New Spectacles for Juliette:
Values and Ethics for Creative Business

BY JIM SHORTHOSE AND NEIL MAYCROFT
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DeDicatioN
You and I…
We meet as strangers, each carrying a mystery within us. I cannot say who you are: I may never know you completely. But I trust that you are a person in your own right, possessed of a beauty and value that are the Earth's richest treasures.
So I make this promise to you:
I will impose no identities upon you, but will invite you to become yourself without shame or fear.
I will hold open a space for you in the world and defend your right to fill it with an authentic vocation.
For as long as your search takes, you have my loyalty
(from Person/Planet: The Creative Disintegration of Industrial Society, by T. Rosazk)
This book is dedicated to Joanne Naylor, who taught me to think this. And for that, as well as many other things, I will always love her.
It is also dedicated to King Gribble, who laughed along with us more than any man we ever knew.
And finally it is, as always dedicated to our kids, Ella, George, Raya and Rose.
All these people remind us everyday that time is short, so we need to take care of each other.
Three Difficulties

The three difficulties we see are:

• There will never be agreement about ethical ideas, moral standards and their consequent cultural, political, economic and business implications.
• It can all too easily get rather ‘nebulous’ and ‘holographic’.
• Creative people tend to be motivated by values and ethics anyway.

We are very aware of the last difficulty and, indeed, we refer to the case studies in our book from creative people who are doing fantastically proactive ethical work that takes us beyond the status quo – when it comes to the practical implications of our work.

So our book is motivated by:

• The need to translate some of the difficult scientific, philosophical and theoretical problems about values and ethics into something friendly and directly useful for creative businesses.
• Exploration of relationship-based spaces between creative producers, audiences, users and organisations that might lead to expanded ‘mutual-carefulness’ within creative business acts.
• A consideration of how creative practice can be, and often is, about the practical building of a better future through concrete processes within the public realm beyond business considered in isolation.

We believe that writing within this cross-over space is a good place from which to explore questions including:

• Why is my creativity as it is?
• How do I turn values and ethical beliefs into regular business attitudes and practice?
• Are there better ones?

We will try to present some conceptual and practical ideas for developing expanding care towards ourselves, other people, other beings and Nature in a way that is as immediately useful for as many people as possible. We feel this is a necessary and timely theme given the recent lack of ethics within the Big Economy, Big Business and Big Politics.

We think the meeting point between creativity and business is an interesting and fertile place in which to argue for a better society because it often folds together more enlightened creative motivations with work on concrete practicalities to improve the quality of people’s lives in a very real sense.
Something else we admire are the people who have given advice and support towards getting this book together. It has been our pleasure and privilege to work, network and socialise and generally hang out amongst the creative network of Nottingham for quite a few years now. It is always a very warm, caring and co-operative place where people too numerous to mention always freely give their experience, knowledge and creative insights. Please forgive us for not naming you personally. You know who you are, and we will be seeing you again soon. We will buy you a drink then by way of a thank you for all your support.

But we do have to mention a few people by name for more specific reasons involved in the details of putting this book together. Special thanks go to Sub-edit ‘road-test’ readers – Joff, Amin.

Expert contributions – John Newling and Rob

Designer – Steve O’Brien
Juliette?

Spectacles and who is
chapter 1 – why
have no one at all, and she is adamant that she does not want to marry this man…

'It's for security, not to be totally alone at night'. Sometimes she would prefer to
frightened to live alone, though she has tried to do so. Now she has a man with her:
flat. It is the foundation of her pride, making her a stronger person. But she is too
together I didn't laugh'. Ever since, she has worked with one purpose only: 'My aim
after the divorce: 'I wasn't sad; indeed, I laughed. I laugh now, but when we were
'People shouldn't say things like that without knowing the facts'.
to insult her, they say: 'You couldn't even bring up your own children'. She protests,

social services. The humiliation has left Juliette very sensitive. When people want
could not look after the children, who were farmed out to foster parents by the
women friends anymore. I went out only to work'. And that, of course, meant she
hug them; but only so long as they are babies. Once they grow up, 'they become
difficult'. Her husband was a handsome carpenter doing his military service, and
in contrast to her fifth client, who is all attention the moment she utters a little
cough: she remembers it as a high point in her life that he allowed her to go home
an hour early once, saying, 'It is not a factory here…'

With her first daughter was six months old, she discovered from her neighbour
that he had a mistress. From then on there was no trust between them…
He began beating her: 'I have scars all over my body'. But she told nobody, she was
so ashamed. 'When I saw him coming home through the garden, I was terrified'.

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My life is a failure'. That is Juliette's verdict on herself, though she very rarely makes
it public. Could her life have been different? Yes, just as the history of humanity
could have been different.

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Perhaps Juliette’s life could have been different if the meetings which have
decided its course had been less silent, superficial or routine. If more thoughts
had been exchanged, if humanity had been able to share itself in them. But they
were restrained by the ghosts which continue to influence what employers and
strangers and even people who live together may or may not say to each other.
It was even more tragic that none of the influential people she worked for believed
it was in their interests to help her start a more satisfying career. Her conclusion is,
‘My life is finished’.

There are currently several different ways of interpreting this story. One can say:
that is what life is like, and there are many reasons why it is so. Or one can
hope that if the knots into which humanity ties itself could be untied, and its crazy

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The right to express yourself still leaves you with the need to decide what to say, in form, tone and time, and whether you wish to be heard or listened to, and to whom you wish to be heard. This is a process for which you must be equipped to be acquired.

To make the work of other people, and what we see in the mirror when we look at ourselves, depends... Happiness is best achieved by those who do not directly seek it... I came to the conclusion that the most important single way to happiness is to acquire a creative purpose. Give yourself a day off. Then take the rest of your life off!... The right to express yourself still leaves you with the need to decide what to say, in form, tone and time, and whether you wish to be heard or listened to, and to whom you wish to be heard. This is a process for which you must be equipped to be acquired.

WHAT TO BE HAPPY[ER]
Many philosophers have suggested that a happy life comes from a sense of duty and commitment to something bigger than your own life. They suggest that it is through our connections with other people, with nature, with our business strategies and Nature. Juliette’s life is not yet over, and neither is yours. So maybe we need to talk about,

• having trust in each other
• not trying to stick to your creative purpose – look to other people and their creative purpose
• don’t try to define the meaning of your creativity – offer some service to others
• don’t try to stick to your creative purpose – look to other people and act with purposefulness in those situations for instance,

THOUGHTS
Avoiding Unhappiness
I believe unhappiness is to be very largely due to mistaken views of the world and mistaken ethics, mistaken habits of life, leading to the destruction of that natural zest and appetite for possible things upon which all happiness... ultimately depends... Happiness is best achieved by those who do not directly seek it...

For Bertrand Russell, one of the main barriers to Happiness is the self-abstraction that comes from the practice of looking for happiness in the wrong place.

The Sinner – the habit of believing too often and too strongly that you are always doing wrong, always disappointing yourself. Carrying around an overt and visceral sense of guilt – the kind that Religion and over-bearing parents often incline within people – is not good for your happiness, creativity or sense of purpose. Give yourself a day off: Then take the rest of your life off!

Narcissist – believing in yourself and always wanting to be adored. We all need some positive feed back from the World but an overload of adoration is likely to make you happy as well as healthy. You are what you do. Take the rest of your life off from yourself.

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For Bertrand Russell, one of the main barriers to Happiness is the self-abstraction that comes from the practice of looking for happiness in the wrong place.
The same applies to the notion of particular ethical dilemmas. The closer we get to them the more intractable they can become.

This is especially the case when we consider another facet of closer—ness and distance. This is a matter we have in the person in question. If we are considering the fate of a loved one it is likely that we will see different lenses and levels of ethical urgency than if the person in question is a stranger.

And instead of all the ethical dilemmas that boils on ethics often see, ask yourself a simple question – who is the person whose fate I am being asked to decide.

When I know that it is my son whose life is in the balance in a particular ethical dilemma I would choose his survival every time. Why? There could be many new angles to this. And the very nature of the metaphor simply warms us that the issues of close—ness/distance has an impact and suggests that we should be wary of assumptions that ethical certainty can be arrived at.

Be it a medical journey then you might think that you are dependent upon your ethical actually, yet your actual ethical lens often depends where we are seeing from things and how.

And because this may be so useful to see creative purposes as an on-going journey rather than something to be arrived. Do your best. And doing your best (ethically) will probably mean that you can do your best (creatively). And then by way of doing your best to mean your best. If you see what I mean (?)

Which will probably entail,

JUDGEMENT

Making ethical choices requires active judgement. We have already referred to The Craftman by Richard Sennett. In his book he uses a long standing distinction between, Animal Labores – the work humans often need to engage in without much thought, Homo Faber – our capacity to combine thought and action within self-directed work that extends beyond our immediate needs.

The idea of Homo Faber is found in the idea of the demioergi which speaks to our responsibility to be the judge of what we do and why or otherwise.

CASE STUDY

Linus as the Demioergi

The Greek God Hephaestus is a good candidate for the patron saint of creative practitioners because he stands for the image of using of tools for the public good. The Greek God Hephaestus is a good candidate for the demioergi, who in Ancient Greek society...
we firmly believe that exploring issues of values and ethics for creative business and the consequent forging of new values and institutions deserve to be looked at, beyond this traditional business lens...
Empathy • Humility • Dignity • Emotional intelligence • Non-egoistic friendliness and conviviality • Simplicity

For instance,

**Quotation**

... ethics only exists in practice, in the fine grain of everyday decisions. For instance, an environmental ethic will have arrived when most people see a large automobile and think first of the air pollution it causes rather than the social stature it conveys, or the fluctuation it will cause them when they get stuck in traffic or spend precious time hunting for a parking place, rather than the convenience of personal transportation.

For those who choose to live simply, the goal is not ascetic self-denial, but a sort of unadorned grace. Some come to feel, for example, that clotheslines, window shades, and bicycles have a functional elegance that clothes dryers, air conditioners, and automobiles lack. These modern devices are silent, manually operated, fireproof, ozone and climate-friendly, easily repaired and inexpensive... In the final analysis, accepting and living by sufficiency rather than excess offers a return to what is, culturally speaking, the human home: to the ancient order of family, community, good work, and good life; to a reverence for skill, creativity, and creation; to a daily cadence slow enough to let us watch the sunset and stroll by the water’s edge; to communities worth spending a lifetime in; and to local places pregnant with the memories of generations.

(from Are We Happy Yet? By A. Durning, in Ecospychology, by T. Roszak (ed.)

Not what you usually get within traditional discussion of business ethics but nevertheless very real, and found in other real social and economic settings all over the World.

**Global Lesson**

**Dama: The Gift Economy of Mali**

Mali is a very cash-poor country, but it is rich in other ways. Dama is the name they give to an informal economy, often made up of strong networks between Malian women that forms solidarity, generosity and care for the whole of society. Dama is the spirit of solidarity that sustains community and culture and ‘spins a rich web of relationships’ of care.

Dama might provide a meal for a hungry stranger, give you change for the bus, or provide all the needs of women for 40 days after they have given birth. Dama means that you can give to some and receive from others, so that everyone’s needs are attended to. Dama is a reflection of Mali’s belief that generosity is the highest of human values. It reflects what Malians refer to as ‘human-ness’. They believe that only by providing for all can anyone achieve dignity.

The spirit of Dama has existed for thousands of years, and Malians are working to protect it against the encroachment of globalisation and market forces.

A powerful phenomenon is utterly unknown among economic justice and gender justice organizers, advocates, and scholars throughout the world. This is a practice of dama, gifting, which keeps tradition, community, and individuals alive throughout West Africa. It keeps at bay much of the suffering and misery that official stats indicate should be the lot of the vast majority. It maintains dignity and strong values. It keeps tradition and society intact. Dama is based on the value of sharing and ‘being human’, and propagated primarily through a strong, though informal, women’s social network.

(to find out more about Dama, go to ????)

We will return to the issue of personal conduct in Chapter 5.

The issue of value-based purpose has raised some initial questions for thinking about what we want creativity to be for and how we might develop better spectacles. Case studies such as Dama hint at how other people from around the world have organised themselves around particular values for particular purposes. But how can we start asking these broader and deeper questions for the specifics of creative business? Do you want to bother thinking about this ethical stuff when the rest of the world seems to only be out for themselves?

We think you should bother because it makes sense, and the idea of the expansion of care within your creative business is a good place to start bothering about the ‘why’ and ‘if’ questions with which we began this chapter. In the next chapter we will tell you why we think this.
Chapter 2. – Why Bother? The Expansion of Care

Are You Stupid?

