Integrity, Sustainability and Integrative Activism

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For online videos of speeches and related documentation stemming from this initiative, including the booklet, *Getting Real About Integrity,* please see
http://www.olivermarkley.com/wp-content/uploads/2024/05/Getting-Real-About-Integrity-Booklet-Ver-2.3.pdf

Four Questions to Orient Ourselves as Integrative or "Integral" Activists

1. When I look at what's happening in our world, concerns I have include…
2. My positive vision for what I'd like to see happen is….
3. Steps I can take to move in this direction include…
4. Things I need from myself and others to be effective include…

Source: Based on suggestions in *The Great Turning Times* – a free email newsletter about finding our power to respond to global crisis.
Website: http://www.GreatTurningTimes.org

Why integrity, sustainability and integrative activism as a focus?

- Integrity is a fundamental cultural value (like “motherhood and apple pie”) that all endorse.
- From the standpoint of “root cause analysis,” integrity and transparency are fundamental requirements for what is arguably the highest policy priority today: the transformation to ecological and societal sustainability and well-being.
- Such a transformation needs more than conventional political activism to empower it. An integrative or “integral” approach to social activism is proposed as a promising “tipping point” practice.

"Elephants in the Living Room"

Societal Myths vs. Societal Secrets

and

Official vs. Actual Policies and Programs

The extended quotes on the next several slides illustrate a major *cultural blind spot* about integrity that most Americans prefer not to see or to discuss.

This material is also carried in pp. 5-9 of the *Getting Real About Integrity* workshop booklet.

The Gap Between The Country We Thought We Had and what we Actually Have[1]

Most people living in Western political democracies believe in the ideal of "government by, for, and of the people." They believe that society should be based on a wide range of basic universal values, such as freedom, democracy; justice, and equality. Consequently, they believe that society's institutions and social systems should maintain these values and treat everyone equally. Indeed, in the United States, people become upset when they realize that their deeply held values and principles are being violated, especially by powerholder policies and practices.

Powerholders know that social conditions are ripe for change. They are aware that the private and public social system and institutions they head up often violate the people's cherished ideals. They know that these social systems and institutions unfairly distribute most of society's benefits to an elite minority at the top and most of the costs to the majority, especially those at the bottom. Consequently, they consciously try to keep their actual policies hidden from the public because they fear that a majority of the general public would rebel if it knew the reality.

Power elites do this through a two-track system of ***societal myths vs. societal secrets and official policies and practices vs. actual policies and practices*.**

[1] The text on this and the next page is directly quoted from ***Doing Democracy: The MAP*** **[Movement Action Plan] *Model for Organizing Social Movements*, by Bill Moyer et al. (2001).**

Societal myths vs. societal secrets

Societal myths are the slogans, beliefs, and values — such as, freedom, free market, democracy, and private enterprise — that the powerholders use to justify their self-serving policies and programs. In contrast, societal secrets are the exact opposite of the publicly proclaimed societal myths. They reflect the ideology that actually guides the powerholders as they carry out the power elite model in which most of the political and economic power and benefits go to the elite minority, while most of the disbenefits are borne by the environment and the majority of the people.

The founding fathers, for example, proclaimed the societal myth that the new nation was to be founded on the principle of democracy, but the societal secret was that democracy was only for a handful of rich white men. They realized that the slogan “Democracy for rich white men” would not go over very well with the 90 percent of the population that they called the “outdoors” people.

Official vs. actual policies and programs

The official policies and practices are those that the powerholders publicly proclaim they are implementing. They are consistent with the high-sounding values of the societal myths. In stark contrast, the actual policies and practices are what the powerholders are really doing, which are consistent with the societal secrets. To use the voting rights example again, until the 1960s the societal myth was that the United States, including the South, was a democracy in which every adult had the right to vote. The societal secret, however, was that the southern powerholders’ ideology permitted only white adults to vote. The official policies and practices were that voter registration offices were open every day and available to anyone who wanted to register to vote. The actual policies and practices were that blacks were prevented from registering to vote through a variety of means: the registrar’s offices closed when blacks arrived, difficult rests were given to blacks but not to whites, and there were grandfather laws saying that you could only vote if your grandfather was registered.

