



# SHIFTING PATTERNS OF ENLIGHTENMENT

## America in the Mode of Janus

### Refracting Historical Light

The future and the past  
Offer patterns very different  
From the tortured expectations  
Of existing societal norms

Darkness and light encompass the minds of men  
And, in time, women  
As transformation exasperates the existing order  
Leaving the arch of history  
To stamp impressions  
Often at odds with emerging light.

The happiness of Hutcheson  
Descartes' duality  
Smith's invisible hand  
The habits of Hume  
The liberty of Locke  
And lest we forget  
Montesquieu's powerful separation  
And Rousseau's consent of the people  
Leaving in their bountiful wake  
An America vibrant and poised for greatness...  
A light upon history's hill

What turns today?  
The rotation of history's leap ahead  
Or slippery shift into.....  
Darkness of another kind?  
Oh light, where art thy hidden escapes?  
Crashing into complexity  
Stumbling to find the next opening  
Of history's non-linear feints  
Racing back and forth,  
Into a raging future  
Of unknown connections and unexpected wholes  
Leaving singular causation and incomplete truth  
To cower in the dustbin  
Of obsolete ideas.

As with any historical refraction  
The density of the context of emerging ideas  
Shifts the path of nature's light  
Into new directions.  
What new mental world will emerge  
That can encompass  
Connections of the past and the future  
In a birth of intricate patterns  
Which enables humanity  
To a higher level of consciousness?  
...Ahhhh, America, your time has come  
To be a bridge, a conduit of a different sort  
And as the apparitions of Thomas Reid and Dugald Stewart  
Slowly retire arm and arm,  
One can barely hear their whisper  
Above the gentle breeze of emergence,  
"Ah, my friend, it was worth the wait."

..... Rick Smyre

In ancient Roman religion and myth, Janus is the god of beginnings and transitions, and thereby of gates, doors, doorways, passages and endings. He is usually depicted as having two faces, since he looks to the future and to the past. As a god of transitions, he had functions pertaining to birth and to journeys and exchange.



We find ourselves in position of transition from one historical epoch to another....from an Industrial Age based on the principles and ideas of the First Enlightenment to an emerging age that is still shrouded by mystery, ambiguity and uncertainty. Some call this age the Organic Age or the Connected Age. Whatever it is called, it will be very different from our traditional society and economy.

Too many people in America assume that we will find the answers for emerging complex issues in the ideas and methods of the past. As conservatives say, "we need to make more efficient those concepts that have made us so successful," whether it be economic development techniques or ideas in our U.S. Constitution. Liberals (those by definition who see the need for change) usually want to improve and enhance ideas and methods that already exist. I have become in many ways, by definition, a radical (one who sees the need for significant change) in that I believe we are in a time of true historical transformation whose key ideas and patterns are just beginning to emerge.

It is my opinion that we are in a transformation of history no less challenging and complex when compared to the shift in worldview and mental thinking that was required by leaders who lived during the transition between the Agricultural Age and the Industrial Age.

It became my passion to think about the future in new, transformative ways. It has become my opinion that until we re-conceptualize our institutions, our principles and our approaches to economic development, education, governance, leadership and thinking...especially as to how we think....we will be stuck in the limitations of tradition.

As a student of history, as well as a professional futurist, I have come to appreciate the need to understand context so that whatever is required, whether at the moment or at some point in the emerging future, can be developed in appropriate ways. I came to the conclusion that I needed to revisit a time of past historical transition for me to have a better sense of the current transition in which we find ourselves....not to have answers about the future, but to be able to ask appropriate questions and not to make the mistake of assuming that we just need to make more efficient the ideas of the past to deal with the future.

Every period of history has its own singular issues and manifestations. Each period of history is unique. Yet there are some periods of history that are so challenging and different as a part of transition from one set of fundamental beliefs and methods to a new, transformational set of beliefs and methods, that they stand out.

With this in mind, and because I think America (and the world) is in the process of a historical transformation, I decided to revisit the time of the original or First Enlightenment and identify the key ideas and principles that were of greatest impact to the early birth and evolution of the United States.

