MODULE THREE:

POWER

DRAFT DOCUMENT

MODULE THREE: POWER

1. INTRODUCTION TO REVISED MODULE 3

1.1. Introduction

Based on conversations I have had, on every continent, I have come to see that there is a fundamental disconnect in how people see their own power to act in the world. While people see and articulate the world's problems very clearly, few (if any) see their own power to change the situation. In short, people see the apparent (and sometimes illusory) power of others, yet do not clearly see their own power.

This became glaringly apparent in the days after 11 September. Many of us (more than the mainstream polls would have us believe) deeply desire some way out of our perpetual "War on Terror", but feel that we lack the power to do anything more meaningful than protest.

This gap is where this Module is focused. We need to focus on the nature of power – our internal power to change ourselves, and our ability to bring our world more closely in line with our authentic values.

1.2. A New Revision

This Module represents a new and fundamentally changed revision from the original. The original version of this Module was based on an assumption: that, because the Catalyst-Leaders had gone through the prior two modules, the only thing that was necessary were the questions -- the participants would supply their own substance.

However, once people started using Module Three, we saw that this assumption was basically incorrect. The present revision puts together both substance and process.

1.3. Overview of Module Three (Outline/ Agenda)

- Introduction
- Power in Turbulent Times (What is Power?)
- Models of Power
- Utilizing Power
- Challenges to Power
- Tying It Together: The Power of a Common Society

1.4. *The Goals of Module Three:*

1.4.1. The Focus:

Participants will learn the philosophy and application of power to create a sustainable global society that works for all beings.

1.4.2. The Capacity:

Participants will develop power, authority and leadership capacity, appropriate in these turbulent times.

1.4.3. The Toolkit:

Participants will learn what is needed to know, see, do, be in order bring meaning in one's life and to catalyze an inclusive society.

1.4.4. The Training:

Participants will receive the training to become a leader, someone who is able to exercise power in society for the good of the whole. Participants will empower themselves to become "Advocates of the Whole", engaging all people, including "the Other", to catalyze a common society.

1.4.5. The Spirit:

Participants will learn how to authentically interact with the world, from the basis of our deepest values and wisdom traditions.

FIRST EXERCISE:
Now, before you begin any reading or exercises, write a short statement about power. Please include:
- **What you believe about power.**
- **Do you see yourself as a powerful person? Why? Why not?**
- **In what ways is power "good"? "Bad"?**

You may share your statement with others, but do not discuss at this time. Seal your statement in an envelope and save until the end of the Module. You will use this statement at the end of the Module to discover any changes in your attitudes and beliefs.

2. POWER IN TURBULENT TIMES

2.1. Our Turbulent Times

The turbulence of our society is summed up in the introduction to "The Power of One: Authentic Leadership in Turbulent Times":

> *The time has come for a new understanding of power and leadership. The old ways simply don't work anymore. The old explanations don't explain anything. As someone recently said, the world events we face are too important to leave to the politicians.*
>
> *Our current system is no longer adequate for our needs. Our society has gotten far too complex for any one person to understand. We act, having no idea <u>why</u> we act.*
>
> *We fumble around, looking for direction, as we head closer to the chasm. In a time of chaos, we see all of the dangers and none of the opportunities.*
>
> *We drift, bickering, fighting, arguing about who is to blame for the present morass. All of us must share the blame. We spend much time focusing on the immensity of the problem, trying to assign blame; we are reluctant to focus on a solution.*
>
> *We fail, because deep down inside, we don't feel the problem even has a solution. We propose alternatives as a gesture, out of guilt, with the deep belief that nothing will change for our efforts.*
>
> *We continue to place implicit faith and trust in institutions which constantly fail us. We do this, because the alternative is to admit our own failures.*
>
> *This simply must stop.*
>
> *The times call for a revolution. A revolution in consciousness. That is the purpose of this book.*
>
> (from the Introduction)

And, it is the purpose of this Module. A revolution in our consciousness – about power. Who has it, who uses it, for what purposes? By answering these questions, we will come to a deeper understanding of our own power -- for the good of the whole.

2.2.   Definitions of Power

See Appendix C: Definitions of power on the Web.

EXERCISE: Read the list of definitions. Are there any that make you personally uncomfortable? Are there any that resonate with you? Are there any that you simply don't understand?

[ADD OTHER DICTIONARY DEFINITIONS]

2.3.   Our Working Definition

Simply put, power is ability. If you have ability, you have power. If you don't have ability, you lack power. (We will come to see that much of our "inability" is self-imposed and our lack of power self-inflicted. We will learn to remove the barriers to our power.)

For the purposes of common society work, power consists of three aspects:

1. The ability to access <u>information.</u>
2. The ability to have or access to <u>resources</u>.
3. The ability to participate in or access the <u>decision-making process</u>.

A person who has these three aspects has power. A person who does not have these three aspects does not. We will use this definition throughout the balance of Module Three.

> # THREE ASPECTS of POWER...
>
> 1. ACCESS TO RELEVANT INFORMATION
> 2. ACCESS TO APPROPRIATE RESOURCES
> 3. ACCESS TO THE DECISION-MAKING PROCESS
>
> If you have these three aspects, you have power. If you do <u>not</u> have these three aspects, you do not have power.

EXERCISE: Each participant reads aloud the following statements:
- **"I am a powerful person".**
- **"Power is bad".**
- **"We must defeat those in power".**
- **"I have no power to change anything".**
- **"Powerful people are selfish and greedy".**
- **"I must use my power wisely".**

Which statements feel true for you? Which statements do not feel true? Did reading the statements bring up any emotional responses? Discuss.

2.4. Why Do We Need Power?

- People feel powerless. We <u>see</u> the world approaching multiple disasters, yet <u>feel</u> we cannot do anything about it. As stated by Vaclav Havel, former President of the Czech Republic:

  > "*Humankind today is well aware of the spectrum of threats looming over its head. We know that the number of people living on our planet is growing at a soaring rate... We know that the already-deep abyss separating the planet's poor and rich could deepen*

*further… We also know that we've been destroying the
environment on which our existence depends and that we are
headed for disaster by producing weapons of mass destruction and
allowing them to proliferate.*

*And yet, even though we are aware of these dangers, we do
almost nothing to avert them."*

(from the Introductory Essay, Creating a World That Works for All)

- While the majority of humans on our planet understand, trust and cooperate with the natural processes to which are all subject, most of our problems stem from a handful of people who do not trust natural processes. They are trying to create some measure of control over their lives. They trust control by a handful of humans more than they trust natural processes. In this lack of trust or respect for Nature, they break the pattern of human-natural relationships that has existed for hundreds of thousands of years. We will call them the "Breakers".

- These "Breakers" attempt to limit natural processes, to replace natural processes with man-made ones. In doing so, the Breakers act in ways that are harmful to Nature, to human society and to their own long-term interests. [WHAT DO I MEAN BY "NATURAL"??]

- Truly powerful people act in harmony with the Earth, with each other, with society, and with their values. Truly powerful people trust natural processes.

- In America, most people feel powerless because:
    1. We do not understand how to cultivate and nurture power,
    2. We have multiple, confused and conflicting stories. [TRACK TO MODULE ONE AND BOOK]
    3. We mistake our fears for our values,
    4. We lack a powerful unifying vision.

- We must change our relationship to and understanding of power. This is one of the three great transformations. (Consciousness and Economics are the other two areas that must be transformed.) The three transformations is the single most important thing that we must achieve at this time.

- The way to change society is for people to change the way they THINK.

2.5.   The Herd Mentality and the Awakening of Humanity

Through multiple processes, humanity (especially those in the US) has been reduced from citizens to "consumers". Many of the maladies of our society are created by people who are not in any way ACTIVE (mentally, spiritually, emotionally, even physically). Whether sitting in front of the television set, a martini, or a drug injector, many people in this country are just going through the motions of being human.

This condition is not unique in history. 2,550 years ago, the Buddha articulated the following five levels or stages of human energy. We can see these stages at work here in the 21st Century.

As you read this, see how it applies to today's reality. And remember: our task is to get the "herd" to wake up!

Buddhist Principles of Human Evolution/ Development

- Lower
- Human
- Great
- Noble
- Divine

These levels have to do with energy: the volume, quantity and quality of the energy that each person receives and transmits.

Each of the levels tends to be blind to the levels that are above it. This is the reason that lower level Christians (and Muslims, Buddhists, etc) can honor the "shell" of Jesus without ever understanding the teachings or message.

First Stage – Lower Energy:
Lower people have low volume, low frequency energy. Their energy does not rise up to the level of the intellect. They tend to be stuck in base, lower emotions and needs ("fight or flight"; sensory satisfactions). They have "darkened mind" -- like walking through a room lit by a 25 watt bulb. You can see things, but not clearly. Lower people tend to be on the receiving end of signals. They can only react. They are not really making decisions. Lower people form a herd, not a community. If things are given to them, they are complacent. If disturbed, they react as a herd. Lower people are given over to addictions.

Under quantum physics, everything is interconnected to everything else. However, at the Lower level, people do not RECOGNIZE their basic interconnection. This does not mean they are not connected, but that they do

not understand the forces that are at work in their lives. (In the US, people involved in self-mutilation do not RECOGNIZE that the arm or leg that they cut is an interconnected part of themselves.)

Most "Breaker" leaders do NOT want those with lower energy to become more aware. They do not want the herd to wake up – they want to become the herdmasters. They perceive themselves as gaining power and money from an easily manipulated herd.

People gain power by controlling the herd. They do so by appealing to base fears, emotions and desires. Two types of people do this.

-- Leaders of the herd: Alphas who are still stuck in Level One energy.

-- People from the Second Stage who desire to exploit the herd energy. (People in the Third Stage and above do not want to be exploitive.)

Question: what happens when the herd controls the government? (Government programs to keep the herd satisfied. Government policies based on making the herd afraid of something.)

Second Stage – Human Energy:
Human energy is higher level than lower. Emotions are raised from lower level to higher (love, affection, compassion, friendship). Can raise energy to energize their intellect/ higher mental functions. They have "normal mind" – walking through a room lit with a 100-watt bulb. Can make decisions for self. Humans can form communities. Can experience bonds that are not based on low level needs, desires and addictions.

Third Stage – Great Energy:
Great energy is higher level than human. They have energy to give to others. They tend to help others with their energy. They impact other people with their energy. They may not be consciously aware of their own energy or their impact on others. They can make decisions that are for the good of the whole. Others tend to want to be around them, to feed off of their excess of energy.

Fourth Stage – Noble Energy:
Noble energy is higher than great. This is the "Boddhisattva" level of energy. Noble people are conscious of their energy, conscious of their impact, conscious of placing their energy in the world to be of service to the conscious evolution of the planet. Much of their energy is at the level of the transcendent.

Fifth Stage – Divine Energy:
A person with divine energy has no energy limits. They are aware of their existence through the cycles of birth and death, through the 400,000 culpas (cycles) of existence. They are One with the Divine and can shift the illusion of

sensate "reality" as it best serves the whole. (This is the realm of people like Jesus and Buddha.)

2.6. Three Circles --- Power in Society

2.6.1. Overview:

2.6.2. Explanation of the "3 Circles"

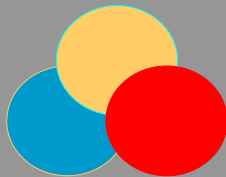Three principal factors interact to make any society:

Consciousness
Economics
Power

Consciousness

How we think about ourselves, our inner being, our spiritual lives, our interactions with others.

