unions failed to prevent (and even seemed to encourage) repeated disruption of production of *The Times* of London in the 1970's. Eventually the management decided to stand firm and it shut down publication. When the paper reappeared a year later, it was staffed by an entirely new work-force with different values more in accord with that of the business.

**Clarification.** The influence between principal objects and structured or comprehensive sets of priorities is quite different. The concern here is to ensure that priorities (whether specified as rational criteria, important activities, or resource allocations) cover the entire endeavour and are determined by its nature. From a rational perspective, it is essential that everything of relevance and importance should be addressed. Even relatively minor matters must not be overlooked. This demands a degree of analysis and systematization of the endeavour's internal and external reality, and a determination of preferences. The *intentional process* in the channel, $PO_B \leftrightarrow IP_L$, is one of **clarification**.

Because objects are defined in such a global and simple way — often reduced to a single phrase or sentence ('to sort out recruitment', 'to sell clothes', 'to study values'), it is not really clear what the principal objects are about until this channel is activated. So the *effect* of the principal objects on logic-based priorities is to *demand* and generate them; and the *reciprocal effect* of a structured set of priorities is to *elucidate*, elaborate, explain or refine the objects.

A systematic and analytical approach to priorities helps in the development and progression of the endeavour by providing a degree of discipline and design that single urgent priorities wilfully neglect. The simplest example is resource allocation where there is a limited total (100%) and where this total must be accounted for. Covert or haphazard budget allocations not only create irritation and feelings of unfairness, they also make financial control difficult. By contrast, discriminating and classifying spending in a comprehensive and structured way enables debate, reduces conflict, and provides control.

Of course the quality of analysed priorities depends on the quantity and quality of intellectual and intuitive effort expended. This effort may be considerable and it leads to a common danger. Once a structured set of priorities has been developed (e.g. for budgetary allocation or for syllabus development), it is liable to become rigidified, resistant to revision and applied even though times have changed. Rather than refining the objects, such priorities suborn or substitute for them.

### L-3 ⇸ L-2: Decision

With perplexing issues of the nature of reality now fully dealt with, a social and institutional context provided for, and an orientation set, the moment of commitment is reached. *Decision* is the application of value to action, and this is precisely what occurs in linking internal priorities with strategic objectives. The latter lays down what is to be done, and the former explains why it is to be done. Internal priorities in both centres need to influence the strategic objective centre to ensure that an optimal decision is made. So decision involves two processes: *resolution*, which is dynamically pursued and socially introduced; and *forecasting*, which must be systematically pursued and logically developed.

If an over-riding priority leads to the selection of a course of action, the logic-based priority centre should seek to ensure that this course takes into account other valid values or that it is chosen to assist a more comprehensive strategy. When a structured set of priorities generates a future scenario, the emotion-based priority centre should ensure that action is rapidly and sensitively taken on urgent or anxiety-generating matters.

**Resolution.** In all decision situations, it is necessary to force a choice of a particular outcome in the face of conflicting views about what could and should be done. (If there is no real choice, then action follows mechanically without any decision being made.) The *intentional process* in this channel, $IP_E \leftrightarrow SO_B$, is one of **resolution**. It involves gaining acceptance that something must be done, recognizing the pressures, surveying the possibilities and grasping the nettle. The psychological process is one of commitment and dynamism. As people say: 'choices must be made'. In this channel, irrational or factional pressures evoke images of one or more ways to reduce or remove these pressures. In considering strategic objectives, a degree of rationality can be brought to bear. However, the decider is aware of an intense urge to ensure that one of the various possible options is rapidly selected whatever the arguments against it. In other words, the effect of an over-riding priority is to *select* a particular strategic objective. The *reciprocal effect* of that strategic objective is to *suit* the urgent priority and so remove the pressure and anxiety.

Anxieties and pressures are liable to lower the quality of decisions, to foster a short-term perspective, and to unbalance the specification of strategic objectives. If management by crisis is unchecked, sustained progress becomes difficult and substantial change cannot be introduced. The strategic objective may worsen the priority which it is solving: e.g. increasing borrowing to pay urgent interest on debts increases the pressure to service debts. To the stressed manager or politician, however, reasonable objections to a pragmatic response feel like obstruction rather than assistance. Solutions are wanted now, not criticisms or lengthy analyses. And being pragmatic — doing something, anything — is essential sometimes. Because over-riding priorities are so emotion-filled, ignoring them tempts a political explosion or serious damage to the endeavour.

**Forecasting.** There are, however, rational or planned approaches to making decisions. These are based on using values in the endeavour and information about the situation to direct and coordinate people in a systematic and coherent way. Only a structured set of priorities can provide a comprehensive context of what strategic objectives are needed. The *intentional process* in the channel, $IP_L \leftrightarrow SO_B$, is **forecasting**. The forecast for an endeavour or organization is an achievable picture of the short-, medium- or long-term future based on its nature and the present situation. (Sometimes such a forecast is called a vision: but cf. G-4[4]: Ch.10.)

The use of forecasting enables greater self-control and greater control over the social environment. The forecast is sometimes called a plan: but do not confuse a forecast with a real plan which says exactly what has

to be done (cf. G-2[1]: Ch.10). Also distinguish a mathematics-generated, theory-driven forecast of external conditions from a reality-based forecast of what an endeavour might achieve. Forecasting is as much an imaginative as a mechanical process. Different hypothetical scenarios ('what ifs') should be developed, complete in all significant details and not omitting ill-understood or unpredictable factors. The aim is to anticipate challenges, reveal opportunities, and guide pragmatic responses.

The *effect* of the rationally-developed priority set is to *order* or organize strategic objectives. If rationality and completeness are taken too far, the result is to complicate the specification of the desired outcome. The *reciprocal effect* of strategic objectives is to *depict* the likely actual effect of pursuing rationally developed priorities in the present situation. Strategic objectives which have been solely devised to suit urgent priorities or to grasp an opportunity simply ignore the relevant rational set of priorities.

### L-2 ⇸ L-1: Implementation

Once a decision is made, the stage of intervention in physical reality is reached. Intervention assumes a mutual influence between strategic objectives and tactical objectives. Because both centres are balanced, there is only one possible channel through which value transformations finally produce tangible results. This channel, $SO_B \leftrightarrow TO_B$, enables the *intentional process* of **implementation**. Tactical objectives are pure means and have no significance other than their contribution to the realization of the strategic objective and all higher values. Nevertheless this channel is not trivial: there will be no desired outcomes without detailed objectives and deadlines.

The *effect* of any strategic objective is to *initiate* the specification of tactical objectives. These objectives prompt and propel people into action and trigger the use of resources for performance of tasks. The *reciprocal effect* of tactical objectives is to *ground* the strategic objective in the immediate realities, indicating precisely what is involved in producing the desired outcome. Implementation is always difficult and the strategic objective should be experienced as a challenging but worthwhile beacon. If values and objectives carry little weight, or pressure of circumstances and self-interest is intense, tactical objectives may be set which by-pass or even pervert strategic objectives. Everyone is kept busy, but results are not delivered. In such cases the strategic objective is an excuse for action (or corruption) rather than a beneficial driving and shaping force.

The activities which the tactical objectives define produce the desired outcomes in a progressive fashion.

Implementation of plans and production of outcomes in the social sphere are broadly equivalent to the notion of causality in physical science. Social events are not so much caused as produced or implemented: an election campaign is not caused, it is implemented; tactical objectives do not cause the building of a car, their fulfilment produces a car.

Unless intentionality in its downward flow reaches this channel, all will have been in vain. The potential and promise generated by the higher centres will not be fulfilled. The trouble is that we may know precisely what we want to achieve, but things may still go wrong. A myriad of extraneous factors, including other people's intentions and physical or social forces, lead to detours and adaptations. The strategic objective may still be produced, but at the cost of ignoring or violating higher values.

### Completing the Image: Stage 2

The result of defining the primary cross-level flows of influence is to convert Master-Fig. 42b to 42c. Eleven more channels have been found necessary and defined, and two theoretically possible channels have been ruled out as inappropriate and undesirable. The upper two channels — illumination, illusion — lie in a purely abstract realm where thinking and feeling hold complete sway. The lower seven channels — institution, instigation, accommodation, clarification, resolution, forecasting, implementation — are directly concerned with doing things in the everyday world.

Joining these groups are two channels — instruction and exhortation — which seek to bridge the abyss between the ideal and the real, between potentiality and actuality, between theory and practice, between mind and society. In an attempt to make this leap, these channels link centres in the same mode — whereas all others have some degree of balance. These two utterly unbalanced channels, bound together above by idealization and below by assimilation, together provide balance of a sort to liberate the tremendous force needed to make the difficult transition from abstract thought to concrete need.

Because all the centres are now connected, social reality and the basis of a society with social beings now exist. But endeavours lack any independent links to the realm of abstraction and imagination. Without such channels, a society and its members would be somewhat unsophisticated and probably stagnant. Principal objects which define activities would be wholly under the influence of tribal guardians, like priests or scientists. Alternative accounts of reality could not develop and spread easily, so the result would be a uniformity of thinking with the potential to deteriorate into fanaticism.

There is a further limitation of the image. Since actions based in tactical objectives may produce side-effects which violate higher values, some means for preventing this is needed. In other words, channels of influence which by-pass levels must be defined.

## CHANGING REALITY

The concern now moves to changing reality, and for a social being this means changing social reality. Change is difficult because of the natural inertia of all centres, from the eternal ultimate values downwards. But even ultimate values may need to change and the others certainly do. The channels drawn so far do enable a different or changed value in one centre to exert influence on what happens in another, but this influence never goes so far as exerting complete control over the receiving centre. So the receiving centre is liable to ignore or distort that influence in the normal course of its operation. To ensure the triumph of higher values, it is therefore essential to have channels which allow a flow of influence between centres two levels apart. In this way, any distorting or obstructing effect of the centre at the by-passed level can be mitigated or overcome. (This is consistent with our earlier finding that overcoming opposition in people required drives defined by three adjacent levels of purpose: G-3 in Ch. 10).

Changing reality starts from the *dissemination* of new ideas, invariably radical and unexpected at first but thought to be worthwhile. These ideas foster a gradual but inexorable *evolution* of the community, whose old and new values are expressed in endeavours. *Maintenance* of current endeavours and their incorporated values is then required in the face of derailing forces. Finally, *re-assertion* of values is necessary in the context of implementation.

We will examine these processes in more detail and see where and how by-passing of levels is possible and necessary. However, before doing so, I must explain why change starts from ideas (value systems: L-6) and not from ultimate values (states of being: L-7).

**L–7 ⇸ L–5:** It might be imagined that ultimate values could or should directly influence social values in either or both centres. In reality, however, ultimate values are *always* channelled through the existing value systems of a social group.

The highest ideals, it will be recalled, are an amalgam of ultimate values, value systems and social values (G-3$^5$). In other words, social needs must either be justified by a recognized school of thought or by popular beliefs. No appeal beyond these makes sense to people. Any proposed social value lying outside accepted ideas is utterly rejected as irrelevant, incomprehensible, alien or abhorrent — even if its origins are claimed to be in ultimate values. For example, justice and freedom alone do not determine a woman's need for education and for equality in employment and social dealings. If the societal dogma denies that women have such needs and affirms the virtue of wifely compliance and a domestic role, then its upholders will wholly reject the so-called claims of justice and freedom, and go on vociferously to deny that women have an unjust or oppressed position in society. In short: any proposed need must be introduced and valued as an idea before people will consider whether it might be communally necessary.

Another way to look at this phenomenon is to recognize that resistance has no meaning within the abstract experiential and potential realm in which ultimate values and value systems reside. Value systems are the means whereby self-sufficient, eternal and immutable ultimate values are revealed. So value systems are never viewed as a resistance to ultimate values by adherents, even if an outsider judges the lived revelation to be barbaric or deluded. The reverse is the case: resistance to change actually means resistance to new and supposedly worthwhile ideas by lower levels in their efforts to handle social pressures, keep necessary activities going, and overcome practical obstacles. So channels from $UV_B$ to $SV_E$ and from $UV_B$ to $SV_L$ are neither necessary nor desirable.

