



WHY LOVE MATTERS

Values in Governance

Edited by

Scherto Gill & David Cadman

As our current systems of decision-making are increasingly unable to meet the global challenges of climate change, resource depletion, poverty, healthcare, economic instability and global violence, the contributors to this book make a radical proposal for an innovative form of governance that is based on core human values such as love, compassion, care, justice and dignity. Arising from a concern that the 'old paradigm' of alienation, consumerism, selfishness and exploitation is damaging for humankind and the family of Earth, the book proposes that a new way of being must be in place so that intrinsic values of caring for others underpin the intent of our decisions at personal, regional, national, international and global levels. With illustrative references and examples in fields of politics, economy, health and peace, the content of this book argues forcefully that Love, with a capital L, matters in governance, where values can serve as the basis to transform human consciousness about international institutions, community relationships and individual actions. *Why Love Matters* provides an important introductory text to students of global governance, management studies, political economics, international relations and peace studies, and equally offers illuminating and instructive ideas to leaders, managers and practitioners who are interested in what values-based governance means and looks like and how to go about it in practice.

Scherto Gill (Ph.D.) is a Research Fellow at the Guerrand-Hermès Foundation for Peace and Visiting Research Fellow at the University of Sussex. She writes in the fields of education, peace and dialogue. Her most recent publications include *Rethinking Secondary Education* (2013) and *Religion, Spirituality and Human Flourishing* (2014).

David Cadman is a Quaker writer and a Visiting Professor at University College London and the University of Maryland, and an Honorary Professor of Practice at the University of Wales Trinity St. David. Among other positions, he is a Senior Fellow of The Prince's Foundation for Building Community and a Trustee of the Prince's School of Traditional Arts. His most recent publications include *Love Matters* (2014) and *Finding Elsewhere* (2015).

**WHY
LOVE
MATTERS**

This book is part of the Peter Lang Education list.
Every volume is peer reviewed and meets
the highest quality standards for content and production.



PETER LANG
New York • Bern • Frankfurt • Berlin
Brussels • Vienna • Oxford • Warsaw

WHY LOVE MATTERS

Values in Governance

Edited by Scherto Gill & David Cadman



PETER LANG

New York • Bern • Frankfurt • Berlin
Brussels • Vienna • Oxford • Warsaw

Library of Congress Cataloging-in-Publication Data

Why love matters: values in governance /
edited by Scherto Gill, David Cadman.
pages cm

Includes bibliographical references and index.

1. Leadership—Social aspects. 2. Compassion. 3. Love. 4. Altruism. 5. Values.

I. Gill, Scherto, editor. II. Cadman, David, editor. III. Title.

HM1261.W49 303.3'4—dc23 2015023485

ISBN 978-1-4331-2929-2 (hardcover)

ISBN 978-1-4331-2928-5 (paperback)

ISBN 978-1-4539-1657-5 (e-book)

Bibliographic information published by **Die Deutsche Nationalbibliothek**.

Die Deutsche Nationalbibliothek lists this publication in the "Deutsche Nationalbibliografie"; detailed bibliographic data are available on the Internet at <http://dnb.d-nb.de/>.

© 2016 Peter Lang Publishing, Inc., New York
29 Broadway, 18th floor, New York, NY 10006
www.peterlang.com

All rights reserved.

Reprint or reproduction, even partially, in all forms such as microfilm, xerography, microfiche, microcard, and offset strictly prohibited.



Contents

Foreword	vii
<i>By Archbishop Emeritus Desmond Tutu</i>	
List of Figures	ix
Acknowledgments	xi
General Introduction	1
Part I: Love Matters: An Emerging Shift in Consciousness	
Introduction to Part One	9
1. The Leap in Consciousness	15
<i>Scilla Elworthy</i>	
2. Nourishing the Soul of a Leader	29
<i>Dadi Janki</i>	
3. The Need for Altruism	39
<i>Matthieu Ricard</i>	
4. A New Economic System Based on Core Human Values	51
<i>Stewart Wallis</i>	
5. Governance with a Human Face	63
<i>Kul Chandra Gautam</i>	
Part II: Values in Governance: Towards a Compassionate System	
Introduction to Part Two	73
6. Compassionate Governance in Corporations	79
<i>Garrett Thomson</i>	

