# REALISING A HUMANISING SOCIETY, TRUSTING OUR HUMANITY, REALISING THE EXISTENTIALITY OF LOVE

## A META-POLICY FOR POLICIES VALUING AND TRUSTING OUR HUMANITY

**Dr Louis Klein**
Dean at European School of Governance (EUSG), Berlin, Germany,
and Secretary-General at International Federation for Systems
Research (IFSR), Vienna, Austria

**Hendrik Backerra**
Founder at Hendrik Backerra Consulting GmbH, Berlin, Germany

**Karima Kadaoui**
Co-Founder and Executive President of Tamkeen Community
Foundation for Human Development, Tangier, Morocco

**Key highlights**

The co-created social, ecological, and economic contexts in which human life evolves are the reflection of what we value and what we value is a manifestation of how we value ourselves as individuals and societies, in other words, a manifestation of our locus of value individual and collective. Structural contexts (societal systems such as education, economy and governance) crystallise how human beings value themselves and life. We are witnessing how these contexts grow their own meaning and end, dissociated from the value of humanity, love, and life. Never in the history of humankind, humanity learning to trust its humanity and growing a shared understanding of governance and change in social ecosystems trusting our humanity has been as vital for the future of humanity and life as a whole as now.

A humanizing society learns to co-create the conditions for human flourishing and societal harmonious prosperity from the recognition of its shared humanity. Its emerging societal systems, governance models and policies become a reflection and a manifestation of our humanity and no longer the dehumanising contexts in which life and vitality wither. Individual and collective locus of value rest in love, the vital ecology of human understanding.

A humanising society reveals itself to itself trusting our human potential, trusting our humanity realising the existentiality of love. It grows in the flow-field of a deeply human, experience-based, co-created, co-facilitated, process of inquiry, learning, and understanding, embedded in epistemic humility. This process characterises the co-created Tamkeen Approach, an approach that creates the conditions for societal metamorphosis.

**Challenges**

**Valuing our humanity, learning to trust our humanity growing a shared understanding**

**The co-created social, ecological and economic contexts in which human life evolves is the reflection of what we value and what we value is a manifestation of how we value ourselves as individuals and societies, in other words, a manifestation of our locus of value individual and collective. Structural contexts (societal systems such as education, economy and governance) crystallise how human beings value themselves and life.** We are witnessing how these contexts grow their own meaning and end, dissociated from the value of humanity, love and life. We have separated science from spirituality. We have separated knowing from understanding and knowledge from wisdom. We measure the world in terms of GDP (Gross Domestic Product) and we strive for the competitiveness of nations. We exiled love into reservoirs of poetry and romantic movies. We look at society and education based on separation, exclusion, and exploitation (Klein, 2021a). The picture is not whole. It is not wholesome; it is not healthy. Our understanding of ourselves needs healing. That is the challenge to begin with.

We realise that the values of homo faber, the doer, have manifested in our institutions, in our models, methods and instruments. We value getting things done over letting things grow. We value authorship and leadership. We value doing over thinking and thinking over being. We plunder the planet and ourselves.

We try to achieve the Sustainable Development Goals (SDGs) one project at a time. We cheer project heroes and social entrepreneurs, we measure their impact, and we hope for systems change. However, in the bigger picture, we realise that the price for these achievements is separation, ignoring complexity and the interconnectedness and interdependence of social ecosystems (Klein, 2016).

Educational systems critically exemplify a de-humanising social practice for all involved. Furthermore, by the virtue of their vocation, they

perpetuate an individual and collective sense of self that manifests in an instrumentalised and instrumentalising sense of agency: we measure and select human beings, we teach to value achievements only, and we do not value the moment. We do not value who we are and what we do, here and now. We value ourselves only for what we do and achieve, not for what we are. The education systems are often understood as knowledge distribution systems. The prevalent governance models think transformation through a deficit-solution implementation paradigm, a forceful top-down framework that "does to" (teaching is "done to" the students, reform "done to" the system ...) and often fail to recognise the multidimensional and multidirectional organic processes in the system that bear the responses to the questions that are explicitly or implicitly addressed in the policymaking endeavours. Policies ignore their potential to be emanations and expressions of valuing our human potential and our humanity.

A new-born deprived of emotional affection and compassion will not survive. Love is existential for our life as children and as grown-ups (Lewis et al., 2000). How can it not be at the centre, being recognised and expressed in all values?
How can our local, national, and global organisations, systems (in particular educational ones) and societies be a reflection and a manifestation of our value of humanity, love and life?

**Solutions**

**Policies valuing our humanity, trusting our humanity**

Never in the history of humankind, humanity learning to trust its humanity and growing a shared understanding of governance and change in social ecosystems trusting our humanity has been as vital for the future of humanity and life as a whole as now.