### L-6 ⇸ L-4: Dissemination

The first step in changing reality is to spread ideas, often new ideas, in a process known as *dissemination*. Dissemination requires that ideas, beliefs and theories directly influence the definition of principal objects, without being unduly modified or rejected by existing social values. The aim here is to develop endeavours which exert an influence on surrounding values.

As social values evolve to meet the practical needs of community life, already accepted identity-defining ideas can be submerged or lost. So a mechanism for reaffirming and renewing established value systems is necessary. In other cases, value systems are recent creations seeking to reorient the community, even if this means opposing some current social values. This is the basis for all *crusades* for social reform (G-3$^4$). So dissemination is needed both to reform and to renew social values in line with emerging beliefs and theories. Effective dissemination takes place through *propagation* of the valued ideas, which needs to be as systematic and comprehensive as possible; and *demonstration* of their use and worth, which needs to be as practical and convincing as possible.

The two channels clearly complement each other. Firms, for example, need both channels to handle culture change. Culture change is about introducing a new set of beliefs in the teeth of existing social values. Many varied initiatives are called for in order to explain and explore what the change is all about, to prevent the neutralizing and adaptive effects of current social values, and to demonstrate the virtues and widespread benefits of the new order. In this way, a new value consensus gradually forms and the new ideas slowly become a reality.

**Propagation.** Any school of thought absolutely requires that those who accept and idealize it should endeavour to alter the current communal net of values to accord more with its teachings. If adherents did not do so, they would be betraying what had been revealed to them. In other words, the established net of social values is viewed as a potential or actual resistance to be overcome by ideology-based activities of all sorts, especially educative and communicative efforts. So this channel, $VS_L \leftrightarrow PO_B$, represents the *intentional process* of **propagation**.

In the everyday case of a professional, propagation is automatic and unstoppable. Each professional uses the identification enforced during socialization by their group to generate on-going endeavours which systematically support and further the doctrines of the group. The professional's personal efforts are validated by the doctrines, and those efforts also establish the doctrines in wider society. We find it natural that professionals set up associations, training establishments, journals and so on even though these things spread a particular professional ideology. In the same way, we accept and expect sympathizers of a political ideology to form dedicated political parties, produce newspapers, create pressure groups, launch campaigns, commission research and so on — always with an orientation consonant with their ideology.

Any new theory or ideology cannot be effectively transmitted and pursued via mainstream education. Education must endorse whatever is conventionally accepted. At best, students are given an impartial account while adherents want total acceptance of certain premises. Within the rarefied atmosphere of the scientific community, scientists are no different. New disciplines and theories have a hard time getting noticed and accepted. So their loyal adherents establish dedicated conferences, research projects, teaching programmes, new journals, specialized centres, communication networks, sub-departments of faculties and so on, all to forward their ideas systematically.

As the above examples illustrate, the *effect* of a theoretical framework is to *validate* certain principal objects, making endeavours worthwhile and ensuring organizations further the ideas. The *reciprocal effect* of the principal objects is to *establish* the theoretical framework as a real social force. The endeavour affirms the existence of the ideas in the social group and ensures its continuing development and communal application. The reverse effects are also possible and commonplace: an established theoretical framework may invalidate certain objects. For example parapsychological research programmes and systems science departments are sparse on the ground because (correctly or incorrectly) both are widely viewed as contravening scientific conventions or tenets. If endeavours which contravene a doctrine could not be invalidated, the hold of those ideas on society would be threatened — adherents start fearing that anything might be permitted.

**Demonstration.** Propagation alone is insufficient for dissemination. People must be touched and their beliefs altered if they are to change their views. Dominant beliefs seek to create and shape the objects of endeavours and enterprises in an *intentional process* which is represented by the channel $VS_E \leftrightarrow PO_B$, and called **demonstration**.

Demonstration is partial and opportunistic, but it gets people's attention. Adherents who wish to show others the value of their ideas use it all the time. When top management or government ministers, for example, wish to assert strongly held beliefs which buck the existing social consensus, they launch special initiatives and pump in effort and money well beyond what would be realistic for a routine development. By this means they not only demonstrate their commitment, they maximize the likelihood of a resounding success which convinces others. In the case of a new religion, doctrine is not enough and the standard demonstration used to convert people is a miracle. All religious founders perform miracles, even though the doctrine may play down their significance.

When ordinary people want to do something to show their commitment to an idea, they demonstrate: by marching, attending rallies, joining pickets, distributing pamphlets, signing petitions. These endeavours sustain the belief among the demonstrators and inform wider society. Endeavours are regularly defined to express, reflect and support personal beliefs, especially those weakly held in the community or at variance with a defining ideology. For example: a medical epidemiologist may allow his studies to be shaped by his radical concern for social inequality as well as by his disciplinary methods and theories. If a person's principal objects do not openly confirm and demonstrate a respect for their beliefs in this way, it means that the person is compartmentalizing social life

or acting hypocritically. The common tendency for people to divorce values in their work and their personal life can be said to reflect a breakdown in the use of this channel.

Defining activities in terms of passionate beliefs shows yourself and others where you stand. So the *effect* of dominant beliefs on principal objects is to *sustain* them. The *reciprocal effect* of principal objects is to *confirm* the beliefs. Many devout Christians choose to earn a living doing public sector or voluntary agency work because of their beliefs about the corrupting influence of wealth. While a job in manufacturing might be acceptable, work in financial services would be almost a betrayal of their beliefs. In any case, success is unlikely because their beliefs undermine the necessary commitment to making money out of money.

## L-5 ➙ L-3: Evolution

Dissemination seeks to change social reality, but actual change requires and implies the *evolution* of values in use. New social values become effective within endeavours and organizations in the form of preferences or criteria used in deciding. But moving values from outside an organization or person to the inside takes time. It is a form of growth and occurs in a gradual and piecemeal and organic way. Social values and internal priorities are both bi-modal, so there are four channels possible in theory (cf. L-6➙L-5). As it turns out, once again only two of the channels are viable.

The need to bypass a level here is about ensuring that what is important within an endeavour mirrors what is viewed as important by the wider community. Without some direct influence of social values on internal priorities, endeavours and organizations (once set up) could let themselves follow their own technological and self-centred imperatives to everyone else's detriment. Campaigning groups often emerge spontaneously as part of an effort to stop this tendency (cf. G-3³).

The evolution of values depends on a mix of the new and the old as circumstances unfold. The introduction of the new, *innovation*, must be designed and systematically driven; while maintenance of the status quo, *conservation*, needs to be a quasi-automatic and responsive reaction.

**Conservation.** The communal net of social values reflects widely shared personal and social needs and is, accordingly, the source of a diverse range of social demands and pressures which impinge on any endeavour. The importance of social continuity and stability makes these values a matter of deep concern to all. So the *intentional process* in the channel, $SV_L \leftrightarrow IP_E$, is one of **conservation**. It is appropriate for a centre, which

is both within and external to an enterprise, to have a direct influence on the setting of urgent priorities. The *effect* of the net of established communal values is to *condition* the choice of an over-riding priority within an endeavour. The *reciprocal effect* of such a priority is to *preserve* the communal net of values and the community itself.

Conservation enables the community to be maintained, social life to be orderly, and the enterprise to be safeguarded and supported. The channel needs to be used to a greater or lesser degree in any decision. The alternative would be disruptive social upheaval.

Social values may of course be counter-productive for the endeavour. For example, some societies have evolved social values like refusing to communicate bad news, using bribes to supplement pay, respecting seniority more than merit, fierce independence, and rejection of authority. All these values impose burdensome priorities which are liable to impede efficiency and productivity. Efforts may be made to eradicate such a culture within an organization, especially if the project is financed from another country or by an international institution with conventional managerial values. However, success is extraordinarily difficult because more useful emotion-based priorities would challenge communal cohesion on which everything and everyone depends.

**Impossibility #1.** Conservation of social values complements their institution, so principal objects can be by-passed without undue anxiety. By contrast, the communal net of values (or a relevant sub-set) cannot by-pass principal objects to influence the rational analysis and comprehensive structuring of priorities. Such by-passing would imply that an organization or project should consider and pursue a full range of social values in a systematic way. This is neither feasible nor sensible. The only comprehensive influence on the structuring of priorities must be the nature of the endeavour, as encapsulated in its principal objects. So a direct channel of influence from $SV_L$ to $IP_L$ is neither necessary nor desirable.

**Innovation.** Not all communal values can be pursued by a single endeavour. But if particular social needs are relevant, then these can and should inform a rationally-developed set of priorities. The *intentional process* in the channel, $SV_E \leftrightarrow IP_L$, is one of **innovation** or practical change. Note that innovation does not flow directly from a new radical idea ($VS_E$) which has not yet been converted into a social need.

Competitive advantage for firms depends on their recognizing emerging needs (i.e. markets) — for different products or services, for specific features like

convenience or reliability, for more environmental protection, for more individualized services, indeed for whatever is in the forefront of public attention — and then innovating. Firms must accept that what will be important in the future may not be the same as what was valued in the past. They should gear themselves to accept periodic changes to their forecasts and planned developments.

The fear of instability and the wish to avoid an over-reaction to social fashion is common and natural in firms, probably because it is imagined that the new need should be endorsed as an over-riding priority. However, by taking a structured and comprehensive approach to the organization's current aims, new needs can be sensibly considered and incorporated without excessive danger. The *effect* of a highlighted social need on a structured set of priorities is to *re-order* those priorities. The result is often a significant transformation of activity which demands new arrangements and careful planning to be implemented successfully. The *reciprocal effect* of the re-structured set of priorities is to *introduce* the particular value into the endeavour or enterprise.

Poorly handled innovations disrupt existing rational priorities and end up harming the endeavour and failing to bring about the desired change. If the innovation channel did not exist, organizations could only respond to a specific need by altering their mission or waiting for the social environment to change. The result would be stagnation. This is evident in some organizations, where a set of rigidified priorities actively excludes noticing or responding to new needs.

**Impossibility #2.** Highlighted social needs are too partial, too tinged with irrationality and too riddled with communal tensions to by-pass principal objects and influence over-riding priorities directly. Any such need potentially challenges the status quo and must be tamed and incorporated by analysing it in the context of existing values of the endeavour. Insisting that a particular need should be made an urgent priority just because it is good or fashionable is naive and impractical. Businessmen can usually resist politicians and academics telling them what the country needs. By contrast, well-meaning lay-governors of public agencies may damage their organization and demoralize their managers by successfully insisting on the priority of a particular community value without considering how it locks into management needs. So a channel of influence from $SV_E$ to $IP_E$ is neither appropriate nor beneficial.

### L-4 ⇢ L-2: Maintenance

Dissemination and evolution have now brought about changes in the values circulating in the community. So they enable new and existing bodies to pursue new values. However, values can be so easily lost if endeavours start drifting or managers become distracted. Internal priorities with their tendency to be dominated by factions and external pressures are particularly liable to distort newly agreed values and push endeavours off course. The only safeguard is a direct channel of influence between principal objects and strategic objectives. The *intentional process* in the channel, $PO_B \leftrightarrow SO_B$, is one of **maintenance**. The link to initiatives ($G$-$3^2$) which cover the same three levels is apparent.

The *effect* of the principal object is to *re-direct* or realign specification of strategic objectives. However, where principal objects generate strategic objectives directly (as is common when managers take an opportunist or pragmatic approach), there is a tendency to mis-direct specification because the clarification, emphases and checks provided by internal priorities are absent.