## The Intellectual Background

“The general spread of the light of science has already laid open to every view the palpable truth that the mass of mankind has not been born with saddles on their backs, nor a favored few booted and spurred, ready to ride them legitimately, by the grace of God.”

.....Thomas Jefferson

The actors on the stage during the birth of America, such as Jefferson, were inculcated with the ideas, passions and perceived truths of the European Age of Enlightenment, also known as the Age of Reason, a cultural movement during the 17<sup>th</sup>, 18<sup>th</sup> and early 19<sup>th</sup> centuries that emphasized rationality, the scientific method, individualism and progress.

The increasingly understood forces of nature replaced the direct hand of God as first principles. Yet religion, where in the form of deism or Christianity played a central role in this time of historical change. This reconceptualization of the institutions of society undergirded a transformation in the political, social and economic ideas by which western civilization was structured and functioned. The “light of science” emerging from the new fields of physics, chemistry, sociology and political theory, combined with the struggle of a new understanding for the role of man, to birth an experimental and experiential laboratory in the “new world”...what would soon to be called the United States of America.

As one looks back to the original Enlightenment for ideas that both transformed thinking and action, it becomes more than an exercise in historical analysis. There is a sense today that we exist in a similar time of historical transition, and that a deeper understanding of the impact of the Enlightenment on the formation of America will give us a hint of what questions to ask as we look forward to a second

transformation and reconceptualization of all society's institutions...if you will, a Second Enlightenment.....as we shift from the essentially static structures of an Industrial Age to the new paradigm of a constantly changing and interconnected Organic Age.

As with all historical transformations, the emergence and intersection of ideas from various thinkers and different regions creates an environment of uncertainty that plays out in a drama without preconceived design and rules.

The drama of the creation of America from 1650 to 1800 reflected the interplay of innovative thinkers and collaborative colleagues armed with the deist idea that the spirit of God was at work in the creation of something special....that America was to be a "shinning city on the hill."

The emergence of European nation states in the 16<sup>th</sup> century coincided with the Reformation and the early stages of an economic transformation in which trade and competition among people, organizations and communities gained a foothold, seeding the growth of the idea over time that God's favor was bestowed on those who became successful in material goods...."an outward manifestation of inward grace."

As the focus of life slowly transferred from God to humanity, there evolved important thinkers whose ideas, when connected, became known as the historical period of Enlightenment....a term coined by historians at the end of the 19<sup>th</sup> century. Although distributed throughout Europe, the Enlightenment ideas that impacted the creation of America the most came from the "lights" of Scotland, France and England. Add the ideas of a German and a Dutch and the framework of a new cultural structure for society epitomized in the political, economic and social principles of America began to emerge.

## The Scots

By 1750, the cities of Glasgow, Edinburgh and Aberdeen, had created an intellectual infrastructure of mutually supporting institutions such as universities, reading societies, libraries, periodicals, museums and

coterie. The Scottish network was "predominantly liberal Presbyterian and "experiential" in character which played a major role in the further development of the transatlantic Enlightenment".

Francis Hutcheson (1694 – 1746 ) was the father of the Scottish Enlightenment. He championed political liberty and the right of popular rebellion against tyranny. He also agreed with Henry Home (Lord Kames)( 1696 – 1782) that society existed to protect property. His emphasis on the importance of happiness as a moral philosophy undergirded the idea of "life, liberty and the pursuit of happiness."

Adam Smith (1723 – 1790) advocated liberty in the sphere of commerce and the global economy. His most important work, "The Wealth of Nations" introduced the idea of the "invisible hand" of the modern market system. Had one of his students, Dugald Stewart, not promoted the work of Smith, he would, at best, be a footnote in history.

David Hume (1711 – 1776) developed philosophical concepts that directly influenced James Madison thinking about the form and structure of "commonwealths" and thus the U.S. Constitution. Hume emphasized the idea that morality was due to "habit" and not conviction, and, thus reinforced the idea of skepticism that was the basis for the scientific method.