Design for a Grand Area[1]

Even before the Japanese bombed Pearl Harbor in December 1941 and drew the United States into World War II, a U.S. foreign-policy elite was laying the groundwork for postwar U.S. initiatives that would capitalize on the consequences of the war and create an integrated global economy dominated by U.S. interests. Haunted by the specter of the Great Depression, State Department planners believed that to curb capitalism's boom-bust cycles, the United States would have to either move to a form of socialism or secure adequate export markets to absorb goods produced in excess of domestic demand. They chose the latter.

Memorandum E-B34, presented on July 24, 1941, by a joint planning group to the president and the State Department, outlined the concept of a “Grand Area.” This was the geographic area the planners estimated the United States would need to dominate economically and militarily to assure materials for its industries while experiencing the fewest possible stresses, “such as unwieldy export surpluses or severe shortages of consumer goods,” that might lead to economic “disintegration.”

The preferred scope of the Grand Area encompassed the entire Western Hemisphere, the United Kingdom, the remainder of the British Commonwealth and Empire, the Dutch East Indies, China, and Japan. It would be expanded by weaving in other areas as circumstances permitted.

The strategic concept called for the initial economic integration of as much of the core area as possible. The more fully the Grand Area could be opened to unrestricted trade and foreign investment, the more readily the economic interests of the United States, as the strongest economic power, would be able to dominate it.

The public version of the Grand Area strategy, which was intended to rally the support of those who would be the imperial subjects, called for the creation of a free and equal community of nations and gave birth to the United Nations.

[1] The text on this and the next page is directly quoted (with footnotes deleted) from pp. 194-196 of *The Great Turning: From Empire to Earth Community,* by David C. Korten (2006)

The real intention of the United States was articulated in U.S. State Department Policy Planning Study 23, a top-secret document written in 1948 by George Kennan, a leading architect of the post-World War II world.

"We have about 50% of the world's wealth, but only 6.3% of its population.... In this situation we cannot fail to be the object of envy and resentment. Our real task in the coming period is to devise a pattern of relationships which will permit us to maintain this position of disparity.... To do so, we will have to dispense with all sentimentality and day-dreaming; and our intention will have to be concentrated everywhere on our immediate national objectives.... **We should cease to talk about vague... unreal objectives such as human rights, the raising of living standards, and democratization. The day is not far off when we are going to have to deal in straight power concepts. The less we are then hampered by idealistic slogans, the better." [Emphasis added.]**

This was the real agenda, and the agencies of its implementation would be the Bretton Woods institutions: the World Bank, the International Monetary Fund (IMF), and the General Agreement on Tariffs and Trade (GATT). In 1955, the World Trade Organization (WTO) replaced the less powerful GATT. The difference between the public and private visions was similar to the difference between the professed ideals of the U.S. Declaration of Independence, which was a document intended to mobilize popular support and the reality of the U.S. Constitution, which institutionalized the power and privilege of a ruling plutocracy. The United Nations had mostly a symbolic moral authority. The Bretton Woods institutions had the power to set rules and back them with economic sanctions.

The Debt Weapon of Mass Destruction[1]

As noted in previous chapters, debt has long been a favored instrument by which the privileged use their control over access to money to appropriate the resources of the gullible and the desperate. During the period of its post-World War II expansion the United States pioneered the transformation of debt-funded development assistance into a weapon of mass destruction to seduce corrupt rulers, generate profits for U.S. corporations, and leave the "assisted" countries in the iron grip of international creditors. It is an extraordinary tale spelled out in *Confessions of an Economic Hit Man,* by John Perkins, whose job as chief economist for a major international economic consulting firm was to generate and defend grossly inflated economic projections to justify super sized infrastructure projects financed with loans from the World Bank and other foreign creditors that the borrowers could never repay."

Intentionally making uncollectible loans to foreign governments may seem the work of fools, but the money flowed directly to the bottom lines of well-connected U.S. construction and energy companies like Bechtel and Halliburton, which built the infrastructure. The perpetual indebtedness of those nations gave global financial institutions a stranglehold over their economic and political resources. The overpriced infrastructure in turn subsidized the operations of transnational mining corporations, agricultural estates, and offshore production facilities.