Economics

How we maintain our physical existence and satisfy our basic needs.

Power

How we govern our own and others' behaviors for the common good. (politics)

Consciousness

- Spiritual decadence, moral decay, ignorance.
- "Us-vs-Them" thinking supporting racism, bigotry and hatred.
- Consciousness of pain and lack, leading to suffering, anger and violence.
- No future, leading to depression and despair.

Economics

- Poverty creates atmosphere of depression and despair.
- Gap between rich and poor leads to greed and envy.
- Promotion of non-sustainable lifestyles.

a dysfunctional society

Power

- Power in the hands of elites; ordinary people have little power to change their lives.
- Violence used to gain or keep power.

Consciousness

- Spiritual awakening; moral development.
- "We are one" thinking; inclusivity.
- Consciousness of mutual service leading to compassion.
- A clear vision of a positive future, leading to a sense of belonging.

Economics

- A society where all basic needs are met.
- Sense of "enoughness" closes gap between rich and poor.
- Promotion of sustainable lifestyles.

a healthy society

Power

- People have power over their lives and their destiny.
- Democratic power at the most local level.
- Violence not a tool of power gain or manipulation.

Vested interests are creating…

The Consciousness of Fear

Consciousness

Economics

Power

The Economics of Greed and Poverty

The Leadership of the Elite

EXERCISES:

For each of the Three Circles:

- **How is the Circle expressed in society today?**

- **What would be a healthy expression?**
- **How is the Circle expressed in an unhealthy/ excessive/ perverted way?**
- **How would the Circle be expressed in a Mender society?**

Why do we need long-term thinking and acting?

2.7. Analysis of the Third Circle – The Forms of Power

2.7.1.1.Indigenous Forms

2.7.1.2.Breaker Forms

2.7.1.2.1.Theocracy

- "Theocracy" is a government ruled by God/ Divine Power. Since God does not act directly in the lives of people, the Rule of God is wielded by a person or group of people who claim to be ruling on behalf of God.
- Even though the rule is by a group of people, they claim that they are ruling as the agents for God – not for themselves but for the Divine.
- In some theocracies, the ruling elite claim to be the interpreters of rules and laws that God has given to everyone. In other theocracies, the ruling elite claims to be the only ones who can truly hear the Voice of God and therefore the only ones who can interpret God's Will.
- Theocracies have formed amazingly brutal and oppressive governments.
- At present, the world's oldest and largest theocracy is the Vatican (which is a "nation" recognized by, and with a voting seat at, the United Nations). It is the only nation in the world that is completely surrounded by a city (Rome). It is the only nation in the world with no citizens.
- Until the Chinese takeover, Tibet was the largest theocracy in terms of geographic size. (There may be those who say Tibet could not be a "theocracy" because there is no "Theos" or God figure in Buddhist cosmology. I would argue the contrary.)

2.7.1.2.2.Monarchy

2.7.1.2.3.Democracy

- "Democracy" is government by the people. The early founders of the American democracy used the Greek model to form their democracy. However, the majority of the people in the Greek city-states were slaves and did not have the right to vote. Therefore, the Greek model (and the early American model) was a "democracy" of elites. In this way, the fundamental model of democracy was flawed from the beginning.
- One of the biggest problems inherent in the democratic form of government is the question of difference. The American Founders foresaw differences within the government, but those differences would be practical or even ideological. They did NOT foresee problems where the people in the society have fundamentally and radically different POINTS OF VIEW, different DEEP IDENTITIES.
- This is our challenge: to create a 21st Century democracy, one that exists in a multi-cultural reality.

[INSERT POWERPOINT "DEMOCRACY 3.0 – THE UPGRADE"]

2.7.1.3.Mender Forms

3.   MODELS OF POWER

[INSERT AN OVERVIEW OF SECTION]

Summary: Models of Power
- Internal Personal Power
- Power Over
- Command and Control
- Power With
- Consensus
- Explicit Power
- Inherent Power
- External Power Relationships
- Societal Power
- Spiritual Power

3.1.   Internal Personal Power

- Everyone is born with "power", the ability to act in the world. What they do with it depends on internal and external factors.
- This is what the Founders meant when they said that humans were born "endowed by their Creator" with certain rights and responsibilities.
- While a person is born with power, how that power is developed (or blocked) depends on his/her early environment.
- There are many technologies that are designed to help free or unlock internal power. These include psychology, religion, counseling, personal empowerment training, self-esteem building, and others.
- Internal power is not synonymous with having resources. There are many people with few or no resources available who have a high degree of internal power. Similarly, there are people with an excess of resources who experience internal blockage, confusion and conflict.
- Internal power is not synonymous with "charisma". A charismatic person can also experience blockage, confusion, and conflict.
- We tend to copy of the power relationships and styles we see from others. If we experienced adults acting in positive, confident and powerful ways, we tend to repeat these experiences in our own lives.

EXERCISES:
- **What was the dominant power relationship between you and your parents when you were growing up? Was that relationship different for your siblings?**
- **Did you have an experience of other families having different "power" relationships? What were they?**

3.2. Power Over

- This is the model of power that we normally think about when we use the word "power".
- In this model, the "powerful" can make/ force/ coerce/ compel action on the part of the powerless.
- This is because the powerful can force the powerless by depriving them of something they want (liberty, by making them go to jail), or forcing them to take something they don't want (a bullet or a beating).
- The lines between the "powerful" and the "powerless" are drawn, based on these distinctions. I am "powerful" if I can compel your action, and "powerless" if I cannot.
- In the 21st Century, these roles are shifting. Those who have been seen as "powerful" can no longer compel the behavior of others. (In the 2006 fighting in the Middle East, a nation-state [Israel] was not able to compel the behavior of a non-state entity [Hezbollah]. This may be the first time in history of open warfare between a state and a non-state (fighting between Israel and the PLO does not count, since the PLO considered itself a state in exile.))

[INSERT "GROUP OR COMMUNITY POWER", EITHER HERE OR AFTER "CONSENSUS POWER"]

3.3. Command and Control

- This is not exactly the same as "power over". In command and control, there is an agreement (implicit or explicit) that a particular person or group of people will be able to make/ force/ coerce/ compel action on the part of others.
- On a ship, there is an agreement that the Captain is in charge, the co-Captain is next, etc. Even when the actors don't know each other, they can tell, because of their symbols of power (buttons, badges, stripes, etc) who has power, and how much.
- The difference between command and control and "power over" is that power in command and control is not based on force, but based on agreement. Everyone agrees that captains are to be given more command over situations, and more authority, than sergeants. They don't have to draw a pistol out and wave it around to get that authority.
- Most Americans are familiar with this type of power, since our workplaces, our schools and even most of our homes operate on a command and control basis.

3.4. Power With

- This type of power implies that everyone on a given task has power, and that they intend to use it for the good of the whole.
- The goal of "power-with" is not to compel behavior, but to increase common understanding and common goals.

3.5. Consensus Power

- Related to "power with", consensus power is exercised by all members of a given community equally. Power is embedded in the agreed-upon will of the group.
- This is the polar opposite of "command and control". There is no agreement that anyone has more power than anyone else. In fact, the opposite is agreed: that everyone has power.
- In consensus, power is exercised by convincing others to change their attitudes, opinions and behaviors. This change takes place through dialog and debate.
- A consensus group may choose someone to be the facilitator of a meeting. However, this facilitator does not have any more power than others in the group (although they may have more process power).

3.6. Explicit Power

- Explicit power is that which is given (or taken) consciously and on purpose. It is the power that someone in authority (recognized as having power) gives to another.
- Explicit power is "vested" (for example: the power given by the State to priests to perform weddings, a State function) or "licensed" (for example: the power the State gives to someone to drive on public roads, once they have passed a test).
- Those with explicit power do not have the authority to extend or exceed the limits of their license.
- Citizens of the United States explicitly give their consent to be governed by this system.

EXERCISE:
- **Can only the State give license for the exercise of explicit power? What are examples of non-State actors giving or "vesting" power?**
- **Give examples of explicit power that you have received.**
- **Give examples (if any) of you giving or granting explicit power to someone else.**

3.7. Inherent Power

- Inherent power is that which is held by all beings, at all times.
- Specifically, it is the power that resides in each and every human being to form the kind of society they wish to live in.
- This is the power referred to in the Declaration of Independence as "certain inalienable rights".
- No one grants this power to another. It cannot be given, and it cannot be taken away. It can, however, be ignored.

3.8. External Power Relationships

- Our parents model our first power relationships. They modeled power to us. How our parents dealt with power relationships set the stage for our later experiences.
- In a parent-child relationship, the parent has all three aspects of power (information, resources, decision-making ability), the child none.
- From the very beginning, the parent tries to mold, shape and control the child's behavior.
- From the beginning, the child is hardwired in two different directions. On the one hand, the child is hard-wired to emulate the behavior of the parent, and all other adults. On the other hand, the child has an innate need to express its "I-ness". The child needs to belong to a group, and also needs to identify itself as different from Other. These two tensions form the child's growing process.
- How the parent and child deal of these two conflicting tendencies establishes how the child tends to respond to future power situations.

EXERCISE: Name people who you perceive as having each type of power. In each category, name:
- **One historical figure**
- **One currently living figure**
- **One person from you own life**

In each category, do you see these figures as "good" or "bad"? Why?

3.9. Societal Power

- The function of society is to allocate the three aspects of power in a manner that is in line with the principal values of society.

- In any society, resources, information and decision-making are never evenly distributed. The three elements tend to be distributed along the lines of the society's principal values. This may not be the PUBLIC values of the society, however.

- For example: If a society values children, the society will allocate resources, information and decision making in such a way that children are the primary beneficiaries. If the society primarily values elders, the three aspects of power will be allocated in a way that benefits elders.

- Therefore, the principal value of any society can be seen by observing the primary beneficiaries.

- In the United States, the primary beneficiaries of the society are people with money.

- This is not our "stated" value. We state that our values include life, liberty and equality. However, as we examine the allocation of resources, information and decision making, we see that our "stated" values take a second seat to the increase of wealth among the already wealthy. (Refer back to the "Values Pyramid" in Module One.)

EXERCISES:
- **What are your personal principal values? Do you see a difference between those values and your "stated" values?**
- **What are your society's principal values? Are those values in line with your own?**

3.10. *Spiritual Power*

[THIS IS AN ENTIRE CHAPTER, PERHAPS AN ENTIRE BOOK! HOW TO TREAT THIS HERE?]
- By "spiritual power", we mean that type of power that is transcendent to humans. This power is beyond the sensate abilities of people.
- This does not necessarily mean that it is unavailable to humans, however. Various modalities exist for addressing, harnessing and utilizing spiritual power (with varying degrees of success).
- Without the recognition of spiritual power, any attempt to change society will simply re-create the "Breaker" society, in another form.
- Spiritual power is not necessarily dependent upon one's belief in a single transcendent Being, or "God". Many religions that recognize the nature of spirit and transcendent reality may acknowledge the existence of many "gods", or none.
- What is necessary for "spiritual power" is the belief that there is a Reality that extends beyond the human ability for direct experience.

