

# Redesign and Management of Communities in Crisis



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*to Philip and Patricia Taylor,  
messengers sent...*

*"... to proclaim freedom for the prisoners and recovery  
of sight for the blind, to release the oppressed..."*

*Luke 4:18*



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## PREFACE

Sweden boasts an excellent care for its physically handicapped, prisons with almost hotel-like accommodation and the provision of an endless list of benefits to its citizens. All of them are obtainable with no sweat of the brow from a government that acts as a welfare mother of all. But, it has also produced an oppressive society. In the dispensing of welfare, the state claims the right to meddle in almost every aspect of the people's lives and has sought to manipulate every institution, including the family, the church and the university, by weakening its leadership. In such a secularised society, the church gets by like the waterman in *The Pilgrim's Progress*, looking one way and rowing another. In many of the universities, especially the young ones, a strong anti-intellectual climate has been nurtured. Learning is denigrated and anyone can boast of his own truth obtained not by studying and burning the proverbial candle, but from that which comes into his mind and justifies his actions. The classrooms have been swamped by a blend of technology and bureaucracy. By interfering beyond the legitimate boundaries, the government has systematically implanted passiveness, over-dependence on the state, intellectual

mediocrity and depression. It has weakened the people's souls and minds and oppressed them, not with guns and jails, but with subtle social and institutional intimidation. And with welfare cheques.

Certainly these attributes are not unique to Sweden; they are spread all over the industrialised world. What is special in Sweden is their uniformity. For until recently, there were few really bad things in Sweden, but there also were few really good things. The scarcity of villains was matched by a scarcity of heroes and martyrs because the elimination of the weeds had turned into the elimination of the wheat. Nevertheless, really bad things — such as violence, poverty and racism — have started to happen, and people who can combat these things are in desperate shortage. However, not all heroes and martyrs have been rooted out and there is a small group of them that are taking on leadership responsibilities and are seeking to release their communities from government domination. It was with the intention to help this process of renewal that my wife Veronica and I came to live in Luleå almost seven years ago. Towards the end of 1996, Veronica started to focus her research on the viability of villages and began her investigation in Rosvik, a village not far south from Luleå. At the same time, she urged me to develop a method to apply the theory expounded in my earlier book *A New Management of Life* to real life. I took on this challenge and we started to collaborate in this new venture, Veronica working in Rosvik and I working in association with a European Community project in the town of Boden. While the focus of her work was community research, mine was developing a qualitative method that would bridge my theoretical work with our research applications. I also developed a computer programme to help us with the task. Thus this book is based on what Veronica and I have learned from these experiences. While it refers to

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the work in Boden as an illustration, its emphasis is on method rather than application. What has been learned about the viability of villages through this theory and method will be reported in Veronica's doctoral dissertation to be completed soon.

Working together in a common scientific endeavour has added yet another dimension to the life we have shared for more than 28 years. Together we have sought to restore the Augustinian meaning of science by reuniting the mind with the soul and understanding with faith. We believe that only then can we really integrate science to our lives, and by so living it, make it relevant to the people whom we seek to serve. It has also meant that we have not done our science from the outside, but we have done it from within while sharing the joys and tears of our Swedish friends. Needless to say, I am greatly indebted to Veronica's contribution of her ideas and encouragement to our mission and also for testing new methods that were not yet properly developed and which I kept repeatedly changing.

Several colleagues have also helped me in my work and I would like here to record my gratitude to them. Helena Zimmer, who led the project in Boden, is a great collaborator and provided me with a wealth of information and insights into her own project. Darek Eriksson, my doctoral student, has been for many years a keen supporter of my work. I would like to thank the Division of Information Systems of the Swedish Defence Forces, where he worked for two years, for funding the development of my modelling method. I would also like to thank Per Agrell, of the Operational Research Department of the Swedish Defence Forces. He introduced me to the local operational research and systems science community on my arrival to Sweden and has since encouraged me and helped me in countless ways. He has

many times been a kind host to my family and I at his home in the Stockholm archipelago and on his sailing boat.

I have been blessed in life with wonderful friends who have much influenced me, I am sure, for the better. Two of them, whom I met more than 30 years ago on my way from Tahiti to Sydney when I was still a young man wandering through life, did more than influence me. They passed on to me a vision that releases us from oppression and that changes the world. It turned me from a wanderer into a pilgrim and labourer for its fulfilment and supplied me with the foundation of my work. Furthermore, they have been assiduous workers in their community, including a long period of service as Mayor and Mayoress of Burwood, New South Wales. Thus, it is to express my admiration for them and my gratitude for our long friendship that I dedicate the present book to them.

Luleå, Ascension day, 2000.





# Redesign and Management of Communities in Crisis





## CHAPTER 1

### Introduction

... The world's stable now. People are happy; they get what they want, and they never want what they can't get. They're well off; they're safe; they're never ill; they're not afraid of death; they're blissfully ignorant of passion and old age; they're plagued with no mothers or fathers; they've got no wives, or children, or lovers to feel strongly about; they're so conditioned that they practically can't help behaving as they ought to behave.

Aldous Huxley, *Brave New World*.

**T**here are two types of poverty: material and spiritual. The first one manifests itself in hunger, violence, disease and death, the second one, in meaninglessness, emptiness and depression. In the first, people are oppressed by the absence of wealth, in the second; they are oppressed by its abundance. The first is constantly exposed to the world through television and other forms of media. The second is concealed by our boasting of the quality of life and endless fun that is available to the rich. The first we acknowledge as being part of reality. Yet, recently, when I spoke to a group of villagers about the need to tackle our normative issues to ensure long-term viability, I

was reminded that we are far more reluctant to acknowledge the second. By normative I meant what type of people we ought to be. I also meant what we ought to do and not to do with our lives. A member of the audience responded that, although looking after the normative things of life was fine, one needed to be realistic. One needed to set one's eyes on concrete objectives. He then proceeded to read a list of such objectives in his community's five-year plan that included such things as new broadband technology, ten to twenty new businesses and development of tourism. This, he pointed out to me, were real objectives.

How is it possible that we can be so well aware of the material sufferings of people all over the world and yet be oblivious to our own spiritual misery? How is it possible that we still believe that man lives from bread alone? At least part of this must be because we have been taught to think of humanity as comprised by an assembly of watertight compartments. What happens in one part of our life does not have any significance in another part. We believe, for example, that the personal life and values of a person play no role in the performance of his profession. A President that cheats on his wife and artfully lies to a court can still deliver a solid economy and peace in the world. A large proportion of our youth may be neglected by their parents, lonely and poorly educated, but our community can ignore them and want new broadband technology and all the other real objectives in the community's plan. We must be real. We can have our full belly and ignore every word that comes from the mouth of God.

Therefore, we need a new way of thinking that focuses on a broader reality and that captures within its lens the misery of the affluent. I have laboured to develop such an approach to thinking. I have tried to include the issues that truly matter in life but that somehow seem to slip out of the sight of

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politicians, managers and other people who make the important decisions in our community<sup>1</sup>. This book turns to the practical application of this mode of thought. My objective in writing it has been to expound a method to help communities and other social systems ensure their viability and manage the crises they confront. Viability, that is, the assurance of ongoing life has been my ultimate aim. I do not only mean biological life, but an abundant life, a life that spans the whole gamut of our humanity. It should include artistic, intellectual, social, family and other expressions of human life. When we face a crisis and any of these spheres of life is threatened, our whole life is in question. To live, one must live life to the full. If any part is taken out of life, the whole of life is endangered.

The method is not intended to tell people in a social system or a community how to perform their jobs. I assume that they know how to do this. The method helps them organise and integrate knowledge and information that stems out of different disciplines. These are gathered both from reading and from experience and are included in a model. They can use this model to evaluate the strengths and weaknesses of their community and the essential factors that determine the likelihood of the community being viable in the long term. They can also use the model to define the qualities they would like their community to have, the activities that must be performed and the people needed to perform them. The model can also assist them to organise themselves to perform and manage these activities. Finally, they can then superimpose the model over this new design and evaluate to what extent this design contributes to making the community more viable.

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<sup>1</sup> de Raadt 1996, 1997a, b and c.

We begin in Chapter 2 with an exposition of the multi-modal systems framework. This framework permits us to view the world not only in terms of the things we see in it but also in the way that they are linked to each other and to our lives. It takes the universe as a creation of God, with his personality imprinted on it, and it assumes that one must understand his personality to be able to make sense of the universe and our lives. One may not need to know God to understand the bits and pieces of the universe. However, I know no other way to comprehend the meaning of the universe, what is our place in it and what is the destiny of our lives apart from knowing God, his thoughts and his plan. It is only by listening to God that people have learned about their character, their community, their intellect and nature in general. But, one also needs to listen to God to understand why the world is in such a mess. For every day, we confront a world that does not work and that desperately needs something to be done about it. Thus, the chapter provides a framework to capture the different aspects of God's communication to us, to understand the sad predicament of the world and to do something about it.

It may sound surprising in a secularised environment my speaking about knowing God. Secularism has been craftily introduced into our western culture. People have been lured into thinking that agnosticism is the natural state of modern man and that belief in a personal God is a peculiarity of a small group of people who stick to their old-fashioned ways. The opposite is however the truth. Most of humanity, by its very nature rather than by its culture, seeks to know God. That is why religion is one of the most resilient ingredients in man's life, often lasting for thousands of years. By these measures of time, secularism is an untested newcomer that has influenced only a minority of people in almost exclusively rich — and not as civilised as we hope —

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countries. Agnosticism has often been encouraged among these people by citing the ethnic conflicts, wars and persecutions that have arisen out of the abuse of religion. Naturally, the abuse of religion, like the abuse of any other part of man's life, has led to much human suffering. However, the secularist solution to this problem by means of promoting agnosticism makes as much sense as restraining a man who beats his wife by amputating his arms. We should eliminate the abuse, not what is abused. Therefore, by making man's timeless interaction with God an integral part of our framework, I hope to show the reader how belief in Christ relates to our individual and communal crisis and can help us become viable. Science cannot prove to us what we believe by faith, but it can tell us whether what we believe makes intelligent sense to our living a meaningful life. It can reveal the intricate links that exist between the different dimensions — including the spiritual — of human life.

After completing the presentation of this framework, we turn in Chapter 3 to our manner of thinking. We first examine how understanding is related to information, history and faith and how these four aspects of our intellect interact with each other. Next we examine how the multi-modal systems framework brings the different sciences together to integrate their knowledge. However, knowledge on its own is of little use unless it is transformed into service to humanity. In the second part of this chapter, we examine the place of work in the community and its need to be supported by management and an appropriate social structure.

In Chapter 4, we commence the practical application of multi-modal systems thinking. We begin by describing a case study in Boden, a town in the northern part of Sweden that will serve as a practical illustration throughout this book. After identifying in general terms the crisis that faces this town, we present an overview of the stages and steps of the

multi-modal systems method. We follow with a description of the process of data collection and its organisation and the identification of the most important factors influencing the viability of Boden. From here on, these factors constitute the kernel of our analysis. We then examine the interactions between these factors and, by superimposing the multi-modal systems framework upon them, we build a preliminary model.

In Chapter 5, we examine four factors that have to do with the character and intellect of Boden: caring, art, education and vision. Our aim is to establish how these factors and the way that they are interconnected support or undermine the long-term viability of Boden. This analysis is continued in Chapter 6. Here we focus on the factors that belong to the communal aspects of the town: work, management and social structure.

In Chapter 7 we summarise our findings and identify the most critical links between the factors. At this point, the analytical stage of the method is completed. We next turn to design a response to the threats that endanger Boden. Firstly, we describe what type of town we would like Boden to be by ascribing to each of the factors a desired quality. Secondly, we define the operations that are necessary for each of these qualities to be attained. Thirdly, we identify the social groups that will carry out these operations. Once the design is completed, we once more analyse how this design helps Boden's viability by determining the extent to which the new design neutralises the threats against Boden.

I conclude with a note regarding the complexity of the ideas presented in this book. There is a law of cybernetics, Ashby's law<sup>2</sup>, that also applies to information. It stipulates that any system must match as closely as possible its

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<sup>2</sup> Ashby's law of requisite variety, Ashby, 1976, de Raadt, 1987 and 1991.

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environmental uncertainties with an equivalent amount of information if it is to remain viable. Translated into our own concern, it means that communities that are threatened by complex changes in their socio-economic environment must develop models with a suitable degree of complexity if they wish to gain control of their situation. Therefore, although the modelling method that we present here is still a vast simplification when compared to the tangle in which our society finds itself, it is still a complex method. I wish that I could present my reader with something more simple and straightforward, but Ashby's law has impeded it.





## CHAPTER 2

### Multi-Modal Systems Framework

We are concerned with the sustenance of life amidst a crisis that threatens it. To understand life and its threats, it is paramount that we should understand how its elements are linked with each other. Let us consider a simple example such as the baking of bread illustrated in Figure 1.

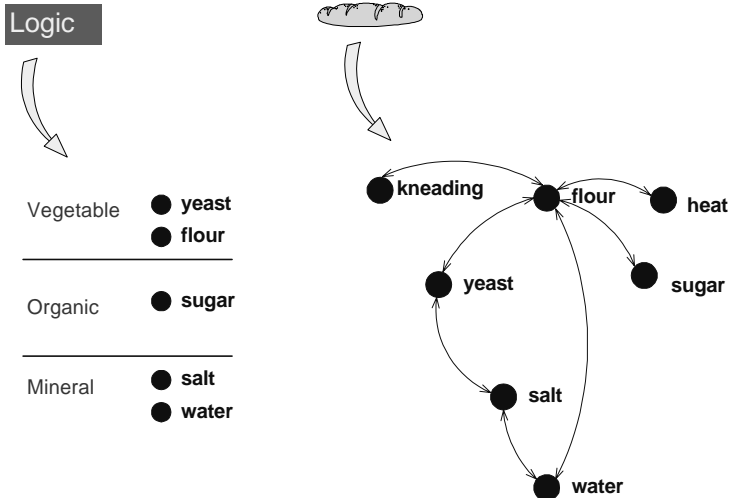


FIGURE 1: TWO WAYS OF THINKING

On the left side are the ingredients that go into bread: yeast, flour, sugar, salt and water. We can categorise each one of these elements according to some classification such as mineral, organic and vegetable. Furthermore, this classification permits us to place each one of the ingredients in one of the three categories and to manipulate them in a logical manner. For example - since the categories are exclusive - yeast cannot be a mineral and salt cannot be a vegetable. Logic, placed on top of these categories, is our guide and the overarching concept that allows us to place things in different categories. Definition, placing something within a particular category so that it can be identified, is the essence of such logical thinking.

However, the mere classification of ingredients cannot give us bread. We need an additional type of thinking shown on the right side of Figure 1. Here again are the elements that go into the making of bread. Arrows that link — rather than separate — them together have now replaced the lines drawn to divide the elements into categories. While the first approach to thinking attempts to understand bread by taking the elements apart, the second approach understands it by putting them together according to the arrows in Figure 1. However, to do this we need a vision of the finished product — the baked bread. For only this vision will allow us to connect the different ingredients together. This vision of bread will not only point out to us the necessary ingredients, it will also tell us that to bake bread one requires heat and kneading which were omitted in the first approach to thinking. In the first approach, we think like a grocer, who sells ingredients but does not bake, while in the second approach we think like a baker. The grocer is interested in displaying different goods in various sections of his shop. That is useful, we would not want to have goods spread all over the shop haphazardly, for we would never be able to

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find them. However, that alone is not sufficient to make bread. We need the encompassing vision of bread — coming out of the oven, with its beautiful smell and the homely feeling it gives us — to be able to mix in the ingredients, transform them into bread and nurture the people.

## Logos

To nurture our lives, we also need a vision. We need a vision that guides us to put together all the elements that pertain to our humanity and to connect them to the world within which our lives unfold. St John referred to this bread of life as *Logos*<sup>3</sup>. The Logos stands for three things. Firstly, it represents the complete person of God. Secondly, it represents his personal command directed to the world and to man. Thirdly, it stands for God's vision of our humanity, that is, what we as people ought to be and do. It is important that we should emphasise the personal in God, his command and his vision for us. By personal I mean that there is a divine and at the same time human touch of beauty, life, tenderness, humour, glory and other such aspects in the universe. We can identify them and experience an affinity with them. For there is a vast difference between the impersonal understanding of the universe and its laws that we have derived from Greek philosophy and the personal understanding inherited from the Hebrew prophets and later Christ's apostles. As we will argue throughout this book, if there is hope for humanity, such hope cannot reside in a world that is ruled by impersonal laws. It must rest on a world that is governed by the eternal and personal command of God who imprints in every corner

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<sup>3</sup> Logos is closely connected with the Hebrew term *tsavah*, which the Old Testament uses to refer to the command of God over the universe, de Raadt, 1997a.

his own personality. He is involved at all times in its affairs and commiserates with our desperate predicament. It can be said - without subtracting from his transcendence - that only God is truly human, ours is only a reflection of his humanity. If we believe this, then the incarnation of God in man should not surprise us.<sup>4</sup> On the other hand, if the universe is not personal, then humanity will find itself like a fish out of water. It will not make any sense to speak about ethics, justice or beauty. All these personal qualities as well as ourselves will fall outside the universe. Our citizenship will no longer be in it. This may explain the feeling of emptiness that so many people experience in the secularised modern world and that was expressed so vividly by Unamuno, the former rector of Salamanca. He desperately struggled with this emptiness. Without heaven, life made no sense to him:

I do not say that we deserve a heaven, or that logic has proven it to us; I am saying that I need it, whether I deserve it or not, and nothing else. I am saying that reality as it is does not satisfy me, I have thirst for eternity, and without it, everything is indifferent to me. I needed that, I n-e-e-d it! Moreover, without it, there is neither happiness of living nor the happiness for living means anything. It is very easy to say — 'one must live, one must be content with life as it is'. What about if we cannot be happy with it?<sup>5</sup>

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<sup>4</sup> Therefore, it is through his humanity rather than through his transcendence that we come close to God.

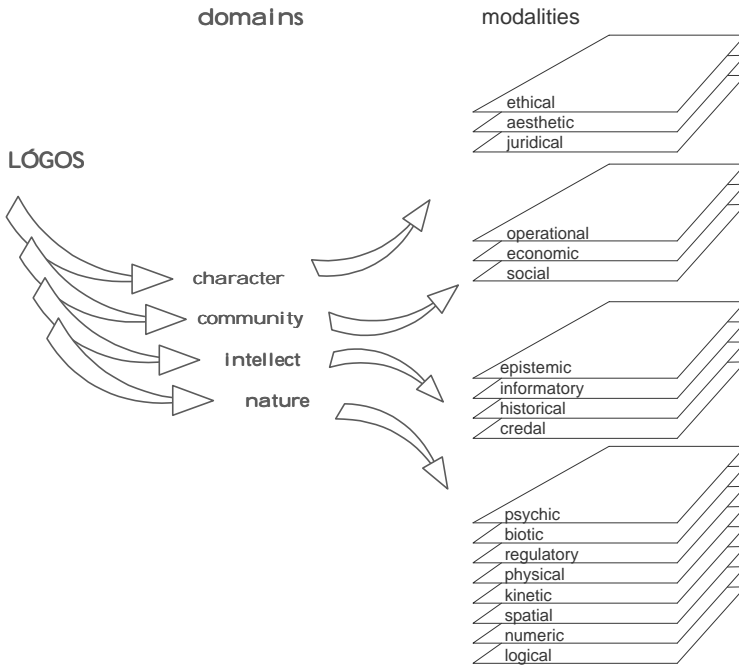
<sup>5</sup> "Yo no digo que merecemos un más allá, ni que la lógica nos lo muestre; digo que lo necesito, merézcenlo o no, y nada más. Digo que lo que pasa no me satisface, que tengo sed de eternidad, y que sin ella me es todo igual. Yo necesito eso, ¡lo n-e-c-e-s-i-t-o! Y sin ello ni hay alegría de vivir ni la alegría de vivir quiere decir nada es muy cómodo eso decir: "¡hay que vivir, hay que contentarse con la vida!" ¿Y los que no nos contentamos con ella?" Salcedo, 1998, p. 135; emphasis is in the original.