Most of those involved believed the ideological rhetoric they used to justify it all as a holy mission. Others, like Perkins, who were trained and rewarded to manufacture and defend the lies that turned these programs into weapons of mass destruction, knew exactly the true nature and purpose of their work, as the Perkins account makes clear.[2]

[1] This text is quoted (with footnotes deleted) from pp. 198 of *The Great Turning: From Empire to Earth Community,* by David C. Korten (2006)

[2] Several free videos of Perkins telling his provocative story are easy to find on the Internet. Especially good is a speech to the Veterans of Foreign Wars convention.

More “Elephants” Worth Talking About

- Government documents released in 2000 through the Freedom of Information Act show that top Pentagon generals approved plans in the 1960s to foment terrorism in major U.S. cities and even kill innocent Americans.
- A CBS News report in early 2002, quotes U.S. Secretary of Defense Rumsfeld, "According to some estimates, we cannot track $2.3 trillion in transactions." That's $8,000 for every man, woman and child in America.
- In early 2005 “The Pentagon Sought Greater Immunity from Freedom of Information" [Click here for article]; and late in 2005, the requested FOIA exemption was granted. [Click here for article.]
- Twenty leading journalists, including winners of several Emmys and a Pulitzer, have during the last decade described being prevented by corporate media ownership from reporting riveting stories on major cover-ups. Many more such stories are available from Project Censored, which you can find at their website, www.projectcensored.org.
- All of these items are taken from the WantToKnow.info website. More such items are presented in the Enabling Transformation online course: http://transformationteam.net/.

The “Big Pharma” Elephant

- A medical report in 1998 estimated that adverse reactions to prescription drugs—taken as prescribed—are killing about 106,000 Americans each year, roughly three times as many as are killed by automobiles. This makes prescription drugs the fourth leading killer in the U.S., after heart disease, cancer, and stroke**.**
- Prescription drugs are the fastest-growing portion of health-care costs, having risen at the rate of 17% per year for the past few years.
- "[In 2002], The combined profits for the ten drug companies in the Fortune 500 ($35.9 billion) were more than the profits for all the other 490 businesses put together ($33.7 billion). As noted by Dr. Marcia Angell [former editor in chief of the *New England Journal of Medicine* (and author of the best selling 2005 book *The Truth About the Drug Companies*), **“*this industry uses its wealth and power to co-opt every institution that might stand in its way, including the US Congress, the FDA, academic medical centers, and the medical profession itself."***

“The liberty of a democracy is not safe if the people tolerate the growth of private power to a point where it becomes stronger than their democratic state itself. That, in essence is Fascism -- ownership of government by an Individual, by a group or by any controlling private power.”

--President Franklin D. Roosevelt

In FDR’s time, the CEOs of the top 300 corporations paid themselves about 12 times the average wage in their company. Now they take 400 to 500 times what the average workers earn in a full year.

As recently stated by Congressman James E. Clyborn, Chair of the Congressional "Clean House Task Force:"

We must restore the integrity of the House. **Integrity, basically defined, is when words and deeds do not part.**

We must transcend politics as usual in Washington and **bring transparency to the process of government.**

We must enact legislation to rein in Washington money and fully empower all Americans. **The system is simply not working and we must take action now to fix it.**

Source: http://clyburn.house.gov/pressroom-statements-detail.cfm?id=5

The "Good German" Syndrome

People still blame the “Good Germans” for allowing Hitler to do the evil that he did, and in particular for pretending not to see the Holocaust as it occurred around them.

Can Americans today see the similarities between Hitler's Germany, Mussolini's Fascism, and what is happening in the United States—especially after 9/11, the invasion of Iraq and the Patriot Act?

Of course, the Germans said that they couldn't have known the evil that the Third Reich was capable of. But with the power of the Internet, Americans can learn, talk about and *responsibly respond to* what our mass media carefully censors – “Elephants in the Living Room” of the body politic in America that we desperately need to be doing something about.

Are you a “Good American?”

Two Definitions of Integrity

- Basic: Honesty, transparency, ethical action

- Systemic: Having all essential elements of complex systems present and working together effectively.

The “4-Way Test” of Rotary International

This 24-word test is used world-wide as an ethical guide for people to follow in their business and professional lives involving sales, production, advertising, and all relations with dealers and customers.

In the things we think, say or do*:*

- Is it the TRUTH?
- Is it FAIR to all concerned?
- Will it build GOODWILL and BETTER FRIENDSHIPS?
- Will it be BENEFICIAL to all concerned?"