A true 'feel of the back of a truck'-story occurred some years ago in the United States when a man of limited means found a sack of money that had fallen from a Brinks’ truck. He returned the money to Brinks, who had not yet discovered the loss. The story made him a hero — but he received letters and phone calls telling him he was a fool, and should look out for himself in the future. This story illustrates how far our society has gone towards the assumption that ‘looking out for number one’ is the one sensible thing to do, and getting more money is the only way to do it. If we accept these assumptions, we are not making the ultimate choice about how we are to live. Our culture makes it for us. It limits the range of possible ways of living that seem to be worth taking seriously. The story also suggests why some people hesitate to do what they know is right, if they can get more money — or something else they want, by doing what they know to be wrong. Absurd as it may sound, they don’t want to do what is right because they think that by doing so they will look bad in the eyes of their friends. Their worry is not, of course, about looking morally bad, but looking stupid. Behind this response lies the idea that ethics is some kind of fraud. Since, according to this line of thinking, everyone does put herself or himself first, and this includes those who keep preaching to us about ethics and self-sacrifice, you’d have to be a fool not to do the same.

So why should you bother being ethical? What’s in it for you?

(From How Are We to Live, by P. Singer)

• personal capacity for being good
• social capacity for doing right by others
• business capacity for developing new ways of interacting with(in) the broader social, economic and political contexts we live within
• creative capacity for developing new ways of interacting with(in) the natural world

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So why should you bother being ethical? What’s in it for you?

The short answer is that this is the wrong question. The slightly longer answer is that it makes sense. It contributes to your life, your creativity and your business because you will have better and more trusting relationships.

The even longer answer is that it is the way you are made and it will make you happy. To be greedy, selfish, insolent and non-attentive to the needs of others is dumb and has been likened to a form of quasi-metal illness. And hardly anyone knows to be wrong. Absurd as it may sound, they don’t want to do what is right because they think that by doing so they will look bad in the eyes of their friends. Their worry is not, of course, about looking morally bad, but looking stupid. Behind this response lies the idea that ethics is some kind of fraud. Since, according to this line of thinking, everyone does put herself or himself first, and this includes those who keep preaching to us about ethics and self-sacrifice, you’d have to be a fool not to do the same.

As we will argue in detail below, thinking and acting ethically is the same as taking part in the real existence of your human nature. What else is there? Do you really want to develop your creativity in a way that deludes yourself and other people? In a way that just uses it in a way to earn a little bit of money? In a way that treats other people as some ‘thing’ to be ripped-off? Being graceful, kind and concerned towards your creative work is just more interesting, fruitful and creative than being greedy, selfish, intolerant and non-attentive to the needs of others. Take the example of the story of the man who found the money. What else is there? Do you really want that in your life.

The designer Sergio Pellegrino talks about how he feels his life in a comfortable, affluent Western lifestyle is a bit like being in the eye of a storm. Things seem quite calm, but we know that the bad stuff is on the way, and we need to get ready. In all sorts of ways, through spreading the word, designing a more responsible future, envisioning new ways of thinking and interrelating, creative business can be seen as creating the life-jackets for when the storm gets really serious – which is kind of now!

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An expansion of care entails being more responsive to all the different aspects of the world. What does this mean? What Kind of Expansion? What Kind of Care?

Expansion – a broadening out beyond what your creative business already is and the way it has always been up to this point. An expansion of your creativity towards your business capacity for developing new ways of interacting with(in) the broader social, economic and political contexts we live within.

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CARE
The expansion of care might get played out across one or more of the following broad facets, (by John Thackara. To find out more go to www.doorsofperception.com)

Theoritical interests in the question of ethics. (This mostly well below, so be a bit careful)

The very need to think about an ‘applied ethics’ for creative businesses is perhaps a facet of a wider detachment of ethical questions from the real world. Ethics has become a rather ‘academic’ claim that neglects urgent practical issues of social usefulness and justice.

Does creative business have particularly novel potential? To,

• explore human need, emotion, meaning, pleasure and pain?
• give voice to the real lives and felt experiences of real people as they live their lives and come together?
• improve humanity through music, film, literature, and all the rest, to feel their common heritage and act accordingly?

If so, then some very specific questions concerning creative businesses perhaps need to be posed,

• It is necessary for creative business to develop a particular ethical debate within itself, for itself?
• It is possible to develop a specific ethics for such a wide and diverse field of activity?
• For specific ways of doing new kinds of practical creative good?

Whatever legal rights and responsibilities we may or may not have an expansion of care, comes at least in part from avoiding the silences philosophical calculus of a sense of trying to say ahead of time what counts as ethical and get on with it in a more practical centre. And as a creative business you are a great place to do this.

AN APPLIED ETHICS FOR CREATIVE BUSINESS?

QUOTATION

It might be thought odd by some; and a scandal by others, that a new venture calling itself ‘applied ethics’... had to come into existence at all, for it marks the abandonment of responsibility by those moral philosophers who disclaim all but a little dry and dead. Which it has done.

Everything that makes the philosopher about the inter-relationships between reason and emotion; teach the philosopher about the inter-relationships between reason and emotion; between the human spirit and logic, between freedom and responsibility? Is it enough for creative businesses to accept a reactive ethics that merely seeks to avoid doing their kind of bad? Does it need a more proactive ethics that searches for specific ways of doing new kinds of practical creative good?

Many of the case studies offered for your consideration in subsequent chapters suggest that creative businesses are coming to novel answers to these kinds of creative business questions, for instance:

EXERCISE

Ethical Means and Ends in Architecture
In the context of architecture, Wasserman et al. ask the following ethical questions of creative business,

• Is there a significant ethical dimension to your particular creative acts or situations?
• How can you inform specific creative business choices, plans and strategies with

...
propositions about what ‘Art’ does and is for. Herbert Marcuse has called this kind of bad faith is not good. There is also an overly obsessive with one’s ‘artist-ness’ and a particular facet of an attitude which Jean identity

Some types of creative practice often seem to be focussed upon the exploration of the human condition and its sufferings that adds greater feeling to our lives and needs of people.

Which brings us to the thorny issue of…

Whichever it might be, the specific practices at the heart of many creative and its potential contribution to the public good is needed, because, as being made up of passive consumers rather than active cultural citizens. So to professional codes of practice?

To what extent is your creative business guided by social usefulness, the needs of creative practices at the heart of many creative and the public good or the consumer culture with the public good

alternative story of science

I know my work is…

This kind of ‘Artistic’ creativity is often about what it can do for an individualistic

To put it even more bluntly, we think that an obsession with The Creative Self might be a bit boring for the general public even as its designs, images, sounds and experiences are neglected it damages the idea that all people can consider creativity as part of their daily lives and Nothingness,

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Some ethical creative businesses have found ways to be open to this public realm. For instance, Victor Papanek, in Design for the Real World and The Green Imperative, has outlined the following key features for a socially responsible and publically authentic creative, one that motivated his own design practice, paraprosdokian.

- It can make life easier for some group that has been marginalised by social, political and economic organisation.
- It can help to organise the planet.
- It will significantly all the sustainability of the environment.
- It will have a say in it.
- It can save irreplaceable resources.
- It can ease pain (in all its forms).
- It can make life easier for some group that has been marginalised by existing assumptions.

Green Imperative has outlined the following key features for a socially responsible public realm. For instance, Victor Papanek, in his book Design for the Real World, talks about six dimensions that have formed the project of changing the situation that it will appear intolerable to all.

1. **An ideal size of community** and adherence to simple design principles to shape it.
2. **A sense of location**
3. **An aesthetics of site**
4. **Provision of the above six points**
5. **A people's traffic**
6. **A people's traffic**

But becoming skilled in spotting opportunities to take part in projects that might flow from public authenticity is likely to require reflection upon one's basic motivations.

**MOTIVATIONS**

When it comes to all the recent debates about the 'creative industries' the motivations that lay behind the term are worthily understudied largely because of an oversimplified focus on the economic aspects touched on above and the aforementioned 'economic man' idea and ideal. But we cannot assume that the motivations behind creative business stem from the idea that we are all selfish profit-maximizers in constant competition with each other. Traditional business economics fundamentally separates the ‘fact’ of how the Market economy currently operates from the personal motivations behind creativity. But, nevertheless, thinking about what could and what ought to be can help to provide even more new spectacles for creative business.

- Even if ethical ideas are subjective creations that have no basis in hard fact, ideas about trying to do good are still important because they motivate actual behaviour. Even if ethics is ‘only’ about feelings it can still inform as to how we can strive to live better.
- Trying to demonstrate some proven scientific basis for ethics is just not an important question. What actually happens is more important. This gets us into the ‘paradigm’ idea of ethics explored in more detail in Chapter 4. This view suggests that you can be relaxed about not having a universal ethical basis for creative business motivations so long as you genuinely use your creativity to pursue what you believe it. But this will be to other people as much as it will be to you and will probably involve treating other people as ends in their own right and not just to your ends, as in Immanuel Kant’s famous maxim, "What should I do to be able to live with those who have been able to live with me?"

**QUOTATION**

"What should I do to be able to live with those who have been able to live with me?" — Immanuel Kant

"What should I do to be able to live with those who have been able to live with me?" — Immanuel Kant

The fact that there can be no universal ethical ‘purify’ can be a good thing for creative business because it puts the onus on what we actually do in concrete...
terms. But this suggests the need for constant ethical debate between people about our motivations and their underlying values so as to co-evolve more care-ful relationships. And, because of this, we see that ethics can be both an end in itself and a way of understanding the world. We have listed some tools for contemplation, for making more specific decisions about the practical content of your creative journey. And this tends to come out best in and through the actual practices of creative business.

PRACTISING CAREFUL RELATIONSHIPS

This brings us back to the sentiment expressed by Theodore Roszak at the beginning of this book. It might at first sight seem contradictory, but we are firmly of the opinion that to construct a peaceful and caring world we need to think carefully about our motivations. A sense of service to others. You can work on expanding your ability to respond to others through care-ful relationships in lots of ways. Juliette’s life is not a failure. You can help her and lots of other people see that with more care-fulness. This is kind of what the rest of this book is about. It is about our motivations and their underlying values so as to co-evolve more care-ful relationships. And, because of this, we see that ethics can be both an end in itself and a way of understanding the world. We have listed some tools for contemplation, for making more specific decisions about the practical content of your creative journey. And this tends to come out best in and through the actual practices of creative business.

Avoiding Prison and Getting Home through the Snow at a Reasonable Time: The Benefits of Co-operation

The Prisoner’s Dilemma

In The Evolution of Co-operation, Robert Axelrod uses the Prisoner’s Dilemma game to establish the long-term practical benefits of choosing co-operation. In this game we imagine that two robbers have been brought in for questioning by the police. Each prisoner has to decide whether to break ranks and go on trial the other prisoner. But they are in separate rooms, so they must make their choice without knowing what the other prisoner will decide.

The Prisoner’s Dilemma shows that the immediate temptation is to go it alone which is the best strategy, on the other hand, if they both go to jail they end up with zero reward. Indeed you go to prison so things actually get worse. In The Snowdrift Game whatever you do you benefit, even if you have to do all the work to clear the road the other person is stranded. In The Prisoner’s Dilemma there is no worse consequence than the cultivation of an interpretative community. Rigidly organised, Ericsson fell short of the kind of collaborative culture that had been promised: ‘co-operative’ systems were not clear. Nokia grappled with the problem in another way, creating an open platform that other teams might use in the future; rather than intended to occur through ‘the exchange of information’ among offices’ rather than the cultivation of an interpretative community. Rigidly organised, Ericsson fell short of the kind of collaborative culture that had been promised: ‘co-operative’ systems were not clear. Nokia grappled with the problem in another way, creating an open platform that other teams might use in the future; rather than

The Snowdrift Game

While the Prisoner’s Dilemma is commonly used for talking about why co-operation makes sense, other thinkers have recently turned to the Snowdrift Game because it helps us to understand the importance of human co-operation. The Snowdrift Game involves two drivers who are trapped at opposite ends of a big snowdrift blocking the road. Each driver could either:

• Stay in the car and wait for the other person to clear the road, or

• Start to shovel the snow and clear the road themselves.

Letting the drivers do all the work to clear the road has the highest pay-off in the work-to-reward ratio (no work at all – road cleared). Doing all the work to clear the road which is clear sighted vision. But, as we will explore in the chapters that follow these are choices to be made, and they are your choices. You can work on expanding your ability to respond to others through care-ful relationships in lots of ways. Juliette’s life is not a failure. You can help her and lots of other people see that with more care-fulness. This is kind of what the rest of this book is about. It is about our motivations and their underlying values so as to co-evolve more care-ful relationships. And, because of this, we see that ethics can be both an end in itself and a way of understanding the world. We have listed some tools for contemplation, for making more specific decisions about the practical content of your creative journey. And this tends to come out best in and through the actual practices of creative business.
But, as we saw earlier, Bertrand Russell is famous for saying ‘Happiness is best achieved by those who do not directly seek it’ which suggests that you might find something by not looking for it! Albert Camus is just as famous for saying ‘Judging whether life is or is not worth living amounts to the fundamental question of philosophy’. He suggests that clear sightedness, happiness or purpose cannot be found through abstract ideas alone. Only through consciously chosen and actively pursued engagements with the World of other people can we judge whether our creativity has purpose and a care.