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We can find meaning for our humanity and purpose for our lives in the personality of God as expressed in the Logos. Although its three meanings cannot be separated, we are particularly concerned in this book with the third of these. For our task, as described in the prior chapter, is to set up a method to realise a vision, to fight against the evil that assails us and to bake our bread of life. In our illustration of bread, we distinguished some ingredients and classified these ingredients within categories. We can do the same with human life and the world. We can identify eighteen aspects or modalities that correspond to the ingredients in the prior section. These are: ethical, aesthetic, juridical, operational, economic, social, epistemic, informatory, historical, credal, psychic, biotic, regulatory, physical, kinetic, spatial, numeric and logical. Furthermore, we can classify these modalities into four domains to which the prophets, and later the apostles, made implicit reference. These four domains are illustrated on the left-hand side of Figure 2. The first three — character, community and intellect — only apply to man, the fourth — nature — applies to the whole world including man. Human life encompasses all these domains and their modalities (each modality is represented on the right-hand side of the figure by a red parallelogram). That is, for man to live abundantly, he must not only live biologically, but also aesthetically, socially, historically and so on.

While I have derived the domains from biblical theology, the modalities have a different source. They represent the historical emergence of the different disciplines as specialised branches of science. For example, the social modality is studied by sociology, the biotic modality is studied by biology, and their distinction from each other has emerged because of the different methods that each science requires for studying its particular modality. Therefore, making a differentiation between modalities facilitates our

understanding of the world and of us. In bread making, the quality of the flour will depend upon a "science" of growing and milling wheat that is different to the "science" of cultivating yeast. Likewise, in the matters of society we require a science (sociology) that is different to the science (biology) required to study the requisites for a plant to live.



**FIGURE 2: LOGOS, DOMAINS AND MODALITIES**

We will briefly review each of the modalities by examining them within their domains (see Figure 2) starting at the top. The first domain is character, this has three modalities — ethical, aesthetic and juridical — and these are studied by their three respective disciplines: ethics, aesthetics and jurisprudence. The type of ethics that we mean here is

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best described by the Greek word *agape*, which is commonly translated into the far less precise English word love. Agape, however, has a very precise meaning as Richardson points out:

... [A]gape differs from eros in that the latter is brought into action by the attractiveness of the object loved, where as agape loves even the unlovable, the repellent and those who have nothing to offer in return. (Richardson, 1969)

Agape, therefore, has the property of laying a moral obligation on the person who practises it but does not bestow a corresponding right on the person who is the recipient of it. Furthermore, the practice of such ethics demands sacrifice. This is implicit in Richardson's definition. Ethics demands self-denial and sacrifice, it demands that we give up something of ourselves without expecting anything in return. Ethics is often confused with justice, such as when we talk about professional ethics. To do a full day's work for a full day's pay is not ethics but justice. Ethics means staying after work and doing some urgently needed work without expecting to be paid for it. Those who act ethically give of themselves to others and seek the benefits of the other rather than themselves.

In addition to sacrifice, this ethic demands courage, for acting ethically has a high price. This not only includes what we pay when we give something without receiving anything in return, but the mere acting ethically will often bring punishment rather than reward. People do not like others to act ethically for several reasons. One of these may be that by acting ethically, people unwittingly disclose the selfishness of others. Another may be that ethical actions usually run counter to the interests of those who exploit humanity by exposing exploitation. We can therefore expect a reprisal from them. This may be the reason why saints are seldom

popular while they live; they only become revered after they have gone through martyrdom. The cost of self-denial is not only self-denial itself, but also the chastisement that is added to it by others. To go ahead despite this double cost, therefore, requires courage.

As for grace, we do not mean the good looks of a man or a woman but their overall manner, their speech, their disposition in communicating with others, their politeness and other such qualities that mark a person as civilised. Art is a manifestation of personal grace. It is important that we should regard it as such and that we should not separate art from our person despite that we, in modern times, have come to consider it as something that stands on its own. This has had detrimental effects both on art and on our personality. Art is meant to be personal. What touches us in art is the reflection, for example in a portrait or in a landscape, of a personal quality that is within us. A painting, a sculpture or even music (the most abstract of arts) serves as a mirror of ourselves that reveals something we are not confident about or find it difficult to express in our normal conversation. A beautiful expression of this relationship between art and personal grace is symbolised in the three maidens of ancient Greek mythology: Aglaia (splendour), Euphrosyne (joy), and Thalia (confidence). These daughters of Zeus and Eurynome, patronesses of art, remind us that art is an expression of our humanity.

We have already suggested that there is symmetry between duty and right in justice. A person's ethical duty does not bestow a right on the other person, but a just obligation does bestow such a right. In justice all books are balanced, no sacrifice leads to one person giving more than what he receives.

Implicit in the definition of the modalities is a communal context. A person does not exercise love, grace and justice



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by being a hermit, but by belonging to a community. We therefore move down to the second domain in Figure 2, which has three modalities: operational, economic and social. Firstly, if one is really to love, be graceful and just, then these character traits must be put into action within a community, they must be transformed into a vocation or a call to work. Work belongs to the operational modality. Secondly, our work requires resources and organising to be viable. This is the function of management, which belongs to the economic modality. Thirdly, work and its management require a social structure that allocates a social role to each profession. It must also bestow upon it the necessary responsibility and authority for its exercise by members of the community.

Work, management and the social structure to support it imply, in turn, knowledge to do all these things and here we enter our third domain, the intellect. Within the intellectual domain we find four modalities: epistemic, informatory, historical and credal. The epistemic modality is the realm of understanding. However, understanding something requires that we come into perceptual contact with it and this contact is provided by information. Information belongs to the informatory modality and it always emerges out of a historical context functioning in the historical modality. The place of history within the intellectual domain is an uncommon approach to understanding and I will elaborate on its function later. Finally, capturing information within an historical context can only be made possible through faith. One must believe in an historical process in the midst of which human life — as distinct from the life of animals and plants — unfolds be able to understand this life. Faith resides in the credal modality.

The credal modality forms a boundary between the three top domains that belong exclusively to man and a fourth

natural domain (see Figure 2). Man shares this fourth domain with the rest of the creatures and this makes man an integral part of the universe, for we are not ghosts but are made of flesh and blood. Within the natural domain are eight modalities that can be readily identified with the various natural sciences such as psychology, biology, cybernetics, physics, kinetics, geometry, mathematics and logic. The top three modalities — psychic, biotic and cybernetic — function as boundaries that help us separate animals, plants and machines from the rest of the physical objects in the world. For example, a stone that has been thrown in the air functions in all of the first five modalities. It can be logically defined allowing us to distinguish it from another object such as a piece of wood. We can use numbers to count it and it occupies a certain amount of space that can be studied by geometry. Since it is travelling through space, it displays a kinetic notion and in its atomic and subatomic structure, we discover stored energy. This makes it a physical object that we can see and hold in our hands. Nevertheless, the stone is an object and not a machine. A machine is characterised by the regulatory modality; that is, it has a process of self-regulation that allows it to maintain a certain state or states of equilibrium. We can regard for example the weather system in the world as a machine that aims to keep the earth irrigated. The water that is on the earth gradually runs on to the oceans through rivers where it evaporates by taking energy from the sun and rises up to the atmosphere. There, through a process of cooling down it generates the rain or other type of precipitation that deposits the water once more on the surface of the earth, where it again runs through the rivers to the oceans. This process of evaporation and precipitation is therefore a mechanism that keeps a certain level of water on the ground of the earth and that needs no human intervention. Therefore, it is a natural machine with a

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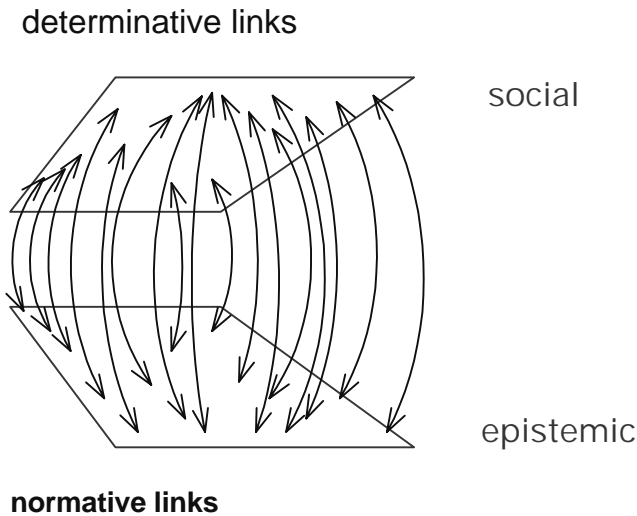
self-regulating mechanism. Many varieties of man-made machines display the same self-regulatory property and are studied by such sciences as cybernetics.

Although a machine may exhibit self-regulation, it is not alive like a plant or a tree, for it does not operate in the biotic modality. The plant and the tree, in addition to all the modalities displayed by the machine, also function in the biotic modality that provides them with all the necessary processes to give them life. Thus, just as the regulatory modality allowed us to distinguish between a machine and a physical object such as a stone, the biotic modality serves to distinguish between a living thing and a machine. However, a plant cannot feel and display emotions like an animal, for it lacks the psychic modality. Therefore, the psychic modality provides us with the next boundary to distinguish between an animal and a plant.

## **Links**

Drawing the modalities in Figure 2 as separate levels emphasises the variety they represent in the Logos. However, this does not mean that they are fragmented from each other; on the contrary, they constitute a unity. Just like the bread is constituted by a variety of ingredients that link together to form a unit, so the modalities are also blended together within the unity of the Logos. They are blended together by two types of links, determinative and normative. Figure 3 illustrates with arrows the links between the social and the epistemic modality. The upward arrowheads represent the determinative links. Through them, the lower modality becomes a constraint upon the higher modality. It acts as the foundation of a house, which provides a constraint on the walls affixed to it to make them firm and prevent their

collapse. The normative links, symbolised by the downward arrowheads, makes the upper modality an objective or inspiration to the lower modality just as the plan of a house inspires the shape of the foundation upon which it is to stand. In Figure 3, the epistemic modality provides the determinative links for the social modality and the social provides the normative links for the epistemic.



**FIGURE 3: LINKS**

For example, let us consider the relationship between the authority and the knowledge of a physician. The exercise of authority (social modality) by the physician should be constrained by his level of professional knowledge (epistemic modality). When a physician tells a patient to take a certain medicine, he does so on the authority of his medical understanding of the patient's ailment. This exercise of authority should be circumscribed by his degree of knowledge about medicine. It is quite normal for patients to

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abstain from certain food "on doctor's orders" for health reasons. However, it would be absurd for the patient to play golf simply because his doctor is the president of the local golf club and has ordered him to do so to increase the club's membership. Conversely, the desire of a doctor to practise his profession with authority may inspire him to pursue further studies to increase his medical knowledge. In this case, the social modality provides a normative link — in the form of an objective — to the epistemic modality by motivating the doctor to further his studies. We should note here that the exercise of authority beyond the legitimate boundaries established by knowledge is a mere deployment of power and the foundation of totalitarianism. We shall discuss in Chapter 6 how this type of abuse transforms management into bureaucracy.

A modality can either constrain or inspire another modality, but it cannot do both. Therefore, by establishing whether a modality provides a normative or determinative link to another, one can arrange the modalities in a sequence. This is the sequence displayed in Figure 2 with the ethical modality at the top and the logical modality at the bottom. This means that the higher modalities will tend to be more normative and less determinative than the lower modalities and vice versa. Furthermore, just as one does not put the cart before the horse, it is important that the sequence of the modalities be carefully thought out, for an improper ordering can have detrimental consequences upon both man and his natural environment. We shall examine later, for example, the highly adverse impact on society that an improper type of sequence between the operational and economic modalities can have upon work and management.

The definition of normative and determinative<sup>6</sup> links between modalities places man in two positions. The normative links represent the spiritual side of life. These links inspire man's volition and guide him towards what he ought to do with his life. To the extent that he responds to this inspiration, he realises his destiny. Spirituality, therefore, is not some intangible ghost-like quality, but represents our obedience to God in each one of the modalities, in love, art, society, history and so on. From Figure 2, we gather that the ethical modality acts as the normative link with all other modalities and is the most normative of them. Therefore, the final inspiration for man's activity in each of the modalities comes from love. Ultimately spirituality is the love that pervades all of culture.

### **Crisis**

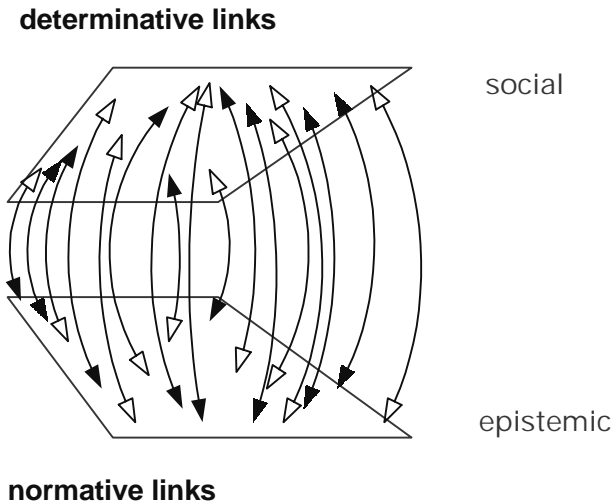
The fact that love demands sacrifice and at times death, points out to us that we do not live in a viable world where both nature and man fulfil their destiny in harmony with each other. On the contrary, we live in a world with a constant supply of crises. The type of crises with which this book is concerned is that experienced by people who have become nonviable, that is, no longer able to live. We live in a nonviable world, for the links that provide inspiration and foundation to life also encumber it with death. This is illustrated in Figure 4 where the same arrows that were displayed in Figure 3 have now been identified with white and black arrowheads depending on whether they contribute to viability or non-viability. Note that the arrows, both

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<sup>6</sup> Although in other writings I have used the terms vocational and universal as synonyms of normative and determinative, I will use the latter terms here since they are more widely recognised.

upward and downward and both black and white, are not divided into neatly identifiable regions, but are interspersed with each other in a manner that makes them hard to identify. It is hard to put one's finger on the cause of a crisis.

Since we find black arrowheads both in inspiration and foundation, two types of crises can strike a community. The first is a determinative disaster, such as a volcano eruption or an earthquake, for which people cannot be held responsible. The second type is a normative crisis generated by man, such as an economic depression.



**FIGURE 4: BLACK AND WHITE ARROWS**

However, once more due to the intermingling of white and black arrows going up or down, most disasters are neither purely determinative nor purely normative. A drought and the consequent poor agricultural production may lead to violent riots organised by farmers. Conversely, man's action,

such as de-forestation, may bring about a natural disaster such as a drought. In dealing with evil in the world, therefore, we must bring into our analysis normative arrows and recognise that they are the first to turn black; the black determinative arrows follow after. Yet, most modern science regards the origin of evil in the world as rooted in the determinative arrows. It does so because it has defined itself in such a way that is unable intelligently to deal with the normative arrows and has therefore chosen to ignore them. It has explained the presence of the upper and thus highly normative modalities as being the result of determinative arrows rising from the lower modalities. It builds the world from the bottom up. This kind of thinking underlies a variety of evolutionary theories both in the natural and in the human sciences, where more complex structures evolve from more simple ones. For example, a well known theory of human motivation by Maslow discerns five levels of human needs, starting from the physiological and ending with self-fulfilment<sup>7</sup>. According to Maslow, a person cannot attain self-fulfilment unless he has satisfied the preceding needs — such as his social need — in the scale. One may conclude from this theory, therefore, that all the martyrs have died unfulfilled and that fixing the world's problems is a matter rewiring the determinative black arrows from the bottom up. To the extent that we can rearrange these black arrows, we can rid ourselves of our vicissitudes. This is the role of modern science, to rearrange these arrows. Moreover, as our scientific knowledge increases, we may expect the world's troubles to decrease. Thus, modernism imputes great prospects to mankind. Man is engaged in an ongoing

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<sup>7</sup> Maslow's hierarchy of needs includes physiological needs, safety needs, esteem needs and self-actualisation. Maslow, 1954.



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progress aided by his sophisticated machines and the market mechanisms.

Nevertheless, not all this progress is as evident as we would like it to be; the majority of humanity certainly does not experience it. On the contrary, despite our modern science, our world appears to be nonviable in all domains, in our character, in our communities, in our declining intellectual standards at our universities and schools and in the destruction of our natural environment. People's lives are constantly falling apart; in some cases, whole countries are tearing each other apart. Thus, for those who live in poverty and experience constant suffering, by far the greatest part of mankind, the optimism of the rich countries and their science makes very little sense.

Classical<sup>8</sup> science on the other hand, was far more aware of man's responsibility for his own predicament and the predicament of the world. It regarded it as indispensable that we should acknowledge our part in bringing evil into the world. Pascal argued:

The Christian religion, then, teaches men these two truths; that there is a God whom men can know, and that there is a corruption in their nature which renders them unworthy of Him. It is equally important to men to know both these points; and it is equally dangerous for man to know God without knowing his own wretchedness, and to know his own wretchedness without knowing the Redeemer who can free him from it. The knowledge of only one of these points gives rise either to the pride of philosophers, who have known God, and not their own wretchedness, or to the despair of atheists, who know their own wretchedness, but not the Redeemer. (Section VIII: 556).

This may explain, therefore, why in the past our civilisation, in common with others, had a far clearer and

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<sup>8</sup> That is, science before the rise of modernism.

more respected set of norms governing the behaviour of its citizens. These norms were meant to protect people and ensure the viability of society. For example, strict rules of courtship and marriage and the chaperoning of unmarried women, were meant to protect women from being abused by men. Yet, breaking these norms was met with a far greater degree of discretion and mercy than is common today. Our permissive climate not only encourages people to ignore such norms but, when they are violated, people's misdeeds are met with a lack of forgiveness remarkably inconsistent with the supposed tolerance of our society. Lapses are freely vented and cynically disparaged, usually with the solicitous help of the media.

How can we cope with evil since we know that we can never eradicate it from this world? Some try to isolate the white arrows from the black arrows. They do this, for example, by living in the nice part of town where crime is low and where there are relatively few drug problems. Parents also send their children to private schools to protect them from the negative aspects of public education. However, black arrows are everywhere intermingled with white ones just as weeds grow with wheat; one cannot pull out one without pulling out the other, for our strength is often also our weakness. Black arrows will turn up wherever there are white arrows, regardless of whether it is a nice suburb or a private school. Since evil can neither be isolated nor eradicated, it can only be handled by compensating its effects, that is, by balancing black arrows with white arrows. One can only overcome evil with good. A third party who is prepared to sacrifice his own interests to rescue someone else from a nonviable predicament must usually carry out this compensation. This type of compensation, therefore, has an essential ethical element in it, ethical in the sense of sacrificial love as we have defined it above. Since so many

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of our crises are due to normative causes, the necessary compensation to attain viability in society is heavily dependent upon sacrifice. Starting from the ethical modality, loving sacrifice must spread itself through all other modalities just as one crucifixion has spread its redemptive love through our entire life. For the crucifixion is not only something that has been accomplished to redeem us from our guilt, but is also a way of life to fight evil and death. This sacrificial life ought to operate in every modality, that is why people have suffered and even died for such things as science and art. A seed must die to allow a tree to grow from it.



## CHAPTER 3

### Understanding and Managing

#### Understanding

**L**et us consider the case of a hungry bear that wanders into a strawberry patch in the forest. The bear approaches the patch, ignores the sign that forbids the taking of strawberries and starts eating them. If a man had done the same, he, but not the bear, would be held accountable. The bear would be regarded as innocent, for it does not understand the consequences of its actions beyond the immediate satisfaction of its hunger. Conversely, the accountability of the man is based upon his ability to understand the consequences of eating strawberries that belong to someone else. For if the sign prohibiting the taking of strawberries had been covered by the undergrowth of the forest, and he had eaten the strawberries without being aware of the presence of the sign, then his action would have been regarded as innocent as the bear's. The exercise of this man's responsibility commences therefore in the intellectual

domain. This in turn assumes that: firstly, he is able to read; secondly, that he belongs to the historical context<sup>9</sup> of the sign that forbids eating strawberries; and, thirdly, that he believes its message. Translated into the theme of this book, this means that we need several things to act responsibly. We need a science that studies not only what is but, even more importantly given our moral dilemma, also what ought to be. We also need information and the tools to process it, a perception of the times in which we live and a visionary faith.

Unfortunately, our modern science is closer to the grocer's rather than to the baker's thinking. It is a fragmented science that has concentrated its efforts on classifying the ingredients of life, but has no all-encompassing understanding of how these ingredients must be brought together into life. Since it has no ideal, no bread of life, with which to compare our world, it is thus unaware of man's tragedy. It cannot recognise suffering, goodness, evil, beauty or ugliness. It is incapable of comprehending our dreams and our aspirations. Therefore, the greatest threat to our society is not lack of work or economic decline. It is our lack of understanding of our responsibility in this universe, of our plight and our destiny. Only with such an understanding can we put together the issues that concern us including unemployment and our economic decline. Therefore, we need a new science, one that integrates both approaches to thinking. This science must not only be able to discern the different ingredients of life, but must also incorporate a vision of how these ingredients should be blended with each other to give us life.