Three Questions to Help Assess the Risk of Working Radically to Improve Integrity

1. What are the risks that you would have to take [or maybe have already started to take] to actively work to use the four-way test and increase the level of integrity in your personal and public life in ways that are

   both *self-critical* and *challenge powerful people and institutions*

   in order to get at the root of what is needed?

   What risks would you have to take to do that?

Three Questions …Continued

2. What risks will you take if you don't work for integrity in these ways?

3. If you decided to take the risks inherent in Question 1, what will you need in order to survive and thrive as an activist and as a person:
   - What will you need from yourself?
   - What will you need from other people?
   - What will you need from the institutions and organizations in your life, both public and private?

Comment on the Three Questions

You might note that people in positions of privilege tend to exaggerate the risks in Question One and under-estimate the risks in Question Two.)

Source: Allan G. Johnson, author of *Privilege, Power, and Difference*
Quoted by Robert Jensen, author of *Citizens of the Empire: The Struggle to Claim our Humanity*

The Core of the Vision Inspiring the Integrity Project

An *integrative activism* that would use both power *and* force for sustainability-oriented aims such as the uplifting of integrity in all levels of the world in which we live—personal, societal, and ecological:

Power referring to the intentional manifestation of phenomena in the physical world by means of supra-physical causality not involving the necessity of external manipulation;

Force referring to the intentional use of conventional causality in the physical world.

This distinction is set forth by David Hawkins in his book, *Power vs. Force* (1995); website: www.veritaspub.com.

Integrative or Integral Activism

Combining best practices for

Social Movement Organizing

and for

Intentional Manifestation

as a promising strategy

for the uplifting of integrity

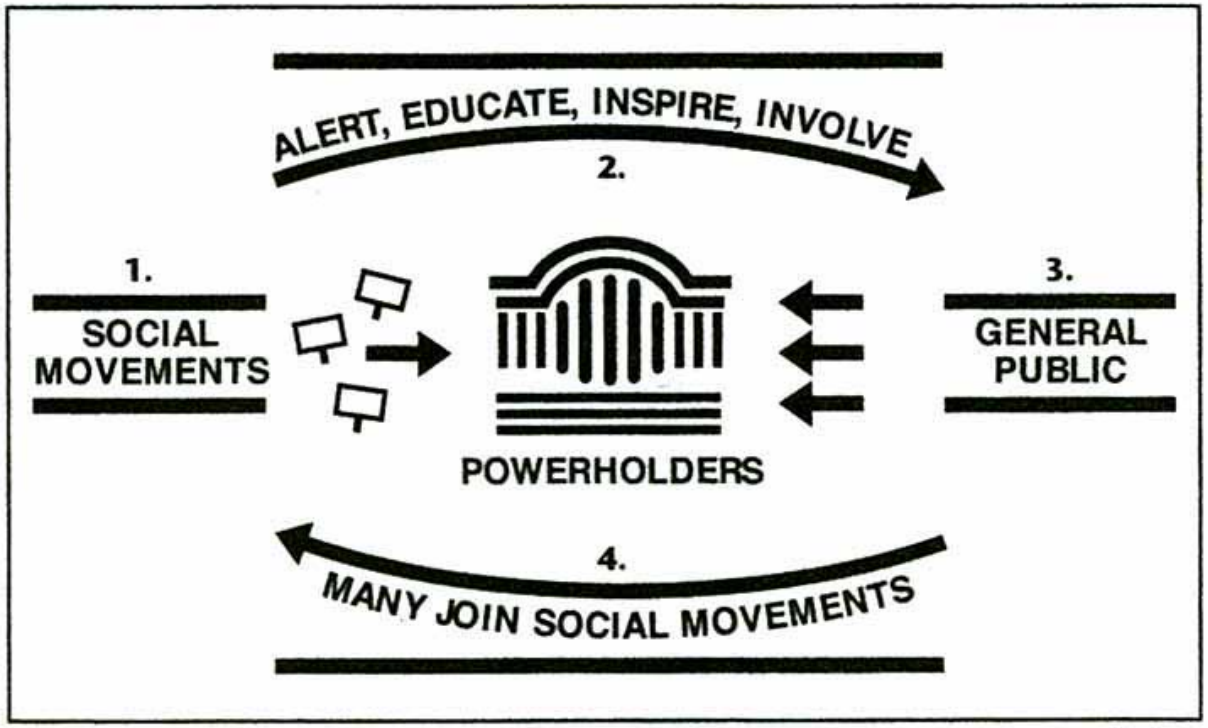
in the body politic of the world:

personal, societal, planetary

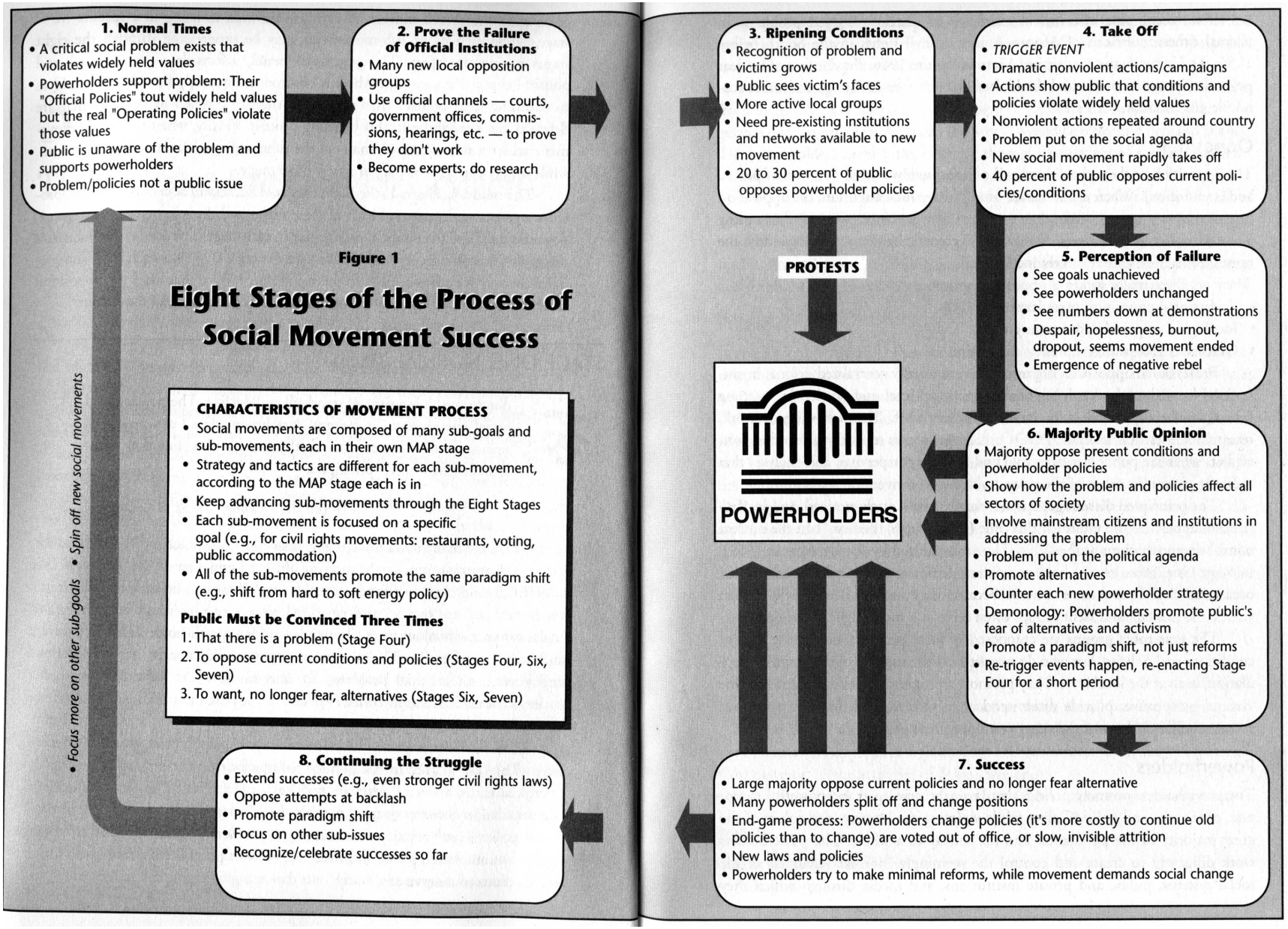
The *Movement Action Plan* (MAP) Model

A "Best Practice" for Organizing Social Movements
(*Doing Democracy, by* Bill Moyer, et al, 2001)