Thomas Reid (1710 – 1796) created the philosophy of "common sense" that developed the idea that human beings came equipped with an innate rational capacity called common sense that allowed them to make clear and certain judgments about the world. He focused on the idea that knowledge is power and that the capacity for knowledge is throughout experience.

John Knox Witherspoon (1723 – 1794) was a Scots Presbyterian minister and a signatory of the United States Declaration of Independence as a representative of New Jersey. As president of the College of New Jersey (1768–94; now Princeton University), he trained many leaders of the early nation and was an active clergyman and the only college president to sign the Declaration.

Dugald Stewart (1753 –1828) had the capacity to peer into the distance and sense what would evolve over time as political and economic changes came together in new ways.....ultimately emerging in what is in retrospect called commercial society and the system of classical liberalism.

## The French/Swiss

In the mid-18th century, Paris became the center of an explosion of philosophic and scientific activity challenging traditional doctrines and dogmas. French historians usually place the period, called the *Siècle des Lumières* (Century of Enlightenment), between 1715 and 1789, from the beginning of the reign of Louis XV until the French Revolution.

Charles-Louis de Secondat, Baron de La Brède et de Montesquieu, referred to in history as simply Montesquieu (1689 –1755), established a political theory on the separation of powers between the legislative, executive and judicial branches, which became the bedrock of the U.S. Constitution and the way the founders envisioned a plan that would divide and thus balance the powers of the new government. Montesquieu based his thinking on the republican government of the ancient Romans and on the parliamentary monarchy of Britain at the time. These governments, he argued, prevented the concentration of power in one person's hands and the infringement upon individual liberties that come with dictatorial governments.

Rene Decartes (1596 – 1650) has been dubbed the father of modern philosophy. Cartesian dualism laid the foundation for the development of Western Culture's socio-economic system. It created thinking in dichotomous or dualistic terms—win/lose, us/them, liberal/conservative, profit/loss, good/bad, favorable/unfavorable—and also to believe that if something is not quantifiable it isn't



important. He is best known for his statement, "I think, therefore, I am."

Voltaire (1694 – 1778) and Jean-Jacques Rousseau (1712 – 1778), argued for a society based upon reason rather than faith and Catholic doctrine, for a new civil order based on natural law, and for science based on experiments and observation. Voltaire advocated freedom of religion, freedom of expression and freedom from church and state. Rousseau's *Discourse on Inequality* and *The Social Contract* are cornerstones in modern political and social thought.

Denis Diderot (1713 – 1784) and Jean le Rond d'Alembert ((1717-1783) published their *Encyclopedie* in seventeen volumes between 1751 and 1766. It provided intellectuals across Europe and America with a high quality survey of human knowledge. Scientists came to Paris from across Europe and from the United States to share ideas.

## England

John Locke (1632-1704) expressed the radical view that government is morally obliged to serve people, namely by protecting life, liberty, and property. He explained the principle of checks and balances to limit government power. He favored representative government and a rule of law. He denounced tyranny. He insisted that when government violates individual rights, people may legitimately rebel.

Edmund Burke (1729-97) combined philosophical method and philosophical history, as well as the practical purpose to which he put them—forming an understanding of politics which was practical in the very particular sense of calling for activity in one direction to counterbalance forces coming from another. He saw civilization as an emergent quality to the slow evolution of change in human thinking. Counterintuitively, he understood that the only way to conserve the state was to change over time and adapt to new conditions as necessary.

## German

Immanuel Kant (1724-1804) added self-reflection in his pamphlet "What is Enlightenment?" Kant defines "enlightenment" as humankind's release from its self-incurred immaturity; immaturity is the inability to use one's own understanding without the guidance of another." Enlightenment is the process of undertaking to think for oneself, to employ and rely on one's own intellectual capacities in determining what to believe and how to act.

