Chapter V
Researching guidelines
for our world to heal

28 years of learning and doing in Haiti was useful, fulfilling and frustrating. The world now adds a new challenge. The "global vision" of more and better early education for all is not new. It is shared by many people and institutions. Helping to provide a starting chance in life for all children in our world remains the key purpose of our engagement with our limited possibilities. Education, however, is "only" one important factor in conscious global development. Qualitative growth to truly become ONE peaceful striving world in diversity involves all aspects of people living in community with each other and with nature.

Widening and deepening the scope of consciousness implies also rational clarity and understanding of the managerial tool box to solve our problems and to (re)search guidelines which can help to heal the miseries in our world.

Terms and definitions

Not to fall into the trap of dream walking, I feel that I need to clarify, to define my "working tools" – at least as much as this is possible. For me, definitions are such working tools. I feel that it would be helpful to use clear terms from the field of management when we make suggestions for "ONE world heal-solving".
Graphic models, by preference round ones, are additional instruments which I like for transparency and clarification. They help me to bring order into my subjects – and into some humble conclusions from the work in Haiti and in the world. My definitions and models are not pretending to be unique or scientifically elaborated, they are merely the results of my own reflections.

They may, however, serve other bridge-builders as starting points for their own views.

When working in the field of "development", the term itself must be clearly understood:

"Development" permanently happens in all structures from the micro-cosmos to macro-cosmos, in all aspects of existence. Consciousness, values, attitudes, skills and knowledge; body, mind and spiritual insight of human individuals; all groups, nations, states and ONE world develop permanently more or less fast and consciously. Or in other words: "Development" simply happens in all aspects of existence. In order to promote and to co-initiate a desired integral development, all aspects of human development are of special concern, from the individual to humanity as a whole. The respect for and the protection of the biological base of all being, i.e. nature, is – must be – a limiting factor for all material and technological development.
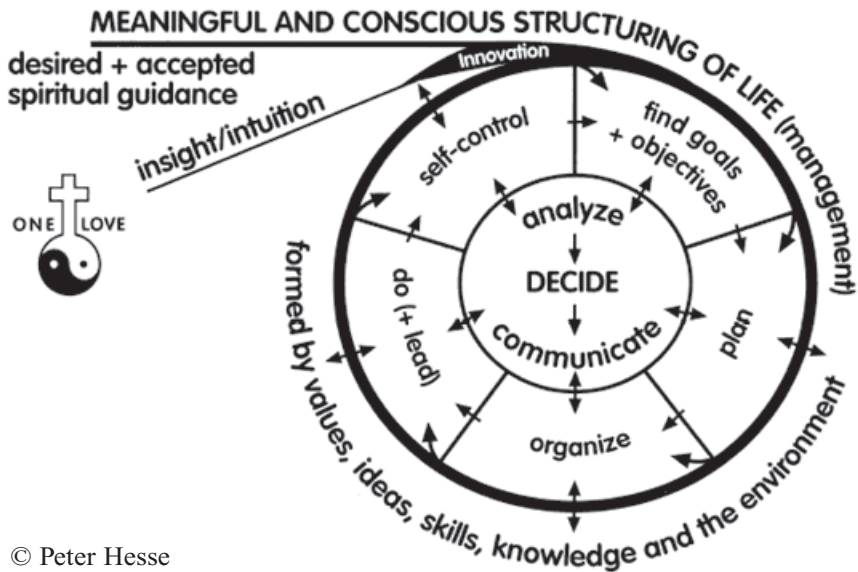
Visions, goals and objectives

"Visions", as used here, are mental images of potential future existences or happenings, which can be possible in principle. Such visions may develop in many ways, in various mixtures of emotional needs, rational analysis and inner guidance. Here, visions are used only in a positive, constructive sense. Horror visions are another aspect of our reality. They may also have a wake-up quality in our reality. I do not deny the reality of horror visions; they touch me, too. Since our existing reality is full of such negative visions and even their reality, I do not need (or want) to add more to them. I, therefore, will not even try to contribute to the multiple descriptions of our existing global horrors and human misery. Everybody, who cares for our planet and for life on earth, knows enough about the dark sides of our existence.