There are three ways open to us to build such a science. The first starts with a clean slate. We build a new science

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<sup>9</sup> For an aborigine with no conception of private property, eating the strawberries would be perfectly acceptable.

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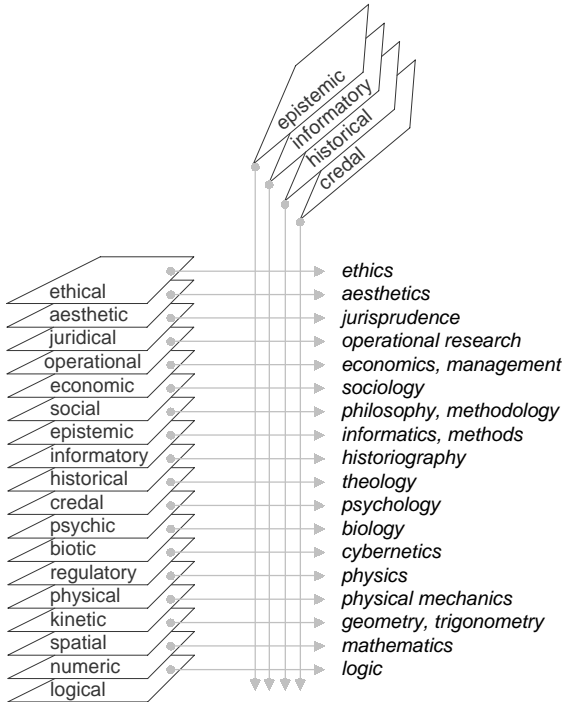
right from the beginning, discarding everything, just as one builds a new house from its new foundation. However, if we were to adopt such an approach, we would rid ourselves of many good things that we have inherited from the science we already have. Advances in medicine, in information technology and in transport have had many benefits that we do not necessarily wish to discard. Not many people have tried to reform science this way. A second approach is to renovate our science in the same way that one renovates a house by building on its existing foundation. One attempts to soften science by introducing a more humane perspective and themes such as ethics and aesthetics into its deliberations. This is the most popular approach today. Many people who would like to exercise their responsibility in their scientific and technological enterprise prefer it<sup>10</sup>. Unfortunately, this does not meet the radical requirements of our crisis. Modern science rests on a foundation that has built into it the very presuppositions that cause us so much distress. It presupposes a utilitarian and mechanical universe and therefore it pampers the rich societies with a sea of consumables, panders to our vanities and casts a veil over the agony of most of humanity. It lacks the language and scope to be able to deal with the human tragedy. The renovated building built upon such a foundation will still carry with it the limitations of the old building.

A third approach — that I have personally favoured in my research — starts from a new foundation, but incorporates the positive contributions that modern science has attained thus far. I have directed my efforts towards developing an understanding that integrates the various scientific

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<sup>10</sup> This approach is adopted by many of the new methods in social sciences such as action research, soft systems methodology and critical systems thinking.

disciplines together and that restores their unity without obliterating their differences. This manner of understanding leans on the full intellectual domain, as illustrated in Figure 2, and incorporates its four modalities — epistemic, informatory, historical and credal — and the normative and determinative links that exist between them. As this set of four modalities belonging to the intellectual domain links with each of the other modalities, it generates intellectual disciplines specialised in the modality that has been intercepted by the link as shown in Figure 5.



**FIGURE 5: UNDERSTANDING AND THE SCIENCES**



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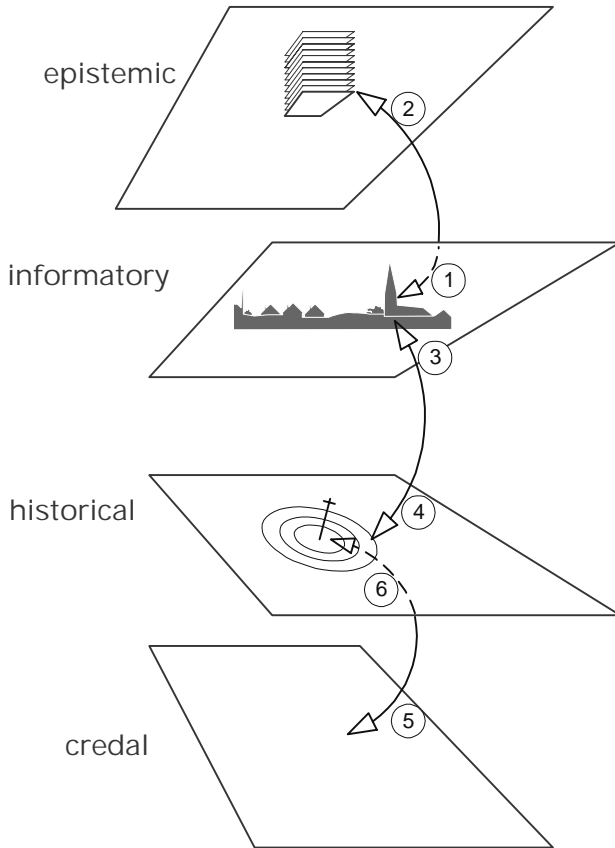
Each of these specialised sciences studies a particular modality and develops its own concepts for that purpose. For example, mathematics and geometry respectively study the numeric and spatial modalities. Philosophy<sup>11</sup> and methodology deal with the epistemic modality; the former studies how we ought to seek understanding and wisdom in general while the latter studies the more specific field of how one should think scientifically.

Although scholars often deal with a range of subjects that exceeds their specific intellectual discipline, I believe it is important that we should circumscribe each of the disciplines to a specific modality. However, at the same time, we must recognise that each discipline studies one modality of the whole: the Logos. This unity within variety is suggested by the names of many of the sciences that end with *logy* such as biology, theology and psychology. The first part of the name reflects the peculiarities and the specific concepts of each discipline. These peculiarities and concepts correspond to the great variety that exists in the world and that is shown in the modalities. We should not dismiss them, for if we do we would also dismiss our ability to understand and communicate this variety. Although it is an excellent thing for a person to speak several languages, one should not mix them together. A linguistic pot-pourri has very limited use for communication. Likewise, a conceptual pot-pourri has very limited use for understanding. However, the second part of the name reminds us that all the modalities integrally belong to one Logos. Scientists must seek a corresponding integration in their disciplines not by merging all the specialised sciences, but by grasping the totality of the Logos and linking each specialised science to the totality.

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<sup>11</sup> Although contemporary definitions of philosophy vary, I here use the literal meaning of the Greek word philosophy, that is, *love of wisdom*.

Let us now examine, with the assistance of Figure 6, how the four modalities belonging to the intellectual domain link with each other to generate understanding.



**FIGURE 6: INTELLECTUAL DOMAIN**

The three arrows represent the links. Each of their arrow-heads — symbolising a normative or determinative link — has been numbered to facilitate the flow of our explanation. Let us consider the problem with which we shall be later

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engaged, that is, seeking to understand the crisis that is facing the town of Boden. While at first the crisis seems to be purely economic, careful investigation shows us that this is only a symptom; underneath this symptom is a multi-modal crisis involving such modalities as the social, historical and credal. Therefore, to understand this crisis fully one needs an understanding of all the modalities that are involved. In a situation like this, the ideal is to have one person who is competent in each one of the relevant disciplines, but this is seldom possible. An acceptable alternative is to assemble a team of professionals who, in addition to the expertise in their own discipline, have a general understanding of each other's disciplines. This variety in expertise is symbolised by the set of modalities placed within the epistemic modality at the top of Figure 6.

If such breadth of expertise can be assembled, then the next step is to create a model that incorporates the information available about this town's crisis. In the figure, we have symbolised the model with the silhouette of a town placed in the informatory modality, for this is the modality where models are built. A model in itself is not the equivalent to understanding, but it is originated by understanding through a normative link running from the epistemic to the informatory modality (arrowhead 1). That is, our understanding of ethics, management and sociology may inspire us to select certain factors that we regard as important for our investigation, to collect data and to incorporate these data into a model. We may then use the model to test some of our understanding. Thus, a determinative link from the informatory to the epistemic modality may be originated if the model constrains some of our preconceived ideas by revealing that they do not match with reality (arrowhead 2). Since every model is a simplification of reality, and since our understanding itself is constrained by our models, we ought

to acknowledge that our understanding is also limited. It can never include the complete reality.

Information, specifically information about human systems, is always founded upon an historical context. Therefore, if we want to make sense of this information, we must link it to the particular period of history that has generated it. The information that appears in maps, for example, is coloured by the period of history when they were drawn. Maps of the earth drawn in the Middle Ages, when people believed the earth was flat, are different to the maps drawn during the age of discovery when people knew the world to be round. As we look at the historical setting of the map, there emerges a constraining link from the historical to the informatory modality. It permits us to see patterns that would remain indiscernible if we did not have the aid of history. Likewise, when we collect data about a community and we introduce their historical setting, this historical setting adds order to that information and reveals a pattern previously concealed (arrowhead 3). On the other hand, the models that we build with this information are meant to inspire the way we shape history and design our future. We will discuss this in detail in Chapter 7. Therefore, there is also a normative link running from the model to the historical setting (arrowhead 4).

This pattern, emerging from the historical modality, represents a level of life in man that is distinct to the biological life that he shares with animals and plants. Animals aim all their activities — such as feeding and reproducing — at remaining alive, therefore, they survive. Since plants cannot act, they do not survive in the way that animals do, but merely vegetate. Neither plants nor animals, however, share in another type of life, historical life. This is only open to man. While one can write a history of the people of Boden from 1850 to 1900, it would be absurd to

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write a history of the squirrels of that era for there is no such history. The people changed and created new things during that period, but the squirrels of that era went about their business in the same way as the squirrels today. People, therefore, in addition to surviving biologically, live historically, that is they redesign the world in which they live. They are inspired to do something more than merely provide for their sustenance with food, clothes and housing. They are drawn creatively to live in the three domains of humanity, in intellect, in community and in character. Sadly, a great part of mankind chooses to limit itself to surviving. In the rich countries, many people, despite their wealth and due to their materialism, limit themselves to an affluent survival. A large number of them do not even survive, but like indoor pot plants in a richly fertilised soil, vegetate in the midst of their fortune. They live comfortable but unproductive lives.

History, therefore, studies the creation of culture. Yet, our contemporary historiography<sup>12</sup>, once more influenced by modernism, regards history as a line steadily progressing upwards. Every event or every life is a mere link in a long chain of events and lives. Naturally, this linear historiography does not explain the ongoing tragedy of mankind, nor does it give an adequate explanation of why history repeats itself. On the other hand, the prophetic<sup>13</sup> concept of history is far more attuned to the human predicament. Rather than regarding history as a straight line, the prophets regard it as a set of concentric circles. These circles are like the ripples that are formed when a stone is

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<sup>12</sup> Historiography is the study of the methodology of history, Clark, 1994.

<sup>13</sup> History was invented by the Hebrew prophets. According to Lewis, 1964, and Clark, 1994, the Greek philosophers had no conception of history, but regarded the world as set in the midst of eternal and unchanging laws.

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cast into the water, as is shown on the historical modality in Figure 6. Three main historical circles are shown; at the centre of them is an axis that represents the struggle of man against his death and destruction. Around this central axis, rotate all the affairs of the world. Thus, struggle, rather than progress is the central theme of this view of history. The inner circle is biographical; it spans a lifetime and it addresses the lives of individuals. The second circle is contemporary; it refers to a particular age or to what Ortega y Gasset has called "the times in which we live"<sup>14</sup>. The third circle represents the ultimate consummation of history. In this scheme of things, every event is significant in each of the three circles. Thus the information about the crisis in Boden has a threefold historical significance; firstly, it signifies what is happening in the lives of people, such as those whom I interviewed. Secondly, the information reflects the historical setting of our times that Boden holds in common with other towns and cities in the industrialised world and which includes such things as unemployment, mass consumption, standardisation and globalisation. Thirdly, the information confronts us with the ageless plight of mankind, including the frustration of wasted talent, the agony of a neglected and aimless youth and the fragmentation and oppression of society.

If history reaffirms man's ongoing defeat and death, can anyone make any sense of it? Should we not in this situation look after our own personal stakes and merely survive or even vegetate if the circumstances permit? I believe that the answer to this question lies in one particular death in history, the death of Christ, but his death can only make sense if it inspires faith (arrowhead 5). Faith is not a mere hunch or

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<sup>14</sup> An insightful study about history and life is provided in the work of Ortega y Gasset, 1987.

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inner feeling upon which we decide to rely. Faith is inspired by a concrete event in history, which we acknowledge as a divine act. It recognises this act as indispensable to gain full life. Around it everything else must turn. Once we are convinced of this, this same faith will provide a determinative link (arrowhead 6) to the historical modality. It will order the events of history in such a manner that the suffering of mankind will be the major issue and the death of one man will become the hope for attaining a full life. This is nothing new. Most of the glories of Europe, in its buildings, literature, sculpture, music, paintings and science, have been motivated and built on this hope. Hope that a single ethical act of sacrificial love can redesign the world for the better and inspire every aspect of a people's culture. When this hope has been kept pure, love in every modality has been released through the pages of history like a great creative power. It has brought compassion, artistic beauty, industry, prosperity and the advancement of science proclaiming that the Kingdom of God is within us.

This Kingdom of God is no Utopia. Utopia assumes that it is possible for man to rid himself of his defects, and make such progress that a perfect city can be built. While few believe it fully, this utopian dream pervades much of the corporate and institutional language in industrialised societies as well as in advertising and in ideological propaganda. This is a rich people's reality. But, the Kingdom of God displays to us humanity in the gutter, unable to liberate itself of its oppression. Despite this drama, God's Kingdom offers a hope and a chart for life that is far more real than a utopian dream. A sailor sails the seas, encountering the elements: wind, storms and the salt water that bites his skin. Some would regard this as the sailor's only reality. However, the sailor navigates according to another reality, that is, according to the ground that lies beneath the

water. He may not see it, but the sun and the stars — standing for the credal modality — guide him and point out his progress. This progress is not relative to the waters that move in every direction, but relative to the ground below that is firm. A sailor believes that the ground is the only reliable link to his ultimate destination, the dry land. Without it, he would aimlessly sail like the Flying Dutchman, wandering everywhere and reaching nowhere. To avoid this, he must sail by faith in the ground.

One final comment must be made regarding Figure 6. For the sake of simplicity, we have placed as few arrows as is possible in it. However, if we were to be fair to what we experience when we seek to understand, we would also have to include many arrows, including black ones. They would not only represent genuine errors, but also our attempts to twist the truth for whatever interests motivate us. No matter how scientific we seek to be, we remain creatures of flesh and blood carrying the same imperfections that manifest themselves in other areas of our lives. No science is ever immune from these.

## **Managing**

The Kingdom of God and its sacrificial love is not an escape from the historical realities in which we are placed. On the contrary, it expects from us that we should fully live our lives inspired by its sacrificial ethics. That is why the ethical modality is placed on top of all domains and modalities (see Figure 2), so that it may inspire them all. Firstly, sacrificial love ought to inspire the two other modalities — aesthetic and juridical — in our character. Not only should we reflect love in our art, in our demeanour and in our exercise of justice, but we should also be prepared to



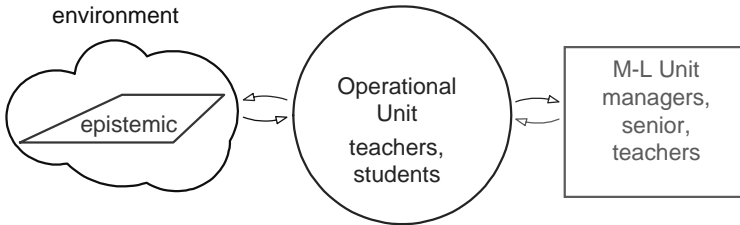
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fight for beauty and justice. There is a practical side to ethics, one that reaches out to the needs of our fellow man. We are expected to carry someone else's burden in addition to our own. To help our neighbour, our ethic must be turned into action, and action takes place in the communal domain. The community we envisage here is a community of service, that is, a community where every citizen aims to serve his neighbour in whatever his vocation happens to be. Service means work. For each modality has not only its own science but also encircles a particular vocation to which men and women are called to serve. The teacher serves in the epistemic modality by educating and the nurse in the biological modality by healing. Work in turn needs to be managed, that is, it must be provided with the appropriate resources and the efficient use of these resources must be monitored. Work also takes place within a social structure, people not only work for each other, they also work together and thus they need to organise themselves. Work, management and social structure respectively function in the operational, economic and social modalities in the communal domain. There are many management and organisational models that can help people understand the interaction between work, management and social structure. The one I personally prefer stems out of the work of Beer; it is illustrated in Figure 7 using a school as an example of a social system<sup>15</sup>. The figure shows three elements. At the centre is the operational unit; this part of the social system does the work. Here we find the students and their teachers, librarians and others who labour in the educational task. At the left of this circle is a cloud representing the social environment with which this particular operational unit interacts. In this environment, we find the families of the

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<sup>15</sup> Beer, 1979, 1981, de Raadt, 1997a.

children, future employers and other educational institutions. In the centre of this environment, we have drawn the epistemic modality, for the interaction of the school with its environment is centred upon an educational mission to young people.



**FIGURE 7: MANAGEMENT MODEL**

Specifying the modality or modalities upon which a social system sets its mission is most important, for if it has an unclear mission, then its interaction with its environment will also become unclear. Such a social system would contribute much less than its potential to the environment and, in extreme cases, it may even destroy it.

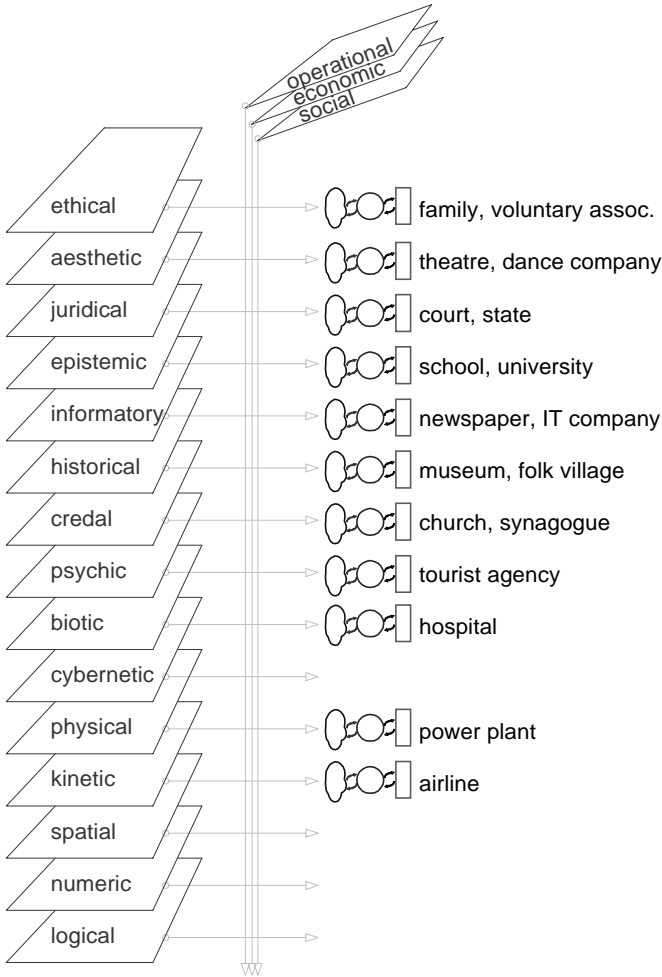
Finally and to the right of the operational unit, is the management and leadership unit. The task of this unit is to ensure the viability of the whole social system. That is, it protects the performance of the operational unit's particular work, so that it is unencumbered and continues to live in the historical sense we have defined. In the school, it should do this by nurturing and supporting the work of the teachers and the students, and not by subjugating it. The people who ought to serve in this system should be a combination of managers and senior teachers led by the headmaster who directs the academic work in the operational unit. The senior teachers, due to their knowledge and experience of the operation that is carried in the unit, should lead the other

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teachers. These leaders together with the management should perform four functions. Firstly, they should co-ordinate the different parts of the operational unit and, if there is a collaboration with other operational units, its interaction with these. Secondly, they should perform a number of typically managerial activities such as accounting and personnel administration; this is the main task of the managers. Thirdly, this team of people should plan the future of the school; the senior teachers should plan its academic development and the managers should plan the resources that are needed to carry out such development. Fourthly, this team should give a sense of direction to the whole organisation and in this role, the leadership of the operational unit should play the decisive role.

