**Dubrovnik MOOC Lectures**

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**Social Power**

* An understanding of social power must begin with a recognition that social power is an outcome of the social process of interaction. It is therefore appropriate that we understand the context out of which social power emerges.
* Social process implicates

People

\*

Values

+Institutions

+resources

* The outcomes of the process of social interaction generates contestations for the values that people need and or desire. What are these values?

Values=Power+enlightenment+wealth+respect+well-being+skill+affection+rectitude+aesthetics

* How do social participants acquire values? The must have recourse to resources which will serve as bases of power to achieve whatever value they desire. This really is an expression in the most radically contextual sense of power in society.
* For example, power may be sought for its own sake but power may be used to acquire any other value.
* Wealth may be sought for its own sake and may be used to acquire any other value.
* Respect may be sought for its own sake and may be used to acquire any other value.
* Enlightenment may be sought for its own sake and may be used to acquire any other value.
* Well-being may be sought for its own sake and may be used to acquire any other value.
* Skill may be sought for its own sake and may be used to acquire any other value.
* Affection may be sought for its own sake and may be used to acquire any other value.
* Rectitude may be sought for its own sake and may be used to acquire any other value.
* Aesthetics may be sought for its own sake and may be used to acquire any other value.
* In the sense that we’ve used the concept of power here, all values can serve as a base of power to acquire other values including power.
* Our explanation of the social process would have to include other important markers such as the situations of interaction, the strategies of interaction as well as the outcomes and effects.
* One of the important outcomes and effects will be the conflicts in society about power. To understand How this plays out in terms of the idea of social power, we must in fact have a much better understanding of the global process of effective power itself in which the contestations about the shaping and sharing occur.

The Global process of Effective Power

* Map of the social process:
1. Participants

1. Group

A. Governmental

(1) National

(2) Transnational

B. Nongovernmental

(1) Political Parties

(2) Pressure Groups

(3) Private Assoc.

2. Individual

1. Perspectives

1. Demands

(1) Power

(2) Respect

(3) Enlightenment

(4) Wealth

(5) Well-being

(6) Skill

(7) Rectitude

(8) Affection

2. Identifications

3. Expectations

1. Situations

1. Geographic

2. Temporal

3. Institutionalization

4. Crisis

1. Base Values

(When values perform a power function)

1. Strategies

1. Diplomatic

2. Ideological

3. Economic

4. Military

1. Outcomes Generating Problems of

1. Production

2. Conservation

3. Distribution

4. Consumption

1. Effects

Effects on social process implicate all values. Most critical problems of power, decision and organizing power authoritatively. This in turn will affect the production and distribution of all values other than power.

The Global Process of Effective Power

* The outcome of the process of social interaction generates major problems about contesting the shaping and sharing of power. A general map such as is provided for the guidance of inquiry will inevitably lead us to the analysis of the dynamic interrelationship between the processes of effective power, the processes of effective decision-making conditioned by power, the management of power through institutions of authority and authorized decision-making.
* What we can now briefly outline is that in general the emphasis on decision-making is to identify and map decision-making in the context of society and the problems, which it produces. As a technical matter, decision-making is an outcome of power and authoritative is an outcome of constituting power as a pattern of established and recognized authoritative practice.
* What we mean by decision-making may be seen in unpacking seven interrelated and sequential functions of decision-making and choice. At whatever degree of actual skill and efficacy decision-making will involve an intelligence predicate, a focus on promoting its efficacy, its dynamic of prescription, invocation, application and termination as well as the self-appraisal by the decision maker.
* One key distinction should be made at this point. There is the approach to power that is conventional and looks at the received institutions of governance such as courts, legislators and executives. There is also a perspective about power that is functional and therefore can consider a wider range of participators outside of the conventional structures that have a critical influence on the framework of power in social relations.