My constructive visions aim at consciously desired change. I consider them to be first steps in working for a peaceful, just and fair world.

Many visions can be transformed into reality through a spirited management process. Visions can truly work. They have a real driving and motivating force. Visions may be daring. They **should** even be daring and challenging to make the expected change worth the effort. Visions should not be mixed up with utopia. Utopian images may be creative and fun – and it does not hurt to imagine utopia. Utopia and fantasies may even stimulate creativity, but the difference is: A "real" vision carries at least the seed of possible reality. I feel that visions are even useful, if their realization does not succeed. If I would not truly believe this, I would be permanently frustrated due to my visions, which did not work, although they were potentially possible – and therefore no utopia.

Visions imply *change*. Change happens slowly and seemingly without conscious effort – but visionaries want more and faster change in the desired direction. Desired change rarely happens without effort. The path from vision to reality needs bridge-building and mostly a lot of effort. These efforts are, however, rewarding. The mere wish for a vision to become reality rarely works. Visions become reality through a conscious goal-setting and planning process, permanently accompanied by analyzing, deciding and communicating processes. Such a procedure is called management. This rational process becomes truly valuable if it incorporates spiritual values – ideally, if love is involved. Change in a loving direction is the spice of life. Visions should be inspired. They should be spirited to become inspiring.

MEANINGFUL AND CONSCIOUS STRUCTURING OF LIFE (management)

desired + accepted spiritual guidance

insight/intuition

ONE LOVE

Innovation
self-control
find goals + objectives
analyze
DECIDE
do (+ lead)
communicate
plan
organize
formed by values, ideas, skills, knowledge and the environment

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"Goals" are closely related to visions. They are the next step in the process from a vision to reality. Goals show the way as how to proceed in pursuing a vision. They indicate the direction. Goals must be transformed into concrete objectives through analyzing all possibilities on the path to realization. Such analyzing process may be more or less formal and complicated. Often it is sufficient to simply use the divine gift of a logical mind to define objectives on the basis of given goals. Modern management has developed instruments like "force field analysis" to structure and clarify this analyzing process.

Here is an illustration, which I used in my own German management seminars to illustrate hindering *("be-hindernde")* and supporting *("fördernde")* forces, which influence the analyzing process in a management setting.

(be)hindernde Kräfte

besondere Schwächen

besondere Stärken

fördernde Kräfte
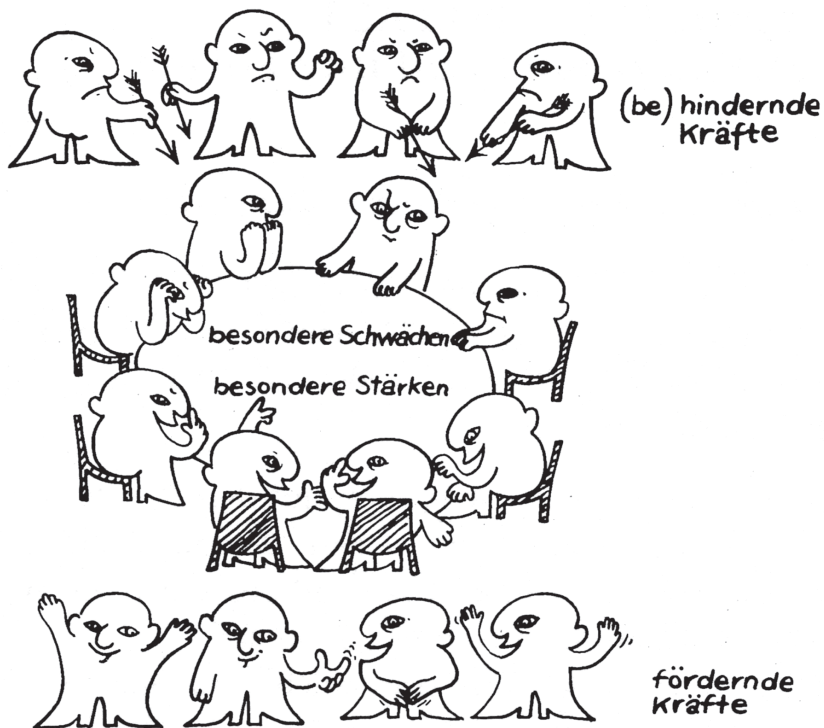
"Objectives" should always be combined with dates, when the objectives should be reached. Well-formulated objectives should also include some measurable quantitative data to control the results, whenever this is logically possible.