There are many metaphors that come to mind when thinking about the intellectual maelstrom of ideas that emerged during the Enlightenment period. It was as if a philosophical tornado had formed as a result of the ongoing political, economic, scientific and social storms that had merged during a period of historical transformation from the Agricultural Age to the Industrial Age.

This philosophical tornado started on the continent of Europe and Britain and slowly traveled ship by ship in the minds of the disaffected, to be deposited on the shores of America. It was here that the caldron of the Enlightenment ideas found traction in a new part of the world....one where the inertia of tradition did not exist, and where the openness of territory and thinking offered opportunities for a great diversity of ideas, people, processes and events to come together at a time of history when society required a new look.

As was true with the philosophers of Europe, diversity in America insured that whatever emerged as a new nation would be the result of great debate, innovations of ideas, reinforcing and conflicting processes, and the slow gradual change that results.....marked by moments of violence and fear of ultimate failure. The chaos of events, ideas and people reached a "tipping point" in the decade of the 1770s to form a new nation.

## America and the Enlightenment

Many citizen leaders in “the colonies” took the ideas of the European political thinkers and shaped them through the American experience, which in its own way had generated a new kind of politics. A nation in which individualism, self-reliance, and freedom from tight government control were normal, enlightened political thought such as Republicanism found fertile ground in which to develop.

The Enlightenment ideas of individual freedoms, social contract, separation of powers in structure, a civil order based on natural law, new economic theory, common sense, skepticism as the basis for scientific inquiry, and life, liberty and the pursuit of happiness, were all mixed together in the creative test tube of America. There was no one or more dominant ideas from the past that, when enhanced and improved, created the scaffolding of a new nation. The transformational ideas of Hutcheson, Voltaire, Smith, Hume, Rousseau, Montesquieu, Locke, Kant and Reid mixed together formed the framework of a new societal philosophy that became the basis for the American Revolution.

“The Revolution was more than just a protest against English authority; as it turned out, the American Revolution provided a blueprint for the organization of a democratic society. And while imperfectly done, for it did not address the terrible problem of slavery, the American Revolution was an enlightened concept of government whose most profound documents may have been the American Declaration of Independence and United States Constitution. To feel the full impact of the Enlightenment on America one needs only to look at the first inaugural address of Thomas Jefferson, who, along with Benjamin Franklin, is considered to be the American most touched by the ideas of the Enlightenment.”

.....Henry Sage, 2012

While the locus of the Enlightenment thinking is generally considered to have been in the coteries of Edinburgh and the salons of Paris, America was the testing field in which these ideas were cultivated.

### Direct Impacts

The following reflect different impacts that Enlightenment Thinkers had on key leaders during the formation of America:

#### The Individual:

The political writer Thomas Paine (1737–1809) brought Enlightenment ideas to bear on the American Revolution. An Englishman who immigrated to America, Paine was inspired by America and wrote the political pamphlet *Common Sense* (1776), which encouraged the secession of the colonies from England.

Dr. Benjamin Rush (1746 -1795), a physician trained in the University of Edinburgh in Scotland, who lived in Philadelphia, returned to Scotland periodically for visits. On one of these visits, he met and talked extensively with Thomas Reid, the renowned creator of the philosophy of *Common Sense*. It was Rush who suggested to Thomas Paine that he call his political pamphlet *Common Sense*.

Benjamin Franklin (1706 -1790) came in 1767 to meet with Voltaire and to talk about his experiments with electricity. Franklin as a young man adopted the Enlightenment religious belief in deism, that God's truths can be found entirely through nature and reason.

#### The Political:

Two of the most prominent figures of the Enlightenment, Immanuel Kant and Jean-Jacques Rousseau, had a profound impact on the American political system. Kant's influence on American politics is most notably reflected in the freedoms granted in the Constitution, while Rousseau's social contract theory influenced the role government plays in society.

