



DUGALD'S REPRISE

Context, Creativity and 5th Grade Xenomorphs

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INTRODUCTION

In December, 1999, I visited Scotland for the first time, and, although somewhat familiar with the history and culture of this wonderful land, quickly realized my ignorance of and fascination for the Scottish Enlightenment. The more I became familiar with the ideas and background of the 18th Century "New Lights" such as William Robertson, Francis Hutcheson, Adam Smith, David Hume, Lord Kames, Patrick Geddes, and Thomas Reid, the more I was determined to learn.

From 1999 to now, I have spent many hours in the mist of historical fantasy, following the stories of these men who were challenged to think in creative ways. How often, in my reading, have I searched the minds of these "tempered" radicals as they moved between Edinburgh and Glasgow, searching for hints of how they might think about the future that seems to be pressing on all sides of our constantly changing 21st century.

What would they identify as fundamentally changing principles of how society will be organized in the first third of the 21st century in our emerging and more complex future? How would they respond with new ideas never before explored? What questions would they ask? What seeds of thinking would they plant if we had the capacity to reach back in time and bring these apparitions to Glasgow two hundred years

later to join us as we listen to new ideas and dialogue with each other during the Talking Thinking conference.

Too often I have searched the past to find present and future answers. Is it not "common sense," as Thomas Reid would say, to look to the past for direction for the future. But is that traditional principle of common sense still true in a time of constant change? That is one of the questions in the back of my mind as I began to retrace again the dialogue of those of the Scottish Enlightenment who were the originators of so many ideas on which our "commercial society" is based.

It was with these thoughts in mind that I returned to the fathers of the First Enlightenment. My intent was to deduce some insight important for how we need to educate each other, and especially our children in this time of historical transformation similar to the time of immense economic, social and political changes that occurred from 1750-1850.

DUGALD STEWART & A DIFFERENT FUTURE

A student of Adam Smith, Dugald Stewart, is a hidden gem and almost forgotten figure of the original Scottish Enlightenment. Had Edmund Burke been wrong about the French Revolution, insisting before he died that a military dictatorship in Paris could be expected as a result of the anarchy of the revolution, we would now hold the name of Dugald Stewart in place of the historical honor and respect we give Burke. Stewart believed that "a new constitutional order was being born based on justice, law and natural right." ¹ It was the sense of historical progress that drew Stewart to the French Revolution.

As I read about Dugald Stewart, it was not his incorrect short-term judgement of the French Revolution, his role in popularizing the ideas of Adam Smith, or his broad and prodigious mind that raised my interest. It was, instead, a combination of intangible qualities often lacking today to which I was drawn...those of creativity, foresight and context. Stewart saw his time from a larger perspective, one that required both broad and deep knowledge in multiples fields of life. It was as if he could soar as an eagle of history and connect all the

¹ Herman, Author, How the Scots Invented the Modern World, p.270

moving parts that lay below. It was this capacity to integrate and systematize what was occurring within a "futures context" that allowed Dugald Stewart to peer into the distance and sense what would evolve over time as political and economic changes came together in new ways.....ultimately emerging in what is in retrospect called commercial society and the system of classical liberalism.

It was the ability to intuit, analyze the connection of diverse factors, and risk new thinking that set Stewart apart. As a result, it was the search for a new way to organize society and create something new and better that led him to pursue his life in a quest for an evolution of thinking and doing. The Scottish Philosophers of the 18th century did not separate thinking from doing. They were connected. Ideas and actions were only important if they moved the dance of humanity to higher levels of truth and a deeper sense of spiritual morality.

I pondered the life and work of Dugald Stewart and his network of transformative thinkers who met nightly to share and debate ideas over oysters and a mug of ale as individually and collectively they searched for new truths. As I drifted back into their time of historical transformation, I wondered how they would approach our 21st century society that is also knee deep in this kind of change. These were the men who helped birth the idea of science, the principles that led to democracy, and even the concept of history (Lord Kames). What would they think and what would they create today to deal with a constantly changing context of society....one that is increasingly complex and fast paced? What would they think important to prepare for the future in a time of history greatly different from their own, for weren't they the radicals that responded to new needs and new challenges not addressed in their traditional way of thinking? There is no greater example of a time in the past when the concept of Talking Thinking was put to better practical use than during the Scottish Enlightenment.

A REPRISE

One can only guess what comments the 18th century "new lights" would make if we were able to hire them as societal consultants to help rethink, reorganize and reeducate ourselves and our children for a

different kind of age. They faced a similar challenge....the slow emergence of a different type of society. Yet to them the change was rapid.

Our society changes in real time. What we need is an 18th century consultant that understands the principles of rethinking society and how to seed new transformative thinking into the capacities of diverse citizens, so that we would have the same ability to adapt to our changing conditions as they did in their time.