Each strategic objective that is fulfilled should contribute to achieving the objects of the endeavour. So the *reciprocal effect* of any strategic objective is to *further* the principal object and the values it represents. Put another way, all futuristic forecasts, strategies and main outcomes should be checked against what is to be achieved overall — the principal objects. In this way, a person or organization never loses sight of the rationale for daily activities. This channel is the basis for any general over-sight or supervision of activities. At a personal level, it embodies the virtue of perseverance.

A person's life usually drifts and their energies dissipate if this channel is not used: e.g. the person may move from one problematic situation to another with each defining a new short-term way of living. A single person can choose such a life, but in a family the children would probably suffer. The equivalent dysfunction in business would be strategic objectives which side-track the principal object: e.g. mindless diversification simply to become larger or international; or concentration on foreign exchange speculation rather than on the core business. In public agencies, such dysfunction may emerge as directionless pragmatism: e.g. government bureaucracies in developing countries frequently seem to exist to provide salaried posts, a feeling of participation and a core group committed to supporting the government — while the social needs for which they were created are ignored.

### L-3 ⇢ L-1: Re-assertion

Efforts to change reality in line with values regularly founder at the last hurdle. So often what is actually done fails to express higher values or produces side-effects which violate agreed values. Strategic or operational

plans may claim to realize priorities, but all too often these orienting values and criteria are distorted or neglected in the hurly-burly of action and pragmatic efforts to overcome obstacles quickly. To deal with this tendency it is essential that internal priorities, the lowest level of purpose which is also a value, enable *re-assertion* of those values which are relevant to particular activities.

There are two possible channels of direct influence to the lowest level of implementation. Reassertion can occur through the straightforward *imposition* of values in a process driven by emotion and urgency; while *evaluation* permits a check of tactical objectives, tasks and their consequences in terms of a comprehensive range of relevant values. Evaluation and imposition can operate independently of each other. This engenders a characteristic tension, especially in public agencies, between providing services (i.e. using resources to produce value) and evaluating services (i.e. using resources to check that value has been produced).

**Imposition.** Values that seem urgent or inescapable in the board room or the senior manager's office are not necessarily judged to be over-riding in the heat of the action. Although tactical objectives need to recognize such values, the setting of tactical objectives is primarily driven by the agreed strategic objective. In any case, disagreement with given priorities or failure to understand their relevance is common during implementation. If this happens, passions rise in whoever set the priorities, and an urge develops for direct control over the precise details of implementation. So the *intentional process* in this channel, $IP_E \leftrightarrow TO_B$, is one of **imposition**.

Checking all tactical objectives is unwise and impractical. Problems with the overuse of directives have already been discussed (G-3[1]: Ch.10). Nevertheless, imposition remains an essential tool in any endeavour. For example, a manager should not determine exactly how a subordinate achieves an agreed outcome — say a nurse attending a patient, or a manager closing a factory. However, if certain specific value controls and constraints are not insisted upon — say providing information for self-help in the case of the nursing treatment, or consulting with the community in the case of the factory closure — then the results may well be produced in unsatisfactory or unacceptable ways.

The *effect* of an over-riding priority on the tactical objective is to *prescribe* it. Alternatively, the effect may be to proscribe or veto a proposed objective. If tactical objectives violate emotion-based priorities, a veto may be needed even though the tactic would expeditiously forward a desired strategic objective. For example,

enlarging airports near London, though important for economic development, is virtually impossible to implement because of public objections. The *reciprocal effect* of the tactical objective is to *satisfy* the priority.

**Evaluation.** The logic-based internal priority centre with its structured analysis of relevant values enables innovation and fosters the unique range of concerns of an enterprise. These values are essential for the endeavour and need re-assertion. However, it is not rational to apply or impose a full range of values when tactical objectives are being set. It would hopelessly complicate and interfere with handling the already complex realities of implementation. Furthermore, almost any value may become a survival issue during implementation and turn into an urgent priority which takes momentary precedence. So the structured set of priorities must remain above the implementation fray. In this position, however, it is ideally suited to assess the appropriateness of proposed plans and resource use, and to monitor subsequent performance. So the *intentional process* in the channel, $IP_L \leftrightarrow TO_B$, is one of **evaluation**.

The *effect* of the structured set of priorities is to *inform* the specification of tactical objectives. The *reciprocal effect* of well-specified tactical objectives is to *note* or take account of the various relevant values. Innovations can then be progressed and the endeavour as a whole is safe-guarded even while urgent priorities are being implemented.

If evaluation reveals that things are going wrong, for example overspending or missing deadlines or victimization, then the significance of these problems can be assessed. If need be, correctives may be instituted through devising new strategic objectives or asserting new priorities. There may be a temptation during evaluation or monitoring to propose better tactical objectives. Senior managers, management consultants and social scientists, for example, are habitually in danger of making this mistake in association with their evaluations. But the choice of tactical objectives is about overcoming obstacles and properly requires immersion in the situation with responsibility for completing the tasks. It is just too easy for outsiders to fire off instructions without having to consider the work involved.

All too often evaluation is absent or minimal, partly because the structured set of priorities is neglected or rigidified. Then tactical objectives (responding directly to over-riding priorities) start to drive policies and outcomes rather than the other way around. In the absence of evaluation, resources tend to be poorly used and there is uncertainty about whether or not real progress is being made.

### Completing the Image: Stage 3

The result of defining these flows of influence is to add seven further channels and convert Master-Fig. 42c to 42d. Two additional links from the abstract realm to the everyday world have been recognized — propagation and demonstration; and society and its members have developed considerable additional powers for sustaining and pursuing their values — conservation, innovation, maintenance, imposition and evaluation.

But all values are still based on the communal revelation. So the structure is still not fully satisfactory. The ordinary member of society is still dominated by the values of others, however unconvincing or repugnant. Even if social values are congenial, 'when I live on what they say, and fill my life with it, I have replaced the I which I myself am in solitude with the mass 'I'….Instead of living my life, I am de-living it.'[5] Furthermore, the potential for externally-directed fanaticism noted in Master-Fig 42c is now realized internally, because a plurality of true believers has become possible. Each sect is dedicated to altering community perspectives and needs; and each seeks the exclusive allegiance of members of the community.

Harmony and progress depend on each person participating in communal life while rejecting both sectional fanaticism and excessive conformity. This depends on a conviction of personal autonomy, a deep humanity, and the possibility of individual integrity — all of which can have only one source: ultimate values.

## MAINTAINING HUMANITY

An ethical society should be an enlightened society. An enlightened society requires humane members: this means people who recognize social obligations and yet refuse to be slaves to communal pressures, conventions and doctrines — however well-established and widely upheld. The openness, inner freedom and essential rightness that characterize enlightenment can only be developed in one centre: ultimate values. And, if individuals are to be held responsible, their influence can have only one receptor: principal objects.

### L-7 ⇢ L-4: Enlightenment

If we are to be truly creative, to be able to discriminate well amongst ideals, needs, and emphases — in a word: to be enlightened — it is necessary that we consciously open ourselves to the influence of ultimate values. This means using ultimate values to reflect on those purposes, principal objects, which define the identity of those endeavours which we must own as ours. The *effect* of ultimate values is to *humanize* prin-

cipal objects. The effect here is to fill endeavours with goodness. The negative effect, to diabolize objects, means filling endeavours with badness (hence 'the work of the devil'). The *reciprocal effect* of good principal objects is to *manifest* the ultimate value. The social and also transpersonal *intentional process* in the channel, $UV_B \leftrightarrow PO_B$, is **enlightenment**. This channel determines good deeds and enables enlightened self-interest.

Ultimate value is pure value. It is the significance of any value. It defines the meaning of existence. In spiritual terms, ultimate values represent the closest we can come to directly imaging, and socially using, God. The channel is evident in the Old Testament priestly benediction: 'May the countenance of Eternal Being shine upon you' which is sometimes translated as 'May the Lord enlighten you'.

A direct influence of ultimate values upon principal objects provides the will and inspiration to achieve something which is personally felt to be unambiguously worthwhile. It is the way that a person keeps faith with himself and with society. It unambiguously asserts the possibility of humane activities — of just works, of peaceful negotiations, of faithful service, of honest counsel, of caring treatment.

In determining principal objects, people not only define their activities, but also reveal most clearly who they are and what moves them: by their deeds do ye know them. Deliberately evil deeds are those that are developed by repudiating positive ultimate values. This channel permits and requires self-determination, and establishes the freedom of human beings to create and maintain a worthwhile social existence. According to Confucius, humanity (*jen*), is the supreme virtue.

Intuitively, we know that the self-aware person is the only vehicle through which ultimate values can be channelled. And we discovered earlier (Ch. 5), that people take full control of their own identity only at the principal object level. This means that an enlightened society must be one which enables freedom of association and enterprise while fostering autonomous reflection on ultimate values. Organizations and governments, even churches, can be influenced directly by ultimate values only through the attitudes and activities of their participants.

Organized churches, despite their vested interest in controlling the access of people to God, do recognize this channel. The moral community and the just social order that they seek do promote an autonomous relation to God, but one invariably hedged around with doctrinal complexity and organizational conditions. In the past, and perhaps even today in some places, churches have preferred the majority of people to be ignorant and indoctrinated, and have dealt with the

intelligent by co-opting them into their own ranks to control the masses. As Campbell notes, church persecution has never been about lack of faith in God, but about lack of faith in the doctrine of the church: by the 12th century in Europe Christian beliefs no longer universally held were universally enforced.[6] The New Age movement, widely condemned by the churches as pagan, lies at the other extreme and encourages people to have faith in ultimate values and to seek and be guided directly in everyday life by spirituality, wisdom and compassion rather than via religious institutions.

**Completion of the Image: Stage 4.** The result of defining this last channel of influence is to convert Master-Fig. 42d to 42e. The single extra channel in fact completes the structure. Other channels linking centres which are three or more levels apart may look like tempting short-cuts to implement higher values, but they are impractical and liable to be harmful. So they must be positively avoided, as explained below.

## 17 Dysfunctional Channels

**Ultimate values** influence value systems directly and by-pass social values to infuse principal objects directly. They do not penetrate any further because purposes set in the lower levels are too evanescent and practical for eternal considerations to have any meaning. Evoking ultimate values when deciding what outcome to seek or what immediate steps to take is distinctly dubious. It appears mysterious and mystical when attempted.

**Value systems** do have a direct influence on social values and principal objects. But they must not be allowed direct influence on priorities or still lower levels of implementation. The problem is that valued ideas are too abstract to be directly applied in particular decisions. When evoked, they are liable to blind people to the messiness and practicalities of action in social situations. When disciplinary researchers imagine that their painstakingly developed knowledge and theories should determine organizational or governmental policy, they are usually working on the mistaken assumption that a direct influence is beneficial.

Managers and politicians typically ignore or downplay academic ideas, and even doctors are resistant to incorporating the latest findings of medical research. The present model suggests that this makes sense. Only when the relevant wider community has come to view the new findings or ideas as social needs (L-$5_E$) is it safe to act on them. (Whether the community is right or wrong in its assessment is neither here nor there.) If new ideas are to be recognized as needs and applied to decisions, then a variety of channels must be properly used. Ideas must be spread about (propagation), shown to be beneficial (demonstration), properly understood (instruction), and recognized widely as necessary (assimilation). Only then can they be systematically introduced (innovation). It takes time, unless scandals or dramatic results hasten the process.

We have previously seen how the unmodified unmediated application of doctrine to specific situations produces unmanageable and destructive discord within, irrationality and extremism in external relations, and ultimately catastrophic collapse. When governing bodies become over-politicized, for example, the well-being of the organization and the views of the general community take second place to propagation of an ideology. In the early 1980's, UK local government councils with socialist ideals symbolically declared their tiny boroughs to be 'nuclear-free zones' and spent money on prominent publicity and futile sign-posting at a time of financial stringency. The councils were widely ridiculed as loony, and the episode contributed to the overwhelming defeat of the Labour Party in the 1984 general election.