[PUT DALAI LAMA QUOTE HERE? IN APPENDIX?]
EXERCISES:
Do you have any experiences with "spiritual knowing" or "spiritual power"? Share with group.

4.   UTILIZING POWER

4.1.   Overview of Section

- Utilizing Power
  - A Mender Governance Structure: Emergent Systems
  - Power Formulas
  - Power Tools – How to Change Behavior
  - Tools for Engaging the Other
  - Majority-Minority Dynamics
- Power and Conformity
  - Memes and the Virus of the Mind
  - Conformity and Crowds
  - The Tipping Point
  - Blink – Super Computing Inside Your Head

4.2.   Utilizing Power

To have power is to use power. Without actually utilizing power, it remains only a capacity, or stored power. It only becomes "real" through use.

Talking about power is all well and good. However, it is how people actually use power that determines what they understand about the nature of power.

The epitome of "Breaker" power was written several centuries ago: Sun Tzu's "Art of War". In this classic writing, a Chinese general lays down the specifics in how to exercise power in the ultimate of conflicts: an active war. This book has been reinterpreted by modern politicians who are looking to exercise "power-over" in a political context, and by business people who are looking to exercise "power-over" in a business context.

While Sun Tzu serves well in "power-over" situations, what will work in creating a 21st Century society, one that is NOT based on "power-over"?

4.2.1.   Governance in the 21st Century

How will we govern ourselves in the 21st Century? We know that a determined elite can subvert the best and most democratic of plans. That corporations ("people" who live forever) have the resources and information to affect the decision-making process. That bureaucracies take on a life of their own, a life that many times is at odds with the people being regulated.

Lord Acton said that "Power tends to corrupt; absolute power corrupts absolutely". What he didn't say was that power tends to CLUMP. Power amasses, at ever higher and more concentrated levels.

What can people do about this? US citizens vote for candidates for higher office, who campaign on the promise to "clean up" Washington and to have a smaller, more efficient government. None of them live up to those promises.

This is not a failure of will. This is a failure to re-imagine and re-invent the governance structures themselves. This is our task.

4.2.2.   A Mender Governance Structure: Emergent Systems

One promising avenue comes from the work of Steven Johnson, who has studied how leaderless distributed networks function for the benefit of the whole. If the problem is traditional forms of "Breaker" leadership, perhaps Johnson has come up with a way for us to dispense with it.

Because this is such an important concept, we will spend some time exploring it.

EMERGENCE, LEADERSHIP AND POWER

From "Emergence" by Steven Johnson
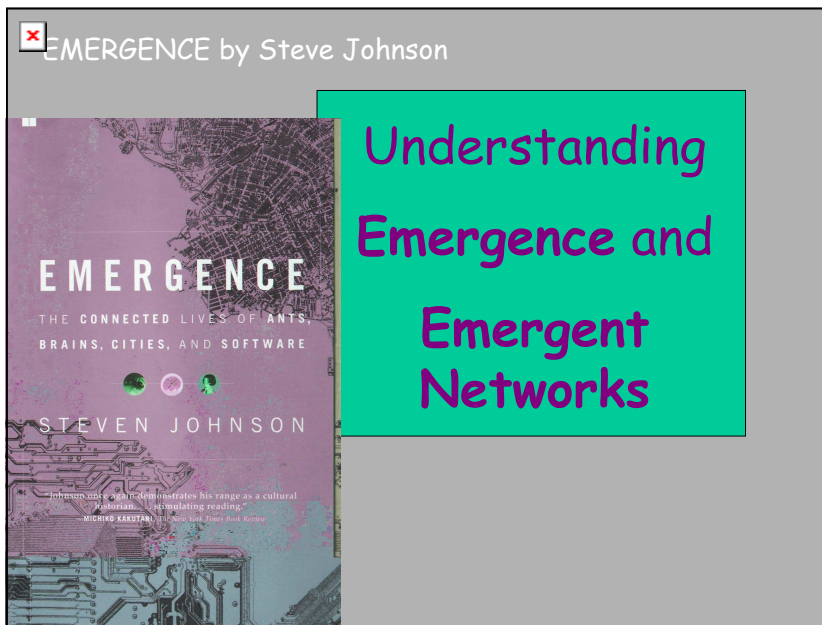
Systems Thinking:

Centralized

Decentralized

Emergent

An "emergent" system: when a collection of individuals starts to behave as a single entity, without being orchestrated to do so by a "leader" from above.

They are "bottom up" (emergent systems get their intelligence from the lowest, most local parts of the system)

Not "top down" (centralized systems get their intelligence from executive decisions made by a specialized group)

What is an "Emergent System"??

Emergent systems are "complex adaptive systems that operate from low-level rules yet display high-level sophistication."

An "emergent" system: when a collection of individuals start to behave as a single entity.

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Ants:

"... individuals who are unable to assess the global situation still work together in a coordinated way. And they manage to do it using only local information."

" `Seeing the whole' is both a perceptual and conceptual impossibility for any member of the ant species."

Deborah Gordon

Ants:

"... Individual agents pay attention to their immediate neighbors, rather than wait for orders from above. They think locally AND act locally, but their collective action produces global behavior."

Deborah Gordon

Emergent systems are **leaderless** in the traditional sense of a "leader" in control of the organization or system.

What is "emergent behavior"? "The movement from low-level rules to higher-level sophistication is what we call emergence".

What are the five principal characteristics of an emergent system?

- They have a large number of independent actors, all sharing information;
- There is a lack of control over any individual's behavior.
- The actors share a common set of simple values (or rules).
- The actors share a common set of largely interchangeable roles.
- The actors share the same goals and objectives.

With these five characteristics present, emergence is possible in a system. If any one of the characteristics is absent, a leaderless distributed network of management does not occur. (For example: if there are a large number of actors, but they are prevented from sharing information, there is no emergence.)

The more encounters between actors, the more intelligent the system becomes.

Actors pay attention to local conditions and change behavior accordingly. Actors pay attention to their neighbors.

Actors motivated by rules and values, working for the common good. (If the actors perceive themselves to have different or conflicting goals and/or objectives, emergence does not occur.)

The system does not have to be self-conscious (conscious that it is operating on "emergent" principles) to be learning. (However, it may be that the system can learn faster when the actors are aware that they are operating on emergent principles.)

Patterns emerge: the pattern is not pre-programmed or conscious. The pattern is not governed by conscious intention. The pattern is not pre-programmed; the RULES are. [BUT… THINK ABOUT SHELDRAKE AND LOVELOCK.]

Examples of Emergence in Human Governance Systems

It's easy to find examples of emergent behavior in the natural world. Ants and bees show us purposeful behavior, but there is no "leader" who directs the colony or hive to behave in a particular way.

But, what about human behavior? Are there examples of emergence that can guide our thinking?

Heidelburg Farmers' Market
In the square behind the cathedral in the city of Heidelburg, Germany, there is a farmers' market. Every Wednesday afternoon and Saturday morning, the greengrocers, cheese makers and various artisans gather to sell their wares.

They have been doing this for over 900 years.

No one polices the market. No one tells them on which days to gather, or where to set up their stands. The greengrocers clump together and the cheese makers clump together. No higher authority sets or controls the prices, but most of the prices are very close to each other.

This farmers market existed through two world wars. The farmers' market was there when that part of Germany was part of France. No rules, no regulations, no orders from above.

The Sewing Factory

(This is an actual case study from a business school. If you know the exact details, please pass them on to me so that they can be included in the subsequent Modules.)

The owner of a sewing factory wanted his workers to become more productive. He hired a time-motion specialist, who studied how the women sewed the shirts. The specialist came up with a number of recommendations:

- The specialist would solve the problem and increase productivity.
- The women spent too much time talking to each other; turn the machines so that they could not see each other.
- The women spent too much time looking out the window; brick up the windows.
- The women were sewing the shirts with the wrong movements (they had been taught to sew by the owner). Change the order of movements in sewing the shirts.

(This is obviously "Breaker" thinking at work.) The number of shirts sewn did go up, but so did mistakes and injuries. The specialist's solution? Fire the entire workforce (he said they were "spoiled") and bring in new workers with his system.

To his credit, the owner refused to do so. He sat the workers down, told them that he wanted to improve productivity and asked for their suggestions. They told him:

- Turn the machines so that they could see each other and talk easier.
- Unbrick the windows.
- Let them sew the shirts in any order they liked (they were paid by the piece, so it was in their interests to sew faster).

The owner did so. Productivity shot up, well past the point that the specialist thought was humanly possible. Mistakes and injuries went down. How did this happen?

- By facing each other, they thought of themselves as a group (critical mass).
- Because they could see each other, any innovation that saved one worker time rippled quickly throughout all the other workers (sharing local information).
- Their goal was to sew as quickly as possible, rather than to sew a particular way or facing a particular direction (shared goals).
- The knowledge of how to sew was embedded in the group; no one person in the group created the system – they discovered it together.

EXERCISE:
**Can you think of other examples of emergence in human governance systems?**

Rule of Predators: Software emergent systems became more adaptive when predators were introduced. Without predators, systems became lulled by their own success. (This may be the same for human emergent systems. A sense of

urgency, imposed by the conditions of the system, may create higher degrees of adaptability. The difference between a group of people playing a simulation game, versus a group of people trying to gather food to eat, or responding to a crisis.)
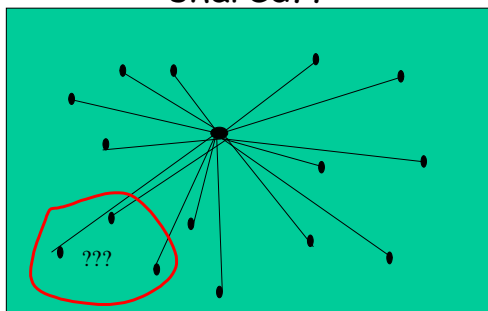
Not just "complexity", but the kind of complexity where the system takes on a definite personality.

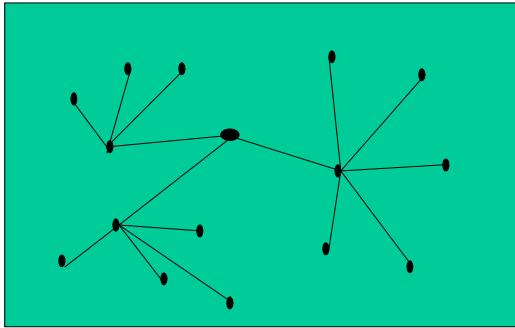More self-organized than statistical trends.

Centralized System
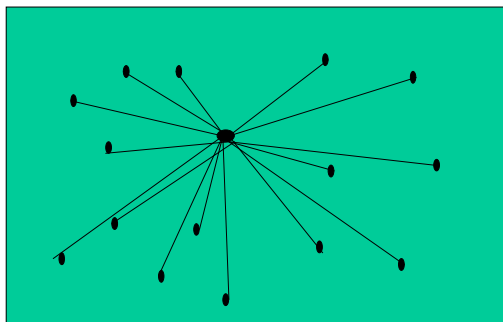
How is localized information shared??

Decentralized System

How is localized information shared??