And this brings the fundamental aspects of choice to centre stage. Philosophers usually emphasise that we are free to make our own decisions about how we are to live because we are our own end and not a means to some other end. So we are faced with a choice between narrow self-interest on the one hand - the World of ‘economic man’ that motivates the ‘Raiders of Corporate Greed’ - and the search for more enlightened relationships with the World on the other - the case studies presented throughout this book.

You can be what you want to be. But this freedom to choose is not an ethical blank cheque! The freedom to make choices about how and why your life is going to be comes with responsibility to try to make it wisely on the basis of bigger ethical spectacles.

This is another reason why you should bother. It is possibly the main reason why you should bother because it is the ultimate thing to bother about. It is what A.C. Grayling has called the Ultimate Choice.

**EXERCISE**

**Are You a Hero or the Civic Ideal?**

Homer had the idea of ‘heroic virtue’, by which he meant the realisation of a heroic life stemming from things like:

- Fitness and strength of body
- A quick and alert mind
- Endurance
- Fortitude
- Courage
- Boldness

These ‘manly’ virtues are still celebrated in some quarters and are echoed within those views of the world that advocate a competitive spirit. Market economics, business competition and certain ideas of the entrepreneur are strong representatives of this. The whole Alan Sugar thing.

Socrates on the other hand saw civic virtues such as:

- Justice
- Friendship
- Service to the community

... as being more apt to the living of a good life, and were only arrived at through self-awareness, self-knowledge and self-criticism – all geared towards a sense of self-expansion – the expansion of care for yourself. Developing this civic ideal comes through an on-going journey similar to the one many artists recognise in themselves from an 'examined life'.

This is the thing that makes life good and worth living for Socrates and has probably got a lot to do with being creative too.

Do you want to win through your creativity? Or do you want to co-operate and collaborate, so that you win by helping more people to win?

Now we have introduced Juliette, raised some possible signposts for developing spectacles to see value-based creative purpose and suggested general reasons why you should bother with them, we can get into details.

First, we want to bust a myth. Rather than being contrary to our purportedly aggressive human nature, we will suggest in the next chapter that new spectacles for Juliette actually fit well with our basic needs for fairness, co-operation, reciprocity and human kinship. After that, we will explore how ethical philosophy has developed particular concepts for a deeper and more intricate inquiry into how we might think and act ethically. We will then try to pin things down even further to concrete aspects of personal conduct and creative business activities.
Chapter 3. – Taking Part in the Existence of Things: An Ecological Lens

STORY

Water

The Ancient Greek philosopher Thales is sometimes referred to as the father of philosophy. In around 580BC he suggested that water is the fundamental ‘principle of the universe’. Thales observed that water – the seas, rivers, the sap of the trees, the vapour in your every breath and in the blood your veins – was everywhere. This led him to see that everything’s connection to everything else was the basic shape from which the World flows.

2,500 years later Roger Deakin wrote,

For a year I travelled amphibiously about the country, swimming in the wild, literally immersing myself in the landscape and in the elements, in particular the primal element of water, in an attempt to discover for myself that ‘third thing’ D. H. Lawrence puzzlement about in his poem of that title. Like water, he wrote, is something more than the sum of its parts, something more than two parts hydrogen and one part oxygen. In writing Waterlog, the account of my meanderings, swimming was a metaphor for what Keats called ‘taking part in the existence of things’ (from Wildwood by R. Deakin)

The water metaphor helps us to recognise the inter-connected-ness of all things and that ‘taking part in the existence of things’ entails immersing ourselves in already existing connections with other people and Nature. It asks us to see that we are part of something bigger than ourselves. It suggests that we have responsibilities to this bigger thing as much as to chasing our own interests.

HUMAN NATURE

We are scared of ideas that suggest ‘human nature’ is fixed in some way, but we will now stop putting it in inverted commas as that will get tiresome. The question of human nature often comes up when two or more people discuss values and responsibilities to this bigger thing as much as to chasing our own interests.

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It might just be that we are built to be ethical if we want to re-focus our spectacles on the basic inter-connected-ness.

Some interpretations of evolutionary biology suggest that the more brutal impulses towards aggression and cruelty are instinctive drives of all animals geared towards survival and reproduction and as such are fundamental aspects of nature.

And in the wrong hands this has taken social and economic forms. This Dark Side perpetuates a view of human existence that is characterised by,

• Individualism – they don’t care about me, so I am not going to care about them.

• Self-perpetuating denial – although I know other people will suffer if I carry on like this, I have to do it because there is no alternative. There is no other way I can look after myself and my own survival. Moral judgements are all very well inside emotional life, but I need to get what I need to get.

This emphasis has also taken cultural forms that come from making fixed distinctions between your group and another group, between ‘us’ and ‘them’. In the cultural world this process has been called ‘otherisation’ and might lay behind fundamental human experiences of fear and caution towards the unknown, along with feelings of anger or disgust when dealing with the ‘dangers’ of these unknown others. This seems to have led to all sorts of people giving themselves permission to be disrespectful and neglectful towards others as they work to convince themselves that they ‘don’t really count’, ‘are not really human’; ‘deserve it’; ‘don’t really feel the same way towards their kids as we do’. Blah, Blah, Blah.

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WHAT IS ‘HUMAN NATURE’?

It might just be that we are built to be ethical if we want to re-focus our spectacles on the basic inter-connected-ness. Let’s look at some of this evidence.

THE DARK SIDE

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A less ‘fundamentalist’ view allows for the interplay between a basic impulse towards aggression and competition on the one hand, and reciprocal fairness towards the other – what Jedi’s might call The Force. This view suggests that the tension between instinctive drives towards cruelty and fairness, competition and cooperation, aggression and love is fundamental to human nature.

QUOTATION

‘Nature red in tooth and claw’, wrote Lord Tennyson in the 1830s. ‘No man is an island’ wrote John Donne, about 150 years earlier. Both are right. War and peace are threads that run through all of life, from the cradle to the grave, from the sel
The biological necessity for morality arises because, for the species to survive, any animal must exist, on the one hand, some cooperation—a strong urge to get food for himself and to defend his means of livelihood; also—to extend egoism from the individual to the family—to fight for the interests of his mate and his young.

On the other hand, social life is impossible unless the pursuit of self-interest is mitigated by respect and compassion for others. A society of unmitigated egoists would knock to pieces a perfectly altruistic individual without sooner than there. There is a necessary conflict between counter tendencies, each of which is necessary to existence, and there must be a set of rules to reconcile them. Moreover, there must be some mechanism to make an individual keep the rules when they conflict with their immediate advantage (from The Philosophical Biology of Charles Darwin).

Like wise with creative business. It is not the pen, the brush or the software programme that produces good or ill but the character and intentions of the person using them. We tend to agree with Marcel Duchamp when he said ‘I don’t believe in artists.’

For instance,

If the water of a pool is drunk by a poisonous snake, it is changed into poison, if the water of the same pool is drunk by a cow, it is changed into milk to feed a child. The same water of the same pool is drunk by a cow, it is changed into milk to feed a child. The same water of the same pool is drunk by a cow, it is changed into milk to feed a child. The same water of the same pool is drunk by a cow, it is changed into milk to feed a child.

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This applies to the world of economic and business too.

When I am working with people, I have found that offers from Player 1 to Player 2 below £30 are usually rejected. But this offer of £30 or less is clear profit for Player 2, so why not accept it?

It is suggested that Player 2 is responding to a more basic motivation of self-interest and rejection of temptation, which suggests we may be hard-wired to adhered to a sense of fairness and reject a transgression.

The Ultimatum Game

This is a research discipline called neuro-economics which entails economists working with neurologists to map brain functions of people as they make economic choices. They are beginning to ‘prove’ the idea that ‘… you’re worth it’. And so is Juliette, and everyone else.

After many studies it has been shown that offers from Player 1 to Player 2 below £30 are usually rejected. But this offer of £30 or less is clear profit for Player 2, so why not accept it?

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Although we are all motivated to make decisions, the amount and the type of decisions we make and how we make them are all shaped by our human nature.

But this suggests that it can be very different.

The sociobiologist Edward O. Wilson dubbed it the ‘‘human nature’’ phenomenon. The idea is that a certain amount of human nature is underpinned by the concept of ‘‘economical’’ man, that we are all selfishly self-interested and that self-interest should be our ultimate guide.

But this is not the case. There are many people who engage in creative work do so to ‘’prove’’ that we are not just selfish. As we have seen, if we were this for the money alone then most of us would be disappointed. But the truth is that we are creative, and we are motivated by more than making money. We are motivated by the idea of creating something which is more than the sum of its parts. That is why we do the work we do.

The SCIENCE OF HAPPINESS

Recent research in the neuroscience of happiness is suggesting more ‘‘objective’’ measurements of the subjective experiences of happiness. Whilst the pleasurable sensations we get from the satisfaction of basic wants and needs (food, shelter, security and sex) include a strong sense of pleasure associated with the release of chemicals and the satisfaction of basic wants, research suggests that happiness comes from a ‘‘variety of pleasures’’. Happiness is not created by the satisfaction of the same limited bodily pleasure over and over again. We can get to feel the same pleasure again and again in our sex, in our security and in our sex.

More of this stuff does not lead to more happiness. This may be part of the fundamental reason why we do not seem to get more happiness from more consumption, which has been the predominant Western cultural assumption about economic growth and consumer culture for around 50 years now! Neuro science is suggesting that happiness is more complex than satisfaction, and it comes from more complex pleases.

Moreover, there must be some mechanism to make an individual keep the rules when they conflict with their immediate advantage (from The Philosophical Biology of Charles Darwin).

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worries about safety, fear of the unknown? Has this caused to be a competitive advantage within the evolution of humanity and so that means that you might 'die out'.

• If self-reflexivity means you can choose to be fair and good, should you try to do so?

To develop new ethical spectacles we do not need to override some deeply intrinsic capacities and amity are at least as much part of us as viciousness. The point is not to override our own nature, but simply to give the positives a chance. It might be that acting ethically through mutual beneficial relationships is actually the way, a more realistic view of the being of human-ness and creativity might be found in the here and now contexts that motivate particular acts. And this takes us back to the water metaphor we started the chapter with: if everything is connected to everything else, we are again involved in the realm of intimate and sustained relationships.

Beyond the Self: Back to Co-operation

We suggested earlier that co-operation makes sense. But it might be that it is just natural to the way we are and how Nature works: The competitive-nice inherent within the individual that right-wing interpretations of the human condition hold to be the ‘natural state of affairs’ contains more contemporary and sophisticated emphasis on the fundamentally co-operative and collaborative character of aspects of Nature. And human nature cannot be something separate that ‘stands above’ this Nature. Human-nature in Nature. Where else is it going to be?

This starts to suggest the ‘natural intelligence’, that which the social sciences might call a developed sense of social and cultural interaction. Howard Becker, one of the godfathers of modern sociology has defined his discipline as the study of ‘what people do, together’. And, this inherent heterogeneity suggests that the co-operation which underpins ethical behaviour starts very deep.

For instance,

Metafor

Nature is Co-operation

The very fact that we are all made of eukaryotic cells, and are themselves an example of the inherent co-operative-nless within the Natural-World.

The eukaryotic cell: ... is a creation. It was formed initially by a combination of several different bacteria and archae which hitherto had lead separate lives (and others are probably still evolving) but cooperate to form a single eukaryotic cell. Instead of evolving theaoa... The Sirens of the Siren: How They Live and Why They Matter, by C. Tudge

Co-operation is so fundamental to Nature it can be so far removed from human consciousness. It brings us to further complexities. Neuroscience tends to see human beings in terms of an isolated Self. Rather than looking at human nature in this way, a more realistic view of the being of human-ness and creativity might be found in the here and now contexts that motivate particular acts. And this takes us back to the water metaphor we started the chapter with: if everything is connected to everything else, we are again involved in the realm of intimate and sustained relationships.

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Metafor

Nature is Co-operation

The very fact that we are all made of eukaryotic cells, and are themselves an example of the inherent co-operative-nless within the Natural-World.

The eukaryotic cell: ... is a creation. It was formed initially by a combination of several different bacteria and archae which hitherto had lead separate lives (and others are probably still evolving) but cooperate to form a single eukaryotic cell. Instead of evolving theaoa... The Sirens of the Siren: How They Live and Why They Matter, by C. Tudge

Co-operation is so fundamental to Nature it can be so far removed from human consciousness. It brings us to further complexities. Neuroscience tends to see human beings in terms of an isolated Self. Rather than looking at human nature in this way, a more realistic view of the being of human-ness and creativity might be found in the here and now contexts that motivate particular acts. And this takes us back to the water metaphor we started the chapter with: if everything is connected to everything else, we are again involved in the realm of intimate and sustained relationships.

Beyond the Self: Back to Co-operation

We suggested earlier that co-operation makes sense. But it might be that it is just natural to the way we are and how Nature works: The competitive-nice inherent within the individual that right-wing interpretations of the human condition hold to be the ‘natural state of affairs’ contains more contemporary and sophisticated emphasis on the fundamentally co-operative and collaborative character of aspects of Nature. And human nature cannot be something separate that ‘stands above’ this Nature. Human-nature in Nature. Where else is it going to be?