That Map of the Global Process of Effective Power

1. Participants

1. Group

A. Governmental

(1) National

(2) Transnational

B. Nongovernmental

(1) Political Parties

(2) Pressure Groups

(3) Global and National Civil Society

2. Individual

1. Perspectives

1. Demands

To participate in the shaping and sharing of power.

For maintenance of

processes of authoritative

decision.

2. Identifications

3. Expectations

1. Arenas

(Same as Community Process)

1. Bases of Power

(All Values)

1. Strategies

1. Diplomatic

2. Ideological

3. Economic

4. Military

1. Outcomes

1. Intelligence

2. Promoting

3. Prescribing

4. Invoking

5. Applying

6. Terminating

7. Appraising

1. Effects

1. Consequences for Public

Order

2. Changes in Participants

* One of the most important outcomes of social interaction at any level is the problem of conflicts about power, its appropriate management, and its possible uses for improving or possibly depreciating the value expectations of the community. Power is thus one of the most important outcomes of social organization, and the precise scope of these outcomes may most effectively be described, and more precisely defined in terms of problems about power.
* The conceptual map outlined above may thus be understood as providing markers for understanding the problems posed by power outcomes in social process. For example, the first marker is the identification of critical players (participants). This will obviously pose one of the basic questions about who is included and who is excluded from power arenas in society. The perspectives of the participants poses the question of what their perspectives are about power in terms of identity claiming or demanding values and their rational or reasonable expectations.
* The question of the arenas of power poses the question of who has access to those arenas and who is denied. The next marker focuses on bases of power available to the participants. The approach we present is distinctive in this regard in that it presents itself as the most radical and realistically descriptive component of the definition of power in any context and any level of social organization.
* All values may be sought for their own sake as claims or demands. All values may as well serve as bases of power to achieve other values. In short, power may be used to gain more power, wealth, respect, rectitude, health and well-being, education, skill or indeed, love and affection. Similarly, any other value may be used to acquire power or any other articulated value. For example, wealth may be used to leverage power or respect, or affection. Respect may be used to leverage power, rectitude and health and well being, etc. Thus we see that power as a radically contextualized outcome of social organization requires the guidance of mapping and markers to facilitate inquiry into law and policy.
* The marker defined as strategies ask the critical question about the strategic assets an actor may use or deploy in managing the critical bases of power to achieve the value demands that the actor desires. These strategies could run the gamut from diplomatic modalities of communication, through effective propaganda and marketing, through economic incentives and threats of deficits, through the use of military strategic deployments or interventions.
* One of the most important outcomes of a system of power relations is designated by the marker outcomes.
* In order to use power, the participant must have some capacity to make decisions about power. These decisions will encompass the dynamics of cooperation. What is distinctive about this map is the identification of seven discrete though interrelated functions that make up decision making at any level. For example, the decision to get married, to go to war or to embark on a career in higher educational law or legal studies. The final marker in this unpacking of power as a process is the marker we designate effects. The effects of the distribution of power and how the power of decision is exercised will give us a very clear picture about the nature of the society and the public order upon which it is based.
* This brief explanation of the power process is now further developed because law itself is one of the outcomes of the power process in the sense that law is a process of decision making which has a power component to it. Law, however, is meant to be more than power. It is also meant to carry the mantle of authority, and legal decisions are meant to be both authoritative and controlling to count as law.
* To understand these relationships between society, power, decision and legal decision making which is authoritative and controlling, requires us to focus on the essence of this paper. The relevance of this to the essence of the paper is that we may get a clearer picture of those participators of the power process who function from a non-institutional functionalist position.