Left to me, I would find Dugald Stewart in the mansions of heaven and beseech the Almighty to allow our ancestor to return with me as our associate and historical guide to the future. I would ask of Sir Dugald (we have now become personal friends) to help me with three issues of our times:

- 1) What can you see that we cannot that will be important to our journey to the future?
- 2) What question should be paramount before we move forward to other issues?
- 3) How can we prepare the way people need to think about the future?

"Ah, my friend, Sir Dugald would say. Your first request is simple. You seek to reprise what we did. You assume that the very ideas that made us successful will work for you if only you become more proficient with our ideas and values, and if only your society reforms, conserving what has worked in the past. Do you not realize that we were the risk takers of our age. We even conceived of the word "progress." We were told that we would burn in hell for our ideas and actions, and as mostly men of God, our dialogue challenged our souls as well as our thoughts. You take pride in being conservative. Don't emulate us and our ideas. Create your own new ideas. Risk, my son, risk. The context of creation only comes with people who are willing to take chances others do not see or are not willing to do. If we returned in the 21st century, we would place traditional institutions in the dustbin of history as we did before, because you are living in a time of historical transformation. Do not let your material and political success blind you to the need to transform your society and world."

"A paramount question? All questions are paramount when reality and the world is connected. The very question you ask shows the need to rethink what you ask. Our world in the 18th century was changing at the speed of fast trains. Although many thought it too fast in our times, your light-speed society transcends how we saw the world. It was our new thinking that led to the concepts of the individual, the scientific method and linear thinking. We had time to take apart the "whole" and see the world in what you now called a "reductionist" way. We wanted to peer inside matter and even the human being for the first time. It was very appropriate for us to look for the one best answer because we were the first people alive to be able to arrive at the truth of natural laws that governed the observable universe. You live in a time where all things are seen as connected within a constantly changing context. You even have new technologies that allow new ideas to come forth constantly. That may be healthy for your economies as constant innovation becomes the norm. I am not sure if this increasing pace of change you experience is good for humanity...of course, there were those who said the same thing to us...life is too fast, and yet we plowed forward. With this in mind, ask questions that connect and create.

"Ah....your most interesting question. You come to a conference on Talking Thinking....you are cosponsoring an international conference on the Second Enlightenment in Columbia, South Carolina in the U.S. in March, 2007.... and you need to ask "how can we prepare the way people need to think about the future? Think differently my 21st century friend! Talk to each other to identify the right questions. And , above all, understand that you will need to seed new ways of thinking at an early age in children and well as adults."

"However, I offer one admonition. Don't debate your truth as the only truth as we did when first discovering what observable reality held as we moved away from the historical hold of mysticism. Dialogue together and ask appropriate questions as you search for more subtle truths that result from what you call "connective thinking" and "futures generative dialogue." Look and listen for the pieces of truth found in the experiences of others and connect with other knowledge to open up new doors of understanding. As much as our "coteries" pushed new ideas forward by debating each other, how much more we

could have created and how much quicker we could have responded if we had not just pushed our individual view of reality and truth. This is a lesson that a new reality offers to your generation."

"Build transformative capacities in others. Use your schools not just for providing knowledge of the past and traditional ideas, but create new skills of how to connect one's thinking to another's good idea in an act of creation. Help others become thinkers who look for multiple "access points" as they dialogue with others. Help each other see connections in very diverse factors and disparate ideas. Whatever you do, rethink! Whatever you think, connect with other ideas in holistic ways! Whatever you say, learn to listen to find value in what someone thinks. Talk to think about and think to talk within a new context of history that is emerging in the 21st century. If you recognize new trends and what you call "weak signals" that are just emerging from the mist of the unknown, you will follow the same path of creation and adapt to a changing context as did those of us who established what you now call the Scottish Enlightenment.

Our First Enlightenment ways are tired and often no longer work for you. It is time for you to rethink everything we did. How can you prepare your people for a future that is in the process of emerging and a present that is in the process of transforming? Create a Second Enlightenment. Design and seed new methods and techniques of learning so you can create and build new types of capacities and new ways of thinking that are just as appropriate to your age, as were the new ideas and methods that we created for our 18th century. We were searching for how we could be certain and how we could predict the future. The scientific method and the idea of reductionism were new and important to us....and fit the times. We saw reality through the eyes of Newton. Physics was our mantra. You live in a constantly changing time requiring new organizing principles and a new filter that is able to adapt to constant change. Evolution and the science of ecology is at the center of how your world works....everything is constantly connecting and breaking apart in a continuous dance of creation. As I return to my spiritual universe, I offer this hint to all your questions. Transform ideas, align them with the needs of a new kind of world, and seed new ways of thinking in your citizens and your schools by bringing people together in dialogue."

TRANSFORMATION AND A SECOND ENLIGHTENMENT

With our 18th century consultant's words still echoing in our ears, it is time to frame a set of new ideas and principles that will undergird a new type of society that is fast-paced and always changing. The concepts of hierarchies, rampant individualism and standard outcomes, so important and prevalent in a slowly changing society must give way and be replaced by new principles of organization appropriate to a time of increasing transformation. In the process of reordering society, hierarchies and standard answers are giving way to dynamic webs, interlocking networks and multiple access points and connections. What is emerging in real time is nothing less than the need for a Second Enlightenment.