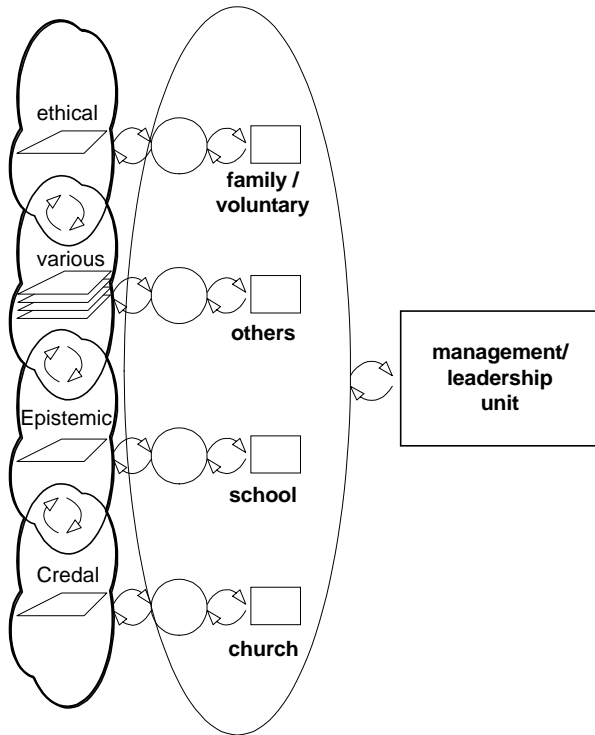
Let us apply this managerial model to the links between the modalities in the community domain and the rest of the modalities, as is shown in Figure 8. We can identify in each intersection a set of social systems, each of them having its mission in a particular modality. For example, a museum, a newspaper and a school respectively serve in the historical, informatory and epistemic modality, but each of them can adopt the same managerial model. Moreover, we can apply this managerial model at any level of social organisation. Let us assume a village with a school, the church, families and other groups each serving in their particular modality. Their particular environments, operations and management or leadership units can be combined as is illustrated in Figure 9. On the left side, all the environments become sub-environments interacting with each other and merge into one new larger environment. Likewise, at the centre all the operational units combine into one large operational unit. This incorporates all the activities that are carried out by the sub-operational units and their respective management-

leadership units. Finally, at the right side is a new management-leadership unit.



**FIGURE 8: MODALITIES AND SOCIAL SYSTEMS**

Why would we wish to bring together all these operational units? The reason is that these units do not operate in isolation from each other but, on the contrary, their operations support and depend upon each other. This interdependence and support requires co-ordination, managerial and leadership support. It is the task of the new management-leadership unit to provide this co-ordination and support. It should do this in the same manner that is carried out in each of the sub-units. By this, it ensures the long-term viability of the whole community



**FIGURE 9: COMMUNITY MANAGEMENT**



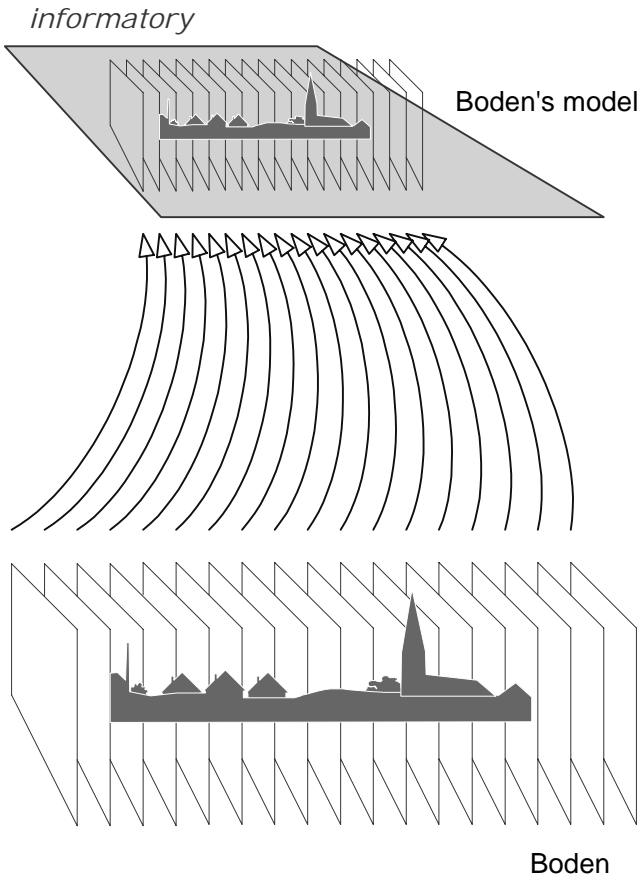
## CHAPTER 4

### Modelling Method

#### The Modelling Process

**N**ow that our discussion about understanding and management is complete, we can turn to their practice. To do this we require a modelling method that will help us to analyse the critical factors that threaten a community and to design a response to overcome these threats and ensure the long-term viability of the community. The art of modelling is included in what is commonly termed quantitative or qualitative methods, depending on whether it uses numbers or other symbols to express information. Information and models are made possible by the links between modalities. These links have a useful peculiarity; they create a pattern much like the pattern that is formed on a tapestry by the threads that run from the top to the bottom of the tapestry. If we turn the tapestry upside-down, we will find a picture that is similar to the one on the other side of the tapestry, but it is not a full copy, it is a mere resemblance. Thus, it is an imperfect model of the true picture of the tapestry that is now on the bottom side.

Likewise, we may regard the informatory modality as a type of tapestry that has been turned upside-down as in Figure 10. The bottom side of this tapestry is what we want to represent in the model, the town of Boden.



**FIGURE 10: MODEL**

The life of this town takes place in each one of the modalities, which we have displayed in a horizontal manner



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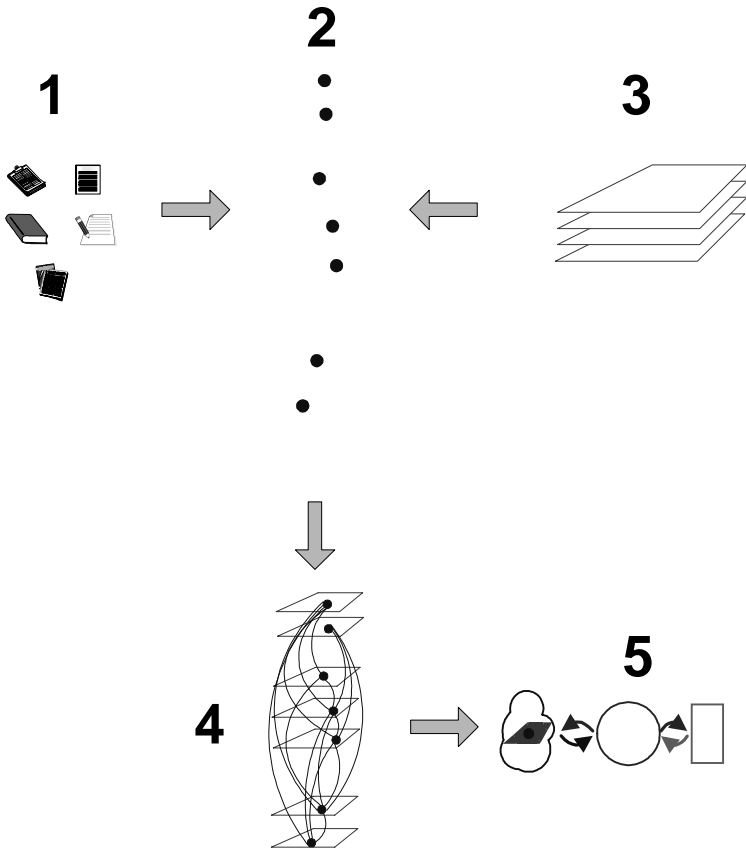
in the figure. The links between these and the informatory modality are just like the threads of the tapestry<sup>16</sup>; they allow us to build a model of Boden based on whatever we choose to select in each of its modalities. This model has much less detail than Boden itself, in the same way that a map has less detail than reality. Yet, it can convey to us the necessary information that we seek. Let us assume that we are interested in knowing the age distribution of Boden. This is a demographic aspect of Boden belonging to the social modality. We can build a model of the age distribution by tabulating the number of people in each age range. This tabulation will not tell us everything about Boden's people. It will not tell us the name of each Boden citizen and his age, but despite its reduced detail, it still provides us with all we require for our particular purpose.

Model building follows several stages illustrated in Figure 11. The first stage consists of collecting information. This is obtained from a variety of sources. It may be scientific literature - representing different disciplines such as history, philosophy, sociology and economics - articles in newspapers and magazines and institutional documents that describe aspects relevant to the system under investigation. One may also include information drawn from informal discussions with people in the community, community leaders and from meetings. Finally, one may also include information from interviews. All this information is then divided into items - usually equivalent to a paragraph.

In the second stage, a number of factors that are vital to the community and the study are selected; each of these factors is identified as a small dark circle.

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<sup>16</sup> For simplicity's sake, we will ignore whether these links are normative or determinative.



**FIGURE 11: MODELLING STAGES**

In the third stage, the multi-modal systems framework is superimposed upon these factors and out of this a model emerges in stage four. This model helps us to examine and explain the factors in relation to each other as indicated by the links. The model also should suggest what actions are necessary to ensure the viability of the community; these are the practical implications of the study. Therefore, out of the

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analysis of the interrelated factors, in the fifth stage a redesign of the community is carried out.

There are various computer packages that can help carry out this type of qualitative modelling. However, I have developed a specialised computer programme (SM<sup>3</sup>) especially for this task. With SM<sup>3</sup>, one can analyse a large amount of data that would otherwise be unwieldy manually to examine. In addition, the programme has been designed closely to fit the method. Each one of its displays and procedures corresponds to one of the stages of the method and its graphics and symbols are the same as we use here. We will dedicate the rest of this book to describe in detail the application of this method to the project that was carried out in Boden. We must therefore first say something about Boden.

### **Boden: A Town in Crisis**

Boden is a town located about 30 km north-west of Luleå, the capital of Norrbotten, in turn the northernmost county of Sweden. This county has been labelled “the red region of Sweden”, for it is here that politics and parties with a socialist or Marxist leaning find their greatest electoral support. Norrbotten has a quarter of a million inhabitants and about 30 000 of them live in Boden. This town has historically represented a strategic position in the defence of the northern part of Sweden. The army has large garrisons and together with the hospital has been the major source of employment in the town. This has meant that the government employs about 70 percent of the population of Boden and that private industry has played a minor role in the economy of the town. With such significant government support of its economy and its leaning towards the political left, until

recently there was no special encouragement from the municipality for companies to establish operations there. There was even less encouragement to start small businesses. People used to frown upon self-employment. All this has changed. In addition to the economic changes that have been experienced throughout Europe, Boden's situation became exacerbated by the military shifts in western Europe as the threat from the Soviet bloc waned through the 1990s. The need for Sweden to arm itself decreased, especially when Sweden joined the European Community and its defence policy became even more closely associated with the community and NATO. This has resulted in a massive reduction of military personnel that has hit Boden with unemployment and with a reduction of economic activity.

While all these changes have been taking place, there has been a realisation by the European Community, that the creation of jobs cannot be centred on growth in large industry or the government sector. This has led to a new drive to encourage people, especially those who are unemployed or facing retrenchment, to become self-reliant by starting their own businesses or by some other alternative form of employment. To attain this goal, the European Community has funded a variety of projects that help people adapt to the new economic conditions. Under the leadership of the business development department in Boden, an application was made to implement a programme<sup>17</sup> to train and support people who were unemployed or were facing the possibility of unemployment in the future. Participants in this programme were selected from unemployed women and from government employees who wished to start their own business or gain a new form of employment. Their training took place in two parts. Firstly, a period of ten weeks gave

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<sup>17</sup> We shall refer to it as the Adapt programme.

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them general instruction in running a business, including subjects such as computing, accounting and business promotion. This was followed, secondly, by a period that extended from 10 to 20 weeks where each participant worked on his individual project and prepared himself for its implementation.

The Adapt programme was well conducted. It had the support of a close-knit team of people in the steering committee and it was organised by a very competent project leader. All participants were unanimous in praising her abilities. It was also a successful project and a large proportion of the people who joined the programme established their objectives once they completed it. The project was also valuable in uncovering some of the factors that are most important to the future of Boden. By applying our modelling method, we were able to show that the greatest concern is not simply creating employment. It is building a community life that is wholly human and that spans every aspect of life. We should note that the future of Boden does not solely depend on buttressing its failing economy, but in re-establishing its sense of community and changing its people from within. A community, which strengthens and grows in every aspect of human culture, will also strengthen its economy and bring prosperity to its people. We thought the Adapt programme could make even a greater contribution to Boden if it was further integrated into the community with each supporting the other. Therefore, the modelling method was applied to design an integrated community with the programme built into it and contributing to its long-term viability. We will therefore use the application in Boden to describe each stage of the method.

## Sources and Items

In qualitative modelling, one may derive information from a variety of sources. In addition to documents and literature, information came from discussions with Adapt participants, the project leader and from my attendance at the steering committee meetings. I also interviewed, in a more formal manner, the project leader, members of the steering committee and participants. The interviews amounted to a total of ten hours of conversations. The information from all sources was then organised into about 250 items; that is, individual extracts from source documents, each containing a single main idea. For example, let us consider Item 1 extracted from an article. This item's main idea is the relationship between the undemocratic and secularised regime that managed Russia during the Soviet period and the consequent moral and psychological make up of the Russian people.

Another example obtained from the transcript of an interview with Gunnela<sup>18</sup>, a person associated with the Adapt programme, is given in Item 2. This item's main idea is the reluctance of people to criticise the political system that manages Sweden because of the moral intimidation that emerges. This intimidation is due, not so much from potential reprisals from the state, as in Russia, but from the fear of social rejection.

## Factors Essential to Viability

Once the literature and the collected documents were surveyed and a selection of items extracted, we were in a

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<sup>18</sup> The interviewed person's name has been changed.

**ITEM 1**SOURCE:

Taylor, Thomas C., Kazakov, Alexander Y. and Thompson, Michael C. (1997) *Business Ethics and Civil Society in Russia, International Studies of Management & Organisation*, 27: 5-18.

ITEM:

More recent history encompassing the communist period from 1917 until the beginning of democratic and market reforms in the late 1980s has been characterised by the head of the Russian Orthodox Church, Patriarch Alexcis II, as a "seventy-year spiritual vacuum" ("The Church Preaches Accord," 1994). Recent literature is replete with depictions of the devastating effects upon Russian society emanating from this long period. The communist frame of reference served to "blur the line between the permitted and the forbidden, the acceptable and the unacceptable ... stripping cheating, theft and dishonesty of their moral repulsiveness" (Dimitov, 1992). The centrality and power of the state went so far in depoliticizing the people "that cynicism, hopelessness and passivity developed as a shield against the authorities" (Bialer, 1991-92, p. 168).

ATTACHED TO:

caring, management and vision

position to make a preliminary list of the main factors that affect the viability of the community.

This list was not intended to be final, but was altered several times as new factors emerged from the analysis, or others were deleted, split or merged together to form new factors. As we have said earlier, our concern is the long-term sustainability of a community and this does not only involve economics and employment, but the whole of its life. Economic and unemployment factors cannot be dealt in isolation, just as one cannot make bread with only flour and water. We need to examine how unemployment and

economic decline are related to other factors in the community, and how these factors can be dealt with together. Only then can we strive for the sustainability of the community as a whole.

### ITEM 2

SOURCE: Interview with Gunnela.

ITEM:

*Gunnela:* Most people in the community do not agree with the political system, they talk about it at home and with their friends. But they do not come out in the open, they don't do anything about it.

*Interviewer:* Do you feel that people are afraid of each other?

*Gunnela:* Yes.

*Interviewer:* Why?

*Gunnela:* Perhaps they think they're going to make a fool of themselves in front of other people. At home we may get very frustrated with what politicians have said, we may be very angry but as soon as we go outside of our homes, it is over. I have experienced other cultures and know that in other places it is not like this.

ATTACHED TO:

caring, management and social structure

Therefore, from the information collected, I selected seven factors that I regarded as being the most important for Boden's viability. These are caring, art, work, management, social structure, education and vision. The meanings of these factors are mostly self-explanatory, only three, caring, vision and social structure need a brief introduction here, a fuller definition will follow later. By caring, I mean the self-denial that a citizen in a community is prepared to undergo for his neighbour. A citizen who cares is not only concerned about his own welfare, but also about the welfare of his neighbour



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and is prepared to sacrifice some of his own benefit to attain the benefit of his neighbour. By social structure, I mean the way that responsibilities and authority to exercise such responsibilities are distributed in the community. Also included is the way that people group into different social units. By vision, I mean an understanding of what is the ultimate meaning of life and of the responsibilities of being human, both to us and to our fellow man. Like our earlier illustration of bread, this is the vision of the finished product. Without this vision, we cannot live an abundant life.

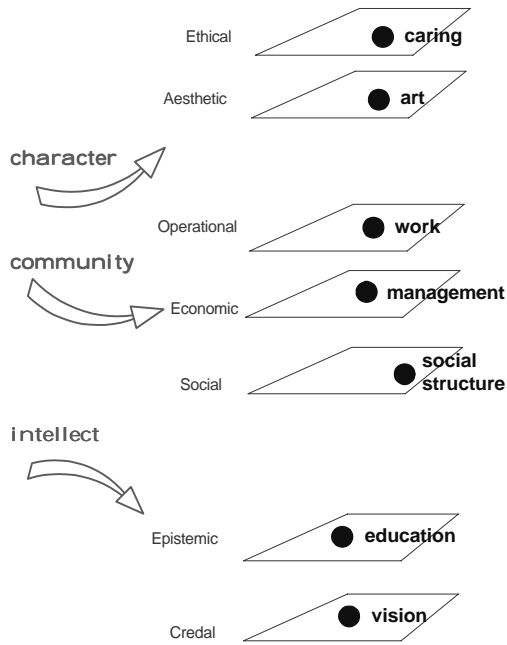
Having defined the factors, the next step superimposed our framework upon these factors and placed them on the three domains of human life and their respective modalities. On the left side of Figure 12, the three domains are shown<sup>19</sup>. We focused only on two of the modalities of the character domain: the ethical and the aesthetic. We chose one factor in each of these. Within the ethical modality, we identified the *caring* of people for each other. In the aesthetic modality, we selected *art* – such as theatre and music. In the intellectual domain, we identified two factors, *education* (epistemic modality) and *vision* (credal modality).

The factors in the community domain were somewhat different to the others. They referred to the organisation of the community as a whole and to the organisation of each social group within the community. We identified three factors, each in a particular modality. The first factor dealt with *work* in the operational modality and we were specifically interested in the difference between work on one hand and employment on the other. The second factor dealt

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<sup>19</sup> The fourth one, nature, was not been included here to simplify our analysis. However, a more complete analysis would require that nature, and especially the impact of modern life on the environment, should be included.

with *management* in the economic modality and referred to the purpose of management, the exercise of control over resources, and its difference with modern administration, especially public administration. The third factor dealt with *social structure* in the social modality and the distribution of responsibility and authority in the community.



**FIGURE 12: ESSENTIAL FACTORS**

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### Attaching Items to Factors

Once the factors were defined within the appropriate domain and modality, the next step examined each item and attached it to whatever factors it referred to in its text. For example, the first item extracted from Taylor, Kazakov and Thomson (see above) was attached to the factors *caring*, *management* and *vision* even if it addressed them in a negative manner. The item speaks of the lack of caring, of mismanagement, and of passivity and hopelessness in Russia. The second item, extracted from the interview, speaks directly about the social intimidation that exists in Sweden and therefore I attached it to *social structure*. In addition, it implies that people are dissatisfied with the management by politicians but, due to intimidation, do nothing about it, that is, they do not care in a practical or active way. Thus, I also attached this item to *management* and *caring*.