7. Love, Compassion and Respect in Earth System Governance: The Contribution of Convergence <i>Jenneth Parker</i>	93
8. Globalisation of Compassion: The Example of Global Health <i>David G. Addiss</i>	107
9. Communities and Freedom: Transforming Governance <i>Mohammed H. Mohammed and Kurian Thomas</i>	121
10. Pillars of Peace <i>Steve Killelea</i>	133
11. A New Form of Global Governance <i>Polly Higgins</i>	149
Part III: Governance in Action	
Introduction to Part Three	163
12. Governance and Politics <i>Thabo Makgoba</i>	167
13. Reconciliation: From Hostility and Violence to Valuing the Other, Compassion and Altruism Born of Suffering <i>Ervin Staub</i>	179
14. Caring Science <i>Jean Watson</i>	193
15. Finding the Others: The Re-Imaging of Politics for a Brighter Future in Iceland and Canada <i>Heiða Kristín Helgadóttir and Derek Masselink</i>	205
16. The Efforts of King Abdulaziz Center for National Dialogue to Promote a Culture of Dialogue and Tolerance in the Saudi Society <i>Amal y. al-Moallimi & Fatima M. Al-Bishri</i>	221
Epilogue	235
References	237
Contributors	253
Index	259



Foreword

BY ARCHBISHOP EMERITUS DESMOND TUTU

About 15 years ago, at the Peace Centre that I gave my name to, we organised a Colloquium on Values-Based Leadership. Since then, I have been reflecting on values and governance and have come to understand a bit more about the most desirable qualities in leaders. From Nelson Mandela, for instance, I have learned that great leaders serve and lead for the sake of and on behalf of people; from his Holiness the Dalai Lama, I have learned that great leaders personify and exemplify by embodying and living the values they wish to instill in the community, in the nation; from Aung San Suu Kyi, I have learned that great leaders inspire and they invite others to share the spirit of magnanimity and purpose.

However, as South Africa continues celebrating its journey from apartheid into democracy, I am also learning that great qualities and great leaders are not enough. The future of South Africa lies in good governance. For most of us, good governance is about transparency, accountability, respect for human rights, rule of law and democracy. However, the more I observe South Africa's processes, the more I realise that good governance is more than that. Good governance is about a vision of what it means to be human, together.

In other words, good governance is to live out *Ubuntu* at a global scale. *Ubuntu* is a South African word suggesting that humans cannot exist in isolation because we are bound together in oneness. *Ubuntu* means that we can become who we truly are only through our relationship with others and through others being themselves. We are interconnected. *Ubuntu* is the ultimate philosophy of good governance. Without *Ubuntu*, without love and compassion, there will be no human dignity—dignity as the result of our caring for one another which underlies other moral pillars of our societies: respect, forgiveness, understanding and justice.

At the moment, our world is threatened by terror, fear, hatred and division and equally humanity is struggling to bring prosperity and well-being to all corners of our planet. The need for a new narrative that restores love and compassion as our core values and humanness as our way of being together has never been greater. Therefore, set in the context of such a global urgency, this deeply insightful book not only points out the need for a new narrative for our humanity, but in my view, it is itself part of the new narrative. In reading the collection of articles, we are once again reassured that we are each made for goodness and that ordinary acts of love and compassion speak to the extraordinary promise that every human life is of inestimable value. As one reflects on the ideas put forward in the book, is it not more clear that if such propositions are regarded as radical, it is a sorry commentary on all of us? And yet might it be that the acceptance of these truths and bringing them to the centre of our lives is now absolutely necessary for our very thriving—together?

Love Matters: Values in Governance, despite being provocative, speaks forcefully about the emergent shift in human consciousness. These articles offer compelling exemplars illustrating that Ubuntu is not just a philosophy but a possible reality if it is embedded in the fundamental considerations for a system of governance and leadership.

I commend the many thoughts, ideas and actions contained in this book. The wide range of different but connected aspects of our lives addressed in the book—sustainability, spirituality, community, health, well-being, economics, politics, peace and reconciliation—are helpful in enriching our understanding of values in governance.

I hope that the ‘story’ being told in this book is heard, understood and acted upon.

God bless you.

