

## Naïve Realism

Each of us thinks we see the world directly, as it really is. We further believe that the facts as we see them are there for all to see, therefore others should agree with us. If they don't agree, it follows either that they have not yet been exposed to the relevant facts or else they are blinded by their self-interests and ideologies. People acknowledge that their own backgrounds have shaped their views, but such experiences are invariably seen as deepening one's insights; for example, being a doctor gives a person special insight into problems of the health-care industry. But the background of other people is used to explain their biases and covert motivations; for example, doctors think that lawyers disagree with them about tort reform not because they work with the victims of malpractice (and therefore have their own special insights) but because their self-interest biases their thinking. It just seems as plain as day, to the naïve realist, that everyone is influenced by ideology and self interest. Except for me. I see things as they are.

--Haidt, J. (2006) *The Happiness Hypothesis: Finding Modern Truth in Ancient Wisdom*. (p. 71)

## Wisdom

"The essence of wisdom lies not in what is known but rather in the manner in which that knowledge is held and in how that knowledge is put to use. To be wise is not to know particular facts but to know without excessive confidence or excessive cautiousness. To both accumulate knowledge while remaining suspicious of it, and recognizing that much remains to be known, is to be wise. "

---Meacham, J. A. (1983). "Wisdom and the Context of Knowing" . In D. Kuhn and J. A. Meacham (eds.), *Contributions in Human Development*, 8:111-134. Basel:Karger.

Lunch Conversation Questions:

1. How do the four areas of contemporary psychological research (the inner lawyer, rose-colored mirror, naïve realism, and the myth of pure evil) relate to the challenge of staying in Chris Argyris' Model 2 thinking?
2. What might explain our propensity to continually use the inner lawyer, rose-colored mirror, naïve realism, and the myth of pure evil in our thinking and decision-making?
3. What are some ways we might begin to mitigate the influence and impact of these four areas in our thinking and decision-making?
  - a. How do such strategies connect with building an innovative economy?
  - b. What are the implications for how we approach teaching and learning?
4. What kinds of conditions can we create in organizational life with the capacity to transform psychological reactions found in the four areas into experiences of personal and organizational healing and growth?

For next Time: Finding the Great Way Pages 76-80.

The new explanation for problems today is polarization. This isn't shrinking of the ice caps at the top and bottom of the globe, but rather how we don't seem to get on with others. The other day on Minnesota Public Radio's Midday, I heard retiring State Senator Linda Berglin, the health care champion and 39 year veteran ,bemoan polarization at the state political level. This same can be said in spades at the national level.

The answer offered out of this dilemma of polarization is just listening harder and trying to understand the other's perspective. I wouldn't deny the wisdom there- but I think we can be chided 'til the cows come home and it's not going to work because of something huge we're missing in the wily ways of human nature. It really boils down to why it's so hard for us to walk our talk and so easy to criticize others for not walking theirs.

I recall leading some workshops, about a dozen years ago, for the United Way and County Human Services for the agencies which received their grants or contracts. We were hoping to building more reflection and learning into the application process ,and I introduced this quote from Michael Quinn Patton's book Utilization Focused Evaluation :

The human condition: insidious prejudice, stultifying fear of the unknown, contagious avoidance, beguiling distortion of reality, awesomely selective perception, stupefying self-deception, profane rationalization, massive avoidance of truth---all marvels of evolution's selection of the fittest. Evaluation is our collective effort to outwit these human propensities—if we choose to use it.

I don't think even I got the full import of these words. But last week I was re-reading a book called The Happiness Hypothesis: Finding Modern Truth in Ancient Wisdom by Jonathan Haidt after I had listened to him -downloaded from MPR-while I jogged the other morning. Chapter 4-The Faults of Others – really hit home and shed more light on the human condition that both Jesus and Buddha commented on in epigraphs Haidt used in opening the chapter.

In Matthew 7:3-5 Jesus says,” Why do you see the speck in your neighbor's eye, but do not notice the log in your own eye?... You hypocrite, first take the log out our eye, and then you will see clearly to take the speck out of your neighbor's eye.”