### Building a Matrix

In Chapter 2, we emphasised thinking in terms of relationships. Thus in the illustration of bread making we stressed the importance of knowing the links between ingredients as well as the ingredients themselves. The same applies to the factors that are essential to the viability of a community. We should not only be interested in knowing what our collected items have to say about each one of the factors. We should also be interested in knowing what the items say about the link (arrow) between a pair of factors. For example, Item 1 above, talks about the black links or arrows between *management* ("communist frame of reference") and *vision* ("spiritual vacuum"), between *caring* ("cheating, theft and dishonesty") and *vision* and between

*caring* ("cynicism, hopelessness and passivity") and *management* ("centrality and power of the state"). With this purpose in mind, once all items were attached to the factors, we next built a matrix listing the number of items that were attached to each arrow, that is, both factors in a pair. This matrix is shown in Table 1.

Number of items linking two factors

		Document	Interview	Total
caring	art	0	0	0
* ↔	work	6	5	11
* ↔	management	7	6	13
* ↔	social structure	3	7	10
* ↔	education	8	4	12
* ↔	vision	16	2	18
art	work	1	6	7
* ↔	management	1	1	2
* ↔	social structure	1	4	5
* ↔	education	1	8	9
* ↔	vision	1	1	2
work	management	3	20	23
* ↔	social structure	1	25	26
* ↔	education	0	18	18
* ↔	vision	2	9	11
management	social structure	4	34	38
* ↔	education	7	12	19
* ↔	vision	7	19	26
social structure	education	9	30	39
* ↔	vision	5	19	24
education	vision	21	8	29

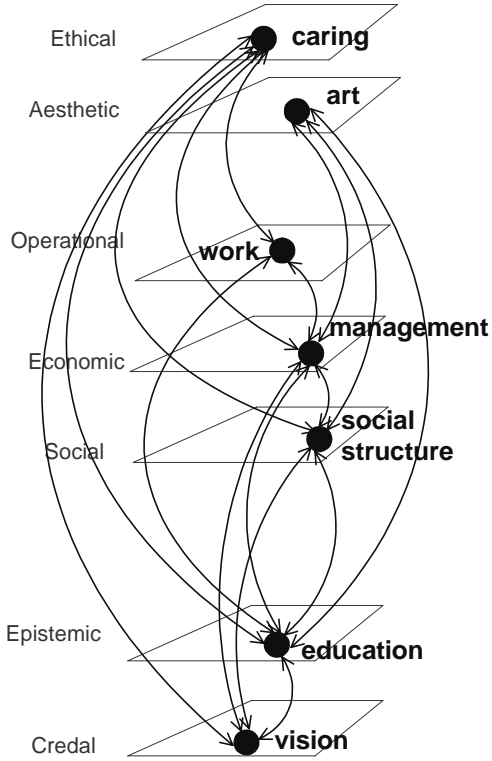
**TABLE 1: LINKS BETWEEN FACTORS**

On the left side, each of the possible arrows, such as caring-art are listed. The next three columns list the number of items that are attached to both factors in the arrow. The first column lists the number of items drawn from the sources such as journal articles, newspaper clippings and other forms of documentation. The second column lists the items drawn from interviews. The rightmost column lists the total number of items drawn from both sources. For example, in Table 1,

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the arrow caring-vision has been referred by sixteen items from documents and two items from interviews: eighteen items in total. One should be careful not to interpret these numbers as measuring the strength of the arrow; they simply indicate the amount of available material referring to the arrow. If an arrow has insufficient material either from documents or from interviews, and is important to the viability of the social system, more material may have to be obtained.

Naturally, not all pairs of factors are necessarily related or are equally important in the analysis. The relevance of each pair of factors to the viability of the social system in question will become apparent as one examines the items that have been attached to them. Those pairs that are selected are then marked with the appropriate  $\leftarrow\rightleftarrows\rightarrow$  symbol. As can be seen, almost all of the pairs in the matrix, sixteen out of twenty-one, were relevant to Boden and therefore selected. As a convention, from now on each selected pair is termed *arrow* and is referred to by the hyphenated names of the factors that comprise it. The factor belonging to the more normative modality will always precede the factor belonging to the more determinative. For example, the name for the arrow between the factors caring and vision ought to be caring-vision and not vision-caring. By including all the selected arrows, Figure 13 shows the richly interconnected nature of the factors. However, at this stage we do not yet know which of these arrows are black or white and, therefore, whether they have a positive or negative impact on the viability of Boden. To know this, we need to examine in detail the items behind the arrows. We turn to this task in the next two chapters.



**FIGURE 13: LINKS (ARROWS) BETWEEN FACTORS**

## CHAPTER 5

### Character and Intellect

The greatest care is taken to prevent you from loving any one too much... industrial civilisation is only possible when there's no self-denial. Self-indulgence up to the very limits imposed by hygiene and economics. Otherwise the wheels stop turning.

Aldous Huxley, *Brave New World*.

**O**ur task in this and the next chapter is to establish the nature of the arrows shown in Figure 13 by drawing information from the items that we have attached to each arrow. We will organise the material by placing it under the heading of each appropriate factor. In this chapter, we examine the factors belonging to the character and intellectual domains and we continue in the next with the factors belonging to the community domain. To facilitate the reading of the text, when referring to a particular arrow, the name of the arrow will be placed in a footnote so that the reader can place the discussion to follow in the context of Figure 13 in the prior chapter. At this point, I should remind my reader that the analysis of these factors and their interrelationships does not mechanically emerge out

of the items that have been attached to them. The analysis must heavily lean on one's understanding of the disciplines that stand behind these items and the multi-modal manner in which these disciplines interact with each other.

### **Caring**

Our first factor deals with ethics, an area where our society is much lacking. In the words of one interviewee, "...people are very much selfishly motivated these days, they want everything for themselves but do not care for their neighbour." We have been reared with the self-centred attitude of the Brave New World that teaches us to do things firstly because they suit our own interest. If we help some other person, then we should expect to be proportionally compensated. Nevertheless, selfishness and acting only for one's own interest has had a detrimental impact on society; thus, there is now a new interest in ethics. Many acknowledge that ethics is important, especially in the work environment. However, according to the definition we provided in Chapter 2, the type of ethics that most people are talking about is not ethics, but justice. We, on the other hand, seek an ethic that is based upon sacrificial love and courage. For civilised society — contrary to the practices of a Brave New World — demands self-denial and sacrifice. Excellence, high morals, science, arts or any other cultural endeavour are erected on the "blood, sweat and tears" of sacrifice.

There is a desperate need to understand leadership and management<sup>20</sup> in this context, and to pull them — drag them, if necessary — away from the utilitarian approach that is so prominent today. Society is in desperate need to be loved, to

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<sup>20</sup> caring-management and caring-social structure



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experience compassion. Moreover, this love and compassion should not only be expected from the close circle of friends and family surrounding us. It also should be expected from those who serve us in the professions, in organisations and in government. And this necessity of compassion is especially needed from our local institutions, for the people who work in them have lost touch with the humanity whom they serve; they have lost the sense of empathy with people's needs. An interviewed person lamented this situation by saying: "...there are no channels, no contact, no leadership interest, our leadership is very removed." People have become mere numbers in the large factory that everyday operates on mankind. Many participants of the Adapt programme stated the need for people in society to become more caring towards their neighbour. At the same time, they attributed the great success of the Adapt programme to its caring attitude towards the participants: it was expressed thus "...the leaders took care of the individual, they listened to them and gave them a chance..."

The second necessary element in ethics is courage: the ethical man and woman do not just blindly and uncritically follow rules. They are also active in promoting freedom for themselves and for their fellow man. Yet people in Sweden often feel intimidated, they seldom come out and fight for what they believe in<sup>21</sup>. This situation is typical of a state that exercises strong centralised control over people's lives. For example, in the former Soviet Union, the strong centralised power intimidated the people. "[T]he best hope of surviving lay in making oneself as inconspicuous as possible, which meant abandoning any thought of independent public activity, indeed any concern with public affairs and

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<sup>21</sup> caring-social structure

withdrawing into one's private world."<sup>22</sup> Swedish people too feel this sense of intimidation, as Item 2 in Chapter 4 evinced.

If sacrificial and courageous love are an essential ingredient of a civilised society, where will our people, and especially our young people, learn this type of ethic? Despite all its imperfections, the best place to learn it must be the family. No other institution, not the state, nor the school, nor the church can compete with the love, security and warmth that families share and that its members enjoy. Yet, rather than upholding such an important institution, we have witnessed a rapid deterioration of family life and a lack of regard by policy-makers for the family's important role in supporting and building up a society. For example, the European Social Fund, as with many other funding agencies concerned with strengthening and giving stability to society, makes no mention of the family in its objectives. However, there are an increasing number of scholars returning to the classical idea of the family. They are again regarding it as the essential unit of a civilised society.

A "...[c]ivil society—a complex welter of intermediate institutions, including businesses, voluntary associations, educational institutions, clubs, unions, media, charities, and churches—builds, in turn, on the family, the primary instrument by which people are socialised into their culture and given the skills that allow them to live in [the] broader society and through which the values and knowledge of that society are transmitted across the generations."<sup>23</sup>

A well-respected North American social scientist has provided an excellent description of the role of socialisation in the family (referred in the title of his book as a *Haven in a*

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<sup>22</sup> R. Pipes, cited in Taylor, Kazakov and Thompson, 1997.

<sup>23</sup> E. Gellner, cited in Taylor, Kazakov and Thompson, 1997.

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*Heartless World*). I quote him here at length for it is profitable reading:

As the chief agency of socialisation, the family reproduces cultural patterns in the individual. It not only imparts ethical norms, providing the child with his first instruction in the prevailing social rules; it profoundly shapes his character in ways of which he is not even aware. The family instils modes of thought and action that become habitual. Because of its enormous emotional influence, it colours all of a child's subsequent experience.

The union of love and discipline in the same persons, mother and father, creates a highly charged environment in which the child learns lessons he will never get over — not necessarily the explicit lessons his parents wish him to master. He develops an unconscious predisposition to act in certain ways and to recreate in later life, in his relations with lovers and authorities, his earliest experiences. Parents first embody love and power, and each of their actions conveys to the child, quite independently of their overt intentions, the injunctions and constraints by means of which society attempts to organise experience. If the reproduction of culture were simply a matter of formal instruction and discipline, it could be left to the schools. But it also requires that culture be embedded in personality. Socialisation makes the individual want to do what he has to do; the family is the agency to which society entrusts this complex and delicate task.<sup>24</sup>

## **Art**

The domain of human character has three modalities: ethical, aesthetic and juridical. Within the aesthetic modality, we selected art as an important factor for Boden's viability. Art is an expression of the grace that allows a person to

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<sup>24</sup> Lasch, 1995, p. 12.

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interact within society in a civilised manner.<sup>25</sup> Art inspires us to be better citizens in our community. A senior staff member of the music school I interviewed in Boden had the following to say:

I think that to be a whole person you must also include art. Unfortunately in Sweden, we have some young people who like music and others who ignore it completely. We have a dividing wall between these two groups. I think that young people need to have art, they need culture and also the practical job training. I think that if they become technologists they would be better technologists if they knew how to play an instrument or be involved in drama or some other form of art.

Thus, art manifests part of our humanity. When art is dehumanised, we are also dehumanised. This is exactly what modern industrialisation has done; since it thrives in mass consumption and in global markets, it needs to standardise everything including our humanity and its art. It has followed the pattern of the Brave New World, which needed to “... shift the emphasis from truth and beauty to comfort and happiness. Mass production demanded the shift. Universal happiness keeps the wheels steadily turning; truth and beauty cannot.”<sup>26</sup> Our industry’s interest in art is only as a mass-produced article. When industry is not interested in its mass production, it promotes art purely as a form of advertising and of presenting a favourable corporate image. Money is the chief motivator of this.<sup>27</sup>

The dehumanisation and demise of art has had drastic effects in society especially on our youth. Just as people today are confused about what is right and wrong, there is a deep confusion about the nature of beauty, how one

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<sup>25</sup> art-social structure

<sup>26</sup> Huxley, 1946, p. 273.

<sup>27</sup> art-management

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distinguishes it from ugliness and how one can appreciate it and learn about it. This has not been limited to art; it also has spilled over into the way people behave. Standards of politeness and manners have been abandoned by many and people relate to others in whatever way it pleases them rather than as their neighbour. We lack care for each other. This poor regard is reinforced by the absence of grace in our demeanour. Absence of grace demonstrates not only a lack of regard for our neighbour, but also a lack of self-regard. For grace is a sign of a person's dignity. A person who has no grace in his treatment of others often cannot accept his own dignity. He believes that he is not good enough, that he does not deserve dignity and therefore behaves in an undignified manner to himself and to others.

This is especially a serious problem with youth and fashion. Youth is the great target for manipulation by industry.<sup>28</sup> Industry often claims that it supplies the market with what people want. Nevertheless, the very nature of their pressurised advertising tells us that this is hypocrisy. Industry first designs and produces a type of product and then manipulates people into desiring it. Advertising is geared to manipulate people — especially the young — into particular patterns of behaviour and consequently, consumption. Added to this is an over reliance upon peer pressure and a poor education — especially in art. Advertising is much more effective when the consumer is ignorant or naive. “It is well known that advertising works best with those weak personalities accustomed to having public authority not only provide most goods and services but also define good and bad, right and wrong, beauty and ugliness.”<sup>29</sup> Thus, the first step necessary in manipulating people is to undermine their

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<sup>28</sup> art-management

<sup>29</sup> Piccone, 1998.

understanding of personal grace and art by convincing people that beauty is in the eye of the beholder and to set up advertising as the ultimate beholder. Next, industry can supply its own standard of grace and art with its mass-produced fashion. Since personal grace enhances the dignity and confidence of the person and thus makes him less inclined to accept the manipulation of advertising agencies, it is necessary to promote a fashion that is the opposite to grace. It is necessary to peddle the ugly and the bizarre. This may explain, at least in part, why our youngsters pierce their bodies and tear their clothes. It confirms that instrumental or purposive rationality, such as the one that moves the wheels of industry and is "...unaided by such phenomena as art, religion, dream, and the like, is necessarily pathogenic and destructive of life..."<sup>30</sup>

Art provides an inspiration for a better society<sup>31</sup>. Nevertheless, running in the opposite direction we may also say that the experience of good social relations provides the foundation that improves our scope of enjoying and participating in art. According to the same senior staff member of the Boden music school earlier mentioned, children who come from stable families tend to show greater interest in art than those who come from broken families:

We have a lot of children who come from broken families and we have problems there. Children who come from broken homes are not as interested and do not participate as much in art when compared to children of stable families. In Boden, society is very varied. We have schools where 90% of the children have almost no contact with the father. In these schools almost no children study music. We have other schools where 90% of the children come from stable families, in these schools almost everyone studies music.

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<sup>30</sup> Bateson, 1971, p. 146.

<sup>31</sup> art-social structure

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Dysfunctional social structures, therefore, limit the possibilities of a person developing his full potential and constrain his enjoying and helping others enjoy life to the full.

## **Vision**

Figure 2 in Chapter 2 presented our culture, that is, our character, community and intellect, as being sandwiched between the ethical and the credal modalities, between love and faith. This also means that caring and vision encircle the other factors that are essential to the viability of Boden<sup>32</sup>. While love provides the motivation for every aspect of our culture, faith provides its foundation. Love is the ceiling while faith is the floor upon which our culture stands especially the foundation of our intellect. Our thinking always starts by relying on certain truths delivered to us by other persons and therefore; we must rely upon the faithfulness of these persons. Choosing the people who will become our teachers and intellectually influence us is a very important matter<sup>33</sup>.

Likewise, it is upon faith that vision is built. People usually associate vision with something that lies in the future. However, vision is less about the future and more about the way things ought to be in the present. The future comes only into vision because change takes time, so that our labour today may only find its completion in the future. Though its fulfilment lies in the future, vision is for today. Like the illustration of the bread, we need today a vision of the finished product. Although the bread will be ready in the

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<sup>32</sup> caring-vision

<sup>33</sup> education-vision

future, the baking starts now. Furthermore, faith allows us to see things far beyond our immediate neighbourhood, while lack of faith or cynicism is myopic. Some people rather cynically consider visionaries as naive and they themselves as realists; that is, they see the things the way they are and do not believe that things can be changed into the way that they ought to be. They adjust their lives only to the reality they see, and reject the notion of living for the reality that ought to be. They do this because they lack faith; they see only what is in front of them and not the things that can be seen through faith. Since their sight is incomplete, they, and not the visionaries, are naive. Faith provides us with a vision; cynicism makes fun of it and destroys it and our lives for, "...[w]here there is no vision, the people perish."<sup>34</sup>

Our modern industrialised societies regard themselves as secular, that is, as not holding any particular faith. Secularism is apparent even in provincial towns such as Boden. Much of the blame for this secularism must fall upon the church. For it has failed to carry out its mission of communicating its message outside its own walls. It has failed to communicate to people how their belief is relevant to everyday life, relevant to our community life, to work, courtship and love, to having children and bringing them up and to participating in civic duties. In the midst of deep yearning, the church has developed a religion of the barracks. It appeals to a very small circle of people who are inclined to religious ritual and forgotten that Christ was a man of the street and of the hustle and bustle of life. Naturally, state protectionism has significantly contributed to the drowsiness of the church. In the light of such neglectful cure of souls, secularism has had an open field and rampantly spread among the people like an epidemic.

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<sup>34</sup> Proverbs 29: 18.



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This is most detrimental to the community. For faith, like love and art, is not only an integral part of our humanity, but provides us the vision, the bread of life necessary to shape our living. When we suppress it, we suppress our humanity. It is also a deception. Our culture is soaked in theology regardless of whether it is good or bad theology. For every culture is religiously based, whether its religion is Hinduism, Islam or Christianity. Cultures rely upon the resilience of religion to ensure their continuity and to give their people a vision to carry them through the vicissitudes of life. Thus, one cannot understand a culture without understanding its religious foundation. Likewise, one cannot understand Western nations and, in our case, Sweden without understanding its Christian foundation. For they have been shaped by their vision — some times pure and other times heavily adulterated by self-interests — of the finished product. It is upon such vision that Swedes in the past built, not only their churches that stand in every village, but, their music, their universities, their schools, their governments and even their industry. In losing sight of this ground, we are also losing control of these institutions and they are now controlling us<sup>35</sup>. Finally, since we have also lost the vision of the finished product of our own humanity, we are losing that too.

## **Education**

Just as ignorance makes a person vulnerable to manipulation, knowledge liberates the person from it. That is why the Adapt programme is important. For this programme has been primarily an experiment in educating, and there have been important lessons to be learned from its success.

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<sup>35</sup> management-vision; social structure- vision

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For a long time now, educational establishments have increasingly stressed skill and training for employment at the expense and neglect of personal growth and the development of character and intellect in the student. People have ignored that if we neglect personal growth in education, the other realms will also suffer. This may explain why, having neglected their personal growth, students have also shown a decreased skill in the professional part of their education.<sup>36</sup> One cannot have one without the other. This even appears in mathematics. Engineering students are experiencing increasing difficulties in handling mathematics. Mathematics is not just about manipulating numbers. One must also be able to get into the spirit of numbers<sup>37</sup> and into what lies behind them to be able to appreciate and make a commitment to study them. Thus, we have witnessed a general decline in academic standards at every level of education.

This aspect has also been clear in the Adapt programme. What the participants have most appreciated about this programme has not been the practical training they have received. They have valued most the opportunity to develop as persons and to think and reflect about their lives in connection with their vision for the future.<sup>38</sup> Even those participants who had gone through a university education stressed that they had received in the Adapt programme something that the university had failed to provide. When I asked a participant whether the university had taught her anything about life, she responded — “not really. If it did, I did not notice it!” Although Adapt is a much shorter programme of education, it made an important contribution

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<sup>36</sup> work- education

<sup>37</sup> According to Russell, 1993, "[s]ince Pythagoras, and still more since Plato, mathematics has been linked with theology..." p. 775.

<sup>38</sup> education- vision

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in preparing them for the next step in their lives. Some of the participants said that having attended the Adapt programme marked a turning point in their lives.

Likewise, when discussing the future of Boden people highlighted education. They felt that education of the young warranted the expense of a greater amount of resources. They also stressed that education should emphasise character development in youth. There was the need to educate the whole person. Furthermore, an art teacher stressed the important role that art plays in the character development of the person confirming what was said earlier regarding personal grace and art education.<sup>39</sup> This is not only for the sake of the young people but also for the sake of Boden's future. It is paramount that the people who will exercise leadership in the future have a different attitude to life and to their community than their parents. From the interviews, I gathered that some of the necessary foundation for such an education is already present in Boden. The town has some fine teachers in the schools and provides an excellent family environment<sup>40</sup> for young people to grow up without the constraints that youth experience in large cities.