Archbishop Emeritus Desmond Tutu
Cape Town, South Africa



List of Figures

<i>Chapter 7</i>	
<i>Figure 1. How rocks, oil, fish, and grass lead to people (Koca, 2013).</i>	98
<i>Chapter 10</i>	
<i>Figure 1. The Pillars of Peace.</i>	139
<i>Figure 2. Stronger Pillars Lead to More Peaceful Outcomes.</i>	142
<i>Figure 3. Effective Governance.</i>	145
<i>Figure 4. Causality.</i>	146
<i>Figure 5. Peace as a Guiding Principle.</i>	147



Acknowledgments

The proposal for this book was originally put forward at the 2nd Spirit of Humanity (SoH) Forum held on April 10–12, 2014, in Reykjavik, Iceland. This volume is a collection of selected articles inspired by the Forum.

We first want to thank each of the contributors of this volume who were also participants, presenters, and speakers at the SoH Forum. We are grateful for their imagination and articulation of the emerging shift in governance as well as their invaluable insights into the global challenges and complexities confronting humanity today.

We are most indebted to the team at the SoH Forum without whose encouragement we wouldn't have been able to put together this collection. We are equally thankful for the Guerrand-Hermès Foundation for Peace for its trustees' understanding and appreciation of the meaningfulness of this volume and for their thoughtful contribution to this project.

We also thank the City of Reykjavik for its partnership in hosting the SoH Forum. The leaders of the City, in particular, the former Mayor Jón Gnarr, the Director of Culture and Tourism, Svanhildur Konradsdottir and MP Ótarr Proppé, have been exceptionally supportive of us in the process of editing this unique volume, which is also an expression of the City's dedication and commitment to values-based governance.

We owe a special note of thanks to Laura Hobson for her invaluable administrative support as well as to the team at Peter Lang for their assistance during the final production phase.

Scherto Gill and David Cadman



General Introduction

Our human compassion binds us the one to the other—not in pity or patronizingly, but as human beings who have learnt how to turn our common suffering into hope for the future.

—Nelson Mandela

Towards a New Story

We are storytellers.

From the beginning, we have told each other stories for comfort and for explanation. Indeed, it is by the telling of stories that we have held together as communities—families, tribes, nations, and civilizations; it is through stories that we belong—we share the story of who we are and who we aspire to be and become.

Stories are fundamentally about the values that we share and the ways in which our communities come together. In other words, stories articulate a value system through which we agree to live with one another. When we encounter the need for change, we must re-examine the old stories and their underlying value systems that have brought us to where we are and create new stories to live by. That is to say we must truly distance ourselves from the old narrative rather than looking from within its boundaries. This requires a shift in consciousness.

At present, humanity is between stories. We shall suggest that the old story is increasingly seen to be inadequate and even harmful and that a new story is yet to be imagined and to be told. If the old story is about competition, assertiveness, and unlimited consumption to support economic growth, the new story seems likely to be about collaboration, reciprocity, and an economy of enough, an emerging narrative that speaks of that *Ubuntu*, an African

philosophy of solidarity and interdependence, to which Emeritus Archbishop Desmond Tutu refers in his Foreword.

The new story is not just an aspiration or dream; it also points to pragmatic action grounded in a necessary shift of human consciousness and already being pioneered by some individuals and organisations who have started to change. To make this shift, or rather this leap, in consciousness, is to see that to be truly human is to be part of a greater whole, whether this be the integration of the inner and outer being of the individual, the individual in the community, humanity as part of Nature, or indeed of our interconnected being within the universe.

At the core of this new story is a key message: core human values such as love, respect, compassion, justice, and dignity are not external to our life or our society; rather they are integral to our being. Indeed, they arise from our true being, which cannot be otherwise. This is so for all aspects of our lives, including family, personal relations, work, the way of our economic, corporate and institutional structures, our relationship with the natural environment, and all forms of political governance and decision-making.

It was within this context that the Spirit of Humanity (SoH) Forum began its work to explore core human values in decision-making. In September 2012, the first SoH Forum took place in Reykjavik and brought together over one hundred leaders from different parts of the world to examine the practical possibilities offered by this shift in human consciousness. Reykjavik was chosen as the birthplace of the Forum due to its uncompromising commitment to strive to become a world capital of peace. And here the idea of establishing a community of practice was born, aimed at connecting people from around the globe who share a passion for values-based work and who aspire to learn from each other through such connections.