The Emergence of Functional Power in Global Society

* Global space is occupied by territorial sovereigns who seeks to monopolize global power. Today there is a need to create more space for the community of human participators to express themselves outside of spaces exclusively occupied by states.
* At present, the world is permeated by the emergence of many sectors of global civil society. Recently we saw the emergence of the Earth Summit in Rio, the Cairo World Population Conference and the World Conference on Women in Beijing. The global campaign for climate action (GCCA) is an *alliance* of 300 non-profit organisations around the world whose objective is to mobilise civil society and galvanise public support for a safe climate future. The GCCA led a campaign against the XL pipeline. They also led the push for European leaders to support a financial transaction tax for the purpose or grappling with poverty and climate change.
* We should also note that the World Association of Non-Governmental Organizations website lists some 22,885 NGOs in North America alone. Global society is also permeated with professional organisations in law and medicine, the sciences, and the arts.
* Our central problem is to modify the UN Charter or creatively interpret it to promote non-state actors access to this important forum of international decision-making. This will require complex strategic thinking but at the back of this approach, there must be the realisation that expanding civil society participation and influence also broadens the authority foundations of the UN itself.
* A mobilisation of the professions, the civil society organisations, and the humanitarian and human rights NGOs could provide a form of advantage where the UN can confront the crunch issues looming on the horizon.
* Theorists such as James Martin stress some other dimensions of problems of global importance that implicate the importance of emerging global social power. Reference is made to the crisis of climate change, demographics and over population, the shift of global economic power to the corporate form of economic organization, and the possibility of future pandemics of global destructive capacity.
* These factors give full recognition to the individual in the global environment may have a positive influence on how such future challenges are confronted.
* An unadulterated recognition of the individual is recognition of the human capital inherent in all human beings. This would seem to tie in the idea of human capital and its importance for social power and a global development construct.
* One aspect of this should be whether human capital and global development may be indicators of human happiness. Indeed, if we consider the inevitability of technological innovation and its impact on economic productivity, we may well have to confront the challenge that a newer paradigm of development may require a sharing of the benefits of technological innovation. Sharing may implicate the prospect of more leisure time for humanity, and may enable conditions to favor an opportunity for a renaissance in human affairs in which human capital is highly valued for its imaginative, co-creative capacity.
* Social power it would seem would have a critical role to play in moving these objectives forward.
* This human potential in the form of social power facilitates in an unleashing of innovation and creativity as a form of aesthetic development. Within the new Rule of Law paradigm, aesthetics may constitute one of the most fundamental of human rights. A very reasonable developmental construct for a new paradigm provides the normative guidance at an inclusive global level which functions as a liberating force for human creative possibility. This is directed at individual creative capacity, hopefully as a humane and socially liberating force that gives voice and is rooted in the expression in global civil society in which individuals are both the controllers and the controlled.
* This perspective, idealistic as its sounds, is rooted in important contemporary social fact. It has a fit for the common understanding of the Rule of Law. A central value objective of the UN Charter focuses on the well being and dignity of the individual. Inherent in the constitutional foundations of the Charter is an appreciation of the close link with its fundamental base of authority: we the people. This base of authority is global in its potential reach. Current practices encourage engagement in civil society and the constitutional system needs to find the means and the methods to open up its processes to civil society. This may mean a significant transformation of the doctrine of sovereignty away from coercion and immersed rather in the authority of the people. In mobilising the authority of the people, tremendous potentials reside in the modern communications revolution. This revolution may be a vehicle for a new order of a global renaissance.
* We may generate other developmental constructs such as a world free of nuclear weapons, in which war is abolished, and which need is globally secured for all. A world in which educational values are defended and promoted, which seeks to maximise universal respect, and which makes the giving and receiving of affection a major expectation of interpersonal as well as cultural aspiration. If affection is given its due, humanity will have a profound basis for global solidarity because affection and empathy are the essential ingredients of solidarity on a global scale.
* It seems clear that the domination of global governance by territorially organised sovereign states cannot solve the great global problems of our time, which threaten the survival of all. New initiatives based on new thinking are urgently needed and organisations like the World Academy of Art and Science, the Club of Rome, and such academic innovations as the Oxford Martin School, are an indicator that there is an incipient move to develop a new paradigm for a new age.
* We have here only scratched the surface of the possibilities of social power, the importance of common spaces for it to germinate and the strategic and tactical importance of the revolution in communications technologies to facilitate the consolidation of global and social power for constructive purposes.