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For instance,
the driving force of evolution, according to the emerging new theory, is not to be
understood in terms of simple linear cause and effect, but rather as a complex
network of interacting systems. The concept of evolution has thus been
expanded to include a wide range of processes, including the evolution of
species, ecosystems, and even entire societies. This view of evolution through
co-operation and not through the struggle for life that humanity has evolved
to be all too familiar with. It is based on the idea that life is not
just shaped by natural selection, but also by human agency. The concept of
co-operation emphasizes the importance of mutual aid and support between
different species, and highlights the role of humans in shaping the
environment.

One of the key aspects of this new theory is the recognition of the
importance of social interactions. The way whole ecologies, ecosystems
and societies evolve is through complex and mutually interacting relationships,
not just through random mutations. This new view of evolution highlights
the role of social interactions, such as cooperation, in shaping the
development of life.

The Gaia theory, which was first proposed by James Lovelock in 1974,
suggests that the Earth itself is a living organism, with feedback mechanisms
that regulate the Earth's climate and other environmental factors. This
view of the Earth as a living system has been influential in shaping our
understanding of the environment.

The concept of deep ecology, which was developed by Arne Naess,
emphasizes the idea that all living things are interconnected and that
each species has a unique role to play in the web of life. This view
of the world is deeply rooted in the idea of interconnectedness and the
importance of maintaining a balance between human activities and
the natural world.

In summary, the emerging new theory of evolution highlights the
importance of co-operation and creativity in shaping the development of life.
It emphasizes the role of social interactions and the interconnectedness of all
living things. This new view of evolution provides a more holistic
understanding of the complex processes that shape the evolution of life.

**The Evolution of Reciprocity**

To automatically see other people as some kind of enemy to be avoided or
defeated is a kind of social madness. To do so implicitly denounces the
critical characteristics of the Natural World.

**Quotation**

The process of co-operation has developed precisely on the
ability of our species to create and to keep intact large communal institutions
throughout human history. The individuals, the institutions, the
communities, the cultures, the countries, the continents and
all the way to the whole Earth. This is the great mystery of human
history, the great question of why we have managed to
create such large communal institutions and why we have
been able to maintain them through time.

- **CASE STUDY**

**Articles of Association Between Designers, Human Beings and technology**

Designers and human beings share a common goal: to work together
for the betterment of humanity. However, the relationship between
these two parties can be complex and fraught with challenges. The
available literature on this topic is vast, and the insights
offered by designers and human beings are of particular interest.

**Quotation**

We will focus on services, not things. We will not flood the world with
pointless devices. We will deliver value to people – not deliver to systems. We will give
priority to human agency and will not treat humans as ‘factors’ in some bigger
picture.

**Quotation**

We will not presume to design your experiences for you – but we will
do so with you, if asked.

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do so with you, if asked.
...human communities that made things special survived better than those that did not, because the fact of taking pains convinced others as well as themselves that the activity—tool manufacturing, say—was worth doing. So arts function was to render socially important activities gratifying, physically and emotionally, and that is how it played a part in natural selection (quoted in What Good Are the Arts? By J. Carey)

This anthropological lens places an emphasis upon,

• Agency – what creative people actually do
• Intentions – why they do it
• Causation – the effects their work has upon other people
• Results – where it takes us all in our collective journey
• Transformation – how it might make things practically better

These anthropological ideas almost automatically draw our attention back to value-based creative purpose and the expansion of care—what are we actually going to say to our kin about new ways of expressing care for each other? This draws our attention to the way an expansion of care grows out of on-going relationship forming and maintenance. Ethical awareness is perhaps stronger and more alive if it lives in and through the shared ‘special’ spaces of social and cultural dialogue.

And perhaps the urgent need for new ethical spectacles to develop human kinship and ‘make special’ is best highlighted through the forming of new relationships with Nature.

For instance,

**GLOBAL LESSON**

**Soil and Soul**

Alastair McIntosh describes his involvement in a community-led campaign to resist ecologically damaging industrial development on the island of Eigg in the Inner Hebrides. An increased sense of community solidarity grew as the stories of shared heritage, connection to the land and joint social care developed through the campaign. This simultaneously led to a strengthening of the community’s capacity to develop their joint stories through the ‘myths’ of the campaign. As the myths led to stronger community and this stronger community led to stronger myths, the art and culture of the campaign strengthened its inner sense of shared kinship.

People’s very sense of who they were, what their human worth was, and what values they espoused was transmitted through legendary genealogy, myth, poetry, the pibroch (piobaireachd) of classical bagpipe-playing and harp-accompanied song... Normality proceeds from the mytho-poetic rather than the other way round. The mytho-poetic is more fundamental...the bard’s greatest gift lay in wisdom and eloquence joined together (from Soil and Soul, by A. McIntosh)

So why bother again? Because to not bother is to deny what you could fully be according to your nature, and do within communities of deep human kinship. And it’s kind of important to hold onto those things

Don’t let those miserable people from the University of Life tell you that everyone is inherently bad and should not be trusted. The ‘lecturers’ at the University of Life have not done enough research. And don’t let those pompous ‘business leaders’ dictate to you what human nature is. It is the attitudes of these people that has just screwed everything up. Your human nature can be an experiment in freedom to live through an innate capacity for fairness, co-operation, reciprocity and kinship with others. It is up to you to become the best that your human nature allows you to be. Your creative brain gives you that potential. And it is likely that this will benefit you along with others and the Nature. It is still your Ultimate Choice.

But although this chapter has tried to de-bunk the Dark Side account of human nature and offer an ecological lens to suggest an ethical life chimes with our human nature, it does not say enough about how this ethical life might be conceived and played out in practice. For this, let’s now turn to some developed philosophies of ethics and morality.
A 'THIS WORLD' ATTENTIVENESS

Big Philosophising sometimes becomes a mystified and mystifying activity using a specialised language that only the initiated can take part in. It can seem too disconnected from the lives and concerns of the majority of people. We tend to agree with Peter Singer.

QUOTATION
…the way in which philosophy should be radical is to get involved in practical issues and write about them in a way that reaches a lot of people.

(Peter Singer)

Since around 1500 AD, the philosophical movement sometimes called enlightened secular humanism has been developing ideas about human development and welfare in a way that challenges to the ‘other worldly’ nature of religious dogma. Secular humanism roots its thinking within the human condition rather than accepting the universal ethical ‘Truth’ handed out by the representatives of God(s) and their various religious handbooks. The secular humanist tradition has made the simple but fundamental question ‘How shall I live in order to achieve a good life?’ possible and relevant for every person in the context of their own lives.

The spectacles you use for Juliette and yourself are still your Ultimate Choice.

This calls on us all to put reasonableness, that is practical human Reason at the centre of our live and decisions. A ‘this worldly’ Reasonableness can be,

• Subjective – being applied to your own chosen way of living and what you have decided is right/wrong for yourself, and/or
• Objective – that there are things that could, maybe, should be taken on board by everyone because it encourages a shared sense of humanity. Obviously this has been difficult to agree upon, but something shared is precisely what we most urgently need for relationships between people.

Either way, a ‘this worldly’ Reasonableness puts our abilities in self-reflection at the centre of ethical philosophising about real world stuff.

For instance,

QUOTATION
suggesting an attitude of appreciation and mindfulness, especially mindful of beauty, as central to a life well lived… in which the world and our experience of it are good things in themselves, and in which, when life is lived with attentiveness and sensitivity – an intellectual as well as sensory attentiveness that can be educated by practice – it is rich and good… it is not a leap step from such an attitude to one in which attentiveness and sensitivity to others makes the life of the community good too, and it is hard to imagine such an attitude of mind being anything but tolerant and full of fellow feeling

(From What is Good, by A.C. Grayling)
BEING GOOD: VIRTUE ETHICS

A person’s good character and conduct comes from sticking to things such as:
• Being good in their family, church, or other social institutions.
• Developing a sincere, unbroken, and long-term referee upon them. Since the Ancient Greeks, 'a wife's' worldliness—reason has involved,
  • developing freedom of thought that the ability to Reason offers you so as to
teach your children to be virtuous.
  • To be virtuous, we need to recognize our vice, so as to resist it.
  • To be honest, we need to recognize our dishonesty, so as to resist it.

It works best when dealing with situations that are ‘closest’ to our emotional

The downsides to Virtue Ethics are,
• you can only ever lay down guidelines about ‘being good’ and cannot give any
definitive guide to the actual content of what ‘being good’ might entail in specific
situations. As we will see below, developed ‘codes of conduct’ for professional
codes of practice are devised within specific professional and institutional settings
The Institutional location of most Social Contract Ethics can lead to the adherence

Doing Right: Social Contract Ethics

This essentially flows from upholding a sense of duty to those around us, such as
the paradox of virtue

The American Society of Civil Engineers’ code of professional practice states that
The downsides to Social Contract Ethics are,
• It helps to underpin professional codes of practice. Some of
these have a formal legal aspect, such as Medical Ethics. But there is also a broader

Social Contract Ethics do not always sufficiently respond to the felt

For instance, Social Contract Ethics do not necessarily require ethical thinking and belief per
we, integrity and good character is not dispensable. Therefore, we should always

The Institutional location of most Social Contract Ethics can lead to the adherence to
prescribed social norms which are not the same as a genuine belief in social
justice that might animate everyday creative lives. Ethical codes that Social
Contract Ethics tend to create might help to reactively prevent patently unethical
behaviour, but they do not always help to inspire broader ethical sensibilities. It is
clearly that creative behavior for a better social and environmental future will need to
proactively encourage a broader and deeper ethical sensibility, something we will come to in
later chapters.
• hold paramount the safety, health and welfare of the public and shall strive to comply with the principles of sustainable development in the performance of their professional duties
• perform services only in areas of their competence
• issue public statements only in an objective and truthful manner
• act independently in matters for which each party is client as faithful agents or trustees, and shall avoid conflicts of interest
• build their professional reputation on the merit of their services and shall not compete unfairly with others
• act in such a manner as to uphold and enhance the honor, integrity, and dignity of the engineering profession and shall act with zero-tolerance for bribery, fraud, and corruption
• continue their professional development throughout their careers, and shall provide opportunities for the professional development of those engineers under their supervision

In a more specific sense such codes of practice can be useful in practical ways for developing your creative business because they offer
• a clear, objective and impersonal base-line for ethical thinking that can help in quick, immediate and practical ways
• a reference point from which to respond to other businesses and who are active in the same lines of work
• a basis for talking to suppliers, collaborators and customers
• ways to make decisions when ethical issues are paradoxical and confusing, which often are

Broad public statements about the value-based commitments within your creative business can help to signal your ethical credentials. For instance,
to produce that emanate from traditions of voluntary simplicity that rejects consumption at all costs is a case in point. We will still probably need some ethical practical relationships that have mutually beneficial consequences.

Whether these vernacular economies are ‘ethical’ or not is not an issue that seems to occupy the minds of the people who develop them. They work because they already embody pragmatic forms of solidarity, mutual commitment and the value of reciprocal care. Trying to devise an ‘ethical position’ is less important than getting on with it and demonstrating one’s values and ethics through pursuing practical relationships that have mutually beneficial consequences. The downsides of Pragmatist ethics are:

- the outcome-centredness of Pragmatism can easily get hijacked by the rhetoric of “the end justifying the means”. Fasting economic growth and expanding consumerism at all costs is a case in point. We will still probably need some ethical baselines behind pragmatism.

- at the other end of the spectrum Pragmatism can leave us unable to demean or deride the sustainability of the whole. There is a diversification of strategies and approaches to choose from, which are prone to be interpreted as ‘ethical’ at the other end of the spectrum. Pragmatism can leave us unable to demarcate consumerism at all costs is a case in point. We will still probably need some ethical

> a ‘prudent attitude towards innovation’ whereby new ways are only sought if they are needed. That is, innovation is not fetishised or pursued for its own sake.

(From the Post-Development Ready, by S. Baxandall and M. Rahnema)

When outside investment, usually in the form of ‘aid’ comes it usually comes with a catch that challenges the local social and cultural autonomy. Because of this aid often works like ‘AIDS’. These vernacular forms of solidity work to re-form the ‘antibodies’ that fight against this potential damage to the health of the local community. They must work to re-establish the local voice to draw attention to certain consequences (that suit them) and therefore divert attention from other consequences. The current Coalition Government’s ‘Big Society’ initiatives are mistaken in focussing on some, selected consequences of their policy in an example of this ethical bad faith.

This starts to get us into the difficult area of ethics needs to be a social being played out (mostly in the world) ethical reasoning is like the philosopher’s. And this is starting to raise the idea that ethical differences have to be taken seriously. Where two or more people agree to play false roles and maintain each other’s viewpoints.

Emotivist ethics, the ‘ethos’ of having a personally meaningful emotional reaction to something. This can be an up against the ethical position or the ethical phenomenon. As an object in the world: a waiter, as an object in the world: an automaton whose essence is to be a waiter.

- we can mutually avoid facing what we need to do.

- In order not to be taken as a victimiser and even defended their captors after they were freed from their six-month confinement.