In April 2014, over two hundred people from forty countries around the world again gathered in Reykjavik to take part in the second SoH Forum. Recognising the positive energy of love and compassion as one of the deepest and most enduring aspects of human nature and realising that these core human values are key guiding principles for good economy, peaceful society, and sustainable environment, Reykjavik 2014 made an explicit call for creatively re-imagining new forms of governance that respect people and Nature. It served to create a space for thinkers and activists to discuss and share value-based decision-making in many fields. Within this space, a community of practitioners came together with the possibility that they would continue their work feeling supported and invigorated by having shared with and learned from each other.

These two forums also prompted us to explore certain core values in depth and reflect on what might be meant by ‘values in governance’. This book is, therefore, an attempt to undertake that exploration, in particular, to examine more closely the underlying principles that have sustained this active work around the globe, to make propositions with regard to ways to effect positive change at a systemic level, and to inquire into practical examples that illustrate how the work of values might have profound and beneficial impact on our societies and our planet.

The book thus serves as a platform for bringing together divergent voices from different fields of action to narrate this emergent story. The inspirational and pragmatic nature of the narrative suggests that it will have different kinds of ‘plots’—plots that have to be brought together as a whole, brought into some kind of balance and harmony. This includes the balance of the global system in its entirety with the sum of its parts, spirituality and mysticism with political realism, philosophical reflection with social practices, critical analyses with compassionate concerns, and individual inner values with collective outer actions.

We believe that bringing these diverse voices together and letting them be heard will further strengthen the coherence of the new story that has started to be developed in the SoH Forums. Thus Stewart Wallis, the Executive Director of New Economics Foundation, and one of the speakers at Reykjavik 2014 and a contributor to this book, describes this story as our ‘new world symphony’ orchestrated in such a manner that the different instruments and voices play and sing to the same music score—a common narrative that compels us, the leaders and the led, to be, become and act from who we truly are and for the future of humanity.

Aims of the Book

In light of this, and with a sense of urgency, this book aims to explore the new story, the emerging narrative; to try and understand how such a shift in human consciousness could take place, and how it is, in effect, already taking place, and what insights we might gain in order to overcome the challenges.

Within the framework of ‘Love Matters’, we have chosen a much-debated theme, ‘values and governance’, to illustrate what is desirable and possible for systemic transformation.

We take ‘Love’ with a capital ‘L’ to be a fundamental shaping principle. It is the thread, the pulse, the ordering principle that gives shape to and is experienced by all that is. Love is present in every relationship and connection, however close or far away. It is only by dwelling in Love that we can be

who we truly are. We cannot continue as one humanity without Love and we certainly cannot flourish together without Love. We take ‘compassion’ to be Love in action, the practice and virtue of kindness, respect, care, and justice for oneself and for others. This is a wholesome care from the deepest humanity, which is to say that it recognises the importance of relationship and interconnectedness, the importance of being a part of rather than apart from.

Governance has multiple meanings. In this book, it is concerned with how decisions are made, decisions related to achieving common goals that matter to all, whilst maintaining valued relationships and providing accountability to humankind and planet Earth. Governance is also about human beings in context, which is not just an organisation, an institution, a region, or a country. Instead, the context of governance is already, and will always be, global with all its complexity, and governance will always be concerned with decisions implemented at local and global levels.

We see that authentic leadership and collaborative decision-making are at the forefront in guiding our collective pathways towards this shift in governance. Leadership is essentially a process of social and political influence in order to achieve common good. Therefore, the exemplary acts of a true leader can call upon the good deeds of many; and the values they live by, and the ethical standards they set, can inspire real transformation. There is a simple truth here: Those who are governed from the perspectives of core human values of love, compassion, respect, and care are most likely to reflect back these qualities and values in their life and work.

In the SoH community, there are many activists and leaders, each of whom, in their particular field, is breaking new ground or at least trying to do so. Many have claimed that truly compassionate leadership has spiritual sustenance at its core. In other words, they say that it is the nourishment of our souls that ensures an attention to ourselves to each other and our planet as a whole. This spiritual sustenance helps to bring us closer to the practice of developing balanced lives and harmonious societies—where, for example, there can be enough for all to share and where, therefore, individuals and institutions are not tormented by neediness; where true meaning is found through being of service to each other and to the world at large.

This is why we have chosen a provocative title for the book: *Why Love Matters: Values in Governance* because each of these concepts has profound resonance with people and communities, and together these words put forward a new story—an innovative proposal that can serve as a luminous guiding force to lead our societies into becoming more humane, more caring, and more peaceful.