The real challenge in a management process from a vision through a goal to an objective – and onward through planning to realization – is often the "human factor" on the way. This is a predominantly irrational factor, which can hardly be anticipated rationally. It must be "felt" intuitively and gently integrated on the way from a vision to the desired reality. Good management needs more than rationality.

Due to the "human factor", but also due to changing "hard" facts in the analyzing process, visions are not necessarily remaining fixed. Visions may change. In that sense, too, they may "work" in a reality which demands flexibility. "Working" can also be understood as "changing" in the sense of a vision that changes. The meaning of "VISION WORKS" as used here is, however, not this flexible aspect of a vision. Our visions here in this book are considered to be more or less firm and strong motivating images of the desired change.

From a management perspective in the business world, the path from clearly defined objectives to reality passes through planning, organizing and leading for controlled realization. This second phase tends to be less problematic in reality than the first creative phase from a vision to objectives. To obtain precise objectives in business, one must pass through a detailed analyzing process and observe many legal and policy restrictions. This is the phase for the most important management decisions. Once precise and clear objectives are defined and accepted, the process still requires effort, but often will be less dramatic. In other words: The last phase of a management process from clearly defined objectives through planning and realization in transparent organizational structures and procedures (simply) involves more or less rational work and efforts (at least in well-managed businesses). The path from clear objectives to the desired results is the implementation part of management. This is mostly the easier part of the process.

In political life the opposite is often true.
In states or in other single political units it seems relatively easy to agree on goals – and sometimes even on objectives. Planning (in the sense this term is used in management) and putting plans into actions is, however, frequently more painful in the political

reality. In politics, the term "plan" is often misused. What in politics is called a plan or even an "action plan", in reality is more like a goal, a list of good intentions or, at the most, a list of objectives.

A political objective is like a promise. In political life, however, it seems to be difficult to keep promises. Only when goals and objectives are shared, co-signed by a number of states, objectives are more difficult to forget. Such enlarged transparency can create political pressure. But even internationally agreed objectives are no guarantee for realization. This can be seen when we look at what happened to the *"Millennium Development Goals (MDGs)"*, which were formally signed in 2000 by 189 states:

The **Millennium Development Goals (MDGs)**

By 2015, all signing United Nations Member States have pledged to:

1. **Eradicate extreme poverty and hunger**
– Reduce by half the proportion of people living on less than a dollar a day
– Reduce by half the proportion of people who suffer from hunger

2. **Achieve universal primary education**
– Ensure that all boys and girls complete a full course of primary schooling

3. **Promote gender equality and empower women**
– Eliminate gender disparity in primary and secondary education preferably by 2005, and at all levels by 2015

4. **Reduce child mortality**
– Reduce by two thirds the mortality rate among children under five

5. Improve maternal health
– Reduce by three quarters the maternal mortality ratio

6. Combat HIV/AIDS, malaria and other diseases
– Halt and begin to reverse the spread of HIV/AIDS
– Halt and begin to reverse the incidence of malaria and other major diseases

7. Ensure environmental sustainability
– Integrate the principles of sustainable development into country policies and programs; reverse loss of environmental resources
– Reduce by half the proportion of people without sustainable access to safe drinking water

8. Develop a global partnership for development
– Develop further an open trading and financial system that is rule-based, predictable and non-discriminatory. Includes a commitment to good governance, development and poverty reduction – nationally and internationally.
– Address the least developed countries' special needs…..
– Address the special needs of landlocked and small island developing States
– Deal comprehensively with developing countries' debt problems…..
– + 4 more sub-goals.