However, if we are to change our system of education, we must understand the institutions that have shaped it into the way we find it today. The first of these is the state. The state has assumed responsibility for the whole spectrum of education, from pre-school to doctoral level at the university. It has exercised control by developing educational and scientific policies that often exclude the professional judgement of those who serve the scientific establishments. Thus, many of these policies betray a lack of understanding of the pedagogical and scientific environment of academia

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<sup>39</sup> art-education and caring-education

<sup>40</sup> social structure- education

and run counter to the peer wisdom held within the educational establishment. Therefore the policies fail to attain their objectives and are in part responsible for the declining academic standards of our institutions. The state has misunderstood its responsibility; it believes that controlling the resources dedicated to science and education grants it the right to control the scientific and pedagogical activities that take place within such establishments. Even today, many people believe that a centralised state educational system is the only guarantee for good education.<sup>41</sup> They ignore that the only instrument for attaining good education is intelligent and educated scholars in schools and universities.

The education policies that the government has established have been heavily influenced by industry. Industry has endeavoured to shape the curriculum in a manner fitting to its own requirements; that is, policies do not match the needs of the person but the needs of industry. The result of this has been the transformation of educational institutions into large training factories. The greatest victims in this process have been the universities, which have grown into mega-institutions. Some of them have 30,000 to 60,000 students. Naturally, a young person within such a huge organisation feels like a mere number and has very limited possibilities of personally identifying with the institution and relating with those who teach him. Yet the personal touch, the feeling of being part of an academic community and the interaction with senior scholars and teachers that provide a role model for young students is an essential part of the educational process<sup>42</sup>. This part of university life has disappeared. The same applies to high schools, many of

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<sup>41</sup> social structure- education

<sup>42</sup> social structure- education

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which not only have problems of size that depersonalise them as educating communities, but harbour crime within their very walls.

A community leader stated that the local university is not interested in Boden. This represents the second problem with our modern educational system. The combined domination of education by industry and state has not only delivered an education and science that neglects the needs of the person; it also ignores the needs of a community in crisis.<sup>43</sup> Unless this crisis can be expressed in terms of substantial economic development, and Boden is far too small to represent a substantial economic interest, even a small provincial university will ignore the needs of the community. This is compounded by the fact that Norrbotten has an anti-intellectual tradition and has not welcomed education and academia into the region. A person interviewed recalled the events “...in the middle of the 1950s, the government proposed to build a university in Luleå. But the people in Luleå rejected it stating — what we need is a factory; we need a factory that produces cars or other concrete things such as that, we don’t want an educational establishment that produces something intangible.” The process of changing this attitude has been very slow.

Adapt, even if it is only a short term programme, has had a refreshing effect on the community, because it has addressed an area that has been neglected by our educational institutions. It has addressed those things that are essential to

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<sup>43</sup> social structure- education

education: encouragement, personal growth, focusing on the whole of life and a positive attitude among the participants.

## CHAPTER 6

### Community

"My good boy!" The Director wheeled sharply round him. "Can't you see? Can't you see?" He raised a hand; his expression was solemn. "Bokanovsky's Process is one of the major instruments of social stability!"... Standard men and women; in uniform batches. The whole of a small factory staffed with the products of a single bokanovskified egg. "Ninety-six identical twins working ninety-six identical machines!" The voice was almost tremulous with enthusiasm. "You really know where you are. For the first time in history." He quoted the planetary motto. "Community, Identity, Stability." Grand words. "If we could bokanovskify indefinitely the whole problem would be solved."

Aldous Huxley, *Brave New World*

**F**rom an examination of the factors within the character and intellectual domains, we now turn to the communal domain and investigate work, management and social structure.

## Work

Being focused on a broad concept of viability does not mean that we ignore the importance of the adverse economic circumstances in Boden and especially the highly detrimental effect that unemployment has on its people. On the contrary, we need to address it with the utmost urgency. There has been extensive research carried out into the impact of unemployment and the general findings tell us that it leads to "...a passive life-style, a reduced aspiration level and a resigned acceptance of unemployment."<sup>44</sup> Furthermore, "[t]he experts list job loss as one of the three most debilitating events in a person's life, equally traumatic as the death of a loved one or divorce."<sup>45</sup> This trauma is voiced by people in many ways. They feel that they have nothing to contribute to society. They regard themselves as not being good. One of the participants in the programme stated that being unable to get a job made her suspect that perhaps there was something wrong with her. An unemployed person described his feelings as follows in an article:

As unemployment refuses to loosen its grasp, I find it increasingly difficult to remain hopeful, positive and confident. Prolonged unemployment can do a number [of things] on your psyche, your soul and your spirit. Unemployment can make you question your skills and abilities. And it can damage your self-esteem. I don't care how much confidence you have; unemployment can shake that confidence.<sup>46</sup>

We are now aware that work fulfils a greater necessity than merely providing for man's sustenance. It is an integral part of man's life. We associate inactivity in a body with its

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<sup>44</sup> Walsh and Jackson, 1995.

<sup>45</sup> York, 1997.

<sup>46</sup> Brown, 1995.



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death, but we know that a body is alive when the muscles are working and moving. Likewise, humanity both individually and communally expresses that it is alive by being busy at work. Of great concern also is the rather short time that is regarded as long term unemployment. In the United States, it is barely six months<sup>47</sup>. While unemployment benefits are more generous in Sweden than in the United States, it is doubtful how long our economy can continue to deliver this generosity. Thus the future impact of unemployment upon Boden will undoubtedly be severe and will extend far beyond the mere economic dimension.

However, unemployment is complicated by another factor and that is that industrial society has nurtured the idea that work is a burden.<sup>48</sup> It is something that will eventually be abolished, greater time will be available for leisure, and less will have to be dedicated to work. This has resulted in a negative attitude to work and the loss of the strong work ethic in Sweden that predominated past generations. This work ethic was crucial to the development of the prosperity that we enjoy today and ironically, the same prosperity made it possible for some people to be employed while performing limited work. People do not seem to be concerned about this; they do not realise that if there is not much work to do, their job is in great danger. One of the interviewed persons stated that:

We need to start working again. If you have your own company, you realise that you cannot be taking lunch breaks and coffee breaks all the time, you have to work very hard. Many a time I have had to work for 10, 12 or 14 hours, that is what entrepreneurship is all about.

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<sup>47</sup> Cottle, 1992.

<sup>48</sup> work-management

Furthermore, the enjoyment of leisure and rest is fully dependent upon work. The more we work, the more tired we feel and the sweeter leisure and rest is. The opposite is also true; without work and without feeling tired, leisure and rest lose all their lustre and become oppressive. This further explains the state of depression in which unemployed people enter. Unemployment is no holiday, regardless of the amount of financial resources that are available to the person.

In addition to the pain that it brings to people, unemployment is an absurdity. How is it possible that in a world with so much work to do, people cannot find employment? Much of the blame for this predicament must be apportioned to the utilitarian ethic that replaced our earlier work ethic. The earlier work ethic — which reigned very strongly in Sweden and other industrialised nations — was influenced by the Reformation's theology of work passed on to Sweden by the followers of Luther<sup>49</sup>. It regards work as an expression of service to God, made manifest in our sacrificial concern for our neighbour. Work is aimed at meeting our neighbour's needs. Earning a living is not the primary goal, it is an important and necessary consequence, but it is not its first objective. Naturally, with so much people in need, work should be plentiful. In normal times, those who work should be able to make a comfortable living as well. This is the meaning of profit. Some people in northern Sweden regarded it as objectionable for a person to become prosperous through hard work, but they find it acceptable to become rich through winning the lottery. The absurdity of this is indisputable; there is nothing wrong for people to enjoy the plentiful fruits of their honest work. There is nothing wrong with profits, what is wrong is making profits the first aim of

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<sup>49</sup> caring-work

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life and our becoming slaves of greed rather than servants of our neighbours.

However, utilitarianism during the 18th century reversed the Lutheran work ethic. It made self-interest — rather than our neighbour's needs — the first objective of work. If work could not be justified by self-interest, the utilitarian ethic prescribed a person should not perform it. Furthermore, not only did utilitarianism set our own self-interest as the very first economic priority, it also placed work as a burden to man and as a cost that should be minimised.<sup>50</sup> The objective became to produce the maximum of benefits for self with the minimum work for others. This signifies a reversal of the sequence between the operational and economic modalities as set out by the normative links in our discussion in Chapter 2<sup>51</sup>. There we stated that service to others (ethical) inspired work (operational) which in turn inspired the procurement and management of resources (economic) to make work viable. Utilitarianism dismissed the ethical modality, replaced it with selfishness and made the increase of resources and wealth (economic) the inspiration for work (operational). This outlook, combined with materialism and the ability of modern technology to produce a large amount of material goods with a small amount of human intervention, delivered a fatal blow to work. Are we to be surprised then by the spread of unemployment? Motivation to serve our fellow man creates work; motivation only to self-serve destroys it. A good illustration derived from the Adapt programme is provided by one of the participants. This participant, motivated by the great need of children from socially underprivileged families to study art, took a new managerial position in the school system with a charter

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<sup>50</sup> work-management

<sup>51</sup> See section on links in Chapter 2.

specifically drawn up to achieve what previously was only his dream. He is now leading an expansion of art education in Boden that will include drama and dance in addition to music and that will especially target children who are not involved in art education at present.

Orienting our work to our own self-interest has had another negative impact. Much of the production of industry today is not directed to what people need, but what our technology can mass-produce with the minimum of human work. This requires an enormous amount of resources to be wasted in unnecessary advertising to persuade – and even worse, manipulate — people to consume the goods that they don't need but of which industry requires to get rid.<sup>52</sup> Thus, what today is hypocritically called the free market is far from free. It is manipulated by very large industrial concerns, which monopolise it, and dictate what is to be consumed not only within a nation, but also globally. A good example of this is Microsoft and its Windows product. As the courts have established, this monopoly violates the foundation principles of a competitive free market. An added and even more detrimental impact is what industry does to education. The people who are employed by industry need to be trained to produce goods. Therefore, industry pressurises universities and schools to train people for short-term industrial requirements rather than for the long-term needs of the person. When industrial requirements change, a large amount of skills become obsolete and people lose their employment. For industry shows no loyalty to those who have dedicated their studies to support it. It expects them to go back to study once more for a new set of temporary skills. How tragic it is to see such a large number of young people forfeiting the

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<sup>52</sup> work-management

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education of their intellect and character for short-term job oriented training. What leadership potential is lost to society!

## Management

In my book *A New Management of Life*<sup>53</sup>, I deal with the managerial crisis of our contemporary institutions. I try to explain, looking at the historical development of management, the reasons for this crisis and draw a new agenda for management and management science. This new management has as its major objective the support of the whole life of the community. Since community life is manifest through its work of service, the main task of management is, therefore, to support work and to make it viable so that this in turn can inject life into the community.

My discussions with various people who have been involved with the Adapt programme have shown that the management and leadership team of the programme followed very closely this ideal and proved to be very supportive. Unfortunately, the same cannot be said about the political and government organisations that surrounded this programme. "...[T]he modernist mythology of bigness, standardisation, rationalisation and centralisation is finally recognised as universally bankrupt..."<sup>54</sup>, yet, in Norrbotten there is still a large group of government officials and politicians who hanker for the past. They wish to preserve the centralised system that for many years has dominated Sweden; they will not acknowledge its failure. Rather than supporting people and ensuring the viability of their work, they aim at controlling them and their activities. That is, those who manage rather than those who work have control

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<sup>53</sup> de Raadt, 1997a.

<sup>54</sup> Piccone, 1998.

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and since this represents an exercise of power by management beyond the boundaries of their professional understanding, it is a form of totalitarianism.<sup>55</sup> This totalitarianism transforms management into bureaucracy<sup>56</sup>. Such bureaucracy is reluctant to encourage people to start their own small businesses or to form co-operatives. It is allied with the taxation system that creates an immense disproportion between the resources that are controlled by the government and large corporations as against those that are controlled by individuals and small groups.

This totalitarianism also generates an attitude of competition between organisational units that should instead collaborate. A climate of suspicion is created, for example, between units in the municipality and the county's administration due to one unit suspecting the other of trying to wrestle control over its own boundary of power. Therefore there is no collaboration between units and any interaction between the employees of the units is discouraged. This is most unfortunate, for the predicament that faces our society today requires a high level of co-operation from everyone in the community.<sup>57</sup>

Since bureaucrats have such extensive control, people have developed an unrealistic expectation that bureaucrats are omnipotent. Whenever something goes wrong, naturally the blame falls upon them. It is they who, according to one of my interviewees, must come up with a solution regardless of the nature of the problem: "...the politicians need to work for

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<sup>55</sup> management-social structure

<sup>56</sup> I do not here use the term bureaucracy in the sense given by Max Weber, but in its popular and more significant meaning. That is, bureaucracy is as an excess of administrative procedures carried out for their own sake and for the extension of the power of administrators.

<sup>57</sup> I have analysed the detrimental consequences of this lack of collaboration. See de Raadt, 1991, Chapter 8.

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a vision, and that is our problem: we don't have such a vision at the moment, which we can follow. I would like to see our politicians provide us with a vision that is relevant to the future of Boden, but at the moment this is not happening."<sup>58</sup> Bureaucrats try to compensate for any lack of operational competence with added control and activities that are not managerial, but bureaucratic. For example, if in a university, academics are not performing adequately, the bureaucracy of the university will aim to compensate and improve the situation by increasing the amount of bureaucratic activity in the university.<sup>59</sup> Naturally, this effort fails; one cannot replace academic competence and science with bureaucracy. As bureaucrats are further blamed, they in turn respond with more bureaucratic activity and the extension of their boundaries of control. All this results in a cancerous like expansion of the administration of our social systems and of their economic cost.

When this type of bureaucracy proliferates, such as happens in industrial society, the state and the large corporations control everything and stamp out any personal initiative that is left. This situation is symptomatic in Boden. As we have said, the government has been the main employer, employing 70% of the population. Moreover, the very high taxation — mentioned earlier on — that puts a large proportion of the national resources in the hands of government creates a Father Christmas who is entrusted with the task of allocating these resources among the population. At the same time, it encourages people to think that the things required for living should mostly be obtained through

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<sup>58</sup> Comment from an interviewee.

<sup>59</sup> management-education

government handouts rather than earned through honest work.<sup>60</sup>

However, now the government and the large corporations cannot deliver what the people need. This causes people to resent the vacuum of managerial competence, leadership and vision. I was told that due to lack of vision, Boden is fifteen years behind the development of other towns in Sweden. It is time that Boden can hardly afford to waste. Therefore, there is an urgent need to educate and change the attitudes of men and women who have learned to rely upon government and large corporations for almost everything in their lives.

### **Social Structure**

Cybernetics, the science of control and regulation, tells us that the aim of controlling is to set the thing to be controlled on a desired state and to maintain such a state as long as possible. For example, in the centrally heated house the heating system aims at maintaining the temperature as closely as is possible to the one indicated by the thermostat's dial. The capacity to maintain the desired state is technically termed *stability*. Stability is enhanced considerably when the thing that is controlled is comprised of standard parts. For example, it is much easier to conduct a bus tour, when all the tourists speak one language than when the tourists speak several different languages. With one language, the tour guide can organise the people and get them to their destination with much greater ease than when there are several languages spoken. A standard language makes the situation far more stable.

Standardisation is an important and useful tool of control. Nevertheless, it has its price, and the price is the elimination

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<sup>60</sup> management-social structure



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of variety in whatever is controlled. That is why people appreciate hand made goods, where each piece is unique, as against mass manufactured ones where all pieces look alike. Standardisation and its consequent stability are obtained, therefore, at the expense of variety and the spice it gives to life. Variety has been greatly sacrificed in our society by our obsession to consume more and by the undue desire for control — discussed in the previous section — that our large corporations and governments exercise. Citizens who are subjected to this type of control become standardised or, in the words of *Brave New World* they become "bokanovskified". Since uniqueness and individuality are substances of humanity, standardisation is yet another way to dehumanise us.<sup>61</sup>

Standardisation has taken place in socialist and capitalist societies. Both ideological and economic systems have their own ways of bringing about standardisation. In a capitalist society, standardisation is implemented through mass advertising and manipulation of the media that herd people into the pattern of behaviour that best matches the marketing strategy of industry. I have written about this type of capitalistic standardisation in some detail, but I have not given as much attention to a second type of standardisation found in communities influenced by socialist ideas. In such communities, standardisation is attained through ideological egalitarianism. A person's worth is not dependent upon the fact of being human, but upon his possessions, regardless of whether these are material or immaterial such as talents, friendships, character or wisdom. Since differences in these possessions are regarded as making some persons better than others are, equal distribution of them is forced upon people, presumably to make society more just. If a person is

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<sup>61</sup> management-social structure

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privileged with something that cannot be redistributed, such as talent or character, he is discouraged from developing these beyond the lowest common denominator.<sup>62</sup> Therefore, some schools purposely have held back the academic progress of more intelligent children so as not to make them better than less talented children. Grading has also been eliminated throughout most school years or ranges of grades have been minimised to avoid discernment among different levels of academic performance.

However, the effect of this has been exactly the opposite than the one expected. Several people whom I interviewed indicated that this egalitarianism undermines rather than strengthens peoples' confidence; because of this forced levelling, a person feels intimidated rather than reassured. This feeling of unworthiness, I was told, is typical of some mature students attending university. The very idea of the pursuit of excellence — despite the academic decline that has substantially diluted it — makes the university a threatening environment to them. The reason for this is that people do not really believe in this kind of egalitarianism. It is not convincing enough. It is far more convincing, or at least reassuring, to believe in the long held vision that all men and women are of equal worth because they are all made in the image of God<sup>63</sup>. When people do not have such self-regard and come across people who are more gifted or have more possessions, they often feel intimidated or threatened and, in the worst cases, they may even develop a complex of inferiority. On the other hand, a person who has assurance of his own worth will more readily accept the gifts and possessions of other people and enjoy them if they are

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<sup>62</sup> In Sweden, this way of looking at human worth is reflected in *jantelag*, a set of rules that discourage people to exercise self-regard.

<sup>63</sup> structure-vision

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shared. I regard Luciano Pavarotti, José Carreras and Plácido Domingo as worthy as I am as men, but far more worthy than I am as tenors. This greater worthiness does not offend me at all. On the contrary, it pleases me for it bestows on me the privilege of being able to listen to their beautiful singing while they do all the hard work.

People often ignore that gifts and possessions bestow a heavy burden upon their possessors. A beautiful voice can only be developed with persistent hard work and a fortune — if honestly owned — requires toil not only to amass it but also to preserve it. Therefore, we do not need an ideological egalitarianism that, like a steamroller, presses us all down to the same height. We need a vision of our humanity to give us assurance of our own worth. With this vision, we need not fear nor envy those who are more talented than we are, but on the contrary, we can admire them and enjoy their talents. In turn, ethics should engender within us a sense of obligation to serve others with the gifts and possessions with which we have been blessed.<sup>64</sup> This type of attitude should be at the heart of every civilised society. It is based upon an understanding of the worth of all humanity and upon the talents variously distributed among people.

When people become standardised, they easily become socially fragmented. Standardised people are less likely to gather together into social groups, for what brings people together into a community and acts like a social glue is their potential to complement each other. People can only be a complement to each other with their differences, not with their equalities. The pieces of a jigsaw puzzle all are different and it is due to this difference that they can be assembled together into a beautiful picture. Lentils, on the other hand, are alike and therefore cannot be assembled

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<sup>64</sup> caring-social structure

together into anything and remain fragmented. Social standardisation makes lentils out of people. Consequently, standardised people make fragmented societies.

Of particular concern is the fragmentation that has taken place in two social systems: our families and our educational institutions. Fragmentation occurs not only within these social systems but these are also fragmented from the rest of society. The fragmentation of the family has been due in part to misunderstandings about the worth of women. Much of the drive to give women equal status with men has been directed towards obliterating natural differences of ability, preference and orientation towards life between men and women. It has not recognised the equal worth of their particular masculine or feminine expressions of humanity. These differences were apparent in the Adapt programme. Women had different expectations from the programme than men; they hoped to develop and grow. Men were more focused; they had a particular project in mind and they expected the programme to help them attain that specific objective. In discussions, men proved to be more assertive and willing to speak than women were. The latter were more inclined to listen. Our first inclination may be to see this difference in behaviour as a problem and to try to correct it by expecting women to change and behave like men. However, we could also consider that the behaviour of these women is part of their femininity; in persuading them to change, we expect them to take on some masculine qualities while suppressing part of their femininity. Why should success for a woman be measured by her ability to succeed in a masculine peculiarity? Is not a tendency to listen as valuable as an inclination to speak? Is it not common for most of us to experience an urge to find someone who can listen to us with a sympathetic ear? Is the ability to listen not an attribute of wisdom? Undervaluing female traits will

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achieve exactly the opposite to equality: it will undermine womanhood and indirectly affirm that manhood and the things that men do are superior to womanhood and the things that women do.