Essentially, therefore, this book seeks to awaken what is truly human in our perspective and our consciousness and to bring together both conceptual and pragmatic suggestions for incorporating core values in governance. In doing so, it urges the leaders and the led to look beyond a notion of happiness framed through the lenses of self-interest and economic growth, divorced from our relationships with each other and all that is. Instead, it encourages us to realise that dignity lies in the flourishing of all, including humankind and all other kinds on our planet.

Together, the contributors of the book explore those values in governance that nurture the wholeness of human life. As we shall see, it is clear that although each author's voice is distinct and of a unique colour, together they form a rich palette of colours that depicts a coherent story and narrates an understanding of a greater connectedness: an integration of personal responsibility with commitment to communal life, the unity of the scientific, the sociological, the creative, the technological, the poetic, and the spiritual.

The Outline of the Book

Across the globe there are similar concerns about transforming and transcending existing forms of governance towards an inspirational pathway into the future. However, despite this emerging new story, there remains a gap between human aspiration and policy pragmatism. The gap consists in the intellectual and practical steps needed to design and bring about compassionate governance.

In order to take these steps, we need to overcome three key challenges:

First, cultures and societies prioritise different values—some regard values as a set of rigid moral rules often unexamined, some of which are imposed by religion(s); others consider values as contextualised and emergent. So the challenge is: how can we, as one humanity, collectively agree on those common or core values that can constructively support an enduring humane culture?

Second, values in governance may be criticised as being too vague a concept as no leaders will claim that their system of decision-making is value-free. Therefore, the real challenge here lies in how we ought to define 'values' so that we can examine governance through such a lens in a manner that is rigorous and well grounded?

Third, governance is already a contested concept that is struggling to redefine itself and to be reborn from an increasingly ineffective and dysfunctional system. Hence there remains yet another challenge: How should we conceive the notion of 'governance' so that it is compassionate, fair, just and

serves to support people, communities and planet? What are the practical examples of such governance?

In order to confront these challenges, we have divided the book into three parts.

Part One discusses what we see as an outline of the aforementioned new story, depicting an emergent shift in human consciousness and beginning to consider how this story might unfold in practice.

Part Two continues this exploration of governance in a more grounded way. These authors offer specific proposals highlighting the principles underpinning values-based decision-making in different fields, suggesting what is possible.

Part Three is a collection of ‘stories’ that aims to illustrate how such governance is being put into practice, how and where it succeeds, and what stands in its way.

Each part explores the theme through a number of interconnected lenses, such as politics, economy, environment, health, sustainability, community, and peace. These wide-ranging themes have been chosen because they reflect our proposition that an emerging consciousness is already being experienced. This, we argue, is not simply something required and felt in our private lives. Rather it is something much more important. It is something that is especially required, and now being felt, in our public lives. Even though this emergent ‘story’ may be resisted, it will not be pushed to the margin, but will insist upon being heard in the boardroom, in the marketplace, in corridors of power, in public policy, and every time we sit down together to resolve a disagreement or conflict.

Part I:
Love Matters: An Emerging Shift
in Consciousness



Introduction to Part One

The gift of the gods is consciousness.

—Jim Harrison, ‘In Search of Small Gods’

This part of the book sets out the contexts and key concerns of an emerging and pressing need for a radical investigation of values in governance. In particular, it explores the underlying story of a shift in human consciousness towards new and innovative forms of governance.

For the contributors of this book, the kind of governance required by the future of humanity must prioritise the ‘flourishing of all’—not only the flourishing of human kind, but also all kinds of species and beings and, indeed, the planet Earth as a whole. The contributions argue that this aspiration can only be realised through a system of decision-making underpinned by core human values such as respect, love, compassion and care—a rigorous and deliberate move away from a declining way of being and towards something that is about interconnection and relationship.

In light of the much debated paradoxical role of religions and spirituality in determining values and systems of governance in the contemporary social and political contexts, as well as the potential of faith and spirituality to shape global governance, the chapters in this part make an explicit effort to explore the spiritual development of leaders and the need to nurture their innermost being.