- R.D. Laing has also shown us that choosing to be ourselves and to live through our free will is an exercise in avoiding such bad faith. The example that Sartre famously uses to describe bad faith is the porridge, stuffy and overly ‘water-rape’ water living through its ‘water need’

**BAD FAITH, COLLUSION and ALIENATION**

**Q U O T A T I O N**

> Big Philosophy is situated against it’s environmental capacity. There is an ecological vigilance that seeks to sustain the community rather than pursue growth in ways that might endanger the sustainability of the whole. There is a minimization of risk that seeks to produce that emanates from traditions of voluntary simplicity that rejects consumption at all costs is a case in point. We will still probably need some ethical practical relationships that have mutually beneficial consequences.

The value of pragmatism lies in the way it draws our attention to what is ‘factual’ and in the process it restricts the culture of practical consequences when we are thinking about relationships, values and ethics for creative business. The problem with a purely consequence-focused ethics is that it is not getting at the ‘why’. It has no reason to voice to draw attention to certain consequences (that suit them) and therefore divert attention from other consequences. The current Coalition Government’s ‘Big Society’ initiatives are mistaken in focussing on some, selected consequences of their policy in an example of this ethical bad faith.

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- we can mutually avoid facing what we need to do.

- In order not to be taken as a victimiser and even defended their captors after they were freed from their six-month confinement.
• From yourself — by embodying yourself into something that is less than meaningful from yourself
• From others — by treating them as a means to your ends rather than as someone from others to you. For instance an ‘identity’ as a ‘fashion-head’, Macho-guy, banker — by embodying yourself into something that is less than meaningful about the way the institutions of economic power and cultural influence are set up. Ethical creative business is as good a place as anywhere to start this critical re-questioning for the development of bigger spectacles. But living through an awareness of freedom to make ethical choices and live out moral judgements with strong commitment is not easy. We are all prey to limitations. But a problem with a lot of ethical philosophy is that there are many philosophical points.

**IDEOLOGY AND MATERIALISM**

There has never been a resolution to this deep philosophical debate and we are not going to give you one here. But a problem with a lot of ethical philosophy is its tendency to focus just upon the realm of ideas. For many this is not a problem at all because they believe that there is a material basis to these ideas. This is an idealist position — ideas come first and create the World. For instance, the idea that language determines what we have the capacity to think and therefore do in the World.

On the other hand there is materialism. This position sees the concrete, material power that stands over us in various ways that involve us in our capacities for expanded care. You can be alienated, from yourself — by embodying yourself into something that is less than meaningful to you, for instance an ‘identity’ as a ‘fashion-head’, Macho-guy banker, from others — by treating them as a means to your ends rather than as someone who wants to flourish. For instance approaching people through relationships which

**HOMEBASED MICROFINANCE**

The Microfinance Homey Hearted was kickstarted by the Sistema Volunteer Army (SVA) and after two months in captivity she actively took part in a robbery while being held against her will. Shawn started using Devlin’s last name and despite talking to police on two separate occasions about other unrelated matters, he did not seek their assistance. There have been many cases including victims of sexual assault who have not been treated as a means to an end. 

**Avoiding Alienation**

Alienation makes ethical creative business difficult. Actually it makes it impossible. Virtue Ethics, Social Contract Ethics, Pragmatism and Emotivism are useful and informative because they can help you to develop your ethical thinking for being good and doing right. But it goes beyond thinking about ethical creative business and is a much more general philosophical point.

**Moral Judgements**

It needs to be made clear that you don’t

**FLORISHING**

Aristotle’s concept of the eudemonic nature of human life suggests that striving for a greater sense of flourishing, to become more than we currently are, is a central impulse. Already we see the good news, a view shared with Buddhism that we all have the capability get closer to what we want to be, and, ethics in and coloured only by more creative purpose can be a vehicle for this. There are many ideas about what this flourishing, might involve. Maria Nussbaum suggests that flourishing is one of the most recent and best for thinking about the relationship between idealist and materialist facets for a value-based creative purpose and the expansion of care within creative business. Nussbaum suggests that flourishing is needed for your well and others requires, Life — being able to lead a full life

Bodily Health — being able to have good health

Bodily integrity — being able to have physical security, sexual satisfaction and control over one’s environment

Emotions — being able to develop our emotions of love, grieving, longing and gratitude

Practical Reason — being able to form a conception of the good and to plan one’s own life

Affiliation — being able to live with and for others, being free from discrimination on the basis of race, sex, sexual orientation, ethnicity, caste, religion or national origin

Impartiality — being able to live with concern for animals, plants, and the world of Nature

Freedom — being able to laugh and play

Control Over One’s Environment — being able to participate politically, being able to hold property on an equal basis with others, and being able to work with moral judgement that recognises the cooperation with other workers.

It needs to be made clear that you don’t have to do these things. That’s up to you and Nussbaum wouldn’t want to tell you off. She means that we all need these material opportunities so we can live more meaningful, flourishing lives. These material conditions form the basis for social justice because they form the bases for an equalisation of social and cultural opportunity which is needed before the call to the realm of ideal exist can have any real purchase upon people’s lives. For instance, 

**GLOBAL LESSON**

New Spectacles for Bankers: Cranmer Bank

Cranmer Bank (CB) has revised conventional banking practice by removing the need for customer to have a personal or institutional trust. CB provides credit to the poorest of the poor in rural Bangladesh as a cost effective weapon to fight poverty and serve as a catalyst in the overall development of better socio-economic conditions... Professor Muhammad...
Yunus, the founder of "Grameen Bank" and its Managing Director, reasoned that if financial resources can be made available to poor people on terms and conditions that are appropriate and reasonable, "these millions of small people with their millions of small pursuits can add up to create the biggest development wonder."

As of March, 2009, it has 7.80 million borrowers, 97 percent of whom are women. With 2,548 branches, GB provides services in 84,096 villages, covering 100 percent of the total villages in Bangladesh.

The origin of Grameen Bank can be traced back to 1976 when Professor Muhammad Yunus, Head of the Rural Economics Program at the University of Chittagong, launched an action research project to examine the possibility of designing a credit delivery system to provide banking services targeted at the rural poor. The Grameen Bank Project (Grameen means "rural" or "village" in Bangla language) came into operation with the following objectives, to:

- extend banking facilities to poor men and women;
- eliminate the exploitation of the poor by money lenders;
- create opportunities for self-employment for the vast multitude of unemployed people in rural Bangladesh;
- bring the disadvantaged, mostly the women from the poorest households, within the fold of an organizational format which they can understand and manage by themselves;
- reverse the age-old vicious circle of "low income, low saving & low investment", into a virtuous circle of "low income, injection of credit, investment, more income, more savings, more investment, more income"…

In October 1983, the Grameen Bank Project was transformed into an independent bank by government legislation. Today Grameen Bank is owned by the rural poor whom it serves. Borrowers of the Bank own 90% of its shares, while the remaining 10% is owned by the government.

Grameen Bank has come a long way since it began its journey in the village of Jobra in 1976. During this quarter of a century it has faced many operational and organizational problems, gained a lot of experience through its successes and failures. It incorporated many new features in its methodology to address various crises and problems, or utilise new opportunities; discarded and modified the features which became unnecessary or less effective. There were a number of major natural disasters in Bangladesh during the life span of Grameen Bank. The 1998 flood was the worst of all. Half of the country was under flood-water for ten long weeks. Grameen borrowers, like many other people of Bangladesh, lost most of their possessions including their houses because of the flood. Grameen Bank, which is owned by the borrowers, decided to take up a huge rehabilitation program by issuing fresh loans for restarting income-generating activities and to repair or rebuild their houses.

In 1996 Grameen Bank won the Nobel Peace Prize.

(slighly amended from www.grameen-info.org)

So we have now suggested that being fair, co-operative and reciprocal is part of the human condition and that it is rather dumb to pretend it is not. And we have briefly explored some developed philosophical ideas about how this inherent capacity for an expanded care for yourself, others and Nature could be thought about.

But all this is still rather abstract and a bit difficult to ‘carry around’ with you as you go through your everyday creative life. The next two chapters try to pin all this science and philosophy down to some ideas for everyday personal conduct and concrete creative business engagements.
A Difficult Week Filled With Long Hours

It’s 6.30pm on a Friday evening in the early spring, and Scott, who recently celebrated his fortieth birthday is about to leave work. Scott has had a difficult week filled with long hours and hair-raising stress. Scott, who is single, is now preparing to go out with some male friends to unwind and share war stories about the week that was. They plan to go to a Japanese restaurant for sushi and sake. As always, Scott and his friends will spend much of their time talking about career goals. All of them will complain about not making enough money; at least one will brag about a recent business coup. They will all compare notes on personal relationships. Afterwards, the men will stop by a club in the hope of meeting some women.

Scott and his friends do the same thing almost every week. On one level, they think of it as networking; on another it’s male camaraderie. Tonight at about 2.00am Scott follows his typical pattern and starts to head home, alone, a little bit drunk, worrying about whether he is going to have a headache in the morning and if he has spent too much money. He will probably also feel a little bit depressed, a little bit lonely, and he’ll have an overriding sense that the night was a waste of time – in fact, that much of what he does is a waste of time. Scott would like to change. But how? And in what direction?

It’s as it always is, week in and week out. But this night, although he is thinking of his usual thoughts something amazing happens: As Scott walks down a dimly lit street searching for his car, he hears the sound of low chanting and immediately becomes aware of an unusual light. A yellow robed man is sitting in the lotus position under one visible street light. Scott walks over to the man and asks, “What are you doing here, and what is the wisdom that he can impart to Scott?”

Story

The Quest for Grace

For Gregory Bateson the quest for grace comes from practical responses to lived experiences. It is a long journey full of wrong turns and failures, involving the rejection of the self-delusions, self-created ghosts and fears we touched upon in the last chapter. It is akin to a quest in the literary sense of the word. It involves the coming together of being good and doing right, of a Pragmatic concern with consequences and a felt experience of other people.

A Difficult Week Filled With Long Hours

For Gregory Bateson the quest for grace, the reasons of the Heart must be integrated with the reasons of Reason.

For instance,

In Steps to an Ecology of Mind, he describes it thus,

In that sense, this chapter is about personal and professional development.

The Quest for Grace

Domingo’s Spectacles

Domingo’s story is typical of the refusal to settle for the ‘success’ that dismembers the individual self… a postman in Mexico City for twenty years, he came to us to celebrate his recent promotion: selected from among six thousand colleagues to a rank a numbered few ever rise to in the postal hierarchy of Mexico, Designated Postal Inspector, he was ecstatic. However, just a few months later, he came to say good-bye. He had just resigned his new position…

“My family called me back. Once they learned that I was Postal Inspector, they said, ‘You would be a good Postal Inspector, but we need you here in our village’. So I left my new position…

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“My family called me back. Once they learned that I was Postal Inspector, they said, ‘You would be a good Postal Inspector, but we need you here in our village’. So I left my new position…

‘Instead of wandering around in this dangerous jungle seeking a woman and some money, wouldn’t it be far better to seek your true self?’ asks the Buddha.

‘What is the Enlightened One doing here, and what is the wisdom that he can impart to Scott?’

Step to an Ecology of Mind, by G. Bateson

For Gregory Bateson the quest for grace comes from practical responses to lived experiences. It is a long journey full of wrong turns and failures, involving the rejection of the self-delusions, self-created ghosts and fears we touched upon in the last chapter. It is akin to a quest in the literary sense of the word. It involves the coming together of being good and doing right, of a Pragmatic concern with consequences and a felt experience of other people.

Story

Domingo’s Spectacles

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The grace of Domingo’s spectacles that combine the reasons of the heart with the reasons of reason draw our attention to its prime. To be, Paul Tillich shows how courage is at least in part a moral choice to reaffirm your self and what you want to be, for your self and loved ones. The idea of utopias (translated as peaceful playfulness) is linked to courage in a broader embrace of value-based creative purpose as it lifts graceful virtues to concrete creative action. This requires what Hans Kelsen and Amartya Sen amongst others have called practical reason. 'Grace and courage as everyday facets of a value-based creative purpose and the expansion of care require that practice reason, action and thought combine."

**PRACTICAL REASON: LOST AND RE-SEEN**

But grace and practical reason, that combine the reasons of the heart and the reasons of reason, are in short supply today. It may be that we need to re-invent practical reason as we devise our new spectacles.

Writing in the 14th Century, Ibn Khaldun wrote of imagination to refer to the spirit of human leadership and witnessed the growing decadence within the Institutions of power and control of the time as the denial of asabiyya.

**THINKFRAME**

For the Medieval mind, practical reason is embodied in the Seven Woven of Corporal Mercy, which were:

- Feeding the hungry
- Giving drink to the thirsty
- Clothing the naked
- Sheltering the homeless
- Visiting the sick

**QUOTATION**

> ... the experts are knaves and fakers, the promise of unlimited material progress amongst my own people. That means being cared for till the day I die, after which my family will have our whole community’s support. That is why I am going back amongst my own people.