???
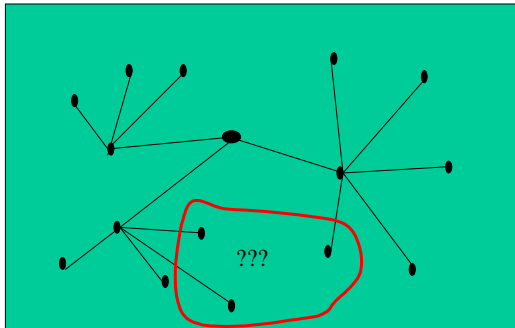
Emergent System
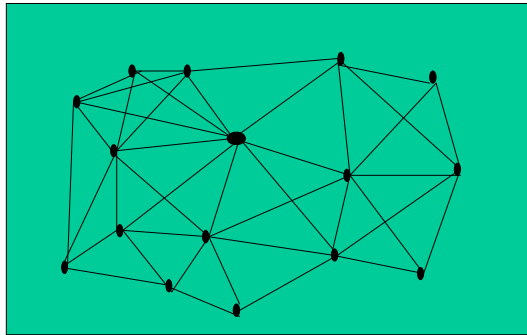
Emergent System is <u>based</u> on local information
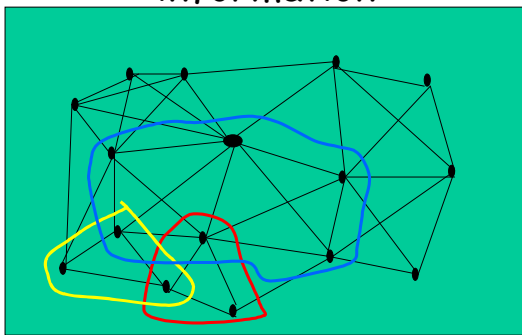
Five Additional Principles:

More is different. When there is a critical mass built up, the behavior changes. Looking at individuals cannot show the global nature of their behavior.

Ignorance is useful. Emergent systems break down when the components become too complicated.

Encourage random encounters.

Look for patterns in the signs. Detecting patterns allows meta-information to swirl through the swarm.

Pay attention to your neighbors. "Local information can lead to global wisdom".
The primary mechanism of emergent learning is neighboring individuals
stumbling across each other. The more stumbling, the more learning.

Human Information Flow:

- In a city, sidewalks are the primary conduits for the flow of information
  between residents within a city. They provide the right kind and number of
  local interactions. Pg. 94
- In cities without sidewalks, the principal interactions are between cars (not
  even their drivers). Cars cannot share information. There is a lot of
  interaction, but the system stays stupid.
- In cities with real neighborhoods, there are many opportunities for information
  to flow, including sidewalk cafes, bookstores, churches, barber shops, etc.
- Contrast these interactions with the "false" neighborhood of a regional mall.
  There are many actors, but they do not share the same purpose, goals or
  objectives. They do not share relevant information.

> *"The body learns without consciousness, and so do cities, because
> learning is not just about being AWARE of information; it's also
> about storing information and knowing where to find it. ... It's about
> altering a system's behavior in response to those patterns in ways
> that make the system more successful at whatever goal it's
> pursuing. They system need not be conscious to be capable of that
> kind of learning... "*   (pgs 104-5)

Software:

[FIND FLYING BIRDS COMPUTER GRAPHIC] See
http://www.red3d.com/cwr/boids/

[FIND LORD OF THE RINGS CLIP]

Clusters of individuals following simple rules. The PATTERN is not pre-
programmed; only the RULES that govern the patterns.

Emergent systems are rule-governed systems: their capacity for learning and
growth and experimentation derives from their adherence to low-level rules.

"An ant colony without local rules has no chance of creating a higher-level order,
no chance of creating a collective intelligence." pg 226

"The needs of most progressive movements are uniquely suited to adaptive, self-
organizing systems: both have a keen ear for collective wisdom; both are
naturally hostile to excessive concentrations of power; and both are friendly to

change." pg. 224

"Let the neighborhoods come from below, but build incentives into the system to encourage their growth." pg. 230

"Understanding emergence has always been about giving up control, letting the system govern itself as much as possible, letting it learn from the footprints.

"Understanding emergence has always been about giving up control, letting the system govern itself as much as possible, letting it learn from the footprints."

"Without an active leaders who takes responsibility for building a network, spontaneous connection between groups emerges very slowly, or not at all. We call this network leadership role a NETWORK WEAVER.

The Role of "Leader" in an Emergent System.

"Without an active leader who takes responsibility for building a network, spontaneous connection between groups emerge very slowly, or not at all."

The Emergent "Leader"

Is there a role for a "leader" in an emergent system? I am happy to say that we do have a role! Instead of the traditional role of telling people what to, the emergent leader takes the following five steps:

Roles of the Emergent Leader

1. Encourage/stimulate lots of actors (critical mass)

2. Articulate simple, consistent rules

3. Articulate simple, deep values and goals

4. Articulate simple, appropriate roles

5. No direct command or control

"An ant colony without local rules has NO CHANCE of creating a higher-level order, no chance of creating a collective intelligence."

Johnson has identified four levels of expertise in an emergence system:

LEVELS OF EMERGENT SYSTEMS…

Level One: People working on an emergent system without knowing it.

Level Two: People understanding the emergent system.

Level Three: People consciously trying to create emergent systems.

Level Four: Group (collective) intelligence.

4.2.3. Power Dynamics

How power is exercised in the world has much to do with the implicit assumptions and behaviors of the various people involved. Their power depends on their "story". (See Chapter Five of "Creating a World That Works for All" for more on the concept of "story".)

Power dynamics tend to reinforce each other – the powerful see the powerless as weak and powerless, which reinforces the self-image of the powerless. The powerless see the powerful as "taking" power, which reinforces the self-image of the powerful. These dynamics play themselves out in an intricate dance, with each party playing a very specific role.

Here are some of the elements of that dance:

The Exclusivity ("Power-Over") Dynamics for the Powerful	The Exclusivity ("Power-Under") Dynamics for the Powerless	Inclusivity ("Power With") Dynamics for All
In power situation:	In power situation:	In power situation:
1. Do not acknowledge the power of the Other. See your own power as "normal" and "natural".	1. Do not acknowledge your own power. Acknowledge the power of the other.	1. Acknowledge your own power. Acknowledge that everyone has power. Power stems from the same One Source.
2. Stay centered, as long as things are going your way.	2. Get pulled off of your center, bent out of shape, angry (or jealous, desirous, withdrawn, self hating, negating...), because you are being excluded.	2. Do not allow the Power of the Other to pull you off of your Center.
3. Stay aware of your feelings. The feelings of the Other do not matter.	3. Become totally unaware of your feelings. Have unclear reactions, intentions and behaviors; unconscious feelings and internal conflicts.	3. Be aware of your feelings and the feelings of the Other.

4. Resist all attempts to change you as wrong, "evil". Intend that things stay the same.	4. Attempt to change the other's power through external means (by appeals, threats, promises, deals, force).	4. Intend an outcome! Be conscious of what you want to have happen in this situation. Engage the Other while constantly holding to your intended outcome.

Please compare and contrast this section with the "Majority-Minority Dynamics" section. The "powerful" are not always "majorities" and the powerless are not always "minorities".

4.2.4. Power Tools – How to Change Behavior

4.2.4.1.Introduction

We know how to change behavior. Politicians, advertising executives, military people and parents know this. We have both gross and subtle tools available.

The tools we use are based on what we believe works, and are based on our true goals and objectives. (Many times, our stated goals are not our true goals. For example, a society may say that their goal is to "reform behavior", when the true goal and objective is "punishment".)

This section will explore the tools to change behavior, especially the tools available to Menders – tools the do not use violence or coercion for behavioral change.

The purpose of this section is two-fold:
1. To help you resist (or at least be aware of) attempts by others to change your behavior by use of these power tools.
2. To help you to know when and where it is appropriate to use these tools on others.

4.2.4.2.Types of Power Tools

If "power" is the exercise of governance in human activity, the question arises: HOW is governance exercised? How do we change our own – or someone else's – behavior?

In the past, we have used fear-based tools: violence, threatened, explicit or implied. In order to create a Mender society, we must learn to use "culture-shaping" tools: changing behavior without the threat of violence.

Fear-Based Tools:	**Culture-Shaping Tools:**
Violence and the threat of violence:	**Accepting Behaviors:**
	• Noticing
	• Thanking
• Killing	• Appreciating/celebrating
• War	• Copying
• Death penalty	• Rewarding
• Terrorism	
• Hurting	**Shunning Behaviors:**
• Threats of violence and/or coercion	• Noticing or ignoring
• Abuse:	• Laughter/ridicule/criticism
• Domestic violence	• Separating/ostracizing
• Child abuse	• Guilt and shame
• Torture	• Banishing
Coercive behaviors (Implied violence)	**Connecting Behaviors:**
• Deprivation	• Seeing
• Loss of liberty -- imprisonment	• Listening
• Loss of property	• Touching
• Loss of rights, privileges and immunities	
• Humiliation	
• Prison	
Misinformation/disinformation	
• Propaganda	

About the "Culture-Shaping" tools: some of them are not nice or pleasant. If you have ever had an experience of being shunned or ridiculed, you know that it does not feel good to be on the receiving end of that behavior. However, it <u>does</u> actually change behavior, without resort to violence or the threat of violence. And the "Culture-Shaping" tools can be subtle and nuanced. Finally, they offer the recipient an opportunity to conform their behavior to that of a norm or a group – or leave the group. In that way, the group remains a group.

EXERCISES:
- Have you had any experiences with "Fear-Based" tools? Give some examples – as both perpetrator and recipient.
- Have you had any experiences with "Culture-Shaping" tools? Give some examples– as both perpetrator and recipient.
- Do you think "Fear-Based" tools are ever appropriate? Give examples.
- Do you think "Culture-Shaping" tools are ever inappropriate? Give examples.

FACILITATOR: PROMPT WITH: "AT A PARTY, ONE OF YOUR DRUNK FRIENDS NOTICES THAT YOU ARE STARTING TO GET DRUNK, ALSO. THEIR NOTICING WILL TEND TO ENCOURAGE YOUR DRINKING BEHAVIOR. THAT MAY NOT BE A GOOD THING."

4.2.5. Tools for Engaging The Other

1. Acknowledge the Other as a Part of the Divine.

2. Help the Other to calm themselves, at least to a heart rate of 125 beats per minute or below (excited but not agitated).[1]

3. Invite the Other to state their position. Listen to the Other's position. Practice active listening.

4. Re-state the Other's position to him/her. Re-word, remove or transform politically/ ethnically/ culturally charged separatist language.

5. Acknowledge the validity of his/her position (or, at least the parts of it that you think are valid). As much as possible, incorporate the Other's position into your own[2]. This becomes your new negotiating position.

6. Acknowledge the validity of the feelings and fears that drove the Other to his/her contending position. Be compassionate. Practice place transference; put yourself in the Other's place. Acknowledge the feelings because feelings are always valid (even if the facts driving the feelings are not).

7. State your own intentions and goals. Include the parts you incorporated from the Other's position. State your goals in a positive, powerful, unequivocal way.

8. State your core fears. Be honest.

9. State your core values, which should include inclusivity, nonviolence, mutual respect, spiritual power.

10. Invite the Other to state his/her core values. (Very important: help the Other see the difference between core values and core fears.) Invite the Other to separate the parts of his/her position that are core values from the parts that are core fears[3].