Today the context of our society is transforming and we are seeing a society emerge that is so fast-paced and technically interconnected, that it has become increasingly interdependent.

An Integral/Molecular Society will see major shifts in all aspects of our social, political, educational, cultural and scientific systems at the same time that our concept of independence evolves to that of interdependence.

With this in mind, the following are offered as new organizing principles, that, when integrated in the Stewart tradition, provides a new filter of philosophic thinking...a new framework within which issues of the 21st century can be identified and considered:

1) Interdependent

The idea of individuals having the capability of being sovereign and having worth in and of themselves was a new idea which developed a “tipping point of acceptance” in the 18th century. When connected to the idea that man could have a direct relationship with God without the intercession of a priest, (leading to literacy, democracy, and classical liberalism), independence became an important principle for the society that had not appeared until that time. Today the context of

our society is transforming and we are seeing a society emerge that is so fast-paced and technically interconnected, that it has become increasingly interdependent, requiring an "and/both" approach to life.

2) Help Each Other Succeed

As our society and world become more connected and the complexity of issues moves beyond the capability of any one individual, group, community or nation to work alone, there will be an increasing need to collaborate to help each other succeed. In an interdependent society that constantly changes, one has to think about the interrelationship of the individual to the whole at all times.

3) Connective Thinking

The idea of emphasizing one thing above others was a bedrock idea of the Enlightenment Era and is still true for our society. This principle of linearity has been on target as long as standardized models and singular actions were appropriate. However, with increased change and the need for continuous innovation, the one best way and linear thinking needs to be complemented. When life speeds up, we run into more situations where we need to understand how things connect. As a result, we need to rethink the very nature of how we think and introduce and develop the skill of "transformative thinking."

4) Modules, Webs and Networks

Any student of biology learns that as systems become more complex, "webs of intricacy" are formed by connecting small units together in appropriate ways. Our very bodies evolve by the connections of diverse cells and interaction of proteins, sugars and more complex compounds. Our societies are emerging in similar ways. Complex adaptive systems are maintained by the capacity to anticipate change and to develop skills, behaviors and attitudes consistent with an environment that continuously emerges.

5) Holism

The increased complexity of society and other organisms requires the need to think about overall structures and properties and how they

interact and interrelate. As complexity emerges, the nature of how patterns are changed by the interaction of multiple factors requires thinking about the overall, holistic nature of any situation. One must be able to think about the small and the large at the same time. The ability to integrate the ideas of reducing complexities to their smallest part at the same time that the overall system is considered will be a key feature of successful leaders and successful communities in a constantly changing society.

6) Unlearning, Uplearning & Non-Linear Thinking

It is not that we are to cast away content of appropriate knowledge, it is that we need to unlearn many old “truths”....one of which is that there is only one answer to all situations and issues. Once we learn how to unlearn inappropriate ideas and remove obsolete knowledge, we need to learn how to uplearn. We search for simplicity in a complex age, not realizing that what will be seen as simple by our grandchildren, we now see as complex....but so it has been throughout history. The vitality of our future will be directly related to our ability to think within a futures context. The future of learning will require all citizens to become and/both, connective thinkers, able to see new patterns...leaving the world of "one best answers *only*" that often leads to debate of whose truth is correct.

7) Meaning from the Creative and the Spiritual

One of the great movements of the 21st century will be the discovery that meaning comes from the constant intersection of human creativity and spiritual commitment. Happiness will emerge from several ideas. One of the most important will be to rediscover a broader and deeper spirituality as a base for reaching beyond selfish motives to offer one's talents for the “concomitant good.” One of the dramatic shifts undergirding our Western Societies will be a search for ways to balance the need of environmental health, political freedom and material sustenance. In order for this to occur, there is a need to learn to think differently as well as a need to identify those values that will become important to the sustainability of a constantly changing society.

8) Collaboration

In an interdependent community and society, traditional competition without regard to the impact on others will not only be injurious to the community but to ourselves as well. If we are selfish and care little for our neighbor, the old approach to competition will only cause harm because of the need to understand that in a more complex society, the scale of needs are too large to be provided by one person or one organization. With competition and collaboration in mind, the future will find the need to integrate the two concepts as a part of a new approach....."generative development." Generative development assumes that the integration of creativity, sustainability and concern for ethics and morality are paramount . The goal of any process of generative development is to establish creative solutions for short and longer term needs in parallel.....all the while thinking of how ideas and actions will be impacted by future trends.