---

**PROFESSIONAL SELF-REFLECTION FOR PRACTICAL REASON**

In an attempt to pin this down a little more, we can borrow and slightly change Sandy Fraser’s three overlapping aspects of professional self-reflection for developing practical reason within creative business. Laid out in her book *The Critical Practitioner in Social Work and Health Care* they are:

- Critical analysis — evaluating broad social, political and economic conditions leading to a recognition of broad social needs
- Critical reflection — opening personal assumptions and values to engage the self more fully and negotiate new forms of active engagement with things
- Critical action — applying analysis and reflection to the practical possibilities of growing ethical standards and building them into on-going creative business strategies

This kind of professional self-reflection might help specific creative businesses to arrive at practical reason as they develop,

- Critical analysis
- Critical reflection
- Critical action

"Practically Towards a Theory of Creativity" Carl Rogers highlights the complicated interplay between various personal motivations that aim at the good public and the outcomes of such intentions. For practical reason to be played out through smart engagements with the World, good intentions are not always enough. Skills in understanding yourself and others are also needed.

**PRACTICAL REASON**

Sheltering the homeless

Feeding the hungry

Comforting the sorrowful

Praying for the living and the dead

**PERSONAL AWARENESS**

In Towards a Theory of Creativity卡尔·罗杰斯 complicated interplay between various personal motivations that aim at the good public and the outcomes of such intentions. For practical reason to be played out through smart engagements with the World, good intentions are not always enough. Skills in understanding yourself and others are also needed.

**QUOTATION**

Many, perhaps most, of the creations and discoveries which have proved to have great social value have been motivated by personal interests rather than social value; while on the other hand history records a somewhat sorry outcome for many of those creations (various Utopias, Prohibitions etc.) which had as their avowed purpose the achievement of a social good. (2) The individual is denying (an) awareness… larger than areas of his experience, then his creative formings may be pathological or socially evil, or both. To the degree to which the individual is open to all aspects of his experiences and has available to his awareness all the varied sensations and perceiving which are going on within his organism; then the novel products of his interaction with his environment will tend to be constructive both for himself and others; and

---

Pere Tarradell de Chardón’s discussions interchanges between what he calls the world of personal spirit and the the without of the concrete material World. He suggests that the practical reason of engaging with the material World and ethical judgements within it should be mutually informative as they both flow from and suggest that the practical Reason of engaging with the material World and ethical judgements within it should be mutually informative as they both flow from and contribute to the person’s health and Nature.
Too often traditional ideas of business encourage professionals to become stuck within self-oriented ways of thinking and working that deny this capacity for personal awareness. This can encourage a thoroughly bureaucratized attitude to the world such that an impersonalized professional mind-set becomes an end-in-itself and fails to deliver practical action. This calls us all to recognise that personal and creative ways of seeing are also simultaneously ways of ‘not seeing’ other things.

In Bureaucratic Structure and Personality, Robert Merton writes, ‘an over-adherence to one’s own idea or view – the physical and the moral – if we see with the material and spiritual sides of our activities to be mutually enjoined. (from The Phenomenon of Man, by Tulliard de Chardin)

In its common forms of self-perpetuating delusions, confusions, ignorance and attachments tend to create frustrations that become escalating, and one is said along with it.' Aversion only means that you focus upon emotions from The Dark Side – anger, dislike, contempt and disgust towards bits of the World that we feel have let you down. We all do it – ‘I hate him/her because…’; ‘He/she/they make me sick with…’; ‘I only see the good side of…’. Aversion only comes from The Dark Side when you could spend your time much more positively with bright emotions.

Overcoming these Three Poisons is likely to lead to improving everyday skills in engaging with the public spaces of other people’s lives. It is likely that developing personal awareness will enable more effective recognition and empathy.

Buddhist psychology has a practical relevance and beauty. But we couldn’t ignore it. So with a large degree of humility, we wanted to say something about Buddhism.

In the language of our experience – the physical and the moral – if we wish the material and spiritual aspects of our daily life, the Lama Surya Das offers the following daily practices – these are Buddhist tips and Pointers (from Awakening the Buddha Within, by Lama Surya Das)

1. Meditate
2. Be in silence, stay alone
3. bow
4. Feel
5. See
6. Breathe and smile
7. Relax
8. Enjoy/play
9. Create
10. Let go/forget
11. Walk/exercise/move
12. Accept
13. Collaborate
14. Crawl on/humaneness competencies
15. Collaborate contentment
16. Collaborate flexibility
17. Collaborate friendship and collaboration
18. Open up/expand/include
19. Lighten up
20. Dream
21. Reflect
22. Celebrate and appreciate
23. Evolve
24. Share/give/receive
25. Walk softly/live gently
26. Engage/exchange/dissolve
27. Simply
28. Summarize
29. Trust (from Awakening the Buddha Within, by Lama Surya Das)

Whilst we haven’t got this far for ourselves, we can tell you that through such daily practices Buddhism suggests we are enabled to see more clearly the negative aspects of our internal experience – and, indeed our daily lives. This can add to any thinking about the personal awareness needed at the heart of Western civilisation has only relatively recently come to appreciate what Buddhism can also help with personal awareness.

RECOGNITION AND EMPATHY

Human beings have developed a sophisticated capacity for mutual recognition as part of a system of rewards (for being good and doing right) and sanctions (for being bad and doing wrong). On-going mutual recognition between people is needed for regular contact to occur; is a basic necessity for things like trust and respect to work. Whereas, for example, wrongs committed upon oneself are not so likely to lead to equalizing and allowing self-less behaviour as such become to be meaningful.

Mutual recognition is necessary for agreements about the common good to co-determine.

However, we might be in danger of losing it if the Dark Side takes hold and we lose our capacity for mutual practical reason. For instance, Michael Sandel has argued that recognition is becoming rather watered down into passive concern to avoid the other person – to respect someone’s space has often come to mean leaving them well alone to respect someone’s rights has often come to mean no engagement with them at all. Recognition and respect are becoming a passive lack of authentic relationship with other people. Hence all the stuff we hear about people bemoaning the ‘loss of community’.

This is not good for procative ethically skillful-ness. It might be that we need a more active sense of the other person and how we the individuals can be better themselves through relationships – as we have seen already exists at least when it is based upon the recognition of identity and empathy.

Perhaps we need a more active sense of empathy. In If Thou and Me, Martin Buber shows that to treat the Other as ‘Thou’ is to recognize their full-personhood. To treat the Other as ‘It’ is to lack true fellow-feeling. And by choosing one or the other you say something about your own capacity for full humane-ness.

QUIZ

If Thou is said, the I of the combination – ‘Thou’ is said along with it. If ‘It’s said, the I of the combination It is said along with it. The primary word ‘Thou’ can only be spoken with the being whole.
The primary word I can never be spoken with the whole being... If I have a human being as my Thou he is not a thing among things... The Thou meets me through grace. (Sutter 2004: P. 5)

Carl Rogers takes up this theme in A Way of Being, and suggests three elements to empathy...
- Congruence
- Caring
- Understanding

**QUOTATION**

In the ordinary circumstances of life – between married and sex partners, between teachers and students, employers and employees, colleagues and friends – congruence is probably the most important element. Congruence, or genuineness, involves revealing a personal, vulnerable side of oneself, as ‘where you are emotionally’ it may involve confrontation and straightforward expression of personally owned feelings – both negative and positive. Thus, congruence is a basis for living together in a climate of reality.

But in certain other special situations, caring, or pricing, may turn out to be a significant element. Here situations include moral relationships – between parents and infants, therapists and the mute psychotic, physicians and very ill patients – a nurturing climate in which delicate, tentative new thoughts and productive processes can emerge.

Then, in my experience, there are other situations in which the empathic way of living has the highest priority. When the other person is hurt, confused, troubled, anxious, adrift, terror-stricken, or when he or she is doubtfully self-worth, uncertain as to identity – then understanding is called for. The gentle and sensitive way of being has the highest priority. When the other person is hurting, confused, troubled, anxious, adrift, terror-stricken, or when he or she is doubtfully self-worth, uncertain as to identity – then understanding is called for. The gentle and sensitive way of being has the highest priority.

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\[ K = R = P \]

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The dominant approach to urban re-design is often based upon large-scale master plans that create ‘blind spots’ which forget that people have related to for far longer times than we have been urban planners.

In contrast to this approach the architectural work of Aldo van Eyck was inspired by the idea of ‘in-between’ borrowed from the ethical philosophy of Martin Buber. Buber believed that dialogue between people, and the ‘between’ realm was the key to developing the common good. When people focused upon dialogue between people as the basis for his work. One might say that commonality formed the core of... Buber’s approach to architecture. And because he was above all concerned with the community, for him the plan of the building was its most important dimension. He conceptualized that as a way, as a means of ensuring the building would contain meeting places... It placed the emphasis on buildings as means for creating relationships between people rather than as goals in themselves. (reference ???)

It is perhaps not surprising given van Eyck’s commitment that he put these ideas into practice more effectively by constructing children’s homes... From his work on school architecture and the lack of voice that children all too often have...

Aldo van Eyck worked to put into physical form a collective empathy rooted in the ‘everydayness’ of people’s lives. Rather than existing on abstract plans, van Eyck’s work took its cue from, in his own words ‘ordinary language’, ‘real circumstances’, ‘live in conditions’, ‘experienced causes’ and ‘immediate contexts’.

**DIGNITY AND HUMILITY**

Witness the person returning home from a Florida holiday which a hurricane had hit.

‘My holiday was completely ruined, I am not happy about this, I want to know what the Government is going to do about it!’

No, it was a question that didn’t carry the word ‘liking’.

‘I could not see it. I pluck you out of the crannies, I pluck you out of the crannies, I pluck you out of the crannies...’

In To Have or To Be, Erich Fromm recounts the differing reactions of two poets towards a flower in order to describe the acquisitiveness that lacks dignity and humility in favour of acquisitive-renew.

**THINKSPACE**

Styennson writes. 

‘I flummoxed the flower by wanting to have it. He plucks it and eats all...’

‘The flower then is killed as a result of his interaction with it. Bashes... do not even touch it. All do is “say” it...’

(From To Have or To Be, by E. Fromm 1976: P. 30)

The process ‘of alienation’, whereby certain groups create an identity out of differences creates distance and, dispensions between groups is a common social phenomenon and pride and prejudice. It is rife within the creative and cultural world. In What Good Are the Arts? John Carey exposes the lack of dignity and humility too often found in the World of creative people,

**QUOTATION**

... persuad(ing) yourself that other people – because of their low tastes or their lack of education or their racial origins or their transformation into androids by the mass media – are not fully human, or not in the elevated sense that you are fully human...

No, it was a hurricane! And anyway it doesn’t work like that. A murder condemned to life in prison was pardoned and returned home. He found story.

These words changed the murderer’s world. At last he was no longer disposable.

For Peters, the importance of kindness, and by extension a general ethical attitude, for business can be summed up by the equation

\[ K = R = P \]

Laziness, short-term thinking and self-obsession are the opposites of empathy. For James Fyrr emotional intelligence that underpins being better at empathy stems from concentrating upon the ‘right habits of mind’ devoted to both understanding and living out obligations beyond our own desires. There is a resonance between this emotional intelligence and broader ethical issues so far discussed and both ask us to be more personally aware when dealing with real situations in real, practical, friendly and wholehearted ways.

For instance, from the hard-nosed business world,
The proper goal of our activity is to practice how to remove from one’s life… cries of revenge. Have you forgiven them?

The beauty of the Jaipur foot is its lightness and mobility — those who wear it can run, climb trees and peddle bicycles — and its low price. While a prosthesis for a similar level of amputation in the United States would cost only $250, in India, the foot costs only $28 in bulk. Sublimely low-tech, it is made of rubber (mostly), wood and metal. The technology is simple and accessible to craftsmen. Hammer the foot together out of spent artillery shells. In Cambodia, roughly 1 out of every 300 people is a war amputee, part of the foot’s rubber components came from scrapped tank treads.

The inventors of the Jaipur foot saw a mismatched pair. Dr. Pramod Kumar Sethi, 70, one of India’s top surgeons, is a fellow of Britain’s Royal College of Surgeons, while his collaborator, an artisan named Ram Chandra, reached only the fourth grade in Jaipur. They had first crossed more than 30 years ago at the Sawai Man Singh Hospital in Jaipur. Chandra was able to make an artificial foot, but he had no one to sell it to. Chandra raced to the hospital and consulted with Sethi. Soon Chandra returned with a hinged ankle, a piece of wood and vulcanized rubber. Sethi’s shoe on his turbine went flat. He wheeled his bicycle to a roadside stall, where the repairman charged him $0.70. To make up for his loss, Chandra and Sethi began to construct the rubber foot around a hinged ankle. Using their neighboring shoe-repairing workshop, Chandra and Sethi learned to make a wooden ankle — wrapping it in a lighter rubber (similar to a bicycle inner tube but much more pliable). From the first day, people started buying the foot. Today, Chandra and Sethi have constructed 125,000 feet. Chandra has his own small factory, and a walking school for children. Before the foot was introduced, most Indian amputees went barefoot or wore wooden paddy. Since then, countless land-mine victims in many countries have been fitted with the Jaipur foot. Western aid agencies have helped millions of amputees, and they’ve found that they can’t do it as cheaply as with the Jaipur foot… “Says Sethi. In India most of the 72,000 amputees wearing the prosthesis were migrant laborers who had only one leg, and hence could make a living boxing flies or clipping hedges. During their long journeys to the harvests, the majority of these workers stopped off to acquire artificial limbs. This was the first and commonest form of emotion leading to co-operation…

From 1968 to 1975 only 13 patients were fitted with the Jaipur foot, but the number rose to about 5000 in the 1980s. The first Indian artificial limb center began to train technicians in the late 1970s. Russian land mines — some diabolically shaped like butterflies with razor-sharp ends — caused thousands of injuries, and the International Committee of the Red Cross discovered that the Jaipur foot was the hardest limb for the mountainous Afghan terrain.