11. Invite the Other to your goal (especially since it now incorporates parts of his/her goals.)

12. If he/she declines, invite the Other to re-state his/her position in a way that includes all sides. Patiently work with him/her to do the restatement. Continue to do the restatement of positions and values until the core issues are resolved.

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[1] Research shows that people stop reasoning when agitated, angry or fearful. The reasoning part of the brain shuts down, and the "fight or flight" response takes over. See "Blink" by Malcolm Gladwell.
[2] This means that the Other will change you in some profound ways. Let that happen. It's the only way that you will be able to change the Other in profound ways.

[3] In order to do this work, the inclusivity catalyst must ultimately empower the Other. A powerful person does not have hate, anger and fear contaminating his/her core goals.

4.2.6. Majority-Minority Dynamics

POWER DYNAMICS OF MAJORITY-MINORITY "DEEP IDENTITY" BEHAVIORS: "THE DANCE"

In general, majorities are raised in a "Culture of Power". For people in the majority, there is an expectation and assumption that:

- They are in control
- Their control is largely "good" and benign
- Everyone, including the minorities, benefit from their benign control

In general, minorities are raised in any "Culture of Powerlessness". For people in a minority, there is an expectation and assumption that:

- They are NOT in control
- Their lack of control exposes them to hazards and dangers
- The control of the majority is for the purpose of benefiting the majority, and no one else.

These attitudes and beliefs are examined in greater detail below:

HOW MINORITIES (PEOPLE IN THE MINORITY) LOOK AT THEMSELVES

| BEHAVIOR	FEELING	CULTURE
Minorities believe they are punished for speaking up and expressing themselves.	Oppressed and powerless	Culture of Powerlessness
Minorities believe they are not allowed to speak for themselves, that their views are not heard (or considered important).	Oppressed and powerless	Culture of Powerlessness
Minorities believe they not allowed to have power	Powerless	Culture of Powerlessness
Every single act of violence and oppression toward any minority group member is known and felt by the entire minority community.	Victimized	Culture of Victimization
Minorities believe they are politically and socially marginalized	Invisible	Culture of Invisibility
Minorities feel unseen and unheard	Invisible	Culture of Invisibility
Minorities feel secure only with members of own identity group.	Secure	Culture of isolation

HOW MAJORITIES (PEOPLE IN THE MAJORITY LOOK AT THEMSELVES

BEHAVIOR	FEELING	CULTURE
Majorities believe they have a right to speak up and express themselves.	Normal, satisfied, superior	Culture of Superiority
Majorities believe that they can speak for "all people"; that all others hold their viewpoint.	Normal, satisfied, superior	Culture of Superiority
Majorities believe they behave in an accepted, "normal" way.	Normal, satisfied, superior; powerful	Culture of Superiority
Majority imposes order (cultural norm).	Secure	Culture of Superiority
The majority sees bad actions by individual minority group members as typical.	Normal, satisfied, superior; powerful	Culture of Superiority
Bad actions by majority members are seen as not representative of the norm.	Normal, satisfied, superior; powerful	Culture of Superiority
Majority supports other members of majority	Empowered	Culture of Self-Empowerment
Majority does not understand minority issues	Defensive, resistant, hostile	Deep identity/ isolation
Majority members believe they are secure only with members of own identity group	Normal, satisfied, superior; powerful	Culture of Superiority; Culture of Deep identity/ isolation
People who do not act like the majority are "deviant".	Normal, satisfied, superior; powerful	Culture of Superiority; Culture of Deep identity/ isolation

(Please see the section "Power Dynamics" for an idea of how the two points of view may see each other.)

4.3. *Power and Conformity*

4.3.1. Memes and the Virus of the Mind
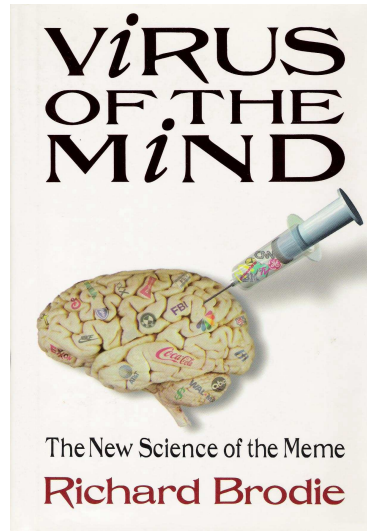
Brodie talks about how ideas (memes) get transmitted from one mind to another (viruses). The book also talks about "cultural" viruses (ones that develop and mutate without a lot of conscious intention) and "designer" viruses (ones that spread because someone wants them to spread).

Virus of the Mind" by Richard Brodie

"MEME" – A basic unit of human intentionality. An "idea". When a meme spreads from one mind to another, that is a VIRUS.

A **meme** (rhymes with "dream") is a unit of information that replicates from brains or retention systems, such as books, to other brains or retention systems. In more specific terms, a meme is a self-propagating unit of cultural evolution, analogous to the gene (the unit of genetics).

How do ideas (memes) get transmitted from one mind to another?

The best meme viruses spread when one of the
major buttons get pushed: (The "Four F's")

Fighting

Fleeing

Feeding

F_____g

(finding a mate)

Fears/desires that by-pass the rational mind.

If you don't push the major or secondary buttons (power, authority, comfort, community, etc.), no one talks about the idea. Therefore, there may be great ideas, but they don't spread. Good memes, bad viruses.

These aspects are part of your survival circuitry and, like deep identity, are well in place before you develop rational thought.

Two different kinds of meme viruses:

"cultural" viruses

(ones that develop and mutate without a lot of conscious
intention) (Example: "Beam me up, Scotty")

"designer" viruses

(ones that spread because someone wants them to
spread) (Example: "Things go better with Coke")

EXERCISE:
- Give examples of each kind of "virus".
- Name some important viruses that relate to power.
- Which ones are "cultural"? (For example: "Where's the Beef?" or "Beam me up, Scotty")
- Which ones are "designer"? (For example: "In your heart you know he's right", or "Morning in America")

4.3.2. Conformity and Crowds

4.3.2.1. Asch Experiment: Conforming to a Group

In the Asch experiment, you are one of a group of five people, sitting around a table. You are shown 3 lines (A, B and C) and are asked which line matches the target line.

The first person says, "Line C most closely matches the target". The next person says "C". So does the third and fourth person.

What will you say?

If you are like the overwhelming majority of people (74%), you will say "C", even though it is obvious that "B" is the matching line. You will conform your response to that of a group.

The Asch experiment has nothing to do with perception. It is an experiment in social pressure and social control. (The other 4 people at the table are in on the experiment – you are the only experimental subject at the table.)

The parameters of the experiment are very important:

- Size matters. If the group is too small (2 or 3 people), the pressure to conform does not build up. If the group is too large (8 or 9 people), it starts to feel like a set-up.
- The reason why people conform is important. The conformists:
    - o Doubted their own eyesight.
    - o Doubted whether they heard the instructions right.
    - o Did not want to appear out of step, "silly" (social respect).

Leadership, Conformity and Filters
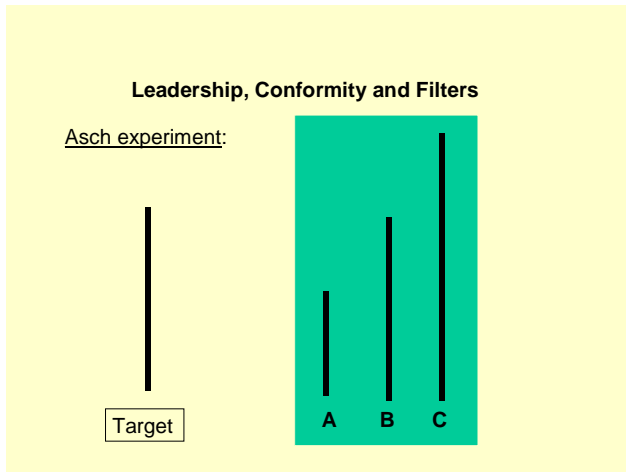
Asch experiment:

Asch experiment:

• The average subject conformed to the group response on 32% of the trials

• 74% of the subjects conformed at least once.

• Size of group matters… five is the optimum.

• Conformists:

  • doubt what they are seeing

  • doubt their understanding of the instructions.

  • Did not want to appear "silly" (social respect).
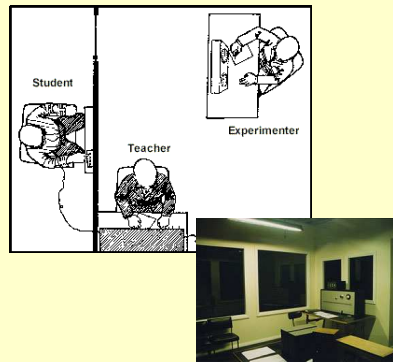
EXERCISE:
• Are you in situations that require you to conform your thoughts and/or behavior to that of a group?
• Have you ever said "yes" when you really wanted to say "no" because of implicit pressure from a group?

4.3.2.2.Milgram Experiment: Conforming to Authority

[introduce Milgram experiment]

Milgram experiment:

Each subject (Teacher) is given a sample 45 volt shock from the generator before the experiment, to strengthen belief in the authenticity of the machine.

Results:
•<u>All</u> subjects obeyed orders and administered "painful" shocks to the "Student" (actor) when asked to do so by the Experimenter, a person in authority. **No subject stopped before reaching 300 volts.**

•65% of subjects were willing to give the maximum electric shocks - 450 volts - to a pitifully protesting victim.

•Males were just as likely to be obedient as females, although females tended to be more nervous.

- Need to conform (something hard-wired in our system that makes us <u>want</u> to conform to group & conform to authority.)

Leadership, Conformity and Filters

"It may be that we are puppets - puppets controlled by the strings of society. But at least we are puppets with perception, with awareness. And perhaps our awareness is the first step to our liberation."

"…The social psychology of this century reveals a major lesson: often it is not so much the kind of person a man [or woman] is as the kind of situation in which [they find themselves] that determines how [they] will act."

Stanley Milgram

Section 4: Leadership, Conformity and Filters

"I would like to think that a truly religious person would not turn that dial up. And if they would, I cannot see the way in which their religion matters to them.

"In the end, unfortunately, the lessons of this century are that whatever the law is, the reality is like a Milgram experiment. You have the opportunity to cause pain. And no one will stop you if you don't stop yourself."

Professor Robert Pollock

EXERCISE:
•Have you ever said "yes" when you really wanted to say "no" because of someone in authority?
Do you have a personal example of a time when you are aware that you conformed your thoughts and/or behavior to that of a group or a person in authority?

4.3.3. Tipping Point

The Tipping Point by Malcolm Gladwell

Ideas are infectious and can become epidemics.
They are clear examples of contagious behavior.
An idea epidemic has three characteristics:

1. Contagiousness

2. Little causes can have big effects

3. Change happens not gradually but in one
    dramatic moment

How to Make an Epidemic…

1. FIND THE RIGHT PERSON… (The Law Of The Few):

Everyone is not linked to everyone else in "six degrees of
separation".

A very small number of people are linked to everyone else
in a few steps, and the rest of us are linked to the world
through those special few… CONNECTORS.

Word-of-mouth is not me telling you about a new restaurant
and you telling a friend in that friend telling a friend. Word-
of-mouth begins when somewhere along that change
someone tells a person who is a CONNECTOR.