**Social values** ought not extend their direct influence further than principal objects and internal priorities. They must not seek direct influence on the implementation centres because their open-ended and communal nature gives no indication of what, precisely, should be aimed for. The result of creating direct channels to lower levels, as do-gooders regularly attempt, is to support options because they are generally good, rather than because they are possible, appropriate and necessary to deal with the immediate realities.

**Principal objects** affect priorities and strategic objectives, but a direct influence on tactical objectives is not sensible. Principal objects define the identity of any endeavour while tactical objectives are pure means and epitomize adaptation to external realities as far as is necessary. So the higher centre cannot possibly serve as the immediate reference or criterion for the lower centre. Of course, people do attempt to use this channel at times. For example bureaucracies in developing countries — providing for, say, public health care or agricultural development — often lack strategic objectives. Instead, there are expectations on staff to perform tasks and keep busy. In such organizations, posts and salaries are often linked to purely tactical activities, like completion of reports or attendance at meetings. Performance of these tasks is then accepted as the way that staff fulfil the mission.

We have now completed our examination of all possible direct influences.

## REVIEWING INTENTIONALITY

A full range of intentional processes have been identified and defined in terms of inter-connections between different types (centres) of purpose and value. As a result, an image has been created as promised in the introduction. Explaining this image has been kept brief deliberately to help the reader get a full view uncluttered by too much detail or too many examples. An even briefer summary is provided in Master-Table 46. The reader is encouraged to review Ch.s 3-5 and Ch.s 10-12 with intentional processes explicitly in mind.

The structure represents social life as operated by social beings driven by emotion and logic and capable of achievement via enlightened functioning. Reality is created, values are infused, organization is allowed for, humanity is provided, and situational pressures are recognized. The structure has 10 centres of purpose and energy development, and 22 channels along which intentional forces flow. A further 23 theoretically possible channels of direct influence have been identified as unusable, inappropriate or positively disruptive.

Intentional processes, like values and purposes, make most sense to rationalists. Accordingly, the exposition and labels have been provided in accord with their preferences. Dedicated adherents to other approaches to choice, action and inquiry may not view the pattern with the same sense of satisfaction (cf. Master-Table 8: Ch. 6; see Box 13.1). Different world outlooks affect the use of purpose and may alter the labelling.

---

**Some Reactions:** Systemicists are likely to be sympathetic but possibly disturbed by the image's incompleteness i.e. its omission of associated factors. Individualist and dialecticists, by contrast, are likely to be suspicious of a completeness which seems to restrict their freedom, and they suspect subjection to logical or transcendental forces outside their control. Empiricists find such an edifice of complex ideas with an absence of data and facts extremely disturbing, if not incredible. Like conventionalists, they tend to see the pattern as just too new, different and mysterious. Most modern philosophers (dialogic inquirers) are also likely to be suspicious of grand simplifying theories. Imaginists and transcendentalists, despite their affinity for the experiential aspects of values, hate the inherent categorization and also distrust the dominance of logic. Pragmatic-opportunists would say: 'real life's not like that', and complain that the pattern is far too complicated for ordinary people to assimilate.

Box 13.1

---

Elegant conceptual simplicity underpinning real world complexity, an ideal of science, is epitomized by the structure.

The framework of purpose had not previously been identified by investigators, in part because the different modes of purpose formation blur the picture, in part because of the fluid transformation of purposes, and in part because it is far easier to be aware of the flow of intentionality through the channels, than from their static origins. This flow, as we now see, is potentially complex, permits of tremendous variation, and produces strikingly different end results in the social world.

Empirical complexity is increased by the fact that the whole structure exists endlessly within itself. As the context, perspective or frame of reference changes, a purpose or value is subtly altered and takes on a new function for a different body using a different centre (see Box 13.2).

---

**Fluid Transformations Again:** The structure of purpose captures and conceptualizes experiences. And it shows the characteristic fluidity of the inner experiential world. What is a principal object for a working party, may be a strategic objective for an organization. What is a strategic objective of an organization may be an over-riding priority for a pressure group. What is a priority for one pressure group may be a need in wider society. What is a need in society may be a structured priority in a firm. What is a structured priority of a firm may be viewed as a theoretical framework by an academic. What is a theory for an academic may be a belief held by a government. What is a belief in government may be an ultimate value for a person. And so on.

Box 13.2

---

In reviewing intentionality, we will examine the image or pattern that has emerged; and then briefly demonstrate its application by showing how it reveals differences in personal work-style and various ways of achieving the same thing.

### The Image of Freedom and Power

So Master-Figure 45 is the necessary image referred to in the introduction. The pattern which has been revealed is almost, but not quite, symmetrical. Although the 7 levels are highly interconnected, more than half of all possible channels are not viable.

 **The Navel.** The navel of the structure is the principal objects centre in the fourth level. This has all the higher centres directly influencing it, and it directly influences all lower centres, except tactical objectives.

It links to 5 of the other 6 levels, whereas the other centres are linked only to 4 other levels. In all, 8 channels out of the 22 connect to principal objects. Other centres have only 3, 4 or 5 connecting channels. Principal objects not only control the passions of transient priorities and the efforts of implementation but also receive and contain higher cohesive forces and social energies. They can tap the spirituality and inspiration of ultimate values, the loyalty and solidarity generated by value systems, and the belonging and mutuality enabled by social values, as well as the enthusiasm and commitment inherent in their own nature.

Principal objects are where personal identity pressures are paramount (cf. Master-Table 31). By focused commitment to these, people can master the structure and become heroes — electrifying those with whom they come in contact, achieving the seemingly impossible, and (for better or worse) driving the evolution of history itself.

**Power and Balance.** Each centre can be ranked in terms of its inherent power. Above ultimate values lies a creative source which is beyond being and is inconceivable except as a divine influx. From ultimate values, the line of power zig-zags downwards, always moving horizontally from right to left in bi-modal levels (which means jumping the gap between dominant beliefs and the communal net of values) until it reaches tactical objectives. Below tactical objectives, we can imagine the non-human world with its physical energies harnessed and transformed by human power and intention. The channels can also be ranked in terms of power, and this is the basis for their numeration in Master-Tables 44 and 46.

The descending decatonic scale of power does not mean that a more powerful centre or channel is more fitted for any particular matter. The whole effort of the book, and particularly this chapter, has been to show that a variety of different forms of purpose and channels are required in combination according to the particular concern being addressed. However, to some degree all are operative all the time because the structure defines our social existence.

The image reveals the dynamics of power and makes it obvious that such power is not omnipotent. The vagaries of physical reality and the state of the community, as well as the limitation of existing knowledge, constrain what can be achieved. Using the appropriate centre(s) and the appropriate channel(s) in accord with the nature of the situation is the secret of success — not brute power.

The channels exhibit all possible relationships

**Balance Details:** There are five symmetrical channels (all of which run vertically): one L→L link: instruction; one E→E link: exhortation; and three B→B links: enlightenment, maintenance and implementation. There are four channels with balanced centres dominating: two B→L links: illumination and clarification; and two B→E links: illusion and accommodation. There are three L→E links: idealization, assimilation and conservation; but only two E→L links: assertion and innovation. There are four L→B links: propagation, institution, forecasting, and evaluation; and four E→B links: demonstration, instigation, resolution and imposition.　　**Box 13.3**

between the three modes of functioning. Of the 22 channels, 14 involve balanced (B) centres, 12 involve logic-based (L) centres, and 12 involve emotion-based (E) centres (see Box 13.3). At the higher levels where identity is determined, it is evident that logic-based modes of cognitive and psycho-social functioning dominate. However, in particular situations emotional forces are irresistible. Overall, there is a one-channel majority in favour of the logic-based mode.

## The Endless Journey

We endlessly travel the identified channels. A sensible person uses all channels and avoids counter-productive channels (absent from the image for good reasons). The power of any social being is determined by the clarity, quality and strength of their purposes and values, and the skill with which the channels are navigated. Awareness of the total pattern offers an opportunity to be more enlightened in our values and more effective in their implementation.

**Alternative Itineraries.** The variety of channels means that there are alternative ways of moving between centres, or producing a purpose in a centre. Figure 13.1 illustrates this variety in two cases: defining a new endeavour, and handling a decision issue. More complex patterns than those shown become evident when the influence of other centres is taken into account. The potential to use different channels and centres is one of the sources of the varieties of plausible 'theories' about organization and management. It probably also explains different work styles.

**Personal Profiles.** Most people find that they are inclined to some channels and averse to others. In discussing the image with people, they often identified itineraries which they regularly used. It became evident that these had contributed to their work style and social identity. Figure 13.2 depicts and explains the profiles of people in different social roles as found in our projects.

Intentional processes in social life.
All balanced processes are in italics. Note that balance is usually achieved by using two complementary channels. Direct influence across more than one level is not always possible; and direct influence across more than three levels is never appropriate. See text and the following Master Matrices for further details.

---

**Being social: intra-level responsibility for participation**

| | | | |
|---|---|---|---|
| UV | By distinguishing good and evil. | | |
| VS | By preserving ideas — which depends on: | *Idealization* | L ⇸ E |
| SV | By recognizing needs — which depends on: | *Assimilation* | L ⇸ E |
| PO | By owning endeavours. | | |
| IP | By allocating resources — which depends on: | *Assertion* | E ⇸ L |
| SO | By determining an outcome. | | |
| TO | By setting tasks with deadlines. | | |

---

**Encountering reality: cross-level influences**

| | | | | | | |
|---|---|---|---|---|---|---|
| UV ⇸ VS | *Revelation* of reality via: | Illusion | B ⇸ E | Illumination | B ⇸ L |
| VS ⇸ SV | *Socialization* into reality via: | Exhortation | E ⇸ E | Instruction | L ⇸ L |
| SV ⇸ PO | *Embodiment* within reality via: | Instigation | E ⇸ B | Institution | L ⇸ B |
| PO ⇸ IP | *Orientation* to reality via: | Accommodation | B ⇸ E | Clarification | B ⇸ L |
| IP ⇸ SO | *Decision* about reality via: | Resolution | E ⇸ B | Forecasting | L ⇸ B |
| SO ⇸ TO | *Implementation* in reality: | B ⇸ B | | | |

---

**Changing reality: using values to by-pass resistances**

| | | | | | |
|---|---|---|---|---|---|
| UV ⇸ SV | N/A because influence must be mediated via value systems. | | | | |
| VS ⇸ PO | *Dissemination* of values via: | Demonstration | E ⇸ B | Propagation | L ⇸ B |
| SV ⇸ IP | *Evolution* of values via: | Innovation | E ⇸ L | Conservation | L ⇸ E |
| PO ⇸ SO | *Maintenance* of values: | B ⇸ B | | | |
| IP ⇸ TO | *Re-assertion* of values via: | Imposition | E ⇸ B | Evaluation | L ⇸ B |

---

**Maintaining humanity: by-passing group pressures**

| | | |
|---|---|---|
| UV ⇸ PO | *Enlightenment* | B ⇸ B |
| VS ⇸ IP | N/A because value systems cannot be situational and priorities must be. | |
| SV ⇸ SO | N/A because social values are too open-ended to guide useful results. | |
| PO ⇸ TO | N/A because objects are too general to guide time-targeted means. | |

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## Figure 13.1: Alternative itineraries.