The MDGs still remain a compromise in view of the real misery in a world out of balance. They could even have been called "Minimum" Development Goals. In that limited degree, they are, however, a valuable first step which could create hope for the world, if seriously pursued. For individually engaged people and for Civil Society Organizations ("CSOs"), the MDGs are an excellent instrument to remind their respective states to keep the promises to help healing at least some of the worst problems in our world.

From a formal management perspective, the eight main goals and the sub-goals under goal number 8 are well-formulated, "correct" goals. Most of the sub-goals under the goals from number 1 to 7 are formulated as "real" objectives (they contain measurable data). Whether the precise objectives are sufficient in content to "heal" the relevant global problems, is a different question.

Like many other engaged people, I do not consider the MDGs daring and complete enough. Not daring enough, where they contain precise quantities, and incomplete concerning the development problems which they treat. It must, however, not have been easy to get 189 states to agree at least on what they did. In the case of the MDGs, the result is remarkable since it is rare in politics that states agree on any concrete numbers at all. Mostly agreed goals remain rather vague and, therefore, are even less binding than objectives with at least modest numbers and dates, which are shared by many states. Unlike "objectives" formulated by only one state, here is a possibility of signing states mutually reminding each other of what they signed. Failing to pursue objectives in states does feed opposition speeches and is extensively used in election campaigns. This, however, is no guaranty that such objectives are truly pursued in political reality.

The first sub-goal under the 8th MDG *(Develop further an open trading and financial system that is rule-based, predictable and non-discriminatory)* has special relevance in the framework of a later subject in this chapter of VISION WORKS. This goal addresses the key problem of our reigning global economic order – a disorder, which is one main reason for a world out of balance, as I see it. This disorder must be "heal-solved".

"Heal-solving"

Why do I suggest to use this strange word "heal-solving" here?

I prefer the word "healing" to "helping" or "aiding". Both terms, "helping" as well as "aiding", sound patronizing. These words may create the impression of an intervention from the outside or from a superior situation. "Helping" makes sense, when the word is used referring to one's own activities, like in "self-help" or in emergency situations. In the early years, I innocently used the word "helping" extensively in my original guidelines. It may not be important, how the healing or problem-solving process is called, but it forced me to reflect on the inner meanings of the various words which are being used in this process. This reinforced my skepticism about the interventionist word "helping", which I now try to avoid.

The word "healing" refers mainly to beings which heal themselves. Some animals can even re-grow parts of their body, which were cut off. With human beings, a wound heals. Healing is like developing. Nobody, nothing can **be** developed – or healed. No healer can really heal. He can only stimulate or advance the healing process, a natural or learned capacity which, of course, is to be highly valued and praised. The main work is, however, done by the one to be healed. Development and healing happen from inside.

This may be an extreme position – especially in the eyes of the healing profession. The only human healing, which truly comes from "outside", in my view comes from some unknown and unspeakable other dimension. But here the question is, whether there is a difference at all between "inside" and that very special "outside". This touches a different subject, a spiritual belief system, which reaches beyond our subject here.

In the witnessed reality of trying to heal development problems, my view grew steadily and firmly that (at least on a micro-level) healing must happen from inside the healing system. In any case, it helps to be careful and conscious about the hidden meaning of words like "helping", when referring to actions from outside. "Heal-solving", in my view, is an expression, which fits reality. "Solving", the second part of this expression indicates a "softening" of "hard" facts. It is connected to "melting". Angaangaq ("The man who looks like his uncle"), a gentle Inuit shaman, uses the image of "melting the ice in the heart of people" as a pre-condition for problem solving in the world.