9) Anticipation, Ambiguity and Uncertainty

Western Society, especially in the US, has based its progress on prediction and control. The search for scientific certainty came from the need to understand natural phenomena in the aftermath of religious corruption of the Middle Ages. As an example, Scottish thinkers expanded the search for certainty and combined it with practical technical applications to develop the first application of steam to meet industrial needs. Those who develop the capacity to anticipate the future and who are comfortable with uncertainty and ambiguity will be more predisposed to be involved with areas of life that will require continuous innovation. Short term prediction and longer-term ambiguity will complement each other for communities as they work to deal with the present, while preparing for a different kind of future.

10) Culture Constantly Upgraded

In the 21st century, the increasing complexity of our world societies will require that we be willing to evolve cultures that support uplearning, deeper collaboration and thinking systemically. Our culture will be in a state of continuous upgrade. This is a new concept that emphasizes looking for simple ways to connect with a changing and dynamic society, whether it is the capacity to use the Internet, the capacity to

identify weak signals and know future trends, the capacity to think connectively, or the capacity to become involved with electronic entrepreneurs throughout the world.

11) Integration of Reason and Mystery

Francis Hutcheson and David Hume looked at mankind from two different prisms. Hutcheson saw the potential for goodness in man and emphasized that. Hume was a skeptic who counseled the erection of safeguards to keep man in line with his passions. The Enlightenment was a time when reason ruled. The reaction against myths controlling the actions of man led to the consummate secular explorer and scientist. If it could not be experienced, it was not true. Knowledge was deemed fundamental if it could be experienced and proven. The irony of the modern use of reason is that the new exploration of the unfathomable is a return trip to speculation as the basis for potential knowledge. We often mistake the “search for truth” for truth itself. One of the great challenges of the future will be to have leaders at all levels who are not ideologues and who do not get caught up in the “truth of the moment.” A key idea of the Second Enlightenment will be to bring together different ways of looking at the world to help explain complexities.

12) Dialogue and Futures Generative Dialogue

Historically, the ability to present truth effectively was based on marshalling one’s arguments in such a way that one’s words overpowered another’s point of view.

It assumed that someone had “the truth” and whoever was defeated did not. Debate divides the search for truth into dueling camps where one person looks for differences instead of the potential connections of what is said. In this age of interconnections, we need to find ways for humans to connect and search for truth together. David Bohm was a physicist who studied fundamental forces in physical reality. This experience started his search for common human forces that hold society together and led him to the discovery that dialogue performs the same function in society as does weak forces at the subatomic level. It was in dialogue that he found human forces that brought people together. It was debate that forced them apart. The Center for

Communities of the Future has developed an extension of the concept of Dialogue. It is called Futures Generative Dialogue. It is possible for people to be able to dialogue and still talk about obsolete ideas. By developing dialogue within the context of future trends, newly innovative and transformative ideas will emerge.

13) Choices

The idea of a standard model assumes that there is one approach, one best answer that will be appropriate for all situations. Until a community develops “capacities for transformation” which allow multiple choices, and provides new avenues for community research and design, the focus will continue to be on developing the one best answer....a certain prescription for frustration.

14) Electronic Republic

The future vitality of our democracy will require a hybrid of direct and representative methods. Local citizens will need to regain a sense of control of local decision making as there is more and more change in communities. Many people have expressed their feeling that they lack the ability to impact issues that are important to their lives. In the future, elected representatives will maintain decision-making responsibilities at the same time that they find themselves the facilitators of new types of citizen processes. We are in a transition in which we will work with hybrid systems of decision making and technologies to see what will work and what will be inappropriate. Andrew Cohill and the Knowledge Democracy Center predicts that the role of the elected official will shift to more of a facilitator of new thinking and capacity building in order to insure that all levels of our society will broaden the involvement of interested citizens.

SEEDING "TRANSFORMATIVE THINKING"

Key Skills

1) Listening For Value (Connective Listening)

Background of Understanding:

One of the key skills that needs to be developed for transformational thinking is listening for value in what others say. It is called "connective listening." In the past, listening was, at best, a sometime quality that a limited number of people developed as a result of growing and maturing. Usually, there was little to no true listening. Most of the time people would interrupt and make a statement of theirs that they thought important or just to hear themselves talk because of some unknown and subconscious need or insecurity. During the '90s, "proactive" listening became a part of team building in order to increase economic efficiency. In the 21st century, developing the skill of "connective listening" will determine whether someone is able to be an effective leader or not because of the following needs:

- a) The need to nurture and show authentic interest in people to include learning how to ask appropriate questions.
- b) The need to enhance an environment of continuous innovation by connecting what someone says to something else one has heard or read that opens new doors and ways of thinking.
- c) The need to build deeper relationships with diverse people and design and implement effective networks.
- d) The ability to develop "capacities for transformation" in organizations and communities.

Building the Skill:

- a) Self-organize into groups no larger than six-eight.
- b) Decide on a dialogue within the framework of one of the following:
 - 1) Getting to know each other at a deeper level.
 - 2) Introducing an idea about which one has read.
 - 3) Dealing with an existing community issue.
 - 4) Developing an innovation or new concept.