This is a similar effect that forced egalitarianism has upon people's confidence mentioned earlier. If we aim to promote women's worthiness by trying to draw them into a standardisation of the sexes, then we will erase the natural differences that exists between them. This difference provides the complement upon which a cohesive — rather than fragmented — community is built. We will pressure women into an unfair situation where they are expected to perform without collaborating with men. Men and women have been built with complementary qualities to work together as a team. A knife and a fork, equally worthy pieces of cutlery, are useful for eating because of their differences and complementary qualities. These make them far more effective than eating with two knives or with two forks. We observed this in the Adapt programme. In proportion to men, women started fewer businesses after their completion of the programme. If we accept that society is made up of a standardised and fragmented humanity, the only solution to this will be to try to equalise the success rate of women through every means possible. At the same time, we will allow men to neglect their responsibilities, which is just what many of the policies of the European Community and its member states are indirectly encouraging. The European Social Fund stresses the need to equalise opportunities for women but omits to mention the family and the mutual responsibility of men and women from its so-called "social" policy. Allan Bloom's comment in this regard is worth considering:

... women, due to the unreliability of men, have had to provide the means for their own independence. This has simply given men the excuse for being even less concerned with women's well being. A dependent, weak woman is indeed vulnerable and puts herself at men's mercy. But that appeal did influence a lot of men a lot of the time. The cure now prescribed for male irresponsibility is to make them more irresponsible.<sup>65</sup>

There is an ethical (caring) responsibility for men and women to help each other in the tasks where their abilities differ.<sup>66</sup> For example, two women from the Adapt programme who started their own business attributed their success to the help and support from their husbands who had experience with small businesses. One of them pointed out that without her husband's support she would not have attempted to start a new business. If we want to promote this type of collaboration, we need to re-introduce our mutual responsibilities into our society and into the educational system and we must especially teach them to the young.

The young are the great losers in the social standardisation and fragmentation process. Parents and the loving framework of the family is the most important contribution in the development of youth. The love and commitment of the parents engender character in boys and girls and at the same time make them aware of their uniqueness as persons. Yet, our children are institutionalised in state run units from their very early days, first in day-care centres and then in schools and universities that have become a depersonalised factory of a standardised population. One of the mothers I interviewed expressed it in this vivid language:

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<sup>65</sup> Bloom, 1987, p. 131.

<sup>66</sup> caring-social structure

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If you have a child, you put him into a nursery when he turns six-month old and then you expect the nursery staff to care for the child. Then you send him to school and then you expect them at the school to educate and raise up the child. Then you have the military service that follows that. When are you going to be a father or a mother, where is the family? I have been wondering about this for some time.

With a fragmented family, it is much easier for industry to send each of its members in different directions according to its organisational needs. Industries demand the privilege to choose the geographical location from which they operate and expect people to come to them for employment regardless of what this arrangement does to the humanity and culture of remote towns such as Boden. Yet when it comes to marketing, businesses become quite geographically flexible and are willing to go to any location in the world to sell their products. In the process, remote communities such as Norrbotten are torn apart when large numbers of their young people and more gifted citizens — whose talents are badly needed in the region — move south to the major metropolitan centres. There is a constant flow from smaller population units to larger ones: from the village to the town and from the town to the city. Where is this going to stop? Is it possible that eventually, even nations that occupy a marginal geographical situation in Europe — such as Sweden — will start losing their population to countries located in central Europe?

Fragmentation does not stop at tearing young people away from their community and children from their parents. It also tears parents apart. The most serious situation is divorce. The break up of the family robs children of the most important foundations for their life; in most cases children lose contact with their father. Sadly, due to the high incidence of divorce, many people have lost their faith in

marriage. During one of my interviews, one of the people interviewed sadly remarked "...our family is a broken family, perhaps it is not meant that people should share their whole live together." We have indeed reached a perilous situation when people give up the ideals that are most fundamental to the viability of society.

Other types of fragmentation produce similar effects to divorce. Many spouses now operate in completely different environments and in some cases live in different cities during work time, meeting every one or two weeks. Such arrangements do not contribute much to family life. The fragmentation of families has severe consequences for society. None the least is the economic cost of having to spend welfare money on trying to repair the damage — such as depression, drug abuse and crime — that our dysfunctional society inflicts upon people.

The final blow of family fragmentation comes with old age. Old people are not just pensioned off from work; they are pensioned off from their children, from their grandchildren, from their friends — unless they are old like them — and from society in general. We consider that they no longer have much to contribute to society. The things that they can give have no economic value: wisdom, endless stories about the past, a link to the old generation and a strong affinity to children, the new generation. So, they end up where they started off, in a minding centre. Sadly, in some way they reap what they sowed, for if they did not hesitate to institutionalise their children, why should their children hesitate to institutionalise them? Now they sit in old people's homes to enjoy their loneliness with every care and comfort provided to them by the state. There they are cared for not by people who are related to them and love them, but by people who are paid to do a job. We deny to them what we would



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not deny our dog, companionship and integration into our lives including daily walks.

Standardisation and fragmentation not only affects our families but also our educational institutions. Modern schools and universities are very much like each other, they teach the same programmes and use the same textbooks. Increasingly they depend upon their size to attract resources for both education and research and therefore need to duplicate and even triplicate the number of students they enrol. They have been converted from teaching and learning communities into factories of mass training. Students feel bewildered within these institutions; it is difficult for them to establish contact and rapport with those who teach them. Many lectures are conducted in large auditoriums with hundreds of students listening and in other instances, are conducted by video extension from other geographical locations. Academics themselves are isolated within the university. Seldom do academics meet together informally for discussions and debates. The traditional coffee house meeting that used to be the heart of university and intellectual life and where ideas were, if not forged, tested in the enthusiastic deliberations of a group of scholars has almost disappeared. Academic disciplines have also fragmented into a proliferation of sub-disciplines. It is almost impossible for scholars to discuss their scientific interests with each other unless they share a common narrow specialisation. Today's botanist finds it difficult to communicate with the microbiologist. The same fragmentation found within educational establishments is reproduced outside them. Except for their contact with industry — which industry has monopolised and controlled — universities have tenuous contact with the society that surrounds them and therefore their effectiveness as agents of

change and as part of the conscience of society has become negligible.

Educational fragmentation was also significant for the Adapt programme. It is essential that programmes trying to bring change be well integrated with all the other social groups in the community. These can learn from the experiences of the programme or can support its aims. People managing the programme in the steering committee represented a variety of institutions and worked together in a spirit of co-operation and team effort. Yet, there were other institutions that should have been interested in this project and could have lent it support, but which remained disconnected from it. For example, since this was an educational programme, it would have been profitable for schoolteachers and rectors to be involved in it. Furthermore, there were other projects very closely allied to the objectives of the Adapt programme, but no official bridges were established to integrate their efforts together. The project leaders were in contact with each other and collaborated, but they did so in an informal capacity. One of the biggest problems is stated in the previous section; departments that oversee these projects see each other in a competitive manner and are not favourable towards collaboration. Integration, therefore, is a most important task that needs to be tackled if we are to help communities remain viable.

## CHAPTER 7

### Design

#### Introduction

**H**aving completed our analysis, we now can summarise our findings by determining the effect that each of the arrows (shown in Figure 13, Chapter 4) has upon the factors. We will follow the convention used earlier for naming arrows. That is, the first part of the name will refer to the factor that is constrained (more normative) and the second part to the factor that is inspired (more determinative). I must remind my reader that *constrained* does not necessarily mean something bad, nor does *inspired* necessarily mean something good; there can be a good constraint just as there can be a bad inspiration. We use the colour of the arrowheads to indicate whether these contribute to viability (white) or non-viability (black). Therefore, the first arrow below indicates that both the constraint of work upon caring and the inspiration of caring upon work have a negative impact on Boden's viability. Let us examine each one of these arrows:

*caring*  *work*


**CONSTRAINT:** the products and services for which most of us work are aimed at fulfilling wants rather than legitimate needs. Thus our work provides a foundation for our developing self-centredness and consumerism and for showing a lack of regard for those who are less fortunate than us and for their many urgent needs.

**INSPIRATION:** caring has been substituted by a utilitarian ethic that inspires people to work mostly for themselves and to lose their perspective of vocational service. This narrows their ability to identify opportunities for work and to create employment.

*caring*  *management*

**CONSTRAINT:** the management that is practised everywhere, including Boden, discourages people to care for each other. Since government is seen as the great mother of all people, responsible for their security from "the cradle to the grave", people tend to regard the government and not themselves as their brother's keeper. People rely upon the government to tell them how they ought to live. The government writes policies on almost every aspect of life, from research and education to health and family.

**INSPIRATION:** people do not sufficiently care or have the courage to stand up to the government and limit its control beyond its legitimate boundaries.

*caring*  *social structure*

**CONSTRAINT:** social fragmentation impedes people to care for each other. The absence of family ties, friendships and participation in voluntary organisations does not nurture an ethical orientation in people.

**INSPIRATION:** one cannot blame the social structures for one's lack of ethical concern. Love and ethics start with personal

commitment, regardless whether the social foundations for it are present or not; people should inspire the building of such foundations. Since there is a lack of ethical orientation in the community, there is therefore also a lack of inspiration to change old social structures and build new ones.

*caring*  *education*


**CONSTRAINT:** there is a great ethical and normative void in the educational curriculum at schools and universities; this void allows people easily to fall into self-seeking and selfish attitudes in later professional life.

**INSPIRATION:** the first casualty in the absence of caring and vision in the community is education. Education must be inspired by a love of learning; it demands self-sacrifice through long hours of study that do not necessarily show short-term benefits. The self-indulgent and utilitarian spirit of our communities is in great part the cause for our declining standards of education.

*caring*  *vision*

**CONSTRAINT:** in a secularised society such as Boden, people's scope of faith is very limited. Since we must believe in self-denying love to exercise it, we can understand why there is such a lack of caring attitude in the community.

**INSPIRATION:** where there is no love to inspire them, faith and vision wither among the people.

*art*  *management*

**CONSTRAINT:** our industrial system relies upon commercial promotion that negatively influences the aesthetic dimension of society, especially among young people.

*art*  *social structure*

**CONSTRAINT:** social fragmentation has undermined the opportunities for young people to develop artistically.

*art*  $\triangle \curvearrowright \triangle$  *education*

**CONSTRAINT:** Boden's educational system offers good programmes in the arts and has been expanded to include, in addition to music, drama and dance.

**INSPIRATION:** art has a positive impact in the personal development and general education of the young.

*work*  $\blacktriangle \curvearrowright \triangle$  *management*

**CONSTRAINT:** unemployment has been largely created by the managerial philosophy that regards work as something that must be minimised in the production of goods and services. Furthermore, public institutions such as hospitals and universities tend to compensate lack of work competence with bureaucratic controls. This results in these institutions being over managed and under productive.

**INSPIRATION:** the Adapt programme has been a positive inspiration on management because it has refocused people's thinking from bureaucracy to self-owned business. This should promote a less controlling approach to management.

*work*  $\blacktriangle \curvearrowright$  *education*

**CONSTRAINT:** our educational curriculum has failed to provide the correct foundation for work by stressing skills and neglecting the student's development of character and intellect in schools and universities. However, work is not only a matter of skill, as character and intellect are also crucial. Without these people will be less able to see opportunities for work.

*management*  $\blacktriangle \curvearrowright \blacktriangle$  *social structure*

**CONSTRAINT:** our approach to management is bureaucratic and seeks to control people by standardising them. The result is a community that is dependent upon the state and looks to the state for inspiration and the provision of every need.

**INSPIRATION:** people in the community lack the social support for starting their own business and managing their own lives for society frowns upon people becoming self-employed.

*management*  *education*

**CONSTRAINT:** most educational programmes for management tend to be either utilitarian, bureaucratic or both. There is an absence of an ethically oriented management curriculum.

**INSPIRATION:** industry and government have sought to influence the educational curriculum in schools and universities to serve vested interests rather than the interests of the student.

*management*  *vision*

**CONSTRAINT:** the state has sought to secularise society and thus hindered the development of personal faith and vision in the citizen.


**INSPIRATION:** people's lack of faith and consequently vision, means that they can be easily manipulated and helps to explain why our institutions are so successful in controlling the lives of people.

*social structure*  *education*

**CONSTRAINT:** the educational curriculum at schools does not incorporate material of a normative nature to help young people orient their lives towards service to their community. Tertiary education takes place in large universities with impersonal environments that make it difficult for students to identify with their institutions.

**INSPIRATION:** a sector of Boden with stable families provides a solid foundation for the school education of young people. However, it is not parents (who care more) who have the

final say in the education of the young, but the state (which cares less).

*social structure*  *vision*

**CONSTRAINT:** lack of faith and vision has drastically reduced people's feeling of self-worth. This in turn makes people feel intimidated and reduces their social competence, their ability to relate and communicate to each other, give mutual support, and provide a solid social framework for the community.

*education*  *vision*

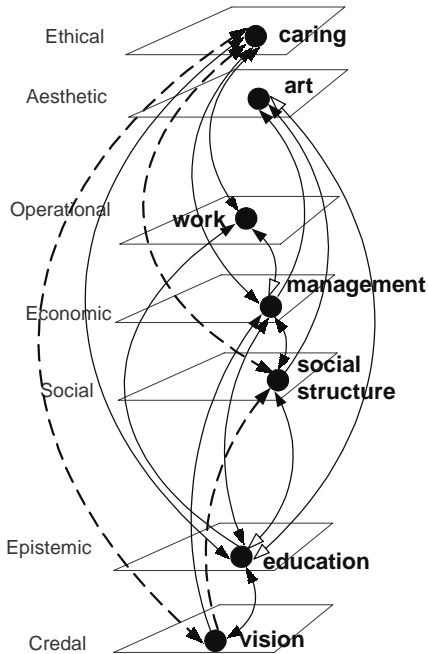
**CONSTRAINT:** secularism has narrowed the faith and vision of people and this in turn has narrowed the scope of education.

**INSPIRATION:** a narrow education and the emphasis on practical training rather than on the enhancement of the person, fails to inspire people's faith. The result is a population with a narrow vision in life.

### Combined Effect

This summary does not paint a very pretty picture of Boden. Most of the arrowheads are black, indicating that they imperil the viability of the community. Only education and art provide us with a few white arrowheads. The situation is even grimmer when we consolidate all these arrows and examine their combined interaction as shown in Figure 14. The self-reinforcing loop marked with dotted lines shows the effect that each arrow has on another. The loop starts with *vision*: secularisation and the consequent lack of faith has a negative impact on a person's self-worth. This lack of self-worth presents in turn an obstacle to normal social interaction, consequently helping to fragment society (*social structure*).

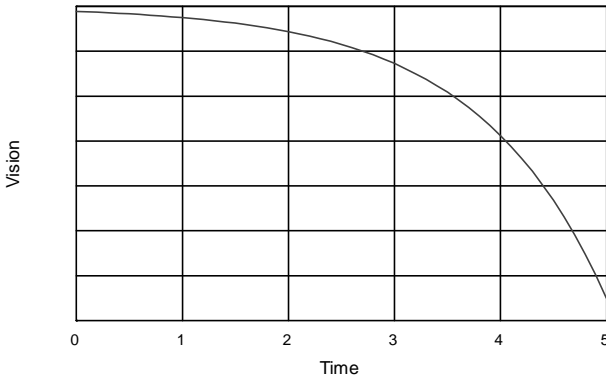




**FIGURE 14: BLACK LOOP**

A fragmented society is a less *caring* society, and a less caring society is less likely to seek the things of the spirit, of faith and *vision*. Thus we are back at *vision*, our departure point, and have a loop comprised by three arrows: social structure-vision, caring-social structure and caring-vision. This loop progressively reinforces itself so that each factor changes exponentially. If it were possible to quantify the

intensity of one these factors, such as vision, we would be able to trace its change through time as shown in Figure 15. Here, between time zero and one, the decrease in vision is small, but it becomes progressively larger with time, until it plunges between time three and five. At this point, it is almost impossible for a system to remain viable.<sup>67</sup>



**FIGURE 15: EFFECT OF A BLACK LOOP**

There are more self-reinforcing loops than the one marked out in Figure 14. For example, one loop links the following factors: vision, education, work, caring and back to vision. There are also alternative routes through management and work. All of these loops point to the fact that we have before us a community that is highly nonviable; with time we can expect that the situation will become even less tenable. What can the people in Boden do in such circumstances? We

<sup>67</sup> In systems science and cybernetics, this type of loop is called a positive feedback although the term positive is misleading; it is seldom positive, for it destabilises a system. For a detailed discussion of the nature and effect of this feedback, see de Raadt 1991.

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answer this question in the next stage of the method, the stage that deals with design.

### **Desired Qualities for a Town**

We stated in Chapter 2 that it is not possible to remove all black arrows in the world and that one cannot eradicate evil. The only effective way to deal with this is to compensate the effect of black arrows by inserting white ones into the system. Therefore, to deal with Boden's predicament, we need to generate some white arrows to compensate for the black ones, especially those that belong to a self-reinforcing loop. Naturally, we would like to be able to compensate for each one of the black arrows, but this is not always possible. Often, the most that can be expected is the neutralising of some black arrows. However, if in addition to neutralising some black arrows, one can build a self-reinforcing loop of white arrows, that impact will be much more significant.

However, the task of building such a loop must be the responsibility of the community. It is the people in the community, especially the leaders who must put before the community their vision and make a commitment to work towards it. In the meantime, it helps leaders to have an example of a design for a community so that they can use it as a prototype to draw up their own design. I shall use such an example to illustrate the design process bearing in mind that ideally such a process must include the deliberation and decisions of the people in the community.

Rather than beginning this process by defining the desired white self-reinforcing loops, it is best to start with a broad conception or vision of the finished product. For example in Boden, people need to specify what kind of town they would like it to be. They can do this by identifying the qualities they

expect in each one of the factors that we have discussed. I have provided a brief description of such qualities below.

### *Caring*

We would like Boden to be a community where people care for each other, both for those who are inside and outside the community. Especially, people should be concerned for the needs of other destitute communities. Boden should also be a community prepared to make sacrifices. To attain this, families will have to devote more time to their children, nurture them in love and avoid their institutionalisation and passing on parental responsibilities to the state. Furthermore, we need to prepare and train young people to live a sacrificial life and to visualise their work as an expression of their care and ethic.

### *Art*

Boden already is a very artistically minded community. However, there still are certain groups of young people, especially those who come from single parent families, who need to have art integrated into their daily life. To attain this, the art school and groups must be supported and protected from commercial manipulation.

### *Vision*

In the last years, there has been a new awareness in Sweden that people have unfulfilled spiritual needs. The overall health and future of the community requires a strong presence of faith and vision. The local churches should encourage the people in their congregations to integrate their faith into their daily life and thus spiritually sustain their friends, work colleagues and the community in general. The church must also teach people to expand their faith from a

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narrow religious focus to a broad whole-life spanning scope of service to their community.

### *Education*

Boden should provide an education for the whole person aimed at developing character, professional skill, wisdom, intelligence and health. To attain this we need to design new programmes of studies for school and university levels.

We also need to free our educational institutions from the manipulation of state and industry. Schools and universities belong to the whole community and their mission should be to advance learning and teaching with the objective of bringing benefits to everyone. Universities are rapidly changing; some of these changes, as we have seen, are negative. Nevertheless, there is also a positive dimension in all this; through the provision of new technology, especially the Internet, new forms of university education are now possible. The Open University is a good example of this. It is possible for small cities like Boden to have their own university college using the academic resources available from large universities that offer extension and other kinds of long distance learning. By using these resources, it is possible to combine two things: firstly, a programme of education that is focused on the interests of the local community and, secondly, the academic and scientific resources of large universities. In this manner we can ensure high academic standards and avoid programmes of studies becoming too narrowly focused.

### *Work*

As we have said, work is an intrinsic part of our humanity. We are meant to work. Thus, we should expect that, in Boden, every able person would be engaged in work. This work should be performed to produce goods and

services for human needs rather than for pure commercial interests. Therefore we need to educate people, and especially young people. We need to teach them to identify needs in and outside the community and to provide services to meet these needs. This in turn requires that we develop educational programmes that are firstly focused on people rather than on industrial demands. Finally, as we have said, it is essential for a sustainable community to develop its own small industry and to attain this we must encourage and assist people to form co-operatives and small-business units.