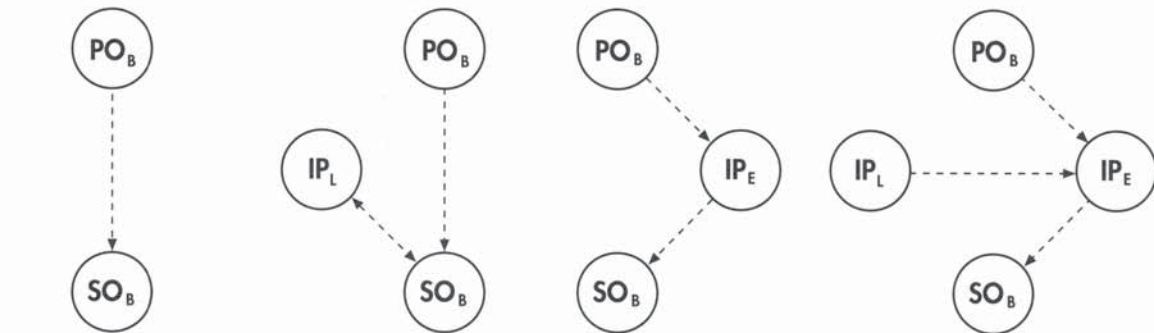(1) Different ways in which new endeavours may come about.
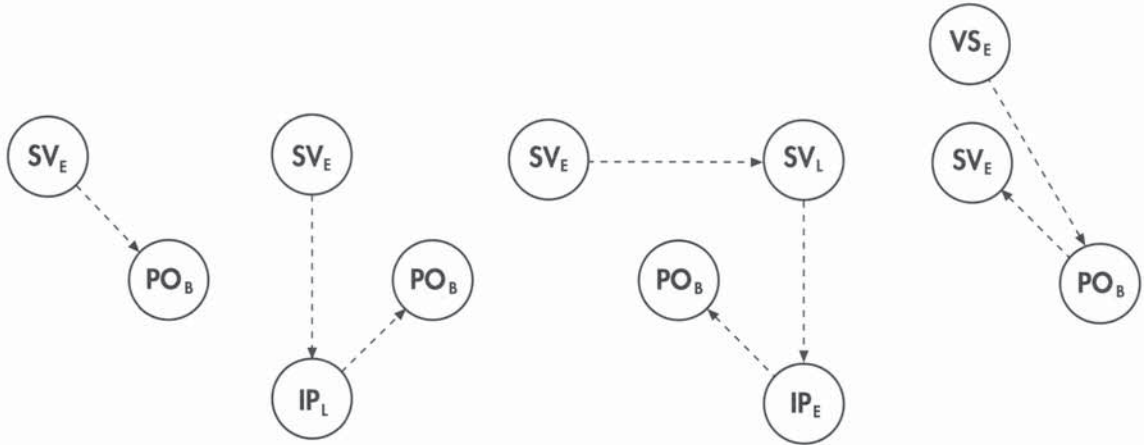


A. A new need stimulates creation of a new department.

B. Innovation in a firm leads to a new division.

C. Public finance for a need leads to new initiatives.

D. An organization set up to demonstrate a new need.

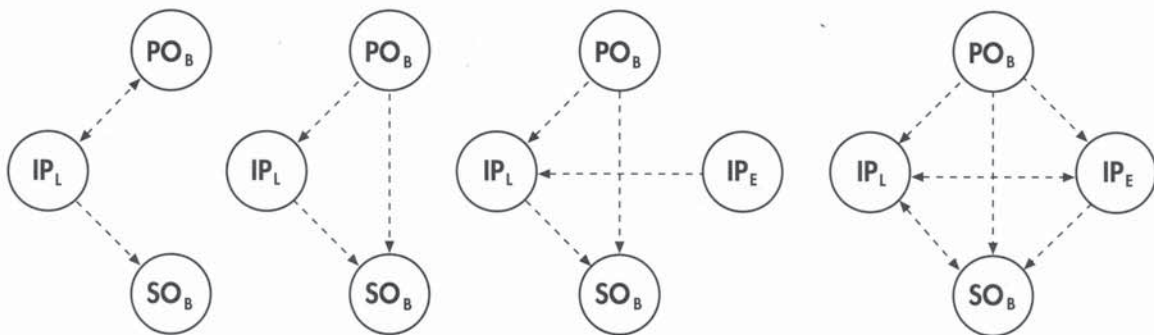(2) Reaching a decision: see opposite for explanations.



A. Pragmatic achievement.

B. Criteria development and application.

C. Political choice.

D. Crisis management.

E. Blue-sky planning.

F. Zero-based planning.

G. Rational planning.

H. Systemic policy-making.

**DETAILS OF PROFILES in Figure 13.2:**

**A: The social work director.** This charismatic leader had strong beliefs which were used to manage and innovate. She took an interest in theories of all sorts but did not use or pursue them systematically. She particularly enjoyed setting up demonstration projects which could show what her ideas could do for the community. She enjoyed the systematic work required to develop detailed proposals and make successful applications for funds. She was concerned with the details of the implementation of her projects, but regarded formal evaluation as unnecessary and a waste of resources.

**B: The pragmatic general manager.** This manager of a large hospital was concerned to accommodate the values of the various professional groups which he saw as the driving forces and sources of ideas in health services. He was concerned to be seen as a supporter of these groups, and would organize meetings of professionals to gain consensus before making significant decisions. He was deeply involved in setting tasks, often issuing directives to others if he felt that the tasks were not moving forward rapidly enough. He had no vision for the development of the hospital as a whole, and had difficulty implementing new ideas proposed by his superiors which were not supported by the professions.
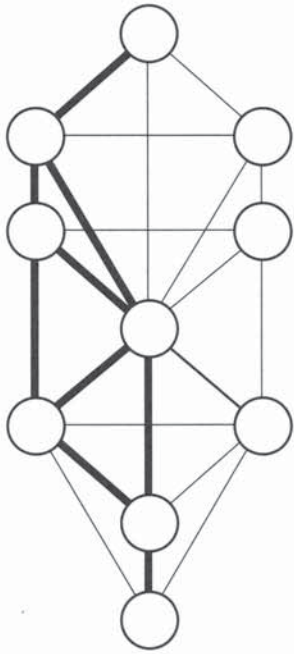
**C: The eclectic psychotherapist.** This therapist prided himself on not being taken over by any particular psychological theory. He viewed therapy as essentially about empathy and attunement to the client. He worked with feelings but sought to say or, at times, do things that he intuited would be helpful. He was particularly concerned with the wording of his comments, with his tone of voice, with the layout and furnishing of the room, and with timing of sessions.

**D: The member of parliament.** This politician was a committed socialist and used his seat in parliament to promote a variety of beliefs linked to socialism. He had worked for the party organization for many years prior to winning his seat and regularly joined in demonstrations. Once in parliament he selected various issues to speak on, proposing outcomes based on a very limited understanding of the topic. He always emphasized that politics was a matter of asserting values through gut-feel and that politicians had to depend on experts.
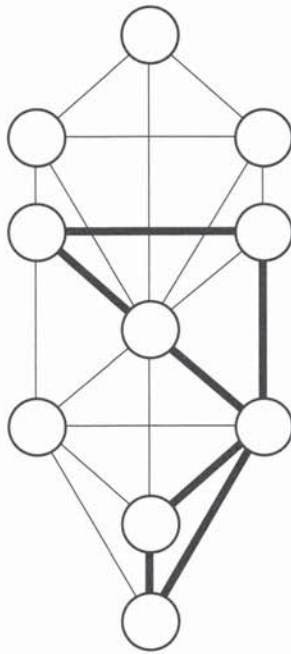
**E: The theological college lecturer.** This priest was conflicted about ultimate values which seemed too abstract to be credible. Nevertheless, he held strong beliefs and taught systematic doctrine. He was opposed to proselytizing, and believed that he (and others) should demonstrate their faith in their everyday activities. He had an analytic mind and often volunteered to help in the development of new projects. However, he preferred to supervise or steer, disliked getting into details, and tended to leave things uncompleted.

**F: The social scientist consultant.** This social scientist taught social policy in a university setting and worked as a consultant to public sector organizations. She offered rigorous evaluations of organizational developments and used these to develop recommendations for improvement which were always complex and comprehensive. A range of social theories would be regularly brought to bear in a dispassionate way. She had a strong feel for history and emphasized the need for evolutionary change.
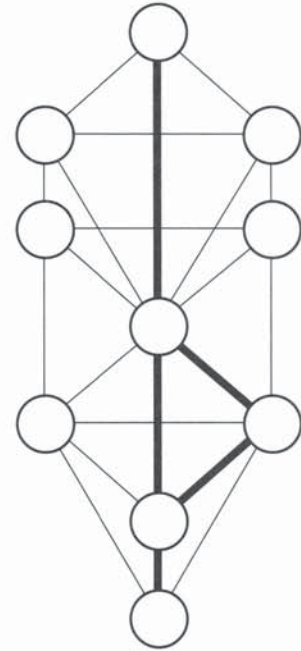
**Figure 13.2: Profiles of intentionality.** These diagrams show in bold the channels habitually and self-consciously used by particular people. The other channels were used with greater or lesser awareness and enthusiasm.
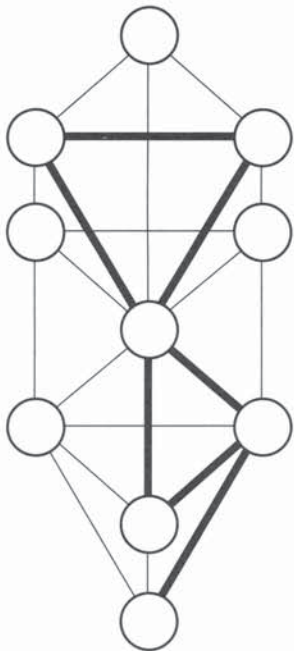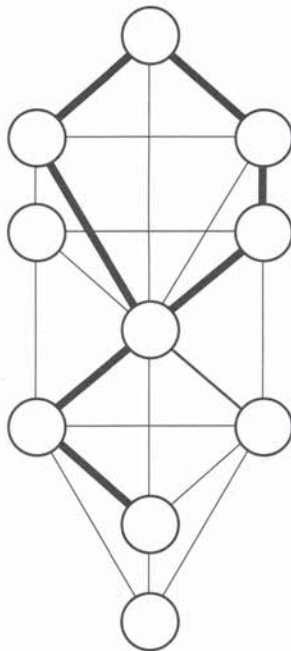
A: The social
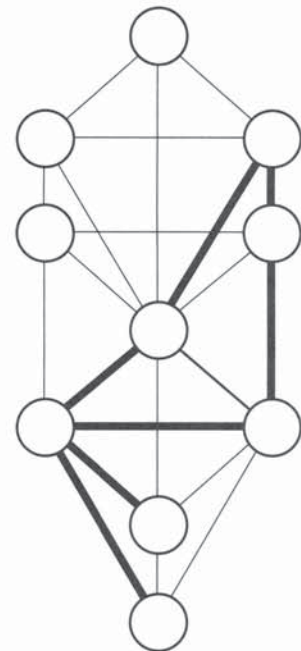work director

B: The pragmatic
general manager

C: The eclectic
psychotherapist

D: The member
of parliament

E: The theological
college lecturer

F: The social scientist
consultant

**Facing Reality.** In our everyday life, all of us, even philosophers, assume that external reality exists in some independent way. We take it for granted that if we are sufficiently interested, educated and competent we could penetrate and perceive reality without too much trouble. Many great philosophers, modern and classical, many religious teachers, Eastern and Western, and a variety of modern scientific disciplines — including mathematics, theoretical physics, sociology and psychoanalysis — have shown that this common-sense way of thinking is a misunderstanding, even though it seems to work.

The present study confirms this finding. It seems that we must be content with only a limited perception of the truth. Either we achieve illumination via theories that seem true, or rest on illusion via ideas that feel true. It seems that we need both to live: even though we cannot understand the theories, and our beliefs are little more than self-delusion. The endless journey is the human condition.

However, the present analysis offers hope. It reveals that between illumination and illusion lies enlighten-ment, and with it the possibility for good deeds to replace good intentions. Enlightened action can by-pass abstruse debates about truth and reality. Modern surgery, travel by air, disaster relief, exploration of other planets — nothing would have happened if we had waited until we had certainty about it all. Even while we believe in the possibility of knowledge of an external reality, we know that we must move ahead in the absence of certainty. The issue, therefore, rests not on objective truth but on the value of what we do. And what we do can be, must be, influenced by ultimate values as well as by observable realities and scientific findings.