- c) Utilize the following underlying principles of "connective listening:"
- 1) Listen for the obvious to make sure you understand the focus of what the person is saying.
 - 2) Listen for something that connects with another idea or factor with which you see a connection.
 - 3) Look beneath the surface and listen for what is not being said that you think important to help the person or group better see or understand the need for personal, institutional or community transformation.
 - 4) Listen to be able to ask an appropriate question.
 - 5) Listen to make a connection for some innovative thought or idea....be sure to let the person know that they were the reason you thought of the concept (why?).

2) Concepts of Risk Taking

Background of Understanding

Anyone who learns to become a "transformative thinker" is always faced with new and different types and levels of risk compared to what has been identified as the risks of traditional critical thinking. Some are the same such as speaking out when others are silent or moving faster or slower than others are willing to go. Within the context of transformational thinking, a new family of types of risk is emerging, that when readily understood, usually stop individuals from being willing to provide the kind of transformative thinking that will be needed to help individuals, organizations and communities develop the capacities to transform themselves.

All process/transformational coaches need to identify and understand how to respond to the following types of risks:

- a) The risk of "deep openness."
- b) The risk of being perceived at the "lunatic fringe."

- c) The risk of "inferred arrogance."
- d) The risk of "mistaken caring."
- e) The risk of "appropriate challenging."
- f) The risk of "standing alone."
- g) The risk of "inciting anger."
- h) The risk of "obvious knowledge gaps."
- i) The risk of "fuzziness, obliqueness, and directness."
- j) The risk of "telling why without understanding."
- k) The risk of "internal cleansing."
- l) The risk of "reaching too far."
- m) The risk of "huh?"
- n) The risk of "creating mental, emotional struggle pits."
- o) The risk of "too much risk."
- p) Other

Building the Skill(s)

There are generic aspects that apply to any type of "transformative thinking risks" that are common to all as well as overlapping to traditional risks:

- a) Am I willing to remain focused on the situation and continue to introduce new ways of thinking even if attacked verbally or behind the scenes?
- b) Am I able to keep calm without getting angry? (sometimes the needs of traditional leadership require righteous anger; when "building capacities for transformation, one must maintain a calm demeanor, especially when being direct).
- c) Can I risk myself for the good of the group or community when I seed transformative thinking in ways that I know will not be understood and threaten the traditional thinking of others?
- d) Am I willing to appear different from others?

e) Other

It is important to remember that no one transforms his/her own thinking unless a need to change is seen. Any good coach/learning guide who helps create such a context with need to do more than be willing to take these diverse risks, he/she actually needs to thrive and search for ways to take these risks to help others build basic skills of transformative thinking. With this in mind, it is important to develop relationships to help nurture each other to open new mental doors at a higher level of thinking in a dynamic age. A key generic risk is to be seen as always trying to agree with other people when looking authentically for an access point to seed transformational thinking. One of the best ways to overcome this inappropriate perception is to develop the ability to ask appropriate questions that connect a key point any person is making to some other idea or article.

3) Asking Appropriate Questions

Background and Understanding

One of the objectives of "Listening for Value" is to be able to ask appropriate questions. This is a skill which is often missing in our culture that prizes and rewards those who are able to give direction, establish vision and tell people what to do. Even those who are adept at asking questions can use the inquiry as a form of manipulation. Within the framework of "transformational thinking," "Transformational Learning and "community transformation," the art of asking appropriate questions provides the basis for the following:

- a) Getting to know other individuals at a deeper level.
- b) Introducing a new idea in an indirect way.
- c) Helping others get to the hmmm stage of change.
- d) Building strategic processes of transformation.
- e) Building an effective "futures generative dialogue."
- f) Developing a new idea.

- g) Creating an environment for continuous innovation.
Other

Building the Skill(s)

There are three key categories of competence that need to be developed for process/transformational thinkers to utilize the art of asking appropriate questions effectively: 1) understanding the situation and the objective of the question, 2) the type of question that is appropriate, and 3) the timing, focus and other subtleties.

- a) Getting to know other individuals at a deeper level.
 - 1) Understanding the situation and objective of the question:
 - a) Is this the first time in a particular situation or learning experience?
 - b) Will this be a continuous process of learning?
Do those involved know you, and, if so, is he/she giving some sign of their opinion of you?
 - c) Other
 - 2) Type of question that is appropriate.
 - a) Open-ended question: What are your interests?
 - b) More directed question: Did you see the article _____?
 - c) Other
 - 3) The timing, focus and other subtleties of asking questions.
 - a) A question that shows immediate interest: I have always wondered about that. Would you mind telling me more of why you think that?
 - b) A question that causes the other person to think outside his/her box: Do you think it is possible that _____? Did you see the article or web site that introduced that idea?
 - c) Other