2. MAKE THE IDEA "STICKY" (The Stickiness Factor)

An idea is "sticky" if it is easy to remember, easy
to relate and easy to spread.

    "War on Terror"   "Sustainability"

    What makes an idea "sticky"? Refer back
    to the "Four F's"…

EXERCISE:
- **How would you make "sustainability" sticky?**
- **How would you make "inclusivity" sticky?**

3. CREATE THE RIGHT CONDITIONS

(The Power Of Context)

Rule of 150: Small, close-knit groups have the power to magnify the epidemic potential of a message or idea. The optimal group size is roughly 150 people.

There are instances when you can take normal people from good schools and happy families and good neighborhoods and powerfully affect their behavior merely by changing the immediate details of their situation. (Remember Milgram)

4.3.4.   Blink – Super Computing Inside Your Head

In Malcolm Gladwell's book, Blink, he states that humans can make highly accurate decisions with what appears to be very little information – in the blink of an eye. These decisions tend to be MORE accurate than the ones that are based on research, statistics and experimentation. He also states when this ability (he calls "thin-slicing") does NOT work: when we are agitated, or when we are loaded with pre-conceived prejudices.

Another way to think about this: research shows that the human brain processes about 4,000,000,000 bits of information EVERY SECOND. (Let's call this the 4 billion-bit processor, or 4B for short). Of this incredible stream, we are CONSCIOUS of about 2,000 bits of information per second. (We'll call this the 2K processor.)

The 4B processor has access to a LOT more information, and can make much more informed choices than the 2K processor. The only thing that gets in the way of the 4B processor is gumming it up with bad information (prejudices), or shutting it off entirely (going into "fight or flight" mode).

EXERCISE:
- **Do you have experiences of the "4B" processor working in your life?**
- **Do you do things that inhibit the working of the "4B" processor?**
- **Are there ways you can increase the reliability of the "4B" processor?**

5.   CHALLENGES TO POWER

(This includes an analysis of violence, peace and war dynamics, authenticity/falseness, corruption as a lack of vision and other factors)

[This section left undeveloped. Will be supplied later.]

6. THE INTEGRAL WAY: TYING IT ALL TOGETHER: THE POWER OF A COMMON SOCIETY

What is the Power of a Common Society?

THE INTEGRAL WAY

The Revolution of the Center

The changes in our life must come from the impossibility to live otherwise than according to the demands of our conscience...

not from our mental resolution to try a new form of life.

Leo Tolstoy

The Revolution of the Center

The Center will stop being defined as "consumers":

- Transitional definition: "Menders"
- Ultimate definition: "Human"

The Center will prepare for a soft landing:

- Prepare for a fundamentally different life
- Not "survive" a disaster and go back to "normal".

The movement of the Center will be nonviolent:

- Inclusivity means nonviolence.
- Inclusivity isn't against anyone.

The Revolution of the Center

The Center will cultivate its own power:

- stop being led by the extremes
- stop referring/empowering the old system
- develop a "field of change"

The Center will create the structures of the future:

- Stop trying to patch up the structures of the past
- Stop waiting for others to do the work
- Stop "creating a world that works for ME".

THE INTEGRAL WAY

Actions for a New Society

OUR DUAL GOALS...

HOSPICE ---- MIDWIFERY

1. HOSPICE FOR THE BREAKER SOCIETY
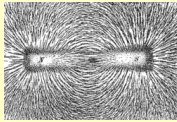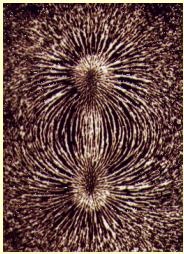
- Minimizing one's dependence on a failing system.
- Helping people understand the nature of the Breaker system (not just complaining about problems).
- Easing the pain of what is dying.

2. MIDWIFING FOR THE MENDER SOCIETY

- Increasing support for an emerging system.
- Helping people understand the nature of the emerging Mender system.
- Easing the opening to what is emerging.

THE MESS	THE PROMISE	THE VISION
Fixing What's Broken	Nurturing What is Emerging	Catalyzing the Future

"IRON FILINGS AND MAGNETS…"

Commonway's Task:

Aligning the Magnets (not the iron filings!) When magnets are aligned, the field gets stronger.

The iron filings follow the field, they don't create it.

"Field" = "Psychosphere"

Our Task:

Establishing and strengthening the Field/ Psychosphere.

Four "Fields of Consciousness"

"The Hummer"
[Breaker transport]

"The Prius"
[Transitional transport]

"The Bicycle"
[old technology]

"The Mender Mass People Mover"
[doesn't exist yet!!]

Breaking the Eggs

Breaking the Law (Rosa Parks)

Disturbing the Peace

EXERCISES:

- **"Defined as "consumers"": how is self-definition one of the first acts of personal power? Give examples.**

- **How is "The Long Emergency" the wrong metaphor?**

- **In the context of our problems, what does a "soft landing" mean?**

- **Identify three structures that will exist in Mender society that you don't find in Breaker society?**

- **Is "Bush-bashing" hospice? Why? Why not?**

- **What are our roles and duties as midwives to the Mender Society?**

- **In the analogy, who are the "iron filings"? Who are the magnets?**

FACILITATOR: "GANDHI, MARTIN LUTHER KING, ROSA PARKS WERE ALL LAWBREAKERS, CRIMINAL. YET, THEY ARE REVERED PRECISELY BECAUSE THEY WERE LAWBREAKERS. WHAT IS THE DIFFERENCE BETWEEN THIS TYPE OF "CRIMINAL" AND A BANK ROBBER OR A MURDERER?

7.   CONCLUSION:

Ultimately, how we live our lives, how we change our society, is about our power, and about how we project that power into society.

The ultimate power is the power you have over your own being. Your power comes from how you choose to spend your life. Your power comes from what your pay attention to and how you pay attention. As my friend and mentor, Huston Smith, says:

> *"Intelligence is a matter of priorities. Knowing what is important and what is trivial."*
>
> (Huston Smith, from an interview with Michael Toms, New Dimensions Radio)

Intelligence is a matter of priorities. Power is what you do with those priorities.

ENDING EXERCISE:
- **Take 10-15 minutes to write down what you believe about power.**
- **Discuss with other participants**
- **Take out your beginning statement that you sealed in an envelope and compare to your current statement. How have your beliefs and attitudes about power changed (if any)?**
- **Discuss with other participants.**

8. APPENDICES:

8.1. APPENDIX 1: THE COMMONS CAFÉ: AN EXPERIMENT IN DIALOG ON FUNDAMENTAL ISSUES

The Vision: A few friends gather at a crowded coffee house. Conversation deepens. Fundamental issues are discussed. People at another table overhear and join the conversation, presenting different points of view. The conversation is furious, but friendly. Everyone is focused on finding solutions, not trying to "win".

The Need:
The Commons Cafe provides an opportunity to participate in a dialog around fundamental issues in a safe environment.

There are two divergent trends in America: our issues are becoming more complex, while our avenues for meaningful dialog are becoming more superficial.

We do not encounter "The Other": people who are not like "us":
- Ethnic/cultural differences
- Class/economic differences
- Generational differences
- Ideological differences

We wind up talking to ourselves, or participating in staged events (Presidential debates, talk radio, town hall meetings) that polarize and enhance our differences.

- The goal of Commons Cafe is not agreement, but honest communication across the barriers that separate us.
- The goal is not convincing others, but building a stronger, more inclusive community.
- The goal is not stump speeches or sound bites, but an honest quest for real solutions.

The Commons Cafe is an experiment. We do not have a pre-determined destination or point of view. We are "The Advocates of the Whole": we do not advocate for any particular position - other than the position of inclusive community and a world that works for all.

The Format:
In the Commons Café, we invite 40-80 people from diverse backgrounds to attend the Commons Cafe. They meet in cafe style, over coffee, tea and

desserts. The tone of the conversations was friends/acquaintances meeting at a cafe to discuss issues.

Participants know in advance that the Commons Cafe would discuss fundamental/essential issues like race/ethnicity; class; violence; power and other issues. They do not know in advance the particular issue on any given day, nor do they know who else has been invited.

The first Commons Café took place on a series of Tuesday evenings in November, 1998. Participants were seated at tables for 4 or 5, and had a stack of questions on cards in front of them. They were able to follow the cards, change the order, get up and have another cup of coffee, indulge in side conversations, and in many other ways be an organic part of an organic process.

In subsequent Cafés, we experimented in changing the number of participants, kinds of questions, starting format and other variables.

Over the years, we have resisted many suggestions that would have turned the "cafe" into a "meeting". These suggestions included having facilitators and recorders at each table, tracking conversations with poster paper and markers, having an elaborate reporting back process, etc. The goal is not to get "solutions" in writing, but to engage each other in dialog.

Commons Cafe Participants

Participants were selected by invitation by the sponsoring organizations. Each sponsoring organization was responsible for having ten participants attend.   The initial sponsoring organizations included:

- an environmental organization,
- a neighborhood association,
- a church,
- a human rights organization,
- a homeless shelter,
- a municipal bureau,
- a student organization.

Commons Cafe Issues:

The issues included:

- Race/ethnicity issues
- Class/money issues
- Politics/citizenship/leadership issues
- Values/morals issues

The Benefits To Participants
- Participating in an honest exploration of some of our fundamental social issues.
- An opportunity to build community in a safe environment.
- Communicating with "The Other" across barriers that separate us.
- Initially, to stimulate the conversation, participants received a coupon worth up to $5.00 for Coffee People drinks and desserts (good the nights of the cafe only).

The Risks To Participants
The biggest risk is to a narrow point of view; the risk of expanding to a new reality. In the Commons Cafe, we all will learn something new.

The Possibilities
It is possible the participants will develop new ideas and new solutions to old problems.

While it is possible that the dialogs will lead to actions that will create a better world, participants are encouraged to remember that the main purpose of the Commons Café is dialog and bonding across the barriers that separate us.

8.2. APPENDIX 2: TOWARD A RELATIONAL ECONOMIC SYSTEM

From Economic Theory to Economic System

8.2.1. Summary

The Relational Economic System (RES) is the practical application of all wisdom-based philosophies and theories. It is the seed for a "third force" economic system: neither communist nor capitalist. It is a sustainable catalyst that will grow communities out of economic, social and spiritual poverty. It is designed to generate sustainable communities.

RES is based on the philosophy of our greatest wisdom teachers and incorporates the best ideas of sustainable economic experiments from around the world.

The "other" economy is the relational economic system. It is sustaining and life-feeding. It grows as large as its surrounding ecosystem. It uses available energy and recycles via the ecosystem its by-products. It removes the concept of "waste" from the economic consciousness.

Goal: To create a sustainable economy that is in line with sustainability and life-enhancing values and principles, an economy that blends security, well-being and social purpose.

Catalyzing a New Economy
This system cannot be started by individuals (will turn back into capitalism) or the state (will turn into socialism or communism).

The relational economy can be jump-started by a catalytic organization like Commonway. The organization becomes the holder of the philosophy and holder of the wealth of the economy, until the culture/paradigm of the new economy adheres and the wealth is distributed to the villages. In effect, the villages "buy out" the catalyst.