Whether we are open to ultimate values and whether we use them to create something good or evil is primarily a matter for each and every person. Individual people, being the repository of ultimate values, will always be capable of higher ethical standards than their organizations, social groups and governments.

It is necessary to end with a caution. Although enlightened activities do influence the life of the community, such influence does not equate with an ability or right to impose new ideals upon others. The essential mutuality of social life, respect for existing ethical authorities, and the requirement for continuity combine to force the conclusion that progress to a truly enlightened society, even if aided by the occasional painful convulsion, must perforce be slow.

## Closure and Transition

We have reached the end of our adventure in ideas. The account here has clarified further what it is, in prin-ciple, to exist as a social being and what being inten-tional and responsible entails.

The code of the mental software that our ancestors (or divine providence) implicitly developed and silently handed on as an inner guide has, I suspect, been cracked. At any rate, by engaging with the ideas in this book, we can become far more aware of our purposes, ideas and obligations. Academic interests aside, there is only one reason for awareness. That is to enable us to pursue what we each need and want as individuals and as members of groups ever more effectively and more fairly. I have emphasized over and over again the importance of the self and personal freedom in social life, counter-balancing this at every turn with the importance of responsibility and the requirements of authority. But this is only the first stage.

The next stage in this account entails an appreciation of what is required to design social life so as to maximize good (cohesion and well-being) and mini-mize harm (fragmentation and suffering). This perspec-tive, although it starts from an unequivocal view of ourselves as social beings, requires that we foster individual endeavour and diminish communal inter-ference, that we enhance personal autonomy and reduce social coercion, and that we support communal diversity and oppose oppressive homogenization. All of which is easier said than arranged.

Although we now have a clearer idea of what being intentional entails, we have not clarified the practical principles underpinning the running of society from the perspectives just described. In regard to handling good and harm in society, we do know that ethical obligations ($H^2$) are the key. In regard to individual endeavours, we know that the framework for realizing values is a guide ($_SH^1$). In exercising personal power so as to reduce coercive measures which protect others, we know that we need a framework of ethical rules ($H^3$). Finally, in handling sub-cultural diversity, we now know that the hierarchy of ethical authority provides an essential perspective ($_SH^3$).

The further exploration of these hierarchies takes us into the realms of participation and order within society, the effects of history, the processes of politics, the activi-ties of governments, and the behaviour of organizations. We now know that all these matters are constructed out of values and that they must be appreciated and handled using values. However, this takes us, to continue my computer analogy, to the hardware side of working with values. As such, it must await another volume. ❈

Master-    Intentional processes in social life.
Table 41   All balanced processes are in italics. Note that balance is usually achieved by using
           two complementary channels. Direct influence across more than one level is not always
           possible; and direct influence across more than three levels is never appropriate.
           See text and the following Master Matrices for further details.

Being social: intra-level responsibility for participation

| | | | |
|---|---|---|---|
| UV | By distinguishing good and evil. | | |
| VS | By preserving ideas — which depends on: | *Idealization* | L ⇸ E |
| SV | By recognizing needs — which depends on: | *Assimilation* | L ⇸ E |
| PO | By owning endeavours. | | |
| IP | By allocating resources — which depends on: | *Assertion* | E ⇸ L |
| SO | By determining an outcome. | | |
| TO | By setting tasks with deadlines. | | |

Encountering reality: cross-level influences

| | | | |
|---|---|---|---|
| UV ⇸ VS | *Revelation* of reality via: | **Illusion** B ⇸ E | **Illumination** B ⇸ L |
| VS ⇸ SV | *Socialization* into reality via: | **Exhortation** E ⇸ E | **Instruction** L ⇸ L |
| SV ⇸ PO | *Embodiment* within reality via: | **Instigation** E ⇸ B | **Institution** L ⇸ B |
| PO ⇸ IP | *Orientation* to reality via: | **Accommodation** B ⇸ E | **Clarification** B ⇸ L |
| IP ⇸ SO | *Decision* about reality via: | **Resolution** E ⇸ B | **Forecasting** L ⇸ B |
| SO ⇸ TO | *Implementation* in reality: | B ⇸ B | |

Changing reality: using values to by-pass resistances

| | | | |
|---|---|---|---|
| UV ⇸ SV | N/A because influence must be mediated via value systems. | | |
| VS ⇸ PO | *Dissemination* of values via: | **Demonstration** E ⇸ B | **Propagation** L ⇸ B |
| SV ⇸ IP | *Evolution* of values via: | **Innovation** E ⇸ L | **Conservation** L ⇸ E |
| PO ⇸ SO | *Maintenance* of values: | B ⇸ B | |
| IP ⇸ TO | *Re-assertion* of values via: | **Imposition** E ⇸ B | **Evaluation** L ⇸ B |

Maintaining humanity: by-passing group pressures

| | | |
|---|---|---|
| UV ⇸ PO | *Enlightenment* | B ⇸ B |
| VS ⇸ IP | N/A because value systems cannot be situational and priorities must be. | |
| SV ⇸ SO | N/A because social values are too open-ended to guide useful results. | |
| PO ⇸ TO | N/A because objects are too general to guide time-targeted means. | |

# Master Matrix 42

## Master-Figure 42

### Developing the channels needed to be intentional.

Interconnections between centres of purpose formation are developed in stages: (a) shows the elemental unconnected levels which define responsibilities; (b) shows division into balanced (B), emotion-based (E), and logic-based (L) centres needed for responsible participation; (c) shows inter-level linkage with covering italicized terms where there are two channels; (d) shows bypassing of a level to change reality by overcoming inertia and resistance, again italicized terms describe a joint process involving two channels between levels; (e) shows bypassing of group pressures to maintain integrity and humanity. See text for explanations as to why other channels are inappropriate.
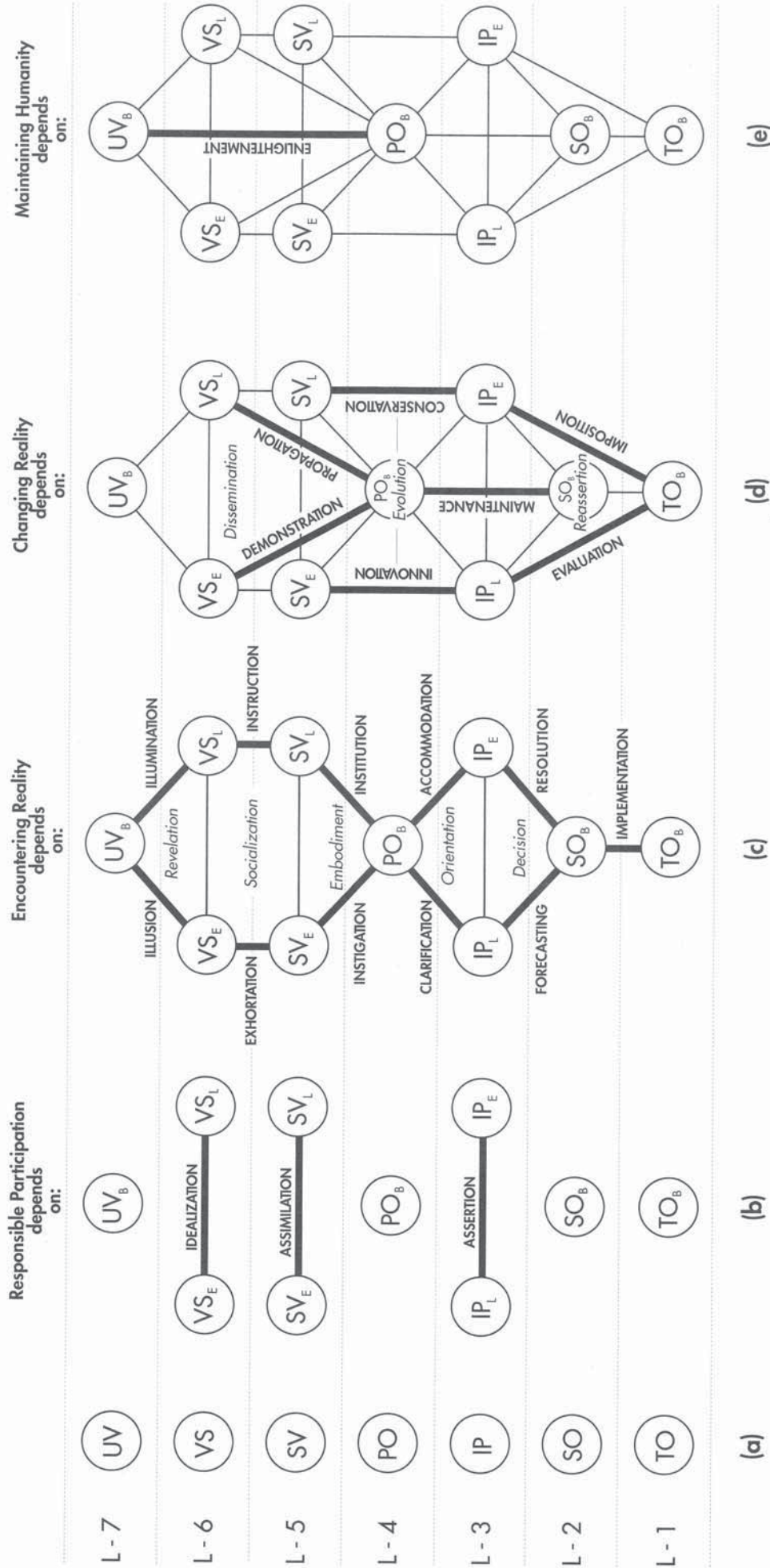
UV = ultimate value; VS = value system; SV = social value; PO = principal object; IP = internal priority;
SO = strategic objective; TO = tactical objective; B = balanced; E = emotion-based; L = logic-based.

**Effects of the various types of purpose and value on each other.**
Positive form only: for negative terms see Master-Table 44.
For further details see text.



Ultimate Values
L-7:UV(B)

← magnifies
glorifies →

← reveals →
← testifies to

← legitimates
idolizes →

Dominant Belief
L-6:VS(E)

Theoretical Framework
L-6:VS(L)

humanizes
manifests

evokes
substantiates

perpetuates
reinforces

Highlighted Social Need
L-5:SV(E)

← recognizes
modifies →

sustains
confirms

validates
establishes

Communal Net of Values
L-5:SV(L)

stimulates
promotes

stipulates
incorporates

re-orders
introduces

Principal Objects
L-4:PO(B)

preserves
conditions

← demands
elucidates →

← tolerates
re-orients →

re-directs
furthers

Structured Set of Priorities
L-3:IP(L)

← focuses
restrains →

Over-riding Priority
L-3:IP(E)