- b) Introducing a new idea in an indirect way.
 - 1) Understanding the situation and the objective of the question.
 - a) Is it a personal conversation?
 - b) Are you facilitating a group?
 - c) Are you keynoting a conference?
 - d) Are you introducing an idea at a community meeting?
 - 2) The type of question that is appropriate.
 - a) If you are facilitating a group and notice that someone is very strong in an opinion and really doesn't know what he/she is taking about, look at the other side of the room, quote someone of national or international authority so that you can introduce an idea without being offensive, and ask the group what they think about the comment. This question is asked, not to put down the person with the strong opinion, just to get him or her to listen to another idea without getting into a debate while defending the position.
 - b) Ask a question that requires the person to connect something that relates the issue at hand with an idea or article that was introduced at another time?
 - 1) Do you remember _____?
 - 2) What idea or new project comes into your mind as a result of these three disparate factors?
 - 3) Other.
 - 3) the timing, focus and other subtleties.
 - a) Sense the mood of the person or group and ask a question that forces them to think beyond their comfort zone.
 - b) Other

- c) Helping others get to the hmmm stage of change.
 - 1) Understanding the situation and the objective of the question.
 - a) Is the person comfortable with himself/herself?
 - b) What is the purpose of the meeting?
 - c) Is this the first of five capacity building sessions?
 - d) Other
 - 2) The type of question that is appropriate.
 - a) Is the question to create a positive tension?
 - b) Is the question to make connections with other ideas?
 - c) Is the question to have a person rethink their values?
 - d) Other
 - 3) The timing, focus and other subtleties.
 - a) Do you have time for open-ended questions?
 - b) Do you need to take time for open-ended questions whatever the situation because of "group resistitus?"
 - c) Do you need to address a question to someone who knows the answer or is less strong in his/her opinion so someone else can hear the dialogue without feeling threatened?
 - d) Other
- d) Building an effective "futures generative dialogue."
 - 1) Understanding the situation and the objective of the question.
 - a) Is the "fgd" just beginning or have there been other sessions.
 - b) Is there to be an outcome in the near future or is continued brainstorming appropriate?
 - c) Other

- 2) The type of question that is appropriate.
 - a) A starter question: What do we need to consider?
 - b) A question with intent: What did you think of the president's comment at the news conference yesterday?
- 3) The timing, focus and other subtleties.
 - a) Did anyone see this month's Business Week?
 - b) Ask a question that is not clear on purpose to see:
 - 1) Is someone willing to respond.
 - 2) What is initially seen as important.
 - 3) The level of frustration that an individual or group is willing to go.
 - 4) Other
- e) Developing a new idea for continuous innovation.
 - 1) Understanding the situation and the objective of the question.
 - a) Determine the interest level of any group.
 - b) Do the individuals have the capacities such as and/both thinking?
 - c) How do you introduce disparate ideas that will create an environment for innovative thinking without telling the group what you are doing?
 - d) Other
 - 2) The type of question that is appropriate.
 - a) Ask indirect questions to get ideas on the table.
 - b) Ask questions that will create an environment of comfort so that no one feels threatened to introduce any idea or ask what, in the past, would have been perceived as a "dumb" question.
 - c) Other

3) The timing, focus and other subtleties.

- a) Start any session for innovation with a story about yourself that illustrates a point you want to be made which will establish a positive, comfortable environment.
- b) Then ask, "what did I do wrong."
- c) Point out that you didn't realize for some time that you had not done the right thing.
- d) Other

4) Futures Generative Dialogue

Background of Understanding

One of the most important skills for seeding transformative thinking is the ability to create an environment for "futures generative dialogue" and the ability to facilitate it. To this end, it is important that a process/learning guide understand the differences between debate, dialogue, generative dialogue and "futures generative dialogue. Debate is connected to the traditional idea that there is one truth for any issue. Dialogue creates differences as a result of diverse people listening to each other. Generative dialogue sets a goal to develop innovation and new ideas. Futures generative dialogue adds the element of "dialogue within a futures context" that ensures that new ideas and innovations are transformative, and not just rearranging or updating old approaches.

"Futures generative dialogue" will become increasingly important for education and our economy as the need for transformative thinking and continuous innovation evolves. Until individuals and organizations in our communities become familiar with future trends and their potential impact, many ideas thought appropriate actually will be increasingly obsolete.

The following elements are important to the needs of "futures generative dialogue:"

Direct Elements:

- a) Is the dialogue with an individual or group?
- b) If a group, what is the size of the group?
- c) Is an outcome required? If so within what timeframe?
- d) Are you familiar and competent with the methods and techniques of "futures generative dialogue?"

Indirect Elements:

- a) The need for a large knowledge base and passion for learning.
- b) The need to adjust to a changing situation?
- c) Has the context of the "fgd" changed?
- d) How to take advantage of outcomes of "fgd."

Building the Skill(s)

1) Direct Elements:

- a) Is the dialogue with an individual or group?