"Solving a problem" is work done by individuals or groups. In my experience, "solving a problem" often involves team work. It always demands community between the healed and the healing and it often also involves an enlarged community of those concerned in the process. Heal-solving is a mutual process in which the people, who want or need to be healed, take the initiative and – whenever possible – lead in the problem-solving process.

The verbal creation "heal-solving" by a German, whose mother tongue is not the English language, is a result of reflections about the one principle, which proved to be of utmost importance in the 28-year learning process in trying to "heal-solve" problems, mainly in Haiti. It became a leading principle for successful interventions that *desired development – or healing – must start from the inside of those, who want to develop or heal themselves.*

At this point I would like to add that a seemingly opposite truth is not contradicting the strict application of the above subsidiarity principle: When looking at any kind of organization or structure which wants to develop its value system, to improve in a moral sense, to give guidance for those who work on all levels, it

is important to realize that such change must start at the top. A staircase must always be cleaned from top to bottom. Those seemingly opposite views are no contradiction. They fit together.

Reflections on the meaning and content of words which are used in acting in the world became a need in the process of developing my own consciousness. When dealing with visions, it is also useful to reflect about various levels, where visions are "at home".

Levels for visions

Visions and goals differ greatly when we look at the various levels, where development takes place. There are three levels to distinguish: basically the macro- and the micro-level – and a relative vaguely defined mezzo-level between the two extremes.

On the macro-level in states and in ONE-world, visions are relatively rare – at least in the political world. There are powerful visions on state macro-levels like those proclaimed by Martin Luther King jr. or Mahatma Gandhi, but they are rarely proclaimed by ruling politicians. Professional full-circle management procedures, which start at the level of visions or goals, are also rare in politics. There are too many obvious problems to be solved in our world. This provokes states and international institutions to jump to solutions. To go beyond discussing big problems and their desired solutions, needs some reflective distance and a holistic/integral approach. Besides proclaiming objectives in omitting the needed preliminary analyzing process, politicians tend to directly suggest solutions. Solutions sound strong. They help politicians to get re-elected.

In international institutions, especially in the United Nations' system, agreements must be found between states to get the

states' commitments. Here, vague goals are more frequent. Precise objectives carry the burden of commitment, if there are formal signing processes involved. Where there are precise objectives, they usually represent compromises on relatively low levels. The MDGs are a good example.

There is more room for visions on the various mezzo-levels. These mezzo levels are somewhere positioned between states and the micro-level of people and their immediate surroundings. Humanity has, for example, formed cultural identities during centuries, which today often differ from existing political boundaries. This naturally creates human frictions and political problems. The Kurdish people without their own state or African people in unnatural colonial borders are such examples. On such intermediate levels, visions at least help to rally people behind the visionaries for desired change. Such visions, I feel, have more power than politically declared goals or objectives – except when there is a visible possibility of political realization of such goals and objectives as results of a transparent analyzing process.

Visions, even when they only carry a small seed of potential reality, can be the start of potentially powerful people movements. One such example is the slogan of the World Social Forum: "A better world is possible". This is a very vague and imprecise vision – but it wakes up people and creates engagement. In this case, the vision was born in civil society initiatives, therefore on a mezzo-level. "A better world is possible" is certainly very vague, but it touches many hearts and draws up to 100,000 people (including myself) to join the yearly gatherings since 2002. This vision is so powerful, that it created a global movement and does even have a (mild) wake-up effect on politics.