Rousseau's "The Social Contract" is one of the most profound and influential writings of the Enlightenment period. In "The Social Contract", Rousseau reasons that a civil society should be looked upon as a relationship among all of the members of that society. Rousseau summed up his view on social contract as "the complete transfer of each associate, with all his rights, to the whole community." What Rousseau is saying here is that society is a pact among all of its members, government consists of members of that society, and that government serves at the will of the people. These ideals are the benchmarks of American political theory.

Witherspoon combined with Thomas Jefferson, John Adams and James Madison to mix the ideas of a Christian Commonwealth with the political rationality espoused by David Hume. The result was the authentic voice of Protestant America. This provided the revivalist fervor that the revolution needed to succeed.

Madison was greatly influenced by Hume and all Scottish social science, as well as Montesquieu: "How can a self-governing republic rule over a vast expanse of territory, which a future United States of America must inevitably do, without becoming an empire, and therefore acquisitive and corrupt?"

Montesquieu has stated his belief that only a small community of persons, who knew each other so well, could perpetuate true liberty. A large continental republic was doomed. The only solution would be tyranny, the rule of the strong in order to maintain order.

Madison was influenced by David Hume's *The Idea of a Perfect Commonwealth* in his *Essays, Moral, Political and Literary*, which challenged Montesquieu. His 10<sup>th</sup> Federalist in support of the Constitution was built around Hume's concept of an "extended republic."

"In a large government which is modeled with masterly skill, there is compass and room enough to refine democracy. Although the people as a body are unfit for government, yet when dispersed in small

bodies (such as colonies or states) they are more susceptible both to reason and order; the force of popular currents and tides is, in great measure, broken.”

....David Hume

The Scottish philosophers emphasized the concept of human progress. Lord Kames was the originator of the concept of progress in history. When combined with the idea that Thomas Reid’s concept that human progress rests on expanding the capacity of all men to their utmost (a fundamental tenet of American democracy), the result is a recipe for the future vitality and sustainability of democracy....an educated citizenry.

*“If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be.”*

..... Thomas Jefferson, letter to Charles Yancey, 1816

A number of times throughout history, tyranny has stimulated breakthrough thinking about liberty. This was certainly the case in England with the mid-seventeenth-century era of repression, rebellion, and civil war. There was a tremendous outpouring of political pamphlets and tracts. By far the most influential writings emerged from the pen of scholar John Locke.

Locke expressed the radical view that government is morally obliged to serve people, namely by protecting life, liberty, and property. He explained the principle of checks and balances to limit government power. He favored representative government and a rule of law. He denounced tyranny. He insisted that when government violates individual rights, people may legitimately rebel.

These views were most fully developed in Locke’s famous Second Treatise Concerning Civil Government, and they were so radical that he never dared sign his name to it. He acknowledged authorship only in his will. Locke’s writings did much to inspire the libertarian ideals of

the American Revolution. This, in turn, set an example which inspired people throughout Europe, Latin America, and Asia.

Thomas Jefferson ranked Locke, along with Locke's compatriot Algernon Sidney, as the most important thinkers on liberty. Locke helped inspire Thomas Paine's radical ideas about revolution. Locke fired up George Mason. From Locke, James Madison drew his most fundamental principles of liberty and government. Locke's writings were part of Benjamin Franklin's self-education, and John Adams believed that both girls and boys should learn about Locke.

This thinking was reflected in the writings of James Wilson who served as an associate justice on the first Supreme Court. He stated, "the entire basis of the rule of law in a democratic society was the consent of those whose obedience the law requires." Wilson held this opinion from his study with Reid, "that ordinary men could understand the law because, by nature, they were equipped to do so."

The Economic:

The principles of Adam Smith in his "Wealth of Nations" had a major impact on the thinking of "economic America." Disavowing the traditional economic concept of "mercantilism," Smith laid down a few simple principles for insuring a healthy economy based on trade and a free market.

A nation should make what it can for the least amount of money, without the tariff, then trade it with other countries. The free trade principle was a fundamental economic principle to most people.

The second principle that Smith proposed was about labor. Unlike most of the Physiocrats he thought that labor was a country's true wealth. Labor was the only part of the country that could change the wealth, not gold or silver.

