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Policy Sciences and the Human Dignity Gap

Problem Solving for Citizens and Leaders

With Contributions from
Policy Scientists Around the World

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There is a growing awareness of the role that natural resources, such as water, land, forests, and environmental amenities, play in our lives. There are many competing uses for natural resources, and society is challenged to manage them for improving social well-being. Furthermore, there may be dire consequences to natural resource mismanagement. Renewable resources, such as water, land, and the environment are linked, and decisions made with regard to one may affect the others. Policy and management of natural resources now require interdisciplinary approaches including natural and social sciences to correctly address our society's preferences. This series provides a collection of works containing the most recent findings on economics, management, and policy of renewable biological resources, such as water, land, crop protection, sustainable agriculture, technology, and environmental health. It incorporates modern thinking and techniques of economics and management. Books in this series will incorporate knowledge and models of natural phenomena with economics and managerial decision frameworks to assess alternative options for managing natural resources and the environment.

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Policy Sciences and the Human Dignity Gap

Problem Solving for Citizens and Leaders

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Foreword

The goals that Clark, Andrews, and Lambert establish for us in this book are lofty. They contend that human dignity cannot be separated from healthy environments and robust citizenship. We, as champions of healthier environments, have too often overlooked or even willfully ignored the importance of human dignity in our pursuits. We likewise have discounted the importance of citizenship and the shared values therein that form the bedrock of a well-functioning democracy through which all goals are pursued.

How do we advance human dignity as we strive for healthy environments? Clark, Andrews, and Lambert provide a roadmap to recenter citizenship in the broad endeavor of environmental leadership. Along the way to this worthy destination, they provide signposts to help us navigate and manage the complex problems, trade-offs, challenges, and opportunities of environmental citizenship and leadership.

The contemporary challenges we face are formidable. Political polarization, creeping authoritarianism, climate change, and biodiversity loss all need our attention now. Citizenship must be part of the solution. Citizenship implies membership in a political community, the shaping and sharing of power, and the ability to determine preferred outcomes like responsive government, a livable planet, and so on. Far-sighted leadership is essential, too. Responsive leaders rise up to confront the big challenges and inspire others to join them in this work.

In a polarized, "post-fact" world, where goodwill and trust are depleted, what does it mean to be a good citizen and capable leader? Clark, Andrews, and Lambert advocate that we need compassionate, knowledgeable, skilled, and ethical citizens and leaders who can expound and deliver on new forms of civic and environmental responsibility. Their model for responsible leadership and citizenship points to a plausible, attainable future featuring a well-functioning, democratic, free society—and a healthy biosphere.

Clark, Andrews, and Lambert view leadership and citizenship through the prism of problem-solving. They urge us: As leaders, it is your role to share with others widely the problems you are grappling with and helping to overcome. At a time when we can barely agree on the facts of a given situation, the goal of a systematic approach to clarify and secure the common interest seems daunting. Yet, Clark,

Andrews, and Lambert and this book's many chapter authors offer tools, techniques, and case studies to prepare us for problem-solving in spaces where division and antagonism seem to outpace connection and joint resolve.

They offer us a reminder that we cannot escape the normative dimensions of problem-solving. Solutions cannot be found in science alone. Science can inform our decisions but cannot chart our path forward. Goals are the product of the processes of shaping and sharing our values—politics in its best sense. Coming to greater clarity about our preferences and whether they are (or are not) in the common interest are the muscles we must exercise so that we collectively get stronger, govern ourselves more effectively, and, in the process, protect our life support system.

During this time of pervasive crisis, we all need to find our renewed sense of purpose. What is worthier than striving for communities where people live in clean, healthy, biologically rich environments where they can pursue their many ambitions and make their best selves available to support the common good? The chapters to follow present the knowledge, tools, and skills for the realization of healthier environments and human dignity. This book stresses individual responsibility (as citizens) to tackle problems and effective leadership through integrated problem-solving. Importantly, this book is a call to action. Effective strategies for enlightened environmental citizens and leaders are at the ready. But all of us must put these assets to work. This workplan requires intentionality and nimbleness. Clark, Andrews, Lambert, and their contributors explain how we can do so in the pages to follow.

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Preface

We live in complex and uncertain times, but these times are full of opportunities to make the world a better place. On the one hand, we say that we want a world wherein human dignity is widely shared by all. Human dignity is at the heart of the modern sustainability agenda. For example, human dignity is the "thread through the Sustainable Development Goals, weaving them together into a coherent, comprehensive tapestry... Human dignity cannot be achieved without sustainable practices, and vice versa."

Firm commitments to human dignity in healthy environments have been reconfirmed through many international agreements, jurisprudential precedents, and national constitutions, declarations, policies, and laws from diverse societies over the last 75 years. In communities where human dignity is needed, we say that we want people to live in clean, healthy, biologically rich environments. Living thus fosters the development of their latent skills so they can become responsible citizens and even leaders. This book can help us meet these dignity and environmental goals.