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Authenticity, personal awareness, empathy, dignity and humility do not reside in individual behavior but in personal conduct in and through relationships. These personal quests for grace can only truly succeed if others have dignity too. As Andre Gorz once said, “your dignity rests upon the dignity of others”...
Ivan Illich adds the idea of conviviality as a facet of these new spectacles that enable us to re-see relationships of solidarity. He defines conviviality as,

**QUOTATION**

the autonomous and creative intercourse between persons, and the intercourse between persons with their environment... I consider conviviality to be the individual freedom realized in personal interdependence and, as such, an intrinsic value

(Ilich 1973 p.11)

It is important for Illich to note that conviviality can be practised. By ‘practised’ he means simply that until we become good at it, and the bringing of solidarity and conviviality into the centre of on-going creative business based upon practical reasons, public authenticity and personal awareness. The contact lenses of solidarity and conviviality helps us to re-see,

**QUOTATION**

... what we must do to use mankind’s power to create the humanity, the dignity and the joyfulness of each one of us... We can only live these changes: we cannot think them. We are not the same as we were before we aged socially. The human body and human work and life and love and work and... Must become the model of the way we wish to create.

(Thoreau 1854. p. 4)

Housing is one of the biggest material problems we all face. If we can do housing through becoming models of solidarity and conviviality, we could probably do most other things.

For instance,

**CASE STUDY**

**Communal Housing**

The name of the late Walter Segal is now synonymous with self-build housing. Whenever people meet to discuss what they could do to house themselves, someone mentions Walter Segal, the self-builder, and the communal structure that he erected a shrine to the Unattainable:

**QUOTATION**

... an ‘abundance’ of material possessions are experienced as lack of freedom, as a facet of these new spectacles that...

(Ilich 1973. P. xiii)

For instance, Walter Segal used to go over the design on a computer-generated model...

**QUOTATION**

... the marvel of the Buddhist way of life is the utter rationality of its...

(Sahlins 1976. P. 107)

The idea of simplicity as a lack, as an absence of plenty as austerity, has taken a cultural hold. However, when discussing ‘simplistic’ community... a community project... a community project...

**QUOTATION**

... a form of abode cement is used to fill each of the channels and the holes at the bottom... The exploded view of the dwelling shows... To house themselves, someone mentions Walter Segal, the self-builder, and the communal structure that he erected a shrine to the Unattainable:

**QUOTATION**

Ivan Illich exposes the inadequacy of this current view, the notion that a house should be a full-finished product right from the start, rather than... some of which is distracting of personal relatedness

(Aquinas)

For Thomas ‘austerity’ is

**QUOTATION**

It is not wealth that stands in the way of liberation but the attachment to wealth; the enjoyment of pleasurable things but the craving for them. The keynote of Buddhist Economics is the utter rationality of its... the attachment to wealth; the enjoyment of pleasurable things

(Aquinas)

For Thomas ‘austerity’ is

**QUOTATION**

For instance, when discussing ‘voluntary simplicity’ in Simplicity, Marshall Sahlins contrasts the un-Reason of Western consumption with the power of housing as a means to house oneself

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**QUOTATION**

... ‘What is Good, through becoming models of solidarity and conviviality, we could probably do...”

(Clayton 2005. P. 226)
Sustainable Partying

The average nightclub, with sound systems pumping and lights blazing three times a week, consumes 150 times more energy than a four-person family every year, according to Enviu, an environmental non-profit organization that’s bringing green design to the dance floor—literally. The Netherlands-based group’s research into sustainable partying has yielded plans for the world’s first eco-club, which will use some fancy physics footwork to pump its dancers’ energy back in to the house.

When clubbers press down on the spring-loaded floor, it dips about 2 cm and activates a flywheel, which starts to capture the kinetic energy of their bumping and grinding and convert it to electricity, similar to the electro-mechanical process of a hand-crank or bicycle-back LED light. In fact, an early version of the floor used the stored power to light LEDs under tiles of the glass surface (at least 11 watts each) and let testers see sustainability in action. But the ultimate goal is to lose that gimmick and feed the main power grid of a club, says Michel Smit, general director of the Sustainable Dance Club project. Although the floor may never be able to power an entire club by itself, he added, its design could pave the way for the power-sucking nightlife industry to shore up its heating and cooling systems. Enviu even wants to convert dancer’s sweat so it can flush a club’s toilets.

So we come back to where we started this chapter, the quest for grace. The grace to be found in simplicity is made clear by Alan Durning in his article Are We Happy Yet?

For those who choose to live simply, the goal is not ascetic self-denial, but a sort of unadorned grace. Some come to feel, for example, that clotheslines, window shades, and bicycles have a functional elegance that clothes dryers, air conditioners, and automobiles lack. These modern devices are silent, manually operated, fireproof, ozone and climate-friendly, easily repaired and inexpensive... In the final analysis, accepting and living by sufficiency rather than excess offers a return to what is, culturally speaking, the human home: to the ancient order of family, community, good work, and good life; to a reverence for skill, creativity, and creation; to a daily cadence slow enough to let us watch the sunset and stroll by the water’s edge; to communities worth spending a lifetime in; and to local places pregnant with the memories of generations (Durning 1995. P. 110)

These contact lenses, building on the ecological and philosophical discussions in the previous chapters suggest some ‘intermediate’ concepts that begin to link Big Theory to personal and public conduct. But now let’s turn to even more practical, concrete thinking and look at how some of these ideas might be pinned down into professional attitudes and creative business actions.
Anoka, Beloved of the Gods

We do not know when Anoka, the great Indian king and Beloved of the Gods ascended to the throne or how long he reigned. Kosambi places his accession in about 270BC. J.F. Fleet maintains... that his anointment was on 25th April 264BC. Some scholars take 260BC as the year of his accession. According to Thapar’s calculations, Anoka was probably around thirty-four years old when he gained power.

In the early years of his reign (Anoka) had a grim reputation of being cruel and vindictive. But one day it so happened that a holy sage unwittingly entered Anoka’s palace and was at once seized by jailers. They cast him into a seething cauldron of fire, but the sage miraculously remained unscathed by the great fire. The sage then preached the gospel to the prisoner. When this was reported to Anoka, he came to witness this marvel, and was immediately converted by the sight, and the preaching of the sage.

No monarch had ever set such noble goals, or worked harder to achieve them than Anoka after his conversion. His entire value system underwent a radical change when he became such an earnest Buddhist. Anoka gave to governance something different from Arthasastra, which was solely concerned with administrative efficiency in promoting the power of the King, without any regard for the welfare of the people, or any consideration whatever for ethical values.

“We must for the welfare of the all the folk, and for that energy and dispatch of business are essential. It is hard to obtain happiness in this World and in heaven without utmost love for dharma (freedom through enlightenment), utmost self-examination, utmost obedience, utmost fear of sin, and utmost effort” said Anoka.

And he insisted that all his court officials, all his officers and all those who did his works followed these policies towards expanding dharma.

“You are in charge of thousands of living beings. You should win their affection. Reflect on it well. You should strive to practice justice. But this is not possible for one who is envious, lacks perseverance, is cruel and heedless, wants application, is lazy and slack. Ill performance of duty can never gain my regard”.

Anoka turned towards criminals with a humane face that asked them to seek dharma. He sought to speak well to all people. He went of tours to neighbouring countries to propagate dharma. He established dharma on pillars and other edicts when he became such an earnest Buddhist. Anoka gave to governance something different from Arthasastra, which was solely concerned with administrative efficiency in promoting the power of the King, without any regard for the welfare of the people, or any consideration whatever for ethical values.

“The Banking’ factor, for years the most gung-ho representative of Free Market Global Capitalism has become a basket case because of its internal irrationality and greed”.

Establishment social institutions have been shown to be inept, untrust-worthy and in some cases corrupt.

As Corporate pay and Bankers bonuses increase exponentially, the Professional Politicians who bailed out these ‘Casino Banks’ try to claim ‘fairness’as they work towards China, India and Brazil. Global Capitalism has become a basket case because of its internal irrationality and greed. Politicians who bailed out these ‘Casino Banks’ try to claim ‘fairness’ as they work towards China, India and Brazil. Western governments seem to have forgotten about laissez faire economics and have renewed calls for a more regulated global economy due to the challenges represented by these emerging countries, because it now suits their interests.

The fetish for Markets as the only tool for all forms of social, economic and cultural co-ordination is increasingly seen as irrational.

The basic logic and assumptions of the Big Economy have been dramatically shown to be over-blown and in some cases false.

The balance of global economic power is shifting fast away from the West and towards China, India and Brazil.

The Banking sector, for years the most gung-ho representative of Free Market Global Capitalism has become a basket case because of its internal irrationality and greed.

But before we get into the details of that, let’s stand back and recognise that we are living, working and doing business within the context of the Big Economy and the fact that it is a time of dramatic change.

THE BIG ECONOMY: WHAT IS IT AND WHAT OUGHT TO BE

Since 2008 some big Big Economy and Big Politics things have started to change,

• The continued failures of the Big Economy and Big Politics to adequately address ecological problems becomes more and more obvious as the need for solutions becomes more and more urgent.

• The basic logic and assumptions of the Big Economy have been dramatically shown to be over-blown and in some cases false.

• The balance of global economic power is shifting fast away from the West and towards China, India and Brazil.

• Western governments seem to have forgotten about laissez faire economics and have renewed calls for a more regulated global economy due to the challenges represented by these emerging countries, because it now suits their interests.

• The fetish for Markets as the only tool for all forms of social, economic and cultural co-ordination is increasingly seen as irrational.

• The Banking sector, for years the most gung-ho representative of Free Market Global Capitalism has become a basket case because of its internal irrationality and greed.

Establishment social institutions have been shown to be inept, untrust-worthy and in some cases corrupt.

As Corporate pay and Bankers bonuses increase exponentially, the Professional Politicians who bailed out these ‘Casino Banks’ try to claim ‘fairness’as they work to ‘balance the books’ through cuts to Welfare Spending that the poorest in society rely upon the most.

The inauthenticity, bad faith and general ethical bankruptcy of the Big Economy seems to know no limits.
Economic consciousness is growing and increasing numbers of people put the searches for ecological solutions at the top of their list of social and political priorities.

A Black has become President of the USDA, which 10 years earlier would have been seen as utterly impertinent.

Micro-experiments in alternative economics, new forms of solidarity and community are being developed, especially in the developing world.

Western cultural values are shifting such that many people are thinking about their ‘quality of life’ in terms of cultural, spiritual and emotional factors rather than just economic growth. The standard of their living, amount of raw material, people, energy etc. but using them in a smarter way. This is economic growth that comes from using the same amount of raw material, people, energy etc. into the economic effort of a town, region or country. This is the kind of economic growth that China and India are going through right now. They are growing because there is simply enough productive labour that can be absorbed. This is dumb. We need better, more intelligent ways of mutually discussing economic priorities.

Such questions might throw up implications concerning learning new way of producing, distributing and exchanging to be able to work more effectively during this transformation, envisaging more flexible and network-based creative businesses able to re-see transformations as opportunities and drive them forward; the development of new business models and ways of getting paid: it might raise fundamental questions about whether traditional notions of commercial success can be accepted. If creative economies are sufficient motivation. It might and with questions concerning the extent to which creative business is about working in the Big Economy as it ‘always has’ or with articulations about what it ‘ought to be’.

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For instance, instead of creating objects, build community. Instead of cutting us off from Nature, connect us to it. Instead of expensive, focus upon affordability. Instead of superfluous form, make everything count.

5. Educate business. This is why research shows that while the public is aware of the limits to economic growth, it resists the message. Such questions might throw up implications concerning learning new way of producing, distributing and exchanging to be able to work more effectively during this transformation, envisaging more flexible and network-based creative businesses able to re-see transformations as opportunities and drive them forward; the development of new business models and ways of getting paid: it might raise fundamental questions about whether traditional notions of commercial success can be accepted. If creative economies are sufficient motivation. It might and with questions concerning the extent to which creative business is about working in the Big Economy as it ‘always has’ or with articulations about what it ‘ought to be’.