Finally Smith believed that the government only existed for three of the peoples basic needs to include defense and trade. He thought that the government should be a "passive policemen".

It was the influence of these ideas that were central to the ultimate split with England. Whether it was the Stamp Act, the Tea Tax, or other restrictions on American economic activity, the cry, "no taxation without representation" combined the economic, political and social concerns of the colonists that led to the founding of the United States of America.

The Educational:

One of the greatest impacts of the Enlightenment period on American culture was in education. A Scot, John Witherspoon, came to America as the President of Princeton University. Witherspoon had been impacted by the broadened and liberal curriculum that Francis Hutcheson introduced at Glasgow University. The result was deepening the mind and spirit. The idea of freedom and an openness of mind was fundamental to that process.

"Princeton became a vital meeting ground of America's evangelical fervor and Scotland's modernizing humanism...and a principal conduit for the flow of Scottish (Enlightenment) ideas into the culture of the colonies. Witherspoon wanted his students to think of themselves as Americans, and to think of themselves as obligated to lead America to a new future."

... How the Scots Invented the Modern World  
Arthur Herman



## Paying It Forward:

As America has evolved over the last 250 years from its early moorings founded in Enlightenment thinking, it has grown into an historical anomaly....a nation generally without empire motivation with empire power. The "light on the hill" is no longer defined by a nation of emigrants, spawning a civilization in which independence, individuality, linear thinking (the scientific method) and competition are fundamental to the success and vitality of the society and economy.

What is quickly dawning on leaders and citizens in America is that we are living in a new age that is in transition from one historical age to the next in which so many of the traditional ideas of the past, so radical during the Enlightenment, are no longer appropriate.

As we transform from an Industrial Age in which hierarchies, standard answers and predictability were central, to a constantly changing Organic Age in which traditional ideas are increasingly obsolete, we need to rethink the future....we need a Second Enlightenment in which interlocking networks (ecosystems), multiple answers and comfort with ambiguity and uncertainty are the norm.

No longer are the ideas that create such nostalgia for those of us over 65 capable of adapting to a society and economy that is constantly changing, interconnected, interdependent and increasingly complex.

With this in mind the final section of this article introduces a new contextual set of philosophical ideas set in a matrix of thinking. It is only offered as a starting point for consideration. Assume that you have been able to return in time and are sitting in the coterie or Scotland or the salons of Paris in the late 1700s with the "lights" of that age. You ask the question, "how can we make your ideas more efficient so that we can deal with the increasingly complex, emerging issues of our time?"

My sense is that they would look at you incredulously and say, "what makes you think that we would be able to provide new ideas appropriate for your time. We were the radicals of our time....become the radicals of your time and create your own new "lights."

## A Second Enlightenment

The following offers a new framework of key principles and ideas that we suggest can form a framework for a Second Enlightenment. Consider it a starting point and begin the dialogue.....

<u>Enlightenment</u>	<u>Second Enlightenment</u>	<u>Integral Society</u>
Independent ( either/or )	Interdependent ( and/both )	Systemic
Self-interest	Help Each Other Succeed	Concomitant Good
Linear Thinking	Connective Thinking	Synthesis & Generation
Static Structures	Modules, Webs and Networks	Dynamic Adaptability
Reductionism	Holism	Connective Analysis
Standard Education & Accountability	Unlearning, Uplearning & Non-Linear	Transformative Learning
Meaning from Materialism	Meaning from Creativity/Spiritualism	Balance of Values
Competition	Collaboration	Generative Development

Prediction and Certainty	Anticipation and Ambiguity	Parallel Strategic and Adaptive Planning
Culture Dumbed Down	Culture Constantly Upgraded	Elegance in Complexity
Mix of Goodness and Skepticism	Integration of Reason and Mystery	Truth & Discovery Coexistent
Debate	Dialogue	Futures Generative Dialogue
One Best Answer	Choices	Concept of Applied Appropriateness
Representative Democracy	Electronic Republic	Direct Consensus Democracy

### Understanding the Genetic Structure of a Dynamic Society

One of the challenges of creating a Second Enlightenment framework is the need to take the time to understand the potential transformation of basic assumptions that is emerging as the society changes. It is as if we were civil engineers trained in concepts of scaffolding, who are now asked to become evolutionary biologists, seeking to understand how new patterns of a dynamic society are emerging. Many of the old assumptions which frame standard ways of looking at the world are no longer appropriate for a world in constant change.