1) Individual:

- a) First, build a relationship with the individual.
- b) Find something both of you enjoy or about which both are concerned.
- c) Wait until you determine if the conversation can become a dialogue.
- d) Introduce an idea about which you recently read, and see what dialogue emerges.
- e) Other

2) Group

- a) Determine if the group needs to have capacities for dialogue developed or if they can start dialoguing from the initial point.

- b) What is the purpose of the group?
- c) What is the makeup of the group?
- d) Other

b) If a group, what is the size of the group?

- a) It is easier to develop an environment for a "fgd" in a small group than one that is larger.
- b) If possible, limit the size of any "fgd" group to 12.
- c) If the group is 20 or over, utilize methods and material for groups of ten....break down groups
- d) Other

c) Is an outcome required? If so within what timeframe?

A "generative dialogue" is appropriate for a short-term outcome. A "futures generative dialogue" is appropriate for longer-term capacity building and transformative continuous innovation.

d) Are you familiar and competent with the methods and techniques of "futures generative dialogue?"

1) Introducing future trends using:

- a) PowerPoint presentations
- b) Future trends impact sheets
- c) Short articles
- d) Quotes from authorities
- e) Other

2) Use of indirect methods:

- a) Indirect questions to lay seeds of new thinking.
- b) Attendance at seminars, retreats and presentations.
- c) Bring in knowledgeable people for question and answer sessions.

- d) Provide a list of web sites, books and articles and ask a "generic" question.
- e) Establish processes of reciprocal learning.

3) Introduce concepts of transformation to include:

- a) And/both, non-linear thinking.
- b) See value in what other say.
- c) Look for connections among disparate factors and ideas.
- d) Other

2) Indirect Elements:

- a) The need for a large knowledge base and passion for learning.

All competent facilitators of "fgd" need to be committed to openness and a sustained development of as broad and deep a base of knowledge as possible. This is not to show one's individual knowledge in a traditional way, but to utilize the knowledge to be able to 1) ask appropriate questions, 2) broaden any "fgd" process, and 3) help others get outside their boxes of truth.

- b) The need to adjust to a changing situation.

One of the greatest skills that any facilitator of "fgd" needs to have is to be able to 1) determine when a process needs to be enhanced, slowed down or speeded up; 2) to find a way to show how the issue or process concern at hand is a part of the background of the facilitator....specifically to show when there is a need for someone to change. A key idea of "fgd" is for the facilitator to show how he/she has changed to allow others to understand why one key aspect of a process leader is to help others to "see the need for personal transformation."

c) Has the context of the "fgd" changed?

It is important for any facilitator of "fgd" to judge the tone and support for what is occurring. This is true whether the context of any one session is improving or getting more contentious. The ideal context is for those involved to 1) understand the need to take time for real dialogue, and 2) interact with others and build, "hitch hike" on their ideas so that the environment is always positive.

d) How to take advantage of outcomes of "fgd."

There are multiple phrases in any "fgd" process. A facilitator needs to understand the "outcomes" that are emerging whether in a particular session or as a new idea that emerges:

1) In session

- a) Can you see hmmm and aha! moments appearing in the group?
- b) Is there a time when the group becomes self-directing? If so, sit down and only say something if a "transformation leap point" appears. Take a risk unless the group has just started.
- c) If the facilitator sees a connection on an important issue that others are not seeing, ask an indirect question to allow someone else to bring anything close to what you see to the table.

2) New Ideas

One key difference between "fgd" and traditional decision making processes is that there will be spin-offs of many kinds as a result of various types of ideas that emerge:

- a) Individual connections
- b) Small networks for capacity building
- c) Process projects
- d) Presentations for new ideas and concepts
- e) Other

5) Connective Thinking

Background of Understanding

Connective thinking is required for every aspect of community transformation(CT). CT is the capacity to see relationships in anything, whether ideas, people, processes or situations. To be a good connective thinker, an individual needs to learn to use real time opportunities within different scales, different rates and employing diverse factors. Connective thinking is consistent with learning how to thinking within a "moving matrix."

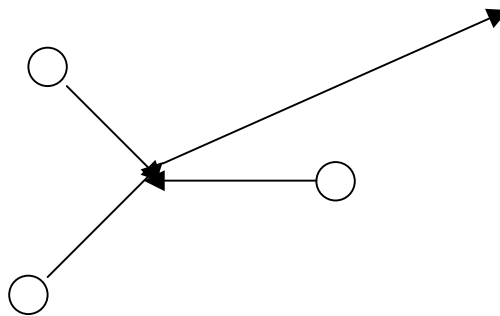
The following approaches are important when learning to become a connective thinker:

- 1) Learn to see patterns that can be shifted from one arena of reality to another. For example there are commonalties among a wetland, the development of a cell and community transformation. When one first thinks about these diverse examples of reality, one sees them in an either/or context and misses connections. When one gets a deeper knowledge of all three arenas, one begins to see common principles such as the fact that a process leader often works in community transformation in the same way that a RNA codes for a protein.
- 2) When one is given multiple books, web sites, articles and quotes, any appropriately phrased

question will elicit different connections that diverse people will find. This is a good way to create an environment for "fgd" or helping people begin to understand the more subtle aspects of transformation.