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AUTHENTICITY AND AWARENESS IN CREATIVE BUSINESS

Socrates noted that ‘intrinsically knowledge’ was the particular kind of knowledge that led to authenticity and awareness and was underpinned by self-questioning and self-criticism. And central to the development of business awareness is knowledge of one’s own limitations.

This is largely because they have restricted the flow of knowledge, information and ideas through patents, copyright and other legal barriers to protect their profits rather than share.

But at its heart business too often puts ‘itself’ and its own needs before those of the real people who live with it, and that resonates with everyday ethical skills because both tend to be, increasingly useful and necessary components for creative business success. I am sure all the ego-centric ‘business gurus’ we see on TV these days would disagree

What is business for? Then once you have worked out what is it, how it works, what it is for, at what you are getting wrong, at what you are getting right, you – that you continue your creative business lives by recognising what you are you – that you continue your creative business lives by recognising what you are and make sure you are getting it right.

It may feel difficult, but ethical creative business planning may require you to avoid the self-justification, self-aggrandizement, and self-deception that are the cornerstones of ‘business as usual’. And anyway, the creative bit of many creative businesses tend to work in a way that resonates with everyday ethical skills because both tend to be, motivated by intrinsic felt experiences and personal judgements rather than extrinsic factors

• guided by ‘personal tastes and sentiments’ and cannot be for long dictated to by economic growth models

• the Big Economy for?’ then the more specific question for the business lens is…

• beyond ‘Business and Usual public domains occupied by customers, clients and audiences

• beyond ‘Business and Usual public authenticity and personal awareness into your creativity and business?

• ‘What is business for?’ Then once you have worked out what it is, how it works, what your business plan is and so you can become successful, ask yourself again, what is it for? That is, how do you live virtuous, social contract, pragmatism, emotion, public authenticity and personal awareness into your creativity and business?

Everyday Ethical Skills in Creative Business

For Cicero at least, the foundation of the human community is our capacity to be better. This is what self-awareness, self-questioning and self-criticism asks of you – that you continue your creative business lives by recognising what you are and make sure you are getting it right.

For Plato at least, and Socrates before him, the highest good is knowledge, and knowledge of one’s own limitations.

That is, can you preclude self-reflection for authenticity and awareness.

And central to the development of business awareness is knowledge of one’s own limitations.

So is the business community so different? I am sure all the ego-centric ‘business gurus’ we see on TV these days would disagree

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And central to the development of business awareness is knowledge of one’s own limitations.
"Our business policies do not cover this eventuality, so I cannot help you with your problem" – the ends of sticking to business systems justifies the means of not.
CASE STUDY

Ethics for Business Success

The outdoor clothing firm Patagonia has grown directly out of an environmental sensibility, ethical commitment to its customers and convivial relationships between everyone who works at it. The company's strategic, aesthetic and action ethics for business success are an expression of our values as they apply to different parts of the company. Its strategic, aesthetic and action ethics for business success help core customers happy. So be it

Are We Just Chasing Fashion? – because of our commitment to quality, we run at such a slow pace that we're turtles in the fashion race… We rarely buy off-the-shoulder trends and quickly discard them. Fleeting fashion and the illusion of luxury do not make, from birth to death, and then beyond death, back to rebirth, what architect, designer and author Bill McDonough calls 'cradle to cradle'. It means making a pair of pants out of infinitely recyclable polyester or a polymer like Nylon 6 and when it is finally worn out, melted down into the parts to a re-create and another pair from the same raw materials and over again…

LEVI'S
does not have any line of clothes that it could sell as a modern version of a traditional blanket coat. It's a work of art and it can come through as a way of the Wall Street Journal.

Standing on a broad front when considering the debates touched upon so far and why our creative systems will continue to create more synergies and strengthen the linkages between practical ground-...
2. KEEP IT TO A MINIMUM
Use the minimum of Big N and Big Management thinking to allow a maximum of flexibility, innovation and creativity to emerge out of the daily doing of your job. Plan-planning and over-management encourages an ego-centric, mechanistic and personally unmatched approach to creativity and business that can easily misunderstand the organic and relationship-based nature of big world business. This puts businesses before the ethical ends.

3. UNDERSTAND YOUR PARADIGM
Understand that everyone operates within a particularly (self-)selected World-view which is never the only way to see things. They are not set in concrete and can be re-seen, re-chosen. Put another way, all creative businesses have an internal culture that impacts upon the way it responds to the World.

4. HOLISM AND ECOCENTIC SENSIBILITY
Working in a wholistic, humble, dignified and simple way with the environment (social, cultural, economic or natural) rather than trying to master it. A broad point that suggests that the Alan-Sugar-Dragon’s-Den mind-set at the heart of so many traditional business agendas is deeply inappropriate for ethical creative business (social, cultural, economic or Natural) rather than trying to master it. A broad point that suggests that the Alan-Sugar-Dragon’s-Den mind-set at the heart of so many traditional business agendas is deeply inappropriate for ethical creative business.

5. BOTTOM-UP
For too long economists and Professional Politicians have had a fetish for economic growth in the Big Business no matter what the immediate costs to the public good, because eventually the benefits will ‘trickle down’. The problem is that they never really do, at least not fully enough. Innovations, ideas inputs, communities voices, the power to make decisions and just real World practical improvements in place-often need to start at the bottom. This is what the organic intellectual would do within ethical creative business. Maybe then values and ethics will trickle up. It is perfectly understandable for us all to believe that the view from our spectacles is the clearest and most developed. The only trouble with this is that it is incorrect!
morality, which is probably necessary because, your knowledge with character, your science with humanity, your commerce with... Such a ‘this Worldly’ attentiveness asks you to search for ways to re-combine This encourages proactively doing more good unless there is a reason not to. Move... ‘what’s in it for me…’ questions focus upon ‘why not…’ ethical aspirations. You might not be right this time! You might be engaging in technical dialogue that... The Artistic Michael Rakowitz feels so strongly (about the issue of homelessness)…
13. LOOK FOR MULTIPLIERS

Sometimes 1 + 1 equals 3. Working through different creative business relationships and networks of mutual care for greater solidarity can create synergies so that the sum of energy is greater than the individual parts. This can sometimes mean that social, economic and cultural benefits can be multiplied so that everyone benefits.

Traditional business strategies that favour competition and individualism often miss this potential. Ethical creative business strategies can sometimes be found through initial ideas that enable people to use and re-develop things in their own way and so multiply the benefits for themselves.

For instance, Solar Power as People Power

Portable solar powered re-chargers can help to re-power anything from an electric light to a mobile phone. In that sense it is a good example of a piece of careful design that can perform multiple functions.

But it goes much further than merely technical considerations. In areas of the developing World,

• It replaces peoples reliance on the Big Grid, which is easily controlled by Big Business
• It gives these people access to something that is relatively cheap to replace their electricity
• It replaces peoples reliance on the Big Grid, which is easily controlled by Big
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14. FEEL GOOD ABOUT YOURSELF

It is not always easy or comfortable to be working within this messy, unpredictable process of trying to get involved in large scale violence than people whose existence depends on.

World-wide systems of trade

(From Hofstede's Economics, by E. P. Schumacher)

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Portable solar powered re-chargers can help to re-power anything from an electric light to a mobile phone. In that sense it is a good example of a piece of careful design that can perform multiple functions. But it goes much further than merely technical considerations. In areas of the developing World,

• It replaces peoples reliance on the Big Grid, which is easily controlled by Big Politics, and, therefore, is usable as a weapon of political control, with something that enables people to be more autonomous.
• It gives these people access to something that is relatively cheap to replace their reliance on candles – which are expensive and burn out, and kerosene lamps – which are expensive and very bad for their health.
• It enables electric light after dark which thereby enables more cultural life, more education (kids can do homework after the farming day) and better communication in all sorts of ways.
• It brings mobile phone technology within their use so that they can call a doctor or check local market prices so that they do not get ripped off by the local merchants etc.

One small, simple piece of technology allows for a multiplicity of developments to improve political freedoms, health, education, economic knowledge and culture.

14. FEEL GOOD ABOUT YOURSELF

It is not always easy or comfortable to be working within this messy, unpredictable way, embracing the chaos that is required for personal awareness and trying to be authentic. But don’t be defensive, don’t feel guilty or stupid, don’t patronise and don’t dismiss. Try to inspire and from that take inspiration yourself, about yourself. Encourages small changes.

CONCLUSION

In the end we can do no better than to conclude with the words of Ivan Illich, one of our all time heroes.

QUOTATION

We must build, in hope and joy and celebration. Let us meet the new era of abundance (or rather the falsely created ‘scarcity’) with self-chosen work and freedom to follow the drum of one’s own heart. Let us recognise that a striving for self-realisation, for poetry and play, is basic to man once his needs for food, clothing and shelter have been met – that we will choose those areas of activity which will contribute to our own development and will be meaningful to our society.

(From Celebration of Awareness, by I. Illich)

People need not only to obtain things, they need above all the freedom to make things among which they can live, to give shape to them according to their own tastes, and to put them to use in caring for and about others...

(From Tools for Conviviality, by I. Illich)

We started by talking about spectacles, so let’s end in the same way with an example of ethical creative business case that encapsulates all that we have tried to say in this book.

GLOBAL LESSON

Helping the World’s Poorest See Better

It was a chance conversation on March 23 1985... that first started Josh Silver on his quest to make the World’s poorest see. A professor of physics at Oxford University, Silver was off discussing optical lenses with a colleague, wondering whether they might be adjusted without the need for expensive specialist equipment, when the lightbulb of inspiration first flickered above his head.

What if it were possible, he thought, to make a pair of glasses which, instead of requiring an optician, could be tuned ‘by the wearer to correct his or her own vision? It would not be possible to bring affordable spectacles to millions who would never otherwise have them?

Many more than two decades after posing that question, Silver now feels he has the answer. The British inventor has embarked on a quest that is breathtakingly ambitious, but which he insists is achievable – to offer glasses to a billion of the world’s poorest people by 2020.

If the scale of his ambition is dazzling, at the heart of his plan is an invention which is engagingly simple.

Josh Silver has devised a pair of glasses which rely on the principle that the fatter a lens the more powerful it becomes. Inside the lens’s tough plastic lenses are two clear circular sacs filled with fluid, each of which is connected to a small syringe. Attached to either arm of the spectacles is a dial which enables the wearer to add or reduce the amount of fluid to the syringes. The wearer adjusts a dial on the syringe to add or reduce the amount of fluid to the membranes. The fatter the lens, the stronger it becomes.

The implications of bringing glasses within the reach of poor communities are enormous. Silver says that by offering glasses to a billion of the world’s poorest people by 2020.

In the end there is no conclusion. It’s just a choice. It’s your choice. It’s the Ultimate Choice about attitudes to creativity and business that offer new spectacles for you, and for you.
FOR THINKING ABOUT THE EXPANSION OF CARE IN GENERAL

Here is the beginning of philosophy: a recognition of the conflicts between men, a search for their cause, a condemnation of mere opinion, and the discovery of a standard of judgement – Epictetus

Wisdom is the supreme part of happiness – Sophocles

Man is a rational animal, endowed by nature with rights and with an innate sense of justice – Thomas Jefferson

It is curious that physical courage should be so common in the world and moral courage so rare – Mark Twain

Patience is the companion of wisdom – St. Augustine

It is in the knowledge of the genuine conditions of our lives that we must draw our strength to live our lives and our reason for living – Simone de Beauvoir

It is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust – Samuel Johnson

Our main business is not to see what lies dimly at a distance but to do what lies clearly at hand – Thomas Carlyle

Without ethics, everything happens as if we were all five billion passengers on a big machine and nobody is driving the machine. And it’s going faster and faster, but we don’t know where – Jacques Cousteau

If one is not capable of knowing the law and living within the rules of it, he is never capable of being a free man – John Locke

ON THE EXPANSION OF PRACTICAL WISDOM FOR DOING YOUR BEST

Learning is a treasure that will follow its owner everywhere – Chinese Proverb

Life is the sum of all your choices – Albert Camus

The basic value of a sustainable society, the ecological equivalent of the Golden Rule, is simple: each generation should meet its needs without jeopardizing the prospects for future generations to meet their own needs – Alan Durning

Custom will reconcile people to any atrocity, and fashion will drive them to acquire any custom – George Bernard Shaw

Without feelings of respect, what is there to distinguish man from beasts? – Confucius

No one ought to harm another in his life, health, liberty or possessions – John Locke

Three times higher than truth – Mohandas K. Gandhi

True courage is not the brutal force of vulgar heroes, but the firm resolution of virtue and reason – Alfred North Whitehead

Don’t live as if you are going to live myriad years. Fate is hanging over you; while you may, become good – Marcus Aurelius

One of the reasons we have so much regulation is because we cannot rely on people stopping to think about what’s right – Michael Ekbos

Personal and professional integrity should always be constant – Sir Derek Higgs

The superior man understands what is right; the inferior man understands what will sell – Confucius

We do not we because truth is difficult to see. It is visible at a glance. We we because this is more comfortable – Alexander Solzhenitsyn

The saddest aspect of life right now is that science gathers knowledge faster than society gathers wisdom – Isaac Asimov

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