Visions are "at home" on the micro-level. They are great instruments to start working "on the ground" for desired change. On

the level of people, visions can be as varied as there are individual people. Such diverse visions are born out of multiple types of rational and inspired dreams and hopes. They can be condensed into "visions, which work" – if the visionary dares to pursue his or her vision. In this realm, I have gained my own experience. Some visions did not work – but others did. The wish to share such experience and to encourage other visionaries was one motivation to write this book. Most of my engagement in practical development matters (as well as in political work) started on the micro-level and derived from learning in the field.

When change is desired on or from the micro-level, a simple proclamation of an intention or a vague goal are too weak to stay alive. Reality runs over mere wishes, hopes and good intentions. There is a difference between visions on the one side and vague goals on the other side, which cannot really be precisely described. The difference can, however, be felt. Vague goals are often mere proclamations. Visions carry motivating power in themselves – and: Visionaries do not give up easily.

Creating a vision may be simple. One only must look closely at reality, follow one's inner divine guidance and/or ones rational logic and visualize what that reality could and should look like. Maintaining such a vision is much more strenuous – but needed. Here the real work starts. This is not only true for individual visionary work, but also for those large "group visions" which the collective reality in our world is creating.

One outstanding very macro-level vision is only hidden behind the above-mentioned Millennium Development Goals (MDGs). It is a fair and just new and sustainable world order. The signed and declared MDGs are valuable, helpful and luckily they are concrete, but the MDGs themselves are far below the level of

encompassing visions. They represent a minimal agreement to solve some of the worst problems in our world of today. It is an outstanding achievement that these MDGs found at least verbal support by all those 189 states in the United Nations, who signed them in 2000 in New York. Most conscious people, who woke up to notice the present state of our world, did and still do agree that much more should be achieved much faster to save humanity from destroying itself. However, those MDGs can be a beginning for needed sustainable change – if at least they are reached by 2015.

The vision of a world in balance

Together with a growing number of people from all areas of life, I share a "real" vision for a "better world", which truly can benefit all humanity – including even those few, who now gain huge additional fortunes yearly at the expense of the vast majority of people. For me, this vision was reinforced in Haiti. Dealing with problems in Haiti on a micro-level, further clarified that not all problems can be solved locally. Some issues have to be addressed on a global level. This boils down to the need of a more just and fair world order. This vision sounds simple, it is in fact simple and clear, yet still amazingly difficult to be transformed to a widely accepted political goal. It is: *a world in balance.*

An "equity factor" is used by the German Professor Dr. Dr. Franz Josef Radermacher in many of his books to define an economic balance in mathematical terms. Such scientific definitions may help to clarify needed directions for change. They also assist the development of global visions. To create and pursue such visions should be the tasks of our governments. As long as our elected (or otherwise accepted) leaders do not effectively manage to heal global illnesses, we, the thinking and feeling conscious citizens must not hesitate to take action. Here is the "equity factor":

The Theory of (In-)Equality

A new mathematical theory of social inequality (T. Kämpke, R. Pestel, F.J. Radermacher: "A computational concept for normative equity", European Journal of Law and Economics 15, 2002, p. 129-163) is based on the fact, that a factor ε - the so-called equity factor or equity parameter - is set for a society as a whole, and also for the x per cent of the richest for any value x. Therefore it is assumed that within the x per cent richest, the income of the poorest individual is equal to a fraction ε of the average income of all the richer individuals. This leads to a linear, inhomogeneous differential equation depending on ε:

$$F'(x) = \varepsilon \frac{1 - F(x)}{1 - x}, \quad 0 < \varepsilon \le 1.$$

The solution is given by the Lorenz function $F_\varepsilon(x) = 1 - (1-x)^\varepsilon$. A computation of the equity factor for a nation is enabled by selecting that value for ε whose function comes closest to the known distribution values of that nation (according to World Bank distribution statistics). This results in the subsequent equity factors with larger values corresponding to higher social balance.

Slowly those citizens waking up in the world are forming a new kind of global structure: the civil society. This mostly still virtual gathering of people is now becoming real. It started to self-structure itself beyond a mere feeling of being united by dissatisfaction and anger.