At the first UN summit on transforming education for the future of humanity in September 2022 in New York, the Moroccan delegation shared the experience of a humanising education system with the Tamkeen Approach. They shared that the Tamkeen process unfolds in a deep human connection and recognition and touches all parties involved in the education ecosystem creating a sense of belonging, a sense of agency, and a sense of coherence. They shared how the process is embedded in epistemic humility and liberates creativity and imagination. They shared a story of how neighbourhoods in Tangier, Morocco, in compassionate conversation, cocreate Makan Makeen - a safe and love nurturing and nurtured place - and grow a shared understanding allowing for transformative social practices to emerge (Klein & Kadaoui, 2022). These experiences of beauty diffuse into the schools and from schools into neighbourhoods. The separation of school and community dissolves, one learning field emerges and finds its confluence in a community-based learning and understanding ecosystem (Klein, 2021b). They showed how the experience of a humanising community and a humanising school diffuses in the education system manifesting in metamorphic niches co-facilitated by the provincial, regional and national education governance institutions. They gave an inspiring example of how the beauty of the experience of humanising schools informs and forms the self-awareness of the education system of its organic processes that embody the future of the education system in the present. This silent transformation of societal metamorphosis (Klein & Kadaoui, 2021) manifests how the emergence of a humanising society can be experienced.

The Tamkeen Approach facilitates systems transforming out of themselves, from themselves (their immanent potential), into themselves. It is a silent transformation where the transformation and its conditions are one in their essential and processual qualities: the approach emerges with the emergent process it creates conditions for. Policy-making and governance models are consubstantial with the transformation processes they intend to

promote hence allowing for complexity navigation.

Co-created policies that value our humanity reveal themselves in Makan Makeen, the safe and nourishing place, in a process of growing a shared understanding from co-reflecting lived experiences. It invites all members of the social ecosystem to widen their gaze and to question their questions. Our shared understanding grows in the mirror of the fellow human being, the fellow system, and the fellow society in social resonance (Klein & Kadaoui, 2022). We grow a shared understanding of ourselves. We grow a shared understanding of our human potential and our humanity. We realise the existentiality of love.

### Recommendations

In the mirror of the Tamkeen experience, the policy recommendation is the principle-guided co-creation of a meta-policy, i.e., a policy of policies, for the emergence of policies that value our humanity, love, and life, manifesting in societal prosperity and human flourishing. This meta-policy is a process of growing a shared understanding of governance and change in social ecosystems. It is a process of inquiry, learning, and understanding embedded in epistemic humility trusting our human potential, trusting our humanity, realising the existentiality of love. The guiding principles for such a meta-policy are:

- Co-create processes and spaces where all policymakers are recognised and appreciated (Backerra, Aden, Drilling, 2021).
- Realise that every meeting and every conversation you have in your capacity as a policymaker is an opportunity to co-create Makan Makeen.
- Allow for time to be taken and make space for growing a shared understanding from co-created lived experiences. Paradoxically taking time makes time an ally.
- Support in the process the questioning of the questions. In the co-reflection of the Makan Makeen, our questions evolve and facilitate new answers.

- Co-create instruments for the navigation of complexity that allow the widening of the gaze, to see the parts from the whole and the whole from the parts, and recognise in the present the envisioned future.
- Finally, if in doubt, ask the Tuner question: "What's love got to do with it?" The answer will guide you in realising a humanising society (Klein, 2021c).

## References

1.  Backerra, H., Aden, R., Drilling, C, Bringing values on the road, V20 2021

2.  Klein, L. (2012). The Three Inevitabilities of Human Being. A Conceptual Hierarchy Model Approaching Social Complexity. Kybernetes, 41(7/8), 977–984. https://doi.org/10.1108/03684921211257829

3.  Klein, L. (2016). Towards a Practice of Systemic Change: Acknowledging Social Complexity in Project Management. Systems Research and Behavioral Science, 33(5), 651–661. https://doi.org/10.1002/sres.2428

4.  Klein, L. (2018). Systemic Change. European School of Governance - A Closer Look. https://eusg.org/systemic-change/

5.  Klein, L. (2021a). Governing critical infrastructure in digital futures. In H. Lehmann (Ed.), Sustainable Development and Resource Productivity (pp. 182–192). Routledge. https://doi.org/10.4324/9781003000365-18

6.  Klein, L. (2021b). Trusting Community-based Learning Ecosystems. European School of Governance - A Closer Look. https://eusg.org/cobles/

7.  Klein, L. (2021c). Understanding the Metamodern Turn – Realising the Existentiality of Love. European School of Governance - A Closer Look. https://eusg.org/metamodern-turn/

8.  Klein, L. (2021d). Systemic wisdom for and beyond systems change – A critical systems perspective convening not only indigenous traditions of wisdom. European School of Governance - A Closer Look. https://eusg.org/systemic-wisdom/

9.  Klein, L., & Kadaoui, K. (2021). Beyond the magic – growing our understanding of societal metamorphosis. European School of Governance - A Closer Look. https://eusg.org/tamkeen/

10. Klein, L., & Kadaoui, K. (2022). Appreciating Socio-Systemic Complexity Evaluation. European School of Governance - A Closer Look. https://eusg.org/appreciating-tamkeen/

11. Lewis, T., Amini, F., & Lannon, R. (2000). A General Theory of Love (Reprint Edition, 2001). Vintage.