← depicts
orders →

suits
selects

← notes
informs →

Strategic Objectives
L-2:SO(B)

satisfies
prescribes
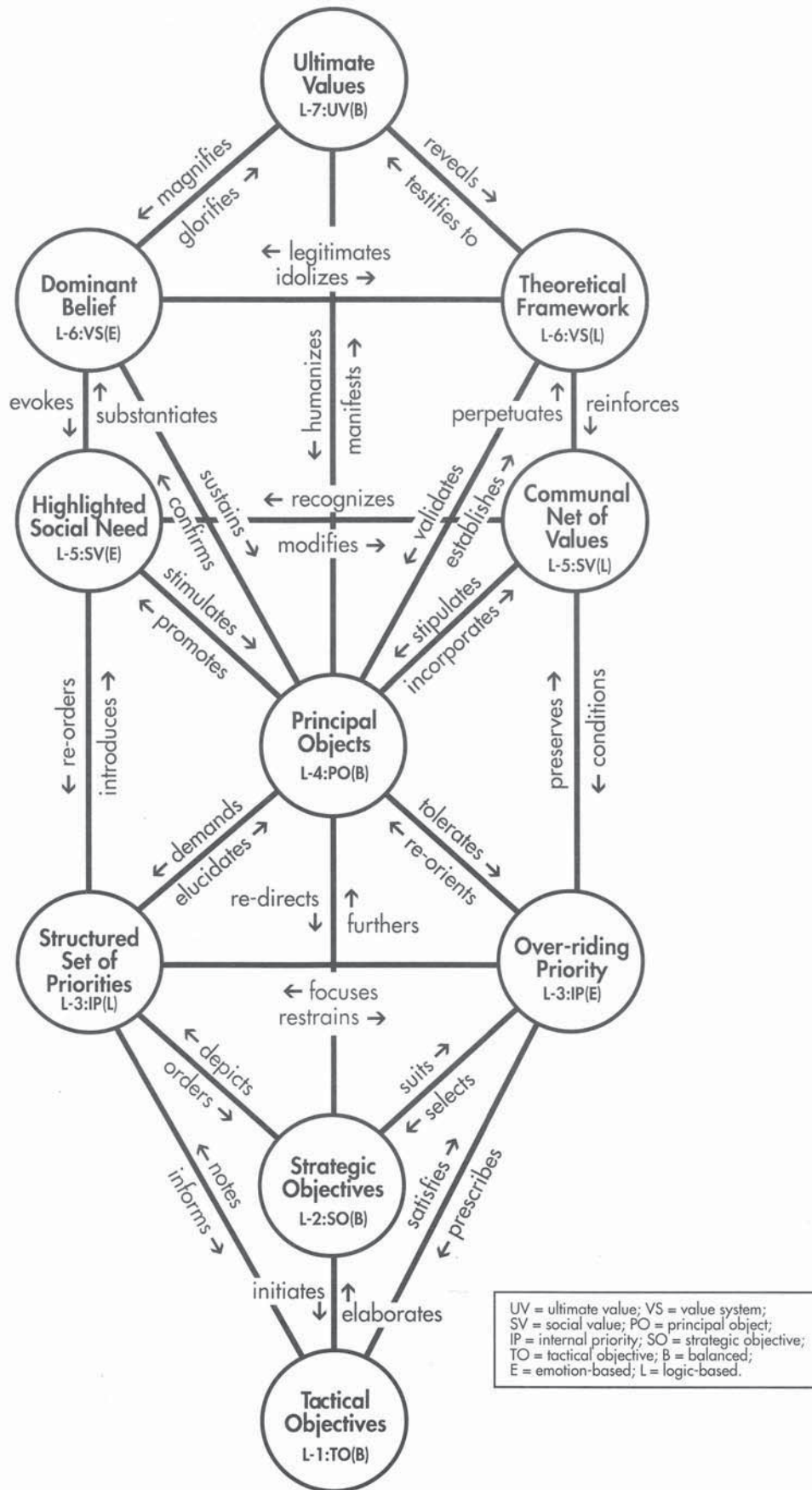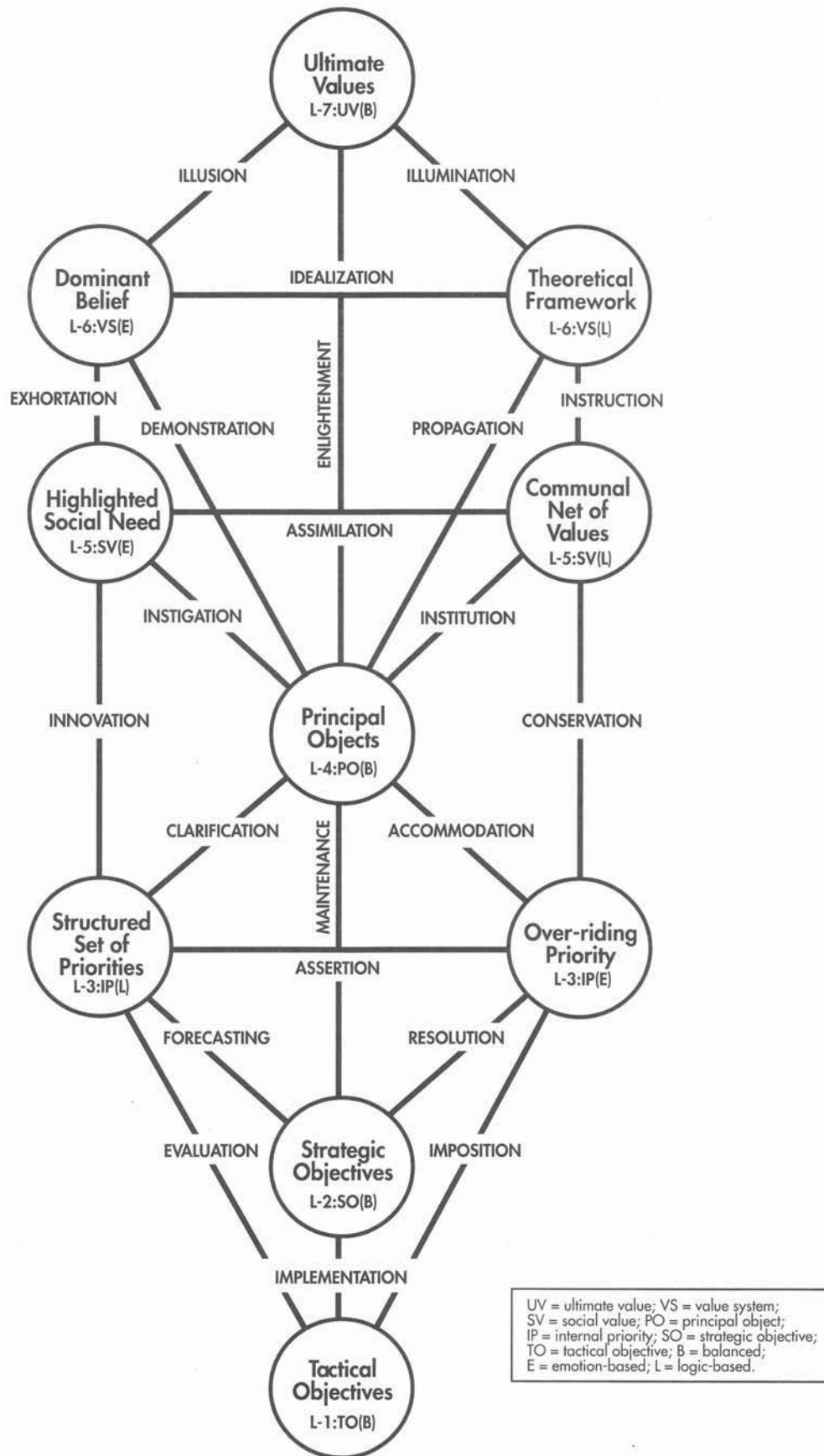
initiates
elaborates

Tactical Objectives
L-1:TO(B)

UV = ultimate value; VS = value system;
SV = social value; PO = principal object;
IP = internal priority; SO = strategic objective;
TO = tactical objective; B = balanced;
E = emotion-based; L = logic-based.

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**Master-Table 44**  Positive and negative effects in being intentional. Channels are ordered in terms of power (cf. Master-Table 46). The effect refers to what a specification in one centre does to specifications and their use in another. Negative effects are not necessarily harmful or undesirable; and they are less precise. See text for further details.

| No. | Channel | Positive Effects | Negative Effects | Social Process |
|-----|---------|------------------|------------------|----------------|
| 1 | $UV_B \leftrightarrow VS_L$ | $UV_B$ reveals $VS_L$ <br> $VS_L$ testifies to $UV_B$ | $UV_B$ obscures $VS_L$ <br> $VS_L$ travesties $UV_B$ | Illumination |
| 2 | $UV_B \leftrightarrow VS_E$ | $UV_B$ magnifies $VS_E$ <br> $VS_E$ glorifies $UV_B$ | $UV_B$ shields $VS_E$ <br> $VS_E$ discredits $UV_B$ | Illusion |
| 3 | $UV_B \leftrightarrow PO_B$ | $UV_B$ humanizes $PO_B$ <br> $PO_B$ manifests $UV_B$ | $UV_B$ diabolizes $PO_B$ <br> $PO_B$ repudiates $UV_B$ | Enlightenment |
| 4 | $VS_L \leftrightarrow VS_E$ | $VS_L$ legitimates $VS_E$ <br> $VS_E$ idolizes $VS_L$ | $VS_L$ denounces $VS_E$ <br> $VS_E$ despises $VS_L$ | Idealization |
| 5 | $VS_L \leftrightarrow SV_L$ | $VS_L$ reinforces $SV_L$ <br> $SV_L$ perpetuates $VS_L$ | $VS_L$ fragments $SV_L$ <br> $SV_L$ neglects $VS_L$ | Instruction |
| 6 | $VS_L \leftrightarrow PO_B$ | $VS_L$ validates $PO_B$ <br> $PO_B$ establishes $VS_L$ | $VS_L$ invalidates $PO_B$ <br> $PO_B$ contravenes $VS_L$ | Propagation |
| 7 | $VS_E \leftrightarrow SV_E$ | $VS_E$ evokes $SV_E$ <br> $SV_E$ substantiates $VS_E$ | $VS_E$ suppresses $SV_E$ <br> $SV_E$ negates $VS_E$ | Exhortation |
| 8 | $VS_E \leftrightarrow PO_B$ | $VS_E$ sustains $PO_B$ <br> $PO_B$ confirms $VS_E$ | $VS_E$ undermines $PO_B$ <br> $PO_B$ betrays $VS_E$ | Demonstration |
| 9 | $SV_L \leftrightarrow SV_E$ | $SV_L$ recognizes $SV_E$ <br> $SV_E$ modifies $SV_L$ | $SV_L$ denies $SV_E$ <br> $SV_E$ rejects $SV_L$ | Assimilation |
| 10 | $SV_L \leftrightarrow PO_B$ | $SV_L$ stipulates $PO_B$ <br> $PO_B$ incorporates $SV_L$ | $SV_L$ prohibits $PO_B$ <br> $PO_B$ opposes $SV_L$ | Institution |
| 11 | $SV_L \leftrightarrow IP_E$ | $SV_L$ conditions $IP_E$ <br> $IP_E$ preserves $SV_L$ | $SV_L$ imposes $IP_E$ <br> $IP_E$ challenges $SV_L$ | Conservation |
| 12 | $SV_E \leftrightarrow PO_B$ | $SV_E$ stimulates $PO_B$ <br> $PO_B$ promotes $SV_E$ | $SV_E$ re-defines $PO_B$ <br> $PO_B$ counters $SV_E$ | Instigation |
| 13 | $SV_E \leftrightarrow IP_L$ | $SV_E$ re-orders $IP_L$ <br> $IP_L$ introduces $SV_E$ | $SV_E$ disrupts $IP_L$ <br> $IP_L$ excludes $SV_E$ | Innovation |
| 14 | $PO_B \leftrightarrow IP_E$ | $PO_B$ tolerates $IP_E$ <br> $IP_E$ re-orients $PO_B$ | $PO_B$ welcomes $IP_E$ <br> $IP_E$ distorts $PO_B$ | Accommodation |
| 15 | $PO_B \leftrightarrow IP_L$ | $PO_B$ demands $IP_L$ <br> $IP_L$ refines $PO_B$ | $PO_B$ rigidifies $IP_L$ <br> $IP_L$ suborns $PO_B$ | Clarification |
| 16 | $PO_B \leftrightarrow SO_B$ | $PO_B$ re-directs $SO_B$ <br> $SO_B$ furthers $PO_B$ | $PO_B$ misdirects $SO_B$ <br> $SO_B$ side-tracks $PO_B$ | Maintenance |
| 17 | $IP_E \leftrightarrow IP_L$ | $IP_E$ focuses $IP_L$ <br> $IP_L$ restrains $IP_E$ | $IP_E$ skews $IP_L$ <br> $IP_L$ blocks $IP_E$ | Assertion |
| 18 | $IP_E \leftrightarrow SO_B$ | $IP_E$ selects $SO_B$ <br> $SO_B$ suits $IP_E$ | $IP_E$ unbalances $SO_B$ <br> $SO_B$ worsens $IP_E$ | Resolution |
| 19 | $IP_E \leftrightarrow TO_B$ | $IP_E$ prescribes $TO_B$ <br> $TO_B$ satisfies $IP_E$ | $IP_E$ proscribes $TO_B$ <br> $TO_B$ violates $IP_E$ | Imposition |
| 20 | $IP_L \leftrightarrow SO_B$ | $IP_L$ orders $SO_B$ <br> $SO_B$ depicts $IP_L$ | $IP_L$ complicates $SO_B$ <br> $SO_B$ ignores $IP_L$ | Vision |
| 21 | $IP_L \leftrightarrow TO_B$ | $IP_L$ informs $TO_B$ <br> $TO_B$ notes $IP_L$ | $IP_L$ proposes $TO_B$ <br> $TO_B$ drives $IP_L$ | Evaluation |
| 22 | $SO_B \leftrightarrow TO_L$ | $SO_B$ initiates $TO_B$ | $SO_B$ excuses $TO_B$ | Implementation |