Buddha says, “It is easy to see faults of others, but difficult to see one's own faults. One shows the faults of others like chaff winnowed in the wind, but one conceals one's own faults as a cunning gambler conceals his dice”.

In a seminal work, *The Great Transformation*, Karen Armstrong details the origins of our religious traditions during what is called the Axial Age, a 700 year period dating from 900-700 BCE, during which much of the world turned away from violence, cruelty, and barbarity. The upwelling of philosophy, insight, and intellect from that era lives today in the works of Socrates, Plato, Lao-Tzu, Confucius, Mencius, Buddha, Jeremiah, Rabbi Hillel, and others. Rather than establishing doctrinaire religious institutions, these teachers created social movements that addressed human suffering. These movements were later called Buddhism, Hinduism, Confucianism, monotheistic Judaism, democracy, and philosophical rationalism; the second flowering of the Axial Age brought forth Christianity, Islam, and Rabbinical Judaism. The point Armstrong strongly emphasized is that the early expressions of religiosity during the Axial Age were not theocratic systems requiring belief, but instructional practices requiring action. The arthritic catechisms and rituals that we now accept as religion had no place in the precepts of these sages, prophets, and mystics. Their goal was to foster a compassionate society, and the question of whether there was an omnipotent God was irrelevant to how one might lead a moral life. They asked their students to question and challenge and, as opposed to modern religion, take nothing on faith. They did not proselytize, sell, urge people to succeed, give motivational sermons, or harangue sinners. They urged their followers to change how they behaved in the world. All relied on a common principle, the Golden Rule: Never do to anyone what you would not have done to yourself.

All roads lead to self, psyche, thought, and mind. The spiritual practices that evolved were varied, but all concentrated on focusing and guiding the mind with simple precepts and practices whose repetition in daily life would gradually and truly change the heart. Enlightenment was not an end—equanimity, kindness, and compassion were.

75 Love yourself- as Albert learned to

77 Golden Rule requires self knowledge( feelings as guide) If treat self harshly, likely others too. – list assets and flaws(accept my flaws-don't deny)

77 Be aware of our misdeeds and take responsibility for.

78 reptilian brain's rage, etc not me(don't identify with- Buddha- this is not me-distance via mindfulness)

78 If can't accept reality of own terror, dismiss others' fears too. PHILO

78 Courage 2- open hearts and minds to those find hostile & frightening

79 Accept our shadow , so can accept dark side of others too and not inveigh against their sexual depravity, violence, cruelty

80 acknowledge our pain or can't have compassion for other

84 meditate to take greater control our minds and channel destructive impulses creatively.- touch positive emotions of friendship, compassion, joy, even mindedness.

85 constantly activate positive psychological states to become free of fear, hate and instead expand power of love as Buddha did..

-look deeply into seeds of rage within bring to mind past suffering- feel compassion for your conflicted struggling self

86 take pleasure in what often take for granted.. also take 4.0 look(even minded) not unique have failings as does everyone also talent deserve joy

-need this kinder attitude to self to transcend ego -1st step

-need radical reorientation away from preoccupation with self

87 compassion requires all day and everyday to dethrone from center and put another there – sensing connected to all beings

88 make conscious effort to abandon me first mentality –not destroying self

89 boundaries expand fear evaporate.

90 self (ego) extinguished by cultivation of compassion

- do a realistic, healthy assessment of self

-mediation on love a regular part of day



International Campaign for  
**Compassionate Cities**



### The International Campaign for Compassionate Cities

“International Campaign” supports compassionate initiatives in cities, towns, counties, states and provinces, regions, nations, universities, faith groups, schools, service groups, and other places where human beings gather. A project of the Compassionate Action Network (“CAN”), the International Campaign is supported by CAN’s International Institute for Compassionate Cities.

A key foundational element of the International Campaign is the *Charter for Compassion* — the creation of acclaimed author and TED Prize recipient

Karen Armstrong. This document provides the International Campaign and local campaigns with



essential guiding principles.