This section seeks to take two of the major shifts in thinking identified above as Living Systems Concepts, provide definition and offer an example of how each idea will be important in the 21<sup>st</sup> Century. For those of you interested in the other twelve shifts, refer to the article, *Emerging From the Mist* by Rick Smyre.

## *Principle One: Independent ----- Interdependent ----- Systemic*

### *Independent*

The idea of individuals having the capability of being sovereign and having worth in and of themselves was a new idea that developed a “tipping point of acceptance” in the 18<sup>th</sup> century. When connected to the idea that man could have a direct relationship with God without the intercession of a priest, (leading to literacy, democracy, and classical liberalism), independence became an important principle for the society that had not appeared until that time. Over the years, the original concept of individual rights has lost the idea of responsibility that served as the glue of community. We live in a time of radical individualism in the US. As a result, not only are we losing bonds of connectedness, we are thrown into a cultural conflict as the interacting patterns of our society and the world increasingly require interdependent concepts and methods.

### *Interdependent*

Today the context of our society is transforming and we are seeing a society emerge that is so fast-paced and technically interconnected, that it has become increasingly interdependent. Some will say, “we have always been interdependent” and they would be correct. However, we could always escape physical and psychological nearness if necessary....we could always move “West” and find an environment which fostered independence. However, increasingly we live among diverse people and more of them. Our world economy is connected by greater trade and faster and large financial flows. Even our ability to vote and eat is interdependent with technology. Slowly it dawns on us, in an increasingly interdependent and complex world, *we will need to help each other succeed.*

### *Systemic*

As all facets of life become more interdependent, we will need to begin to function in connected ways to a greater extent than before. An Integral Society will see major shifts in all aspects of our social,

political, educational, cultural and scientific systems at the same time that our concept of independence evolves. We will shift from emphasizing the unconscious ego need to be self-sufficient, to focus on the need to connect with others in a process of discovery and idea generation. At the same time we will need to be self-reliant and, at times, “do for ourselves.” In the future, it will no longer be either/or. There will be times to be independent as before, but increasingly it will be necessary to be able to connect with diverse people and understand the reality of interdependence.

### An Example – Principle 1

“I would rather do it by myself” will increasingly be seen as an example of immature behavior. As economic developers increasingly recognize the shift of employment from manufacturing to “knowledge entrepreneurs,” there will be a need for entrepreneurs to learn how to build individual income streams using individually distinctive knowledge in connection with “electronic entrepreneurial teams.” As a result it will be necessary for individuals to emphasize their own need for broader and deeper learning at the same time that they connect with other people anywhere in the world to link the values of their individual capacities, knowledge and talents. In other words, the idea of integrating individual independence and team interdependence into a comprehensive capacity of the whole (systemic) will become the norm. It will be characteristic of a Creative Integral Society.

*Principle Two: Self-Interest.....Help Each Other Succeed.....  
Concomitant Good*

### Self-Interest

One of the most identifiable ideas of a democratic/capitalist society is the concept of self-interest. Self-interest, rightly understood, d’Toqueville said, is the basis for the success of community in the American society. The original concept of civil society is based on the idea that individuals will reach out to others as a result of their own self-interest. This has been true as long as the complementary values of the 18<sup>th</sup> century emphasized the need to have a morality that prevented individual self-interest from becoming “selfishness.” The

original concept of self-interest was based on an understanding of the need for individuals to help promote the common good because no individual lives in a vacuum.