8.2.2. The Spiritual Economy

The spiritual economy is based on abundance. Profit (increase) is a gift and should be treated as such. The purpose of the spiritual economy is to bind together a community, and to bind a community to a specific reality. Abundance, profit, or increase is given to those who ask for it for a good reason, those who are not sure why they ask, and those who are not even aware they are asking.

Abundance, profit, and increase are drawn to positive energy, repelled by negative energy. This explains why the needy stay needy. It also suggests the spiritual transformation necessary for real change in their situation.

The spiritual economy includes the principle of common ownership, and the principle of shared spiritual purpose.

8.2.3. Need for a New Economic System

1. The world needs an alternative to the capitalist/ global corporatist economic system.
2. Poverty is growing faster than any organization's ability to counter it. We cannot stop poverty within the confines of the economic system that creates it in the first place.
3. The basis of capitalism (and communism) is in adversarial relationships between human beings and between humanity and nature. This foundation in adversarial thinking has injured human relationships and devastated the Earth. We need an economic system based on cooperation, respect and mutual support.
4. We need to know where we are going. What are we developing for? What is the model we are leading people to? After we take care of their immediate needs, do we leave them to a system that will re-create those needs all over again?
5. People all over the world do not wish to live their lives in the capitalist/ global corporatist system; however, they lack a coherent alternative.
6. The overwhelming majority of people in the world are not participants in the capitalist system; they are subject to it.
7. Indigenous economic systems are rich in social, cultural and spiritual wealth. The capitalist system reduces all interactions to money, and those without money are made to suffer. A relational economic system will support all positive human transactions, not just those engaged in for money.

8.2.4. Basis of the Relational Economic System (RES)

8.2.4.1. KEY RES VALUES:

1. Sustainability.
2. Right livelihood (the notion that economic action can be rooted in spiritual principles and values).
3. Economy is based on human needs.
4. Local control.
5. Capital is a tool, not a goal.
6. Security comes from a secure community.
7. All positive human behaviors are valued, not just those traditionally engaged in for money.

8. A secure community has no poverty (all residents have basic needs met)
9. Economic system based on cooperation and positive relationships, not adversarial relationships.
10. Villages (small, geographically located inclusive communities) are the central factor of the economy (not individuals and not the State).
11. Villages are responsible for ending the poverty of its citizens, and for maintaining a system where no one is poor.
12. Villages are responsible for creating stable and sustainable systems, including "Seventh Generation" thinking (visioning the future).
13. The system must be catalytic; once established, more and more people will want to belong. It will sell itself.
14. The system must be attractive and desirable; the benefits of living in the system must be obvious.
15. The system must appeal to people's normal, natural actions and tendencies.
16. The system must be easy to operate; in fact, it will be easier to work within the system than not.

8.2.4.2.KEY RES ASSUMPTIONS:

Power:
Democracy cannot exist where the people do not have the three aspects of power:

- Access to information,
- Access to resources,
- Access to decision-making.

Village focus:
The building block of society is the village, not the individual, family, business, or nation. A "village" is an identifiable, geographically based collection of individuals and families. This distinguishes the village from an online community, or an ideologically based community that may be scattered in many different areas.

Responsibility:
If a village is experiencing poverty, it is the village's responsibility to remove that poverty. Sarvodaya's mission is to provide the necessary tools to the village to accomplish it.

On the other hand: individuals do not create poverty -- they are the victims of it.

Self-actualization:
One of the goals of RES is to activate the self-organizing principles of a community to solve its own problems, reducing the need for either government or outsider intervention.

Efficiency:

RES supports village-based efficiency. A system that keeps everyone employed is more important than making a <u>higher</u> profit.

8.2.4.3.KEY POLITICAL (HUMAN GOVERNANCE) VALUES:

1. Power too diffuse to be controlled.
2. Resources that can't be clumped in the hands of individuals or the State.
3. The mechanisms of the economy and political power are always in the hands of the people. Real, participative democracy in all institutions, not representative democracy.
4. Institutional representation is limited, decentralized and rotated, not allowed to accumulate.
5. Accumulation of resources and power (beyond what can be used in one lifetime) is seen as socially harmful. The educational system teaches this.
6. All relationships are based on trust.
7. All relationships are based on mutual benefit.

8.2.4.4.Key RES Challenges:

- How can we unlock and capture the hidden social, cultural and spiritual gifts and talents of a village?
- How can we create a sustainable, attractive economic system?
- How can we create new opportunities for income transfer at the lowest possible level?
- How can those who do not fit into the industrial model economy practice right livelihood?
- How can we create a non-adversarial, trust-based relationship between:
    - Owning and producing
    - Managing and working (labor and management)
    - Rich and poor
    - Creditors and debtors

How can we use economics as a tool for positive social change?

8.2.5. Understanding the Defects of the Present Economic System

Adam Smith's Seven Principles of Capitalism

- Capital should remain local
- No monopolies or oligopolies allowed
- Products should be durable and labor intensive
- Money should be primarily a medium of exchange
- Capital should be invested in productive jobs
- Taxation should be based on the ability to pay
- The trader mentality cannot be reconciled with sovereign goals

The Seven Principles of Global Corporatism: The Opposite of Adam Smith

- ~~Capital should remain local~~

Capital must transcend national borders and become global

- ~~no monopolies or oligopolies allowed~~

Monopoly is the best policy

- ~~products should be durable and labor intensive~~

Products should be transitory and produced with the bare minimum of labor.

- ~~money should be primarily a medium of exchange~~

Money is a commodity to be bought and sold.

- ~~capital should be invested in productive jobs~~

Capital should be used to buy competitors

- ~~taxation should be based on the ability to pay~~

Same as before, except that those who are most able to pay should pay the least.

- ~~the trader mentality cannot be reconciled with sovereign goals~~

Corporate goals are paramount, even over national interests.

8.2.5.1.1.An Analysis of the Capitalism/Communism
Economic Model and the Relational Economic
Model

Background: Both capitalism and communism sprang from the same seedbed of Western European thinking. As such, the basis of both capitalism and communism are based on notions such as the presence of scarcity, the separation from nature and the inherent adversarial nature of human relationships.

Summary: The following is a summary of a few of the differences between the capitalist/communist model and the Relational model:

	CAPITALISM	**COMMUNISM**	**RELATIONAL**
What is the center of the society? What element gets supported, strengthened, nurtured? Where is the power?	Individual	State	Village
What is the central focus of the society?	Money	Money	Full engagement
What is the central dynamic of the society?	Growth/ Accumulation by individual	Growth/ Accumulation by State	Sustainability & Awakening of society
What is the central relationship?	Adversarial ("class wars")	Adversarial (dialectic)	Relational
What is the central priority?	Upward material growth for individual	Upward material growth of State	Provision of basic human needs
What happens to profit/ increase/ wealth?	Hoarded or squandered by individuals	Wasted by State	Held in common by village

The relational system is based on a fundamentally different paradigm. In order to understand the necessity for a different paradigm, it is necessary to examine the flaws of the capitalism-communism model. (We will refer to the joint capitalist-communist model as the "Breaker" economic model.)

The Breaker Economic Model in Operation
The Breaker economic system is based on money as a measure of wealth. Its purpose is to concentrate money into the hands of fewer and fewer people (either individuals in the capitalist models or the State in communist models). Capitalism is an economy of individual achievement; communism is an economy of State achievement.

The Breaker Economy is a closed-loop system:
1. It funnels capital (resources) into the hands of fewer people. We call this tendency "clumping": One of the things that the Breaker system does very well is concentrate wealth. It clumps resources and it clumps power to command those resources. Eventually, the entire system is skewed in favor of the upper class (wealthy individuals or the Politburo).
2. It can only exist in expanding markets. Since there are inherent organic limits to expansion, the system is ultimately doomed.
3. Ultimately, the Breaker economic model is a global pyramid scheme.
4. When not growing, it cannibalizes itself, thinking that this is growth.
5. Basic morality: whatever increases capital over the short-term is good.

Curbing the Excesses of Capitalism/ Global Corporatism

Democracy was a major tool to season and temper the capitalist clumping tendency. Each person had a VOTE, something that had (and still has) no economic value -- it cannot be purchased, rented or coerced. Through democracy, the underclass could put into place structures that could control the excesses to capitalist clumping. Tools like:
- Estate taxes,
- Corporate taxes,
- Anti-trust legislation,
- Limits on the power of the upper-class to coerce:
- Minimum wage,
- Workplace safety,
- Right to unionize,
- Child labor laws,
- Environmental controls

Democracy also put in place mechanisms to ameliorate the harshness of life at the bottom: the social safety net. After the Depression devastated the underclass, democracy put into place ways to help those at the bottom (WPA, CCC)

The Failure of the Economic Safeguards

The safeguards didn't work. There were several factors that no one could predict:

1.   The ability of people to think that there was a new creation, a "middle class".

2.   That the upper-class could convince this "middle class" that it was in the interest of the middles to vote for the interests of the uppers. Every piece of upper-class legislation is sold on the grounds that it will benefit "middle-class" Americans: farmers, workers, small business owners."

3.   That the upper-class could field candidates for office, dressed in the garb of the middle-class. Wolves in sheep's clothing. Congress is a millionaires club.

4.   The extension of Constitutional rights to corporations was the single most devastating action against the underclass. In the 1860's, at a time when American citizens were being barred from civil rights, those rights were extended to fictional "people".

 5.   Capitalism moves and mutates faster than the regulators can comprehend and adjust. Anti-trust attorneys for the government are like police officers stopping and ticketing one speeding driver for every 10,000 speeders on the highway.

Ultimately the failure of the system lies in the system itself. We tried to use the power of the State to control capitalism's excesses. We never predicted capitalism's ability to hijack the State. We thought that "capitalism with controls" would work. We can now see that we were wrong.

The progressive/activist agenda is "put on better controls". They ignore the fact that the best controls did not work.

The upper-class agenda is "remove all controls" from capitalism. We can see the effects of runaway capitalism in countries without controls: a tiny elite and a huge impoverished population.