A key goal of the International Campaign is to enable rapid development of compassion-based programs within institutions and political entities (cities, nations, etc.) while supporting a growing culture of compassion that fosters positive, effective, and caring shifts in policy, practices, financing, education, employment, health, and community support.

**Confirmed Cities**  
Appleton, WI USA  
Basalt, CO USA  
Lake County, CA USA  
Seattle, WA USA  
London, ON Canada

**Confirming**  
Louisville, KY USA (In July)

**Primary Candidates**  
Amman, Jordan  
Amsterdam, The Netherlands  
New Delhi, India  
Chicago, IL USA  
Sarjah, United Arab Emirates  
Tel Aviv, Israel  
Vancouver, BC Canada

**Candidates**  
Al Majara, Dubai  
Anchorage, AK USA  
Assisi, Italy  
Bellingham, WA USA

Branford, ON Canada  
Canada (National)  
Capetown, South Africa  
Cairo, Egypt  
Donegal, Ireland  
Dublin, Ireland

Eugene, OR USA  
Guelph, ON Canada  
Houston, TX USA  
London, United Kingdom  
Maribor, Slovenia  
Melbourne, Australia  
The Netherlands  
Nottingham, UK  
Philadelphia, PA USA  
Regina, MB Canada

San Louis Obispo, CA USA  
Santa Fe, NM USA  
Springfield, IL USA  
Toronto, ON Canada  
Washington, DC USA

The International Campaign focuses on nurturing compassion with a heartfelt, practical, evidence-based initiative build on a public health foundation — it’s universal and inclusive. The Campaign is a container joining the threads of stories of compassion, as well as the campaigns in cities, counties, states and provinces, regions, and nations into a global tapestry that results in a culture of compassion — countering fear, cynicism, despair, sorrow, and suffering.

### A Rapidly Growing Campaign

From the affirmation of the *Charter for Compassion* and support for a 10-year campaign in one city (Seattle), the International Campaign has grown to five confirmed campaigns (with the city of Louisville, Kentucky expected to follow in July), and more than 30 candidate campaigns. Primary focus areas are: Amman, Jordan; Amsterdam, The Netherlands; New Delhi, India; Sarjah, United Arab Emirates; Tel Aviv, Israel; Vancouver, BC Canada.

### The International Institute

The International Institute for Compassionate Cities is dedicated to supporting the mission of the Compassionate Action Network, providing support for those moving forward to establish a culture of compassion in their cities and regions, aiding in the propagation of the *Charter for Compassion*, and furthering the deployment of the knowledge, value and embodiment of compassion.



International Institute for Compassionate Cities Co-Directors Anil Singh-Molares and Ari Cowan, and Institute Distinguished Advisory Fellow Karen Armstrong at the University of Pennsylvania.

The International Institute supports the International Campaign by providing resources, education programs (on site and online), research and research information, stories of compassionate action, public information, advisory assistance, and connections between campaigns.

Institute staff work closely with confirmed and candidate campaign teams to

explore, develop, and implement compassionate initiatives world-wide. Our international group of Advisory Fellows provide insight and guidance as the International Campaign moves forward.

### The Partnership With TED

The Compassionate Action Network has partnered with TED to continue the close relationship between the International



Campaign and the *Charter for Compassion* that began with the Fetzer Institute. This collaboration strengthens the International Campaign significantly by increasing the ability to reach audiences world-wide with information about the International Campaign and its call to join together to activate and unleash the healing and renewing power of compassion.

The International Campaign for Compassionate Cities is an “idea worth spreading,” and TED is an ideal partner for this effort.

At the heart of the International Campaign is story-telling — stories that most effectively bring awareness, understanding, and engagement. Together, the International Institute and TED will bring stories of hope, courage, possibility, heroism, vision, and change that inform and touch the lives of people the world over.

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THE INTERNATIONAL INSTITUTE FOR COMPASSIONATE CITIES  
A project of the



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