Thus, each chapter of Part One is dedicated to the conceptual articulation of the relationship between values, governance and spirituality. Our contributors are mindful that key concepts such as love, compassion, spirituality, flourishing, and governance are highly contested. So the chapters in this part also ask if these disputes can be settled, and how they might be transformed in light of this radical shift in consciousness. Taking an inquiry-based approach,

each chapter is able to avoid being limited by crisis discourse alone and draw attention to what is possible.

Questions considered by the contributors include this: ‘How should our governance reflect core human values whilst taking into account our current cultural, economic and social situations?’ In addressing this question, these chapters have been able to propose a shift in our awareness and understanding of humankind’s relationship with each other and with our environment in a constructive way, grounded in current local and global challenges.

Another question investigated is: ‘In what way can exemplary ways of integrating inner spiritual life with public services inform the overall social policy agenda?’ This question is tackled in a manner that is aimed at exploring the inner nature of being human and how positive change in society might stem from our inner transformation. In considering this question, the contributors are able to suggest that pursuing a spiritual life is essentially the process of honouring greater life forces and of acting out the meanings and values inspired by them in an integrated way. When leaders are able to express all of their qualities, including those that are part of their higher and inner self, they are more able to enhance the systems of governance within their institutions or organisations, and the lives of the people associated with them. This understanding points to a need for a policy agenda to look at ways that foster compassion and wholeness in our ways of being in the world.

Each of the five chapters in Part One discusses these questions from somewhat different but connected perspectives, and has done so creatively and convincingly.

The first chapter is by Scilla Elworthy, the Founder of the Oxford Peace Research Group, who describes a necessary ‘Leap in Consciousness.’ Speaking from her personal experience and her work for peace, Scilla proposes four essential elements that are constituted in this shift. These are *perspective*, *interconnectedness*, *blazing intelligence*, and *balance between the masculine and the feminine*, all pointing to the interdependent nature of being, and being human.

In articulating the meanings and significance of these elements, Scilla offers the reader an opportunity to truly understand what Einstein once said, that ‘No problem can be solved from the consciousness that created it.’ In light of the current challenges that confront us, Scilla encourages us to wake up to and act from a new consciousness, because only such a new consciousness can give us the guidance, wisdom, and strength needed to transform our future.

Following from this strong opening narrative, Dadi Janki, the Spiritual Head of Brahma Kumaris World Spiritual University, maintains that the shift

of our consciousness is a change in our inner reality, which comes from each person cultivating an ‘inner strength’, the feeling of peacefulness. In particular, she asks that we consider what it is that gives the inner strength to leaders that helps support wise and values-based decision-making. Dadi Janki also draws our attention to the quality of our thoughts through self-awareness, the power of love and the deep intention to serve. She describes Love and the power of Love as the most transformative energy in the world, and attributes such power to a Greater Being, which is recognised by people of religions and of non-religions as the Source of Love. Her central message is that when leaders lead themselves by practising such profoundly spiritual ways of being, they will be followed by many who are inspired to follow their own inner capacity for greatness towards the good.

It is this idea of goodness that concerns Matthieu Ricard, a Tibetan Buddhist Monk and philosopher, who, in the third chapter of this book, discusses the nature of altruism and how to develop a system of governance that helps move towards a more altruistic society. Altruism, Matthieu proposes, is a benevolent state of mind, consisting of feeling concerned for the fate of all those around us, and wishing them well, strengthened by our determination to act for their benefit. Valuing others is the most fundamental state of mind that leads to altruism. When it is our ‘default mode’, it expresses itself as benevolence towards anyone who might come into the field of our attention and translates itself as goodwill, readiness and willingness to care. As shown by psychologist Daniel Batson, when there is a need that is perceived in others, we readily develop empathic concern, bringing about the urge to fulfil that need. When the need is related to a yearning for happiness, valuing others and benevolence will foster the realisation of that aspiration. When the need is related to suffering, valuing others and being compassionate will induce us to remedy the suffering and its causes.

Matthieu suggests that altruism and compassion are skills that can be cultivated with training, for instance through contemplative practices such as meditation. To introduce a shift towards a more altruistic, compassionate culture in the world, Matthieu proposes, we must dare to cultivate altruism in each one of us; dare to ensure that governance and economy listen to the voices of caring, dare to commence a radical re-orientation that takes into account the interests of others as well as our own. He thus concludes that real happiness and good governance are entwined with altruism, because they are part of an essential kindness that is accompanied by a profound desire that everyone can flourish in life.