Figure 3: The Grand Stragegy:
The Process of Creating Participatory Democracy



The Eight Stage Model



Tools for Deep Democracy

From http://www.shambhalainstitute.org/Fieldnotes/Issue3/Deep_Democracy.pdf

Social Technologies for Civic Engagement

Deliberation	Dialogue	Collaborative Action	Community Conflict Resolution
Citizen Summits	Public Conversations Project	Study Circles	Community Mediation
Citizen Juries	Conversation Cafes	Appreciative Inquiry	Narrative Mediation
Consensus Conferences	World Cafe	Community Collaboratives	Circle Sentencing
Scenario Workshops	Dialogue Circles	Policy Dialogues	Community Conferencing
National Issues Forums	Compassionate Listening	Future Search	Peacemaking Circles
Deliberative Polling	Transformational Conversations	Open Space Technology	Healing Circles

Promising Best Practices for Intentional Manifestation

- The “Powering Up” approach delineated by Lynne McTaggart in her encyclopedic review of research and practitioners in *The Intention Experiment: Using Your Thoughts to Change Your Life and the World* and related publications (Website: www.TheIntentionExperiment.com)
- The “Field Training” approach authored and taught by Philip Golabuk (Website: www.FieldCenter.org)
- The Imaginal Manifestation Process—a synthesis of the above two practices, recently developed and currently being tested by the author (website to be posted after Beta testing).

Some Illustrative findings about Intentional Manifestation

(from McTaggart's *The Intention Experiment*)

- Robust evidence for remote healing by intentional influence and/or prayer
- Group intentions are more powerful than individual ones
- Transcendental Meditation (TM) "Super Radiance" has a demonstrated "threshold effect" on reduction of urban crime rates, international conflict, etc.
- Retro-causation puzzling, but proven.

The Conventional Paradigm for Intentional Manifestation:

How to Do it Yourself

(From p.212 of *The Intention Experiment*)

- Enter your intention space.
- Power up through meditation.
- Move into peak focus through mindful awareness of the present.
- Get onto the same wavelength by focusing on compassion and making a meaningful connection.
- State your intention and make it specific.
- Mentally rehearse every moment of it with all your senses.
- Visualize, in vivid detail, your intention as established fact.
- Time it right-check what the sun is doing, and choose days when you feel happy and well.
- Move aside-surrender to the power of the universe and let go of the outcome.

Two Problems with the Conventional Paradigm for Intentional Manifestation

- The problem of *counter-intentions* (various ways in which our existing habits, beliefs and competing priorities act as obstacles to fulfillment of our intentions);
- The problem of *unwise choosing* (as the old adage says, “Be careful what you ask for, what it brings may not be what you want.”).

A “Different Paradigm” Approach to Intentional Manifestation:
Field Center Training by Philip Golabuk

- Claims to paradoxically avoid the “two problems” by seeking alignment with “The Field” rather than strategically seeking manifestation of desired outcomes (thereby prohibiting itself from being a suitable tool for integrative social activists).
- Uses phenomena of different “selves” residing in alternate probable realities and retro-causation in ways said to be consistent with the “Seth” writings of Jane Roberts and the Copenhagen School of Quantum Physics.
- Is like a “mystery school” in that it promotes radically different conceptions and definitions than are conventional, and puts forward its teachings in a proprietary format, not to be shared with others—both of which are additional obstacles to wide spread use by activists.

The Imaginal Manifestation (I-M) Process

An Audible Software Program for Intentional Power

- A synthesis of best practices for intentional manifestation, principally McTaggart's "Powering Up" and Golabuk's "Field Training" methods
- Delivered via a unique program of audible instructions that opens users to their own personal "imaginal domain" in which to attract a vision of themselves having already realized the desires they intend to manifest
- Unique I-M programs are being prepared for practitioners of various religious faiths in addition to the standard secular version.

The Integrity Project: Next Steps

1. Beta testing of Imaginal Manifestation programs including both the public and selected activist movement leaders interested in promising “new paradigm” practices for sustainability-oriented social activism
2. Continue refining the I-M Process, including intellectual property protection via CreativeCommons.org.
3. Seek organizational sponsors for cooperative “meta” social movement organizing using integrative social activism
4. Continue research and public speaking about integrity improvement, Imaginal Manifestation and their effectiveness.