### *Management*

Management in Boden should be supportive, aimed at making social groups viable and not aimed at dominating them through controlling resources. There is however, a scarcity of suitable educational material in management and leadership with this type of orientation. The managerial programmes that are being introduced in Sweden have a utilitarian orientation and reinforce all the problems that we are trying to solve. Therefore, we need to encourage and support research in viable management and leadership, which can be adopted in various educational programmes.

### *Social structure*

Finally, if Boden wants to prosper and ensure a viable future, it must become a community of independently minded citizens with a sense of self-worth, initiative and appreciation of other people's talents and leadership. The key to this are our young people; we must prepare them for leadership in whatever field they have been given talents and encourage them to study and pursue excellence. In addition, we must do this first within the family and then within the school and university.

In addition to preparing our young people, we must also

encourage and co-ordinate leadership in the community. This necessitates overall community planning and development and thus we must provide managerial support for the various social groups in the community. The process of renewing Boden must start now and it must start with the people who can offer leadership and who are concerned for their town.

There is plenty of historical evidence to point out that when societies have been strong, this strength has been built upon the support of strong families. This, as we have discussed earlier, is the weakest point in the chain of our social structure. We therefore need families, churches and schools to instruct and encourage all couples in marital and family responsibilities. Nevertheless, we must not forget those families that need the greatest assistance, that is, the single parent family or families experiencing other difficulties. We need to support them and where necessary provide the young people with substitute father/mother role models. Some excellent programs have been introduced overseas in this area.

### **Defining the Operations**

The above qualities represent in a summarised manner a vision for Boden. It must be emphasised this vision represents the best we desire for our community. There is nothing wrong in being idealistic here. The recipe we use for baking bread, or that any cook uses for cooking a dish, should always be the best. Why should we settle for a second best recipe? The same applies to our objectives in life; we should always aim for the best even if we know that we are unlikely to attain it, just as the baker and the cook aim at an excellence of cuisine that may be beyond their reach. Aiming

for the best will force us to deliver the best of us, and the best of us is by definition attainable.

Next, one must define the necessary activities or operations that must be carried out to attain these qualities and specify the groups that will carry out these operations. In Boden, one can identify five such groups: the family, the school, the Adapt programme, the church, and a New College that should eventually blend with the modern university. However, to build a future for Boden, these groups require a supportive management that can help them with co-ordination, planning and obtaining the necessary resources. Thus there should be a Boden management-leadership unit (from now on, termed BMLU) to support them. The BMLU is not the government or a political organisation (although representatives from these may participate) but a new unit operating in the manner described in Figure 9. That is, the groups that are carrying out the necessary operations to bring about the future of Boden interact with each other forming an integrated operational system that is turn supported by the BMLU. Thus creating a future for Boden requires both starting new social groups as well as renewing and strengthening existing ones.

Figure 16 shows a computer display produced by SM<sup>3</sup> that helps us to design by starting with the desired qualities and ending with the distribution of operations among the diverse social groups. On the left side, the cloud represents the sector in a community with which a particular operational unit is interacting and inside this cloud is the dot representing the factor under consideration: work. Within the cloud also is a brief description of the desired quality of work. At the right side of the cloud is a circle representing an operational unit. In the top of the circle is the arrow *work-education* with a black arrowhead pointing left. We have already discussed this arrow above; it symbolises education exercising a



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constraint upon work that hinders our obtaining the desired quality and that, therefore, reduces the viability of Boden. Below this arrow is one of the operations — there may be many — that may help us accomplish this quality. Its design has been based upon what we have learned from our earlier analysis. Below the operation is the compensating arrow (with a white arrowhead on its left) that we expect this operation to generate. Finally, at the right side of the circle is a box containing the three groups in the community to which we have assigned this operation. Some operations may require a prior operation to be performed; in such case, the prior operation must firstly be defined in the same manner we have described here.

Table 2 is a summary of all the specified qualities and the operations and the groups that I have designed for each one of the factors. Below the factor's name is the description of its quality. Next are given the operations, each with its number, and under that number are listed the groups that will perform them. On the right side, is the compensating arrow and the description of the operation that we expect will generate the arrow. Once all these qualities and operations have been defined, we can once more consolidate all the compensating arrows and place them in a diagram that shows the interaction between them (see Figure 17). We have now reached the climax of our analysis and design, the point towards which all our efforts have been oriented. For Figure 17 is based upon everything we have learned through the application of our methodology and method; at the same time it summarises the impact that our design will have upon the long-term viability of Boden.

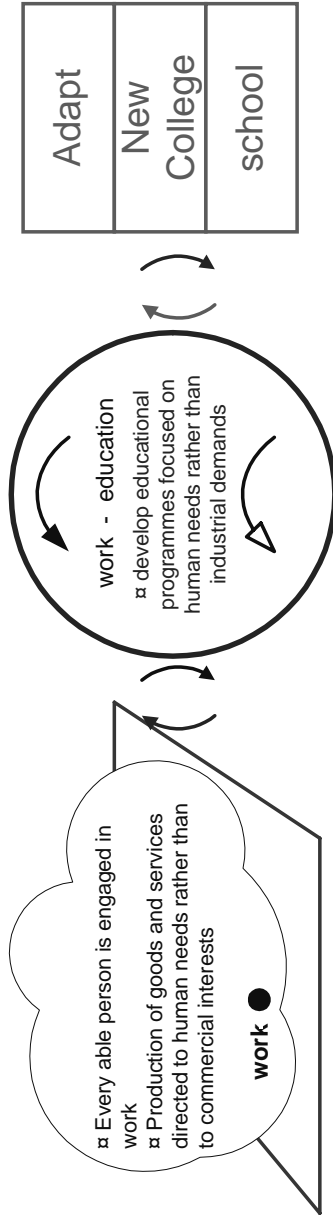


FIGURE 16: DESIGNING OPERATIONS

Of special relevance are five white loops, listed below, that our design has generated.

1. caring-work-management-education-caring
2. vision-social structure-education-vision
3. education-work-management-social structure-education
4. vision-caring-work-management-education-vision
5. art-education-management-art


Like the black loops, each of these white loops behaves exponentially, but in the opposite direction. Let us consider the changes in vision in loop 2 as is shown in Figure 18. Here again, vision does not change much at the beginning but surges upwards as time goes on.

**TABLE 2: DESIGNING OPERATIONS**

CARING
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- ▣ a community with people who care for others in and outside the community and especially concerned for the needs of other destitute communities
- ▣ a community with people who are prepared to make sacrifices

Operation 1

  
*caring - education*

family


- ▣ prepare and train people to make sacrifices

church

school

New College

Operation 2

  
*caring - vision*

church

- ▣ teach people to expand their faith from a narrow religious focus to a broad, whole-life span

**TABLE 2: DESIGNING OPERATIONS (CONTINUED)****ART**

A community with art integrated in every aspect of its daily life

Operation 3

BMLU



*art - management*

⌘ support art schools and groups and protect them from commercial manipulation

**WORK**

⌘ Every able person is engaged in work

⌘ Wholesome production of goods and services directed to human needs rather than to commercial interests

Operation 4

Adapt

New College

school



*work - education*

⌘ educate students to  
1) identify needs in and outside the community, and  
2) provide services to meet these needs

TABLE 2: DESIGNING OPERATIONS (CONTINUED)

Operation 5		<i>work - education</i>	α develop educational programmes focused on human needs rather than industrial demands
<u>New College</u>			
Operation 6		<i>work - management</i>	α assist people in forming co-operatives and small-business units
<u>BMLU</u>			
Operation 7		<i>caring - work</i>	α teach people to visualise their work as an expression of their sacrificial ethic
<u>church</u>			
<u>family</u>			
<u>Adapt</u>			

**TABLE 2: DESIGNING OPERATIONS (CONTINUED)**

MANAGEMENT
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▫ supportive management practice aimed at making social groups viable and not aimed at dominating them through controlling resources

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Operation 8

New College



*management - education*

▫ develop an educational programme in viable management and leadership

Operation 9

BMLU




*management - education*

▫ establish research in viable management and leadership

**TABLE 2: DESIGNING OPERATIONS (CONTINUED)**

SOCIAL STRUCTURE
------------------

▫ A community of independently minded citizens with a sense of self-worth, initiative and appreciation of other people's talents and especially leadership

Operation 10 <u>family</u> <u>school</u> <u>New College</u>	 <p><i>social structure - education</i></p> ▫ prepare students for leadership in every field of study and encourage them to pursue excellence
--	--



Operation 11 <u>BMLU</u>	 <p><i>management - social structure</i></p> ▫ encourage and co-ordinate leadership in the community ▫ encourage overall community planning and development ▫ provide managerial support for the various social groups in the community
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TABLE 2: DESIGNING OPERATIONS (CONTINUED)

SOCIAL STRUCTURE

⌘ A community with strong family orientation and life. The generations are well integrated into the family. Parents devote plenty of time to their children and children and old members of the family are not institutionalised.


△ 

Operation 12      *social structure - education*

family            ⌘ provide training and encouragement in marital and family responsibilities to couples

church

school

△ 

Operation 13      *social structure - vision*

church            ⌘ support single parent or dysfunctional families and provide substitutes for father/mother role models



TABLE 2: DESIGNING OPERATIONS (CONTINUED)


EDUCATION
-----------

▫ academic freedom from the manipulation of state and industry and localised in the community

▫ education focused on the whole person and aimed at developing character, professional skill and wisdom

Operation 14

BMLU

 *management - education*


▫ de-institutionalise university through a new college localised in the community, using an alternative organisational structure (e.g. open university, Internet university) and emphasising leadership

VISION
--------

▫ a community with a strong presence of faith and vision

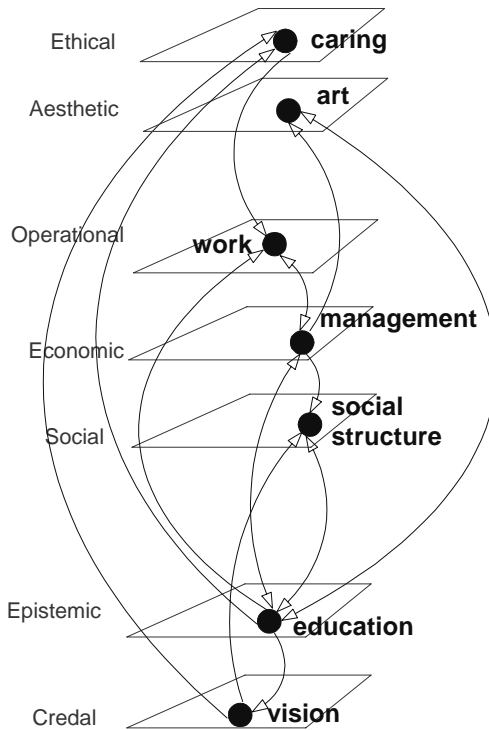
Operation 15

church

 *education - vision*

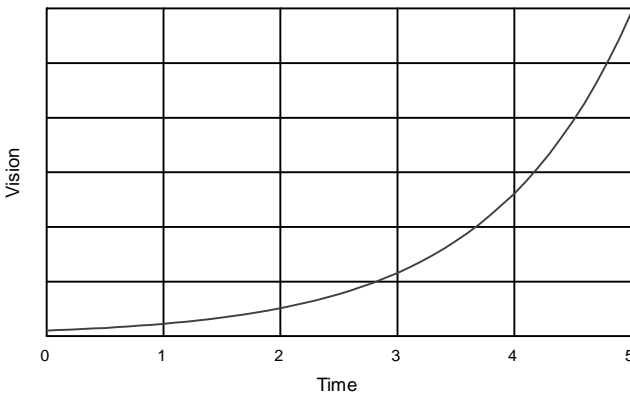
▫ local churches to offer religious education in school

Naturally, the compensation of this white loop will be most effective if its timing coincides as close as possible with the timing of the black loop. These would mean that we would have to start the operation that generates the white loop as soon as the effect of the black loop is sensed. Unfortunately people often respond to a crisis rather late and by this time the effect of the black loop is far too sizeable to be significantly neutralised by the early effect of the white loop. As a result of this slow response, the community may have to undergo unnecessary pain before things start improving once more.



**FIGURE 17: WHITE LOOPS**

Finally, not all arrows are of equal importance. For example, if there is no arrow linking work and management, then loops 1, 3 and 4 are eliminated and we are left with only two white loops. Therefore, the work-management arrow plays a crucial role in the viability of Boden and it is important that the operations that generate it are given priority.



**FIGURE 18: WHITE LOOP**



## CHAPTER 8

### Conclusion

**H**aving completed the description of the modelling method, we now can take inventory of the material we have covered. We have introduced an approach to thinking, managing and designing that is devoted not to mere existence or even survival, but to life lived to the full. This requires that we should understand not only the ingredients of life, that is, the diverse domains and modalities in which we move, but also their interconnections. This is how arrows have become the graphical instruments of our method. We have used these arrows to discern between the determinative and normative sides of the logos and to understand something about the destructiveness —symbolised by the black arrows — that threatens this world and our lives. We have also been able to understand the white arrows, the life-giving links that inspire us, constrain us and provide us, figuratively speaking, with our daily bread. We also learned that we cannot combat evil by rooting out black arrows; we can only make up by interposing white arrows.

We have argued that the task of management is to sustain life and not to dominate it. Thus, we have proposed an

organisational structure that respects the differences between work and management. To manage life, however, we need a method firstly to identify the black arrows that threaten it and secondly to redesign our communities and place white arrows next to the black arrows. Thus, we start by collecting data and knowledge relevant to the viability of our community and we organise it by setting the multi-modal systems framework over it. This should allow us to identify the essential factors in the community's life that are under threat. By placing each factor on the appropriate modality, we are able to draw knowledge from the specialised science that studies that modality. We can then blend this knowledge with the data we have collected and identify the arrows that link these factors and mark them as black if they threaten life or white if they sustain it. We should also detect the presence of black loops, for they have the property of being fatal to the viability of the community. Once we have reached this stage, we should have in front of us a general picture of what is happening in our community and its degree of viability.

Naturally, if our community is nonviable, we must do something about it. We must redesign it with as many white arrows as is required to compensate for the black arrows. We do this by specifying the desired qualities for each of the factors, by identifying the necessary operations that must be carried out to attain these qualities and by assigning operations to someone to perform them. Nevertheless, the white arrows that emerge out of this design are by themselves not sufficient. The powerful effect of black loops can only be compensated by equivalent white loops. Thus, we must endeavour to ensure that the newly generated white arrows also form a white loop. It may be necessary to go through the redesign cycle several times to attain this. Once achieved, we will be on our way to becoming a viable community.

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This in short is our method. I would like to conclude this book by responding to comments or questions that I have often been asked regarding my work. The first question relates to my being a follower of Christ. People have wondered how a scholar as I, who am committed to a particular faith, should operate in a society that is secular. Curiously, I have heard this question more often from clerics and preachers than from people who stand at the margin of Christianity or other religious beliefs. The majority of the latter have expressed satisfaction at my bringing religious matters into the open. I think that this is due to the abnormality of an unspoken convention that forbids us openly to discuss matters that deeply concern our hearts and minds and that are an integral part of our being human. Some times this convention has been used as a weapon of intimidation even in our so-called open and democratic societies. It has had as much, if not greater, effectiveness than the jailing and torturing of religious people carried out in totalitarian states.

It is time, therefore, for us to liberate ourselves from this intimidation, especially in scholarship. It is hypocrisy to pretend that our scholarship is free-standing, that it is independent from our own particular beliefs and from our fears and hopes. Every part of science is bound to the person who conceives it; it is bound to his strengths as well as his weaknesses for it is part of his full humanity. Rather than concealing this, honesty demands that the scientist lay his cards on the table and conceal nothing that has influenced his thoughts, least of all his deeply held convictions. However, this is more than a matter of honesty. People are confused about what they ought to believe and in extreme cases are willing to believe in anything, including tarot cards and tea leaves. Is it not the duty of a scholar to help people evaluate what they believe through the normal and legitimate means

of teaching and persuasion in a climate of tolerant but open debate?

Next, I have been asked whether a non-Christian can apply the multi-modal systems method that we have described in this book. Of course, he can! A non-Christian doctor can be as effective and compassionate as a missionary doctor in healing African villagers who have been subject to a guerrilla attack. Both will be equally shocked and angered by the cruelty and meaninglessness of human death inflicted by fellow humans. Nevertheless, in beholding such utter despair, the missionary will be comforted by the thought that Christ also died a similar death so that we should have hope in the midst of devastation and that by healing the immediate wounds, he can heal the wounds of eternity. I think that this hope is important, for it will encourage the missionary to go on despite the despair. I would not be surprised if missionary doctors — and other people who serve those in need — tend to hold on to their call for a longer period of time than their secular counterparts. This hope is not only relevant for desperate situations such as those in Africa, but also for us who live in so-called peace. For if we seek to live life to the full, we are also likely to encounter death to the full. I mean by this, death in art, love and the intellect. Many things in this world do make very little sense. Life seems to be full of vanities that not even the scientist can understand. They exist both outside and within their profession. I have seen scholarly work, built over many years of dedicated endeavour, smashed by university bureaucracy which cares for neither education nor science. When confronted with such calamity, one can become disheartened, withdraw into oneself and refuse to make any further contribution. Alternatively, one may give up one's idealism and henceforth purely work to serve one's personal interests. Not wishing to take either of these alternatives, I have been sustained by the



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Christian hope to hold on to one's vision and try another door when the first has been closed.

I have spoken of idealism and of setting up the best in our vision. Some have pointed out to me of the impossibilities of being an idealist in organisations that are dominated by a cut-throat pursuit of profit or powerful bureaucracy. How can a consultant fight against such people, especially when they pay his salary? Naturally, one should avoid battles that cannot be won. However, people often use this as an excuse when the motivation to withdraw from the battlefield is not the likelihood of defeat but the fear or inconvenience of a struggle. They conceal their real motive by pretending to be realistic and practical but, due to their cowardice and selfishness, many a battle has been lost when it could have been won. I am afraid that the world is full of such hypocrites and is much the worse for it. Their realism and pragmatism may ensure them their survival, but they deny them a full life.

It has also been pointed out to me the common practice of professional analysts and consultants who often build models, solutions and new designs for communities and organisations almost completely from their professional point of view. They seldom include the views and perspectives of the people who are affected by these models and therefore the solutions and designs are an external imposition on them. To avoid this, new methods, such as soft systems methodology, transfer the definition of problems, the building of models and the choice of solutions to the people who are going to be affected by these. In these approaches, the analyst or consultant's role is limited to facilitating or monitoring the process of model building and design. Is the multi-modal systems approach, with its own theological convictions, epistemology and view of the world yet another external imposition? I do not think so. The multi-modal

systems approach avoids both extremes. For, one of these approaches depends almost exclusively on the scientific and professional expertise of the analyst, the other regards the analyst as a mere facilitator and provides almost no scientific or professional wisdom to the community. In the multi-modal systems approach, the model is built upon knowledge that is derived from the appropriate sciences as well as from the information that people who are within the community provide to the analyst. Moreover, the specifications of the desired qualities of each factor, the operations required to attain these and the allocation of operations to specific people are meant to be carried out by the people within the community and not by the analyst. At the most, the analyst may provide a sample design — as I have done in Boden — to help start the process. In this manner, a balance between the perceptions of the people who are within the community and the scientific perspective of the analyst can be obtained.

However, much of this discussion about the role that the analyst and the people within the community are supposed to play is rather hypothetical when it comes to normative issues. My experience is that the real life predicament is quite different. We live in a society that is frightfully confused about the most basic things in life. This is especially so amongst the young, for they have been much neglected, as we have argued earlier. I have discovered the extent of this neglect through my interaction with many young people, including my students at the university. Often, their questions are about things that I expected their parents to have taught them. Thus I have found it needful to teach about love and marriage and even feeding young babies. At first, I thought that this range of topics far exceeded the normal pedagogical responsibilities of a professor. But then I realised that a professor's research and teaching agenda should firstly be shaped by what people in the community

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need to live and not merely by our academic interests. I realised that Christ had sent me out into the world to teach everything he had taught me in the first place. “Everything” extends from the geometrical shape of the normal distribution, to the principle of negative feedback and to courtship, marriage and babies! For the latter are par excellence, the substance of life and it is a science of life that I have been advocating all along. And so I have done to this day. I have shared my scholarship with its strengths and weaknesses and encouraged everyone to serve the city they presently live in while pursuing their own individual pilgrimage to the city that is to come.



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