Continuing to address a similar concern, Stewart Wallis, the Executive Director of New Economics Foundation, proposes in Chapter Four that as

our current economic system is unsustainable, unfair, unstable and deeply unfulfilling for many, a transformation is needed urgently to an economic system that remains within planetary limits and has as its goal the equitable satisfaction of human needs (as opposed to wants) and the maximisation of human well-being. The barriers to this transformation, he says, are not technical, but human, they are set within our values, which reinforce the concerns of policy and practice change. For Stewart, core human values are the ones widely recognised and accepted by most cultures, faiths, religions and enlightened civilisations. They rest on a shared understanding of human dignity which comes from both how we treat others and are treated by others—human reciprocity. Such reciprocity, according to Stewart, can be extended to our systems and institutions so that all of our institutions, markets and political systems can be designed explicitly to promote the common good—goodness for all. He concludes that the new narrative thus ‘plotted’ is so compelling that it can inspire solidarity amongst groups towards a united political will for true socio-economic transformation.

Following this call for a compelling plot, in the last chapter of Part One, Chapter Five, Kul Gautam, the former deputy executive director of UNICEF and assistant secretary-general of the United Nations, explores compassionate governance in the work of international agencies, such as UNICEF. He maintains that core values, such as compassion and solidarity, are part of the greater human spirit that has guided our collective journeys throughout human history. Although suspicion, indifference, animosity, and hatred have also typified the relationships between some tribes, religions, and groups, they should never be taken as the underlying design for systems of governance or our public and private institutions. Echoing Scilla and Matthieu, Kul points out that our only response to the threats from climate change, terrorism, and other humanitarian crisis must be to dare to be and to work from what is truly noble in the spirit of humanity—Love. He then offers a few stories from his experiences at UNICEF to illustrate that ‘governance with a human face’ can have genuine positive impact on public policy, governance and human well-being across countries, sectors, and from local to global.

In their diverse voices, these five authors thus provide an excellent context for the emerging narrative. We see that there are two important aspects to moving towards compassionate governance—the first is the prerequisite to transform our consciousness or perspective; the second is the imperative to act on and from this new consciousness. As the chapters make clear, how we see the world and the values that we adopt in shaping our governance, lie at the root of how things can become. Values matter, which is why Love matters. If our perception is rooted in Love and our being, including ourselves

and the world, is touched and irrevocably affected by Love, everything else flows from that.

At the same time, the contributors in Part One also suggest that this new paradigm of thought should not just be restricted to the mere materialistic and the social realm. Instead, this new consciousness is seen as being originated in our innermost self, born from the same source that gives rise to all that is sacred. Although cultures offer multitudes of images, symbols and myths to describe what this source is, the chapters in this book express the meaning arising from the sacred in ways that transcend these differences.

What truly gives hope is that this book not only makes a radical proposition for a new paradigm towards values-based and compassionate governance, but also provides principles and guidance to show how acting with such values is possible. This is the focus of Part Two of the book.



1. The Leap in Consciousness

SCILLA ELWORTHY

Edgar Mitchell, the pragmatic young US Navy captain who was the lunar module pilot on Apollo 14, was the sixth person to walk on the moon. On the return trip, as he watched the earth float freely in the vastness of space, he realized that the story of the world and humanity as told by science was incomplete and likely flawed. ‘I recognized that the Newtonian idea of separate, independent, discreet things in the universe wasn’t a fully accurate description. What was needed was a new story of who we are and what we are capable of becoming’ (Mitchell). What ‘new story’ is Mitchell talking about? What are human beings capable of becoming?

As far as I can see what is required to discover the new story is not a shift in consciousness, not something incremental. What is required is a great leap into a fundamentally different way of perceiving ourselves and the world we inhabit. It will alter everything, and I believe its time has come.

This has nothing to do with religion. This leap in consciousness is spiritual as well as practical, emanating from a deep desire in human beings for meaning in life and for a profound connection with a greater intelligence, the divine source of All That Is.

And so, in this chapter, in two parts, I will describe, from my own experience, what this leap in consciousness is and why it is urgently needed before, at the end raising a question about whether or not it will come about—in time.

What Is This New Consciousness?

My experience tells me that there are many aspects to this leap in consciousness and that there are four essential elements: perspective, interconnectedness, blazing intelligence, and balance between the masculine and the feminine.