3) Use of connective thinking methodologies;

a) Tri-vector innovation



b) Connect the dots

Have different individuals introduce diverse ideas and then ask groups of two or three to select one or two ideas from each category and develop a new ideas or tell a story.

c) Tell story of asking individuals to give the one thing that would resolve an issue in question. Let this occur. Then ask the group what are factors that prevent connective thinking:

This will include:

- 1) Each person will come from a different background.
- 2) Each person will have different interests.
- 3) Each person will have a different worldview and way of seeing reality.

d) Have a dialogue about the concept of:

- 1) One best answer.
- 2) My truth relative to "the truth."
- 3) The silver bullet approach to new ideas
As well as decisions.
- 4) Other

Building the Skill(s)

For an individual:

- 1) Develop as much knowledge in different knowledge areas as possible.
- 2) Select an area of interest. Research history, science etc and look for new ideas that could provide for a need in the area of interest or that would open new categories of thinking.
- 3) Ask associates to suggest some idea on which they are working and look to connect it with your knowledge base. Always look to develop ideas within a futures context.

For a group:

- 1) Use a bubble diagram approach to develop a graphical systemic "big idea."
- 2) Have each person in the group become an expert in a key area of interest.
- 3) Building processes and networks so that various individuals in the group can be involved in multiple network nodes to expand knowledge and increase potential for number of connections.

ONE EXAMPLE

In Gastonia, NC in the U.S., the Piedmont Community Charter School (PCCS) is in the process of adopting Transformational Thinking and Transformational Learning (TL) for their curricula. Over the past four

years at PCCS, a core group of teachers, principals, curricula leaders, board members and a community coordinator has worked with the Center for Communities of the Future to learn the concept and skills of TL. One of the key reasons that this new approach to learning is showing success is that those involved as leaders in this school have taken the time to become familiar and recently proficient with the concept and skills of "transformational thinking."

The following eight Transformational Learning Skills have now begun to be seeded in the classroom from kindergarten to tenth grade:

- Weak Signals and Future Trends
- Future Generative Dialogue
- Individualized Instruction and Reciprocal Learning
- Listening for Value
- And/Both, Connective Thinking
- Parallel Processes
- Asking Appropriate Questions
- Challenging Underlying Assumptions

As a result of this creative effort to design a transformative thinking approach for education in K-10, this school has been identified by the State Department of Public Instruction's Charter School Division to be a model for networking these ideas and methods and building these capacities with other charter schools throughout the state.

Of special note is the fact that young children in the fourth and fifth grades now look for connections among many knowledge modules to which they are introduced and can be seen to offer the admonition when a classmate makes a strong statement of truth, "what other ways can we look at this." They are being prepared to understand how our society and world is transforming, and learning what skill will be needed to play the role of a leader of transformation in a constantly changing 21st century society. At PCCS Fifth graders are being guided to become nothing less than 5th grade Xenomorphs...young people who will serve as adapter engines and who thrive on a constantly changing context. This is only possible because the seeds of "transformative thinking" are being sown at PCCS with faculty, staff, board and students.

As more and more teachers use the concepts and methods of "future generative dialogue," transformative thinking, and listening for value, children see the importance of making connections, and, as a result, are being prepared for a workforce and society of the 21st century that will be successful to the extent that individuals are able to participate in deeper community collaboration and in "global innovation networks." In so doing, they will be able to seed new ways of thinking in themselves and their colleagues and associates worldwide.

CONCLUSION

As the world transforms in the ways societies are organized, learning will need to transform to insure creative thinking and innovative approaches to new and emerging principles. The way we think will need to move from linear, First Enlightenment ideas and methods to non-linear, Second Enlightenment concepts and techniques. The ability to seed skills of transformative thinking and action within a context of constant change will demand that the emphasis of science shift from the norm of principles of physics to those of ecology, evolution and living systems. Both will be needed. However, ecological principles and living systems will become a metaphor for the ways society and the world works. As complexity in the world evolves, learning and social systems will need to adapt to be aligned with a more complex and connective age. Only as we learn to think differently will we develop new beliefs...and only as we develop new beliefs will we create systemic, interconnected processes of transformation that will be able to prepare ourselves, our children and our communities for an ongoing historical shift from one type of society to another.

The need for and idea of Transformative Thinking has emerged at a time when all traditional institutions and methods are themselves in transformation. It is more than important that we shift from one system of thinking to another to insure that humanity will be able to insure a vital and sustainable world and earth. The Scottish "new lights" of the 18th century felt called of God to take on the challenges of societal transformation for the common good, and thrived with this challenge. We can do no less. Dugald Stewart would be pleased.