APPENDIX 3: GOOGLING POWER – DEFINITIONS OF POWER ON THE WEB:

- possession of controlling influence; "the deterrent power of nuclear weapons"; "the power of his love saved her"; "his powerfulness was concealed by a gentle facade"
- (physics) the rate of doing work; measured in watts (= joules/second)
- ability: possession of the qualities (especially mental qualities) required to do something or get something done; "danger heightened his powers of discrimination"
- world power: a state powerful enough to influence events throughout the world
- office: (of a government or government official) holding an office means being in power; "being in office already gives a candidate a great advantage"; "during his first year in office"; "during his first year in power"; "the power of the president"
- one possessing or exercising power or influence or authority; "the mysterious presence of an evil power"; "may the force be with you"; "the forces of evil"
- might: physical strength
- exponent: a mathematical notation indicating the number of times a quantity is multiplied by itself
- baron: a very wealthy or powerful businessman; "an oil baron"
- supply the force or power for the functioning of; "The gasoline powers the engines"
  wordnet.princeton.edu/perl/webwn
- POWER is a RISC CPU architecture designed by IBM. The name stands for Performance Optimization With Enhanced RISC. The POWER series microprocessors are used as the main CPU in many of IBM's servers, minicomputers, workstations, and supercomputers. The POWER architecture was used to develop (and remains very similar to) the PowerPC architecture, used in later Apple Macintosh computers, some IBM workstations, as well as a number of embedded applications. ...
  en.wikipedia.org/wiki/POWER
- According to medieval Christian theologians, the Angels are organized into several orders, or Angelic Choirs. The most influential of these classifications was that put forward by Pseudo-Dionysius the Areopagite in the Fourth or Fifth century, in his book The Celestial Hierarchy.
  en.wikipedia.org/wiki/Power_(angel)
- A deity or a god, is a postulated preternatural being, usually, but not always, of significant power, worshipped, thought holy, divine, or sacred, held in high regard, or respected by human beings. They assume a variety of forms, but are frequently depicted as having human or animal form. Sometimes it is considered blasphemous to imagine the deity as having any concrete form. They are usually immortal. ...
  en.wikipedia.org/wiki/Power_(deity)

- Power is the eleventh album by American rock band Kansas, released in 1986 (see 1986 in music).
  en.wikipedia.org/wiki/Power_(album)
- In physics, power (symbol: P) is the amount of work W done per unit of time t. This can be modeled as an energy flow, equivalent to the rate of change of the energy in a system, or the time rate of doing work, as defined by
  en.wikipedia.org/wiki/Power_(physics)
- Sociologists usually define power as the ability to impose one's will on others, even if those others resist in some way.
  en.wikipedia.org/wiki/Power_(sociology)
- The power of a statistical test is the probability that the test will reject a false null hypothesis, or in other words that it will not make a Type II error. The higher the power, the greater the chance of obtaining a statistically significant result when the null hypothesis is false.
  en.wikipedia.org/wiki/Power_(statistics)
- In mathematics, exponentiation is a process generalized from repeated (or iterated) multiplication, in much the same way that multiplication is a process generalized from repeated addition. (The next operation after exponentiation is sometimes called tetration; repeating this process leads to the Ackermann function.)
  en.wikipedia.org/wiki/Power_(mathematics)
- In the context of international relations and diplomacy, power (sometimes clarified as international power, national power, or state power) is the ability of one state to influence or control other states. States with this ability are called powers, middle powers, regional powers, great powers (sometimes capitalized), superpowers, and hyperpowers.
  en.wikipedia.org/wiki/Power_(international)
- The term used for the product of voltage and current. It is measured in watts.
  www.dairynet.com/kids/gloss.html
- The degree to which the viewed object is enlarged. For example, with a 7x42 scope, the number 7 represents the scope s "power." This scope would magnify an image by seven times. The level of magnification power affects the brightness of an image, so the lower the power of a magnifying optic, the brighter the image it will deliver. In general, increasing magnification power will reduce both field of view and eye relief.
  www.nightvisionplanet.com/index.asp
- A term usually meant to imply both capacity and energy.
  www.brascancorp.com/AboutBrascan/GlossaryPower.html
- that fusing of the masculine with a domain that is dominated. verb form: to possess. analog: love.
  www.geocities.com/Athens/Delphi/5179/Glossary.htm
- Is the ground glass that is put into the Pot for melting the final molten glass that will be used by the hot glass workers.
  www.customglassart.com/HotGlassDictionary.htm
- Energy per unit time (see intensity).
  tigger.uic.edu/~hilbert/Glossary.html

- The probability of correctly rejecting the null hypothesis.
  highered.mcgraw-hill.com/sites/0072523425/student_view0/chapter13/glossary.html
- the rate at which work is performed. Rower is proportional to torque and rpm and is measured in horsepower.
  www.autocenter.com/about/
- One of the seven modes. Its positive pole is authority; its negative pole is oppression. In power mode, one releases one's energy strongly.
  www.summerjoy.com/Glossary.html
- The force or energy used to do work.
  demo.apogee.net/kids2/gloss.asp
- The energy rate, usually measured in watts. Power equals voltage times amps, or W = Ex 1. The heavier the flow of amps at a given supply, the higher the rate at which energy is being supplied and used.
  www.nachi.org/glossary/p.htm
- is the rate at which energy is taken from an electrical system usually expressed in watts. Power generated by a utility is usually expressed in volt/amperes.
  www.theenergyalternative.com/glossary.html
- A combination of strength and speed.
  news.bbc.co.uk/sportacademy/bsp/hi/in_the_gym/jargon_guide/html/default.stm
    1. The rate at which energy is transferred or converted per unit of time. 2. The rate in which work is done. See Horsepower, Kilowatt, Megawatt, Watts for units of power.
       www.uwsp.edu/cnr/wcee/keep/Mod1/Unitall/definitions.htm
- assumed common knowledge.
  www.setileague.org/general/glossary.htm
- The probability (generally calculated before the start of the trial) that a trial will detect as statistically significant an intervention effect of a specified size. The prespecified trial size is often chosen to give the trial the desired power. See Sample size.
  rctbank.ucsf.edu/BaT/html-files/glossary.html
- Usually used when referring to optical Power. For most Point source products and applications this will be quantified in terms of milliWatts (mW).
  www.point-source.com/glossary.asp
- The amount of energy (in joules) that a device delivers or consumes divided by the time (in seconds) that the device is operating. The basic unit of power is Watts (W).
  www.sfxaudio.com/AudioSchool/glossary.asp
- is the newest release from this Pennsylvania band led by keyboardist Kevin Leonard. As with Feel The Cold, influences of IQ and Genesis are very prominent, and the CD is filled with keyboard-heavy compositions, littered with Banks-ian solos. Two of the tracks are instrumental, offering the musicians further opportunity to showcase their virtuosity. Furthermore, lead

vocalist does a mean Peter Gabriel.
www.gepr.net/no.html
- The rate at which energy is transferred. Electrical energy is usually measured in watts. Also used for a measurement of capacity.
www.pplweb.com/glossary.htm
- The rate at which work is done and measured in watts (W). In electrical and electronic circuits, Power (P) = Supply Voltage (E) x Supply Current (I) or Load Voltage (VL) x Load Current (IL). See WATT.
www.nuhorizons.com/Glossary/BasicElecConcepts.html
- is the work required per unit of time to overcome the net forces acting on the rider and bike.
www.analyticcycling.com/Glossary_Disc.html
- (Macht) is the probability that one carries out one's own will despite resistance of others
www.ne.jp/asahi/moriyuki/abukuma/outline/outline_basic_concept.html
- The probability of detecting an effect in the treatment vs. control group if a difference actually exists. Must also specify the size of the difference. For example, a paper describing a clinical trial with a new hypertension medication may contain the following statement - "The study had a power of 80% to detect a difference of 5 mm Hg in diastolic blood pressure between the treatment and control groups." Typical power probabilities are 80% or greater. Power = 1 - ß (see Type II Error, below)
www.musc.edu/dc/icrebm/statisticalsignificance.html
- The rate, often expressed in watts, at which energy is exchanged or transmitted. In radar it usually refers to the rate at which electromagnetic energy is radiated from or received at the antenna.
amsglossary.allenpress.com/glossary/browse
- http://www.google.com/search?hl=en&lr=&oi=defmore&defl=en&q=define:power

8.3. APPENDIX 4: CONSENSUS, "DEEP DEMOCRACY", AND POWER

Anyone who has tried to conduct a meeting by consensus, realizes how difficult true consensus can be. Often, the quest for consensus and thereby avoid hierarchy interferes with the development of community.

[WHY IS IT SO DIFFICULT?? BECAUSE TRYING TO REACH CONSENSUS WITHOUT THE SPIRIT.]

[REGULAR DEMOCRACY IS BASED ON THERE BEING ONE CULTURE, ONE POINT OF VIEW, ONE SOCIETY. IN THIS WAY, THERE IS NO HARD AND FAST "MAJORITY" OR MINORITY. IT DOES NOT WORK WHEN THERE ARE TWO OR MORE CULTURES WITHIN ONE DEMOCRATIC STRUCTURE. WITH HARD LINES DRAWN, DEMOCRACY SIMPLY BECOMES THE RULE OF THE CULTURE WITH THE MOST VOTES.]

With the Three Valleys Project, Commonway has created a successful strategy that leads to consensus. We call it "deep democracy", or "democracy with a veto".

In this method, a group does regular voting, with the majority winning the vote. However, directly after the first vote another vote is taken, where all of those in the minority are polled to determine whether or not they can live with the majority's decision. If any ONE in the minority says they cannot live with the decision, the vote is thrown out and the procedure must start over again.

This equalizes the powers of the majority and minority. The majority cannot just railroad its decisions, but must take the minority's concerns into consideration. In our experience, this allows action to take place, but also helps the development of a true consensus, by both sides of an issue understanding the others' concerns.

The "deep democracy" method leads to true empowerment and responsibility for the minority group members. In traditional democracy, the minority can become comfortable in their roles as shrill (and sometimes irresponsible) critics, knowing that they cannot be held to account for any political decisions. However, with a veto, the minority becomes empowered to actually participate in the political processes.

In the Three Valleys Project, everyone (majority and minority) referred to the minority veto as a "train wreck". In our experience, the minority took seriously its responsibility for the train wrecks it caused.

In the three years of 3VP, the minority veto was used only 3 times. In each

instance, the minority was saying to the majority "This situation is really important; we are heading in the wrong direction". In each instance, the majority listened to the concerns of the minority (they were forced by circumstances to listen – their vote was just cancelled!), and came back with a stronger proposal, one that could be accepted by both majority and minority. What came out of the "train wreck" was much better and strong with minority input.

In this way, in all three valleys, the groups eventually arrived at consensus decision-making – without first holding up all decision-making while waiting for consensus to arrive, or moving forward and alienating the minority.

- Incorporates
- Power Course Curriculum 01.doc
- Power Course Curriculum M3 Questions.doc

8.4.   APPENDIX 5: WHAT IS SPIRITUALITY?

"Spirituality I take to be concerned with those qualities of the human spirit -- such as love and compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony -- which bring happiness to both self and others.

Thus, spiritual practice... Involves, on the one hand, acting out of conern for others' well-being. On the other, it entails transforming ourselves so that we become more readily disposed to do so. To speak of spiritual practice in any terms other than these is meaningless.

My call for a spirtual revolution is thus not a call for a religious revolution. Nor is it a reference to a way of life that is somehow otherworldly... Rather, it is a call for a radical reorientation away from our habitual preoccupation with self."

The Dalai Lama

8.5. APPENDIX 6: [TRANSFORMING POLITICS] [POLITICAL AWAKENING] [POWER AWAKENING] THE SRI LANKA MODEL

Overview

The Problem:
- Power "clumps" into the hands of the few
- Elites create conflict to maintain power – the people suffer
- The people give up their power through ignorance

The Manifestation:
- Wars (civil, ethnic, religious – and combinations)
- Corruption

Theory of Change:
- Power at the lowest possible level
- Everyone involved in political decisions
- Direct democracy
- Restricting power of elites to govern
-

Process:
- People's Survey [INSERT SURVEY INSTRUMENT HERE]
- Vision Declaration [INSERT VISION DECLARATION HERE]
- People's Forums [INSERT STATS ON PEOPLE'S FORUMS HERE]
- Alternative Governance Structures [INSERT GOV DOC'T HERE]
- Constitutional Convention

A New Political Reality

8.6. APPENDIX 7: ELEMENTS OF "PEOPLE-POWER" REVOLUTIONS

[SEE 'PEOPLE POWER REVOLUTIONS" POWERPOINT]