**Master-Figure 45**

**The image of intentionality:**
**purposes and intentional processes in social life.**

- Ultimate Values — L-7:UV(B)
- ILLUSION
- ILLUMINATION
- Dominant Belief — L-6:VS(E)
- IDEALIZATION
- Theoretical Framework — L-6:VS(L)
- EXHORTATION
- DEMONSTRATION
- ENLIGHTENMENT
- PROPAGATION
- INSTRUCTION
- Highlighted Social Need — L-5:SV(E)
- ASSIMILATION
- Communal Net of Values — L-5:SV(L)
- INSTIGATION
- INSTITUTION
- INNOVATION
- Principal Objects — L-4:PO(B)
- CONSERVATION
- CLARIFICATION
- MAINTENANCE
- ACCOMMODATION
- Structured Set of Priorities — L-3:IP(L)
- ASSERTION
- Over-riding Priority — L-3:IP(E)
- FORECASTING
- RESOLUTION
- EVALUATION
- Strategic Objectives — L-2:SO(B)
- IMPOSITION
- IMPLEMENTATION
- Tactical Objectives — L-1:TO(B)

UV = ultimate value; VS = value system;
SV = social value; PO = principal object;
IP = internal priority; SO = strategic objective;
TO = tactical objective; B = balanced;
E = emotion-based; L = logic-based.

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Master Matrix 45

Master-Table 46

Using the twenty-two channels of intentionality.

A summary with examples of their beneficial use, the consequence of their insufficient use and an example of their misuse. A chart like this cannot be complete, especially in regard to doing things wrongly, but it can give a feel for the channels. The channels are ordered in terms of power: higher levels first and, for those levels with two centres, the dominating centre first. Where an endeavour is referred to, related terms — like organization, social body, project, initiative or ongoing activities — also apply.

| No. | Social Process | Use | Disuse | Misuse |
|---|---|---|---|---|
| 1 | **Illumination** $UV_B \leftrightarrow VS_L$ | To produce a theory or doctrine which is inspired and beneficial. | Leads to meaningless and abstruse theories and doctrines. | Developing a theory or doctrine under the influence of hatred, envy or other malign passion. |
| 2 | **Illusion** $UV_B \leftrightarrow VS_E$ | To create beliefs which counter feelings of helplessness, confusion, futility and isolation. | Leads to physical, mental and social deterioration and eventually death. | Knowingly fostering beliefs that are harmful to a person or society. |
| 3 | **Enlightenment** $UV_B \leftrightarrow PO_B$ | To do the humane thing despite doctrinal beliefs and social pressures. | Leads to fanatical or mechanical functioning. | Using ends (ultimate values) to justify the means (principal objects) without reference to communal values. |
| 4 | **Idealization** $VS_L \leftrightarrow VS_E$ | To enable critically refined ideas and personal energies to reinforce each other and increase group cohesion. | Leads to inconstancy or disloyalty. | Using theories or doctrines to suppress incompatible beliefs and vice versa. |
| 5 | **Instruction** $VS_L \leftrightarrow SV_L$ | To ensure people know the right way to contribute to communal life and activities. | Leads to society eventually losing knowledge. | Forcing the theory or doctrine on people irrespective of their willingness to receive it. |
| 6 | **Propagation** $VS_L \leftrightarrow PO_B$ | To develop and strengthen a theoretical framework systematically within wider society. | Leads to an inability to produce any significant change in attitudes. | Infiltrating ideas into endeavours without agreement. |
| 7 | **Exhortation** $VS_E \leftrightarrow SV_E$ | To affirm and communicate deeply-held beliefs for everyday use. | Leads to the neglect of urgent social needs. | Pestering and hectoring people who deny or reject the ideas or the supposed social problems. |
| 8 | **Demonstration** $VS_E \leftrightarrow PO_B$ | To generate endeavours that express and prove beliefs, so encouraging their acceptance in the wider community. | Leads to cynical or hypocritical compartmentalization of activities. | Pursuing beliefs regardless of the cost or consequences. |
| 9 | **Assimilation** $SV_L \leftrightarrow SV_E$ | To enable both differentiation and belonging within a community. | Leads to social disintegration. | Substituting values of a sub-group (e.g. ruling elite, business) for the net of community values. |
| 10 | **Institution** $SV_L \leftrightarrow PO_B$ | To establish social values publicly within a myriad of communally necessary endeavours. | Leads to activities being disconnected from the communal net of values. | Forcing organizations to serve the general good. |
| 11 | **Conservation** $SV_L \leftrightarrow IP_E$ | To give due weight to values which support the community on which the endeavour depends. | Leads to radical or self-centred decisions causing social disruption. | Doing more of the same in response to a challenge. |

Master-Table 46 (continued from previous page)

| No. | Social Process | Use | Disuse | Misuse |
|-----|---------------|-----|--------|--------|
| 12 | **Instigation** $SV_E \leftrightarrow PO_B$ | To generate and support an endeavour or social body which responds to a social need. | Leads to a lack of new endeavours; or loss of enthusiasm and focus in a current endeavour. | Taking over an endeavour and using it for factional purposes. |
| 13 | **Innovation** $SV_E \leftrightarrow IP_L$ | To enable a particular social need to be incorporated sensibly and effectively within an on-going endeavour. | Leads to an inability to meet new needs and stagnation. | Destabilizing an endeavour by introducing an irrelevant value. |
| 14 | **Accommodation** $PO_B \leftrightarrow IP_E$ | To respond positively to uncontrollable pressures in a situation and so protect an endeavour. | Leads to collapse of the endeavour through direct attack or loss of essential support. | Surrendering to powerful factions who have little concern for the rationale of the endeavour. |
| 15 | **Clarification** $PO_B \leftrightarrow IP_L$ | To explicate and differentially value all relevant aspects of an endeavour so it can move forward on a broad front. | Leads to neglect of minor but essential parts of the endeavour. | Developing a set of criteria and preferences to be used in all situations. |
| 16 | **Maintenance** $PO_B \leftrightarrow SO_B$ | To keep an endeavour on course by checking all proposed outcomes against its rationale. | Leads to loss of direction and drift. | Ignoring values and political considerations and acting in an unfocused opportunistic way. |
| 17 | **Assertion** $IP_E \leftrightarrow IP_L$ | To enable both urgent priorities in a situation and the full range of valid concerns to receive due attention. | Leads to a poor focus on what really matters in any decision. | Giving excessive weight either to rationality or to social pressures. |
| 18 | **Resolution** $IP_E \leftrightarrow SO_B$ | To force a choice of a particular outcome in the face of conflicting views about what should be done. | Leads to the neglect of inescapable pressures with explosive or devastating consequences. | Managing by crisis with cynical or expedient choices that harm the endeavour. |
| 19 | **Imposition** $IP_E \leftrightarrow TO_B$ | To ensure that crucial values are acted upon and undesirable side-effects of achieving an outcome are avoided. | Leads to neglect of crucial values amidst the hurly-burly of action. | Handling problematic situations by habitually using directives. |
| 20 | **Forecasting** $IP_L \leftrightarrow SO_B$ | To determine a rounded desirable and achievable outcome in the medium or long term in regard to a specific matter. | Leads to expedient short-termism. | Producing excessively elaborate rational analyses based on dubious assumptions and unrelated to practical realities. |
| 21 | **Evaluation** $IP_L \leftrightarrow TO_B$ | To assess the appropriateness, effectiveness and efficiency of plan details and monitor their implementation. | Leads to poor use of resources and uncertainty about progress. | Evaluating as a substitute for decision and action. |
| 22 | **Implementation** $SO_B \leftrightarrow TO_B$ | To ensure that necessary tasks are set and resourced in a way that delivers the desired outcome within a time deadline. | Leads to failure to produce desired results. | Producing results at any cost and neglecting priorities, social needs, and higher values. |

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## NOTES

1. Horror at the fact that irrationality is the norm is a recurrent feature of the scientific imagination. Many famous examples of irrational thinking and action are captured in Stuart Sutherland's *Irrationality: The Enemy Within*. (London: Constable, 1991). Although intuition is dismissed by him as 'that strange instinct that tells a person that he is right, whether he is or not', Sutherland speculates that irrationality may provide an evolutionary advantage. The present inquiry, which commenced with a weaker bias for rationality, revealed that rationality is indeed essential, but that it is simply insufficient to sustain human existence (see especially Ch. 6).

2. Ethical design research requires that beliefs which are successfully used in the social world and held with conviction should force a suspension of the investigator's subjective valuation. Without this impartiality, the secondary hierarchy of systems or approaches could never have been developed (cf. Ch.s 6 and 7). In this research, beliefs are identified and organized in a logical way, and then treated as information to be logically analysed, reformulated, elaborated, modelled, tested, re-constructed, compared and validated. The aim is to produce something sufficiently stable and rational to be capable of being improved, used and taught. Such a product allows people to understand the limitations of their own beliefs, to apply them more effectively, and to handle those colleagues who think differently with more understanding and respect.

3. See the accounts in: Davies, P. *The Mind of God*. New York: Simon & Schuster, 1991. Many popularizers of science highlight the moments of inspired insight and minimize the boring dogged details and blind alleys of research work (cf. Gleick, J. *Chaos: The Making of a Science*. New York: MacDonald, 1992).

4. We have noted that hope is essential to survival (Ch. 7). Key delusions are geared to providing hope. Studies of disasters, especially man-made, suggest that certain delusions are essential for survival. See: Kinston, W. & Rosser, R. Disaster: Effects on mental and physical state. *Journal of Psychosomatic Research*, **18**: 437-456, 1974.

5. Ortega y Gassett, J. *Man and Crisis*. (Transl. M. Adams), New York: W.W. Norton, pp.92-93. Similar quotations could be taken from many authors — Nietzsche, Shaw, Emerson, Goethe — that represent the modern spirit of man in which the sacred dispenses with all things social and depends on inner integrity.

6. See: Campbell, J. *The Masks of God: Creative Mythology*. Harmondsworth: Penguin, 1976, Ch. 1: Experience and Authority. It is not an accident that a collection of Catholic social teachings is entitled *Proclaiming Justice and Peace* (Walsh, M. & Davies B. (eds.) London: Harper Collins, 1991). Personal ultimate values like wisdom and compassion do not appear in the index. The text does of course acknowledge personal uniqueness and human freedom and so implicitly recognizes the channel from ultimate values to principal objects e.g. 'utilizing only his talent and will-power, each man can grow in humanity, enhance his personal worth, and perfect himself' (*Populorum Progressio* 26 March 1967 para. 15; op. cit.).