### *Help Each Other Succeed*

As society and the world becomes more connected and the complexity of issues moves beyond the capability of any one group, community or nation to work alone, there will be an increasing need to collaborate and help each other succeed. Some will say this need has existed for years. They are correct. However, only now are we beginning to realize that we have reached a threshold where collaboration is not needed once in a while, but most of the time. We are at a point in the struggle for sustainability where “helping each other succeed” will need to become a slogan of the times. As in the past, the capacity and methods of collaboration will require the use of judgement. Yet, in reasonable circumstances, we will need to trust those with whom we work, even those we don’t know, until they show they can’t be trusted. This is a little discerned impact of the fast pace of change.

### *Concomitant Good*

In an interdependent society that constantly changes, one has to think about the interrelationship of the individual to the whole at all times. One’s individual action will impact other people either directly ( short run action ) or indirectly ( longer time it takes to make the impact of a decision or action felt ). The idea of a “concomitant good” replaces the idea of common good. In the past, common good was used to represent taking the collective community into consideration and, usually, represented some decision made on the part of an elected body that was to give the greatest good to the greatest number. It was a standard action or decision that would impact everyone. Concomitant good is a step up in understanding that as a society evolves in complexity and change comes faster, there is a need for *an individual/group* to consider the impact of their action/decision on the context of the situation. In turn, any change in the context that occurs will impact the individual/group. There increasingly exists a need to look at the whole and to consider multiple factors when deciding what strategy to use and what action

to take. As a result, no longer will it be enough to see a standard “common good.” Each individual will begin to need to think about multiple “concomitant goods” that are always interactive and that always need to balance appropriate self-interest with helping others to succeed....with this in mind, meaning will be found in the act of collaborating with others to build a viable and sustainable society.

### An Example – Principle 2

David Hume and his followers of the Scottish Enlightenment made the assumption that people acted out of habit, not because they rationally wanted to improve the lot of their fellow man. He was a skeptic in a time of historical transformation. We live in another time of historical transformation. It is our challenge to find ways to connect diverse people where they work as individuals and communities for “concomitant good.” A good example is the need for local political leaders to understand that, in a constantly changing society, an important role of leadership will be to build new capacities to help broaden the ability of local citizens to take control of their own lives and generate new ideas for the good of the community. Local leaders will need to develop the capacity to design new processes which will help bring interested citizens together to generate new ideas. For example, leadership in a local community could decide to design and implement a new economic development project using “community cash” to network participating businesses to create a local currency to add to traditional demand for goods and services. Assuming positive results, the media could pick up the success and promote it in other areas. Hearing of this “creative community,” other young professional knowledge workers might locate there and add to the success of the community. The result of a small project could change the context of the community with the resulting enhancement and growth of diverse overall ideas. A perfect example of developing an environment for the “concomitant good.”

### Conclusion

America has played a unique role in the evolution of a society based on democratic political principles, a market economy, and a society of self-reliant individuals. The results in many ways has been

spectacular, especially in the ability to mobilize resources quickly and adapt to changing condition.

There comes a time in any successful civilization when the very principles that made the society successful become the barriers to future success.

It is with this in mind that the following shift in principles reflecting the need for new paradigms of thinking and acting are key to the capacity of America to maintain its vitality and sustainability.

- From independence as the norm to interdependence
- From linear thinking as the norm to non-linear thinking
- From hyper competition as the norm to deep collaboration
- From radical individualism as the norm to connected individuality

What is just dawning on those who recognize the need for rethinking and reconceptualizing our Industrial Age institutions is how important it could be for America to rearrange its internal compass of key principles and, in parallel to what has traditionally existed, begin to seed a new DNA for the future in small futures oriented projects, processes and event as research and development.

Think of the analogy. America was the test tube of Enlightenment ideas that were brought together by true leaders who were willing to risk their wealth and even their lives for the greater good. The original founders saw their mission as a part of the historical process of divine influence.

Today, with the need to evolve to a higher level of human consciousness within a context of transforming societal and economic structures, America again has the opportunity to create a new society..... in collaboration with other “lights” of the world.

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