On the other hand, the reality we are living shows significant shortfalls in meeting these twin goals. Human history gives us a long record of struggle to improve people's lives and our relations with other life forms and the environment. The struggle continues today on many fronts. We have created a world in which, all too often, human indignity prevails. Poverty, ignorance, and poor health persist. Human indignity is connected to the environment's health. The environment is being degraded in most places, species are being pushed to extinction, and ecosystem function is being lost all around us. Currently, our population and resource use are exploding. Historically, we have wasted dwindling natural resources, polluting our bodies and our environment, changed the climate, and lost biodiversity. It is hard to reconcile the pursuit of human dignity with the pursuit of healthy environments in our better moments, particularly with how we live our individual and collective lives currently.

The difference between our goals for human dignity in healthy environments and the reality is a core problem. We call this the "human dignity gap." The problem is a clarion call for citizens and leaders to work smarter together to close the growing

gap between our aims and reality. This book can provide a roadmap for citizens and leaders to gain knowledge, tools, and skills to undertake actions to close the gap.

At times, events seem to be beyond understanding. Diverse problems abound, calling desperately for comprehension and resolution. Problems range from local to global—personal to policy. We read about problems of international relations, human rights, the global environment, peace and war, and terrorism in newspapers, on the radio or TV broadcasts, and through social media. The gap between what we want and what is happening seems overwhelming. Yet, all these problems are our own creation, and reflect problems that can and must be solved. If we are to move closer to human dignity in healthy environments for all, our problem solving must also address personal anxieties and advance strategies to build capacities at all societal levels. This book speaks to these subjects, too.

To take advantage of this momentum, new levels of citizenship and leadership are desperately needed. What are our options? Improving matters will require more effective problem solving, new levels of understanding, and practical individual and policy actions. History makes it clear that we cannot continue recycling failed responses and piecemeal solutions to old and new problems. That is what we are doing now. Single disciplinary, even multidisciplinary or hybrid disciplinary approaches typically come up short as well. Bureaucratic responses typically don't help either. Ideological approaches only compound problems. Theories about overcoming these limitations are not enough. This book offers a way forward.

The approach we recommend in this book is a counter-response to the immense complexity, uncertainty, and divisiveness that have occurred in many societies over the last few centuries. Our offensive, shared by a growing number of individuals and organizations, is to actively use an integrated framework to address gaps. The approach is foundational to responsible citizenship and effective leadership. Today, many people are calling for improved problem solving using integrative approaches such as ours, but these calls are often lacking in how to use the approach we introduce in this book. We offer pragmatic tools, skills, and strategies.

Fortunately, there is momentum working in our favor. We have clarified the need for human dignity in healthy environments as a global community, and many are working to secure and sustain those goals in practice across many different circumstances worldwide. The goals are sound and have been repeatedly reconfirmed by almost all nations. These efforts need conceptual and practical guidance as we address actual problems. This book can help to do just that.

One thing is certain, change is accelerating on all fronts. How, and with what focus, should we undertake the project of human dignity? What is the individual to do? What are our communities and societies to do? How should we go about our work and lives? How should we design our institutions to serve us better? Policy and other scientists around the world are answering these questions. This book encourages you to learn to answer these questions in the situation around you.

In this book, we detail tools, skills, and strategies with examples and cases. The integrated approach to problems that we offer holds a way to improve our thinking and actions on many problems in diverse contexts. Harold D. Lasswell, one of the most creative and productive social scientists of the last century, said, "the rapid

emergence of [an integrated conception of problem solving] is a consequence of profound changes in the modern world, and in turn is affecting public and private decisions." In this book, we introduce, demonstrate, and offer opportunities to practice a kind of integrated problem solving.

This book is designed for a wide audience. The audience includes professionals, citizens, leaders, and anyone else interested in learning how to do integrated problem solving, develop their own skills at systematic thinking, and apply these to individual, institutional, and policy problems and their resolution. We arm citizens and leaders with a sound understanding of problems and effective alternatives to advance human dignity in healthy environments.

More formally, this book focuses on individuals, institutions, and policy strategies. It:

1. Describes and illustrates an integrated approach useful in addressing many problems that we face today.
2. Presents a view of individuals and their values, institutions, and policy processes that helps us understand and address many contemporary problems.
3. Contains exercises, analyses, and appraisals of cases, decisions, and institutional practices to guide the reader through integrated problem solving.
4. Promotes integration of all the social sciences and humanities with the biophysical sciences in addressing human dignity problems and natural resource use challenges.
5. Provides strategies for problem solving by engaging with the problem-solving framework.

Finally, this book, begun in 2004, came together with the cooperative efforts of many people in the Society of Policy Scientists. This Society's basic purpose is to advance knowledge and practice in the service of human dignity for all (www.policysciences.org). Consistent with this basic purpose, the Society encourages and supports research, practice, and education in the policy sciences. Members of this society contributed to this book and tell of their work across diverse subjects, problems, and geographies. The book is authored by Susan Clark, Evan Andrews, and Ana Lambert. Clark wrote the chapters as noted below, Andrews and Lambert reviewed and contributed to them, and Society of Policy Scientists members contributed guest-authored material. All this material, including many chapters, panels, and illustrations, shows how to apply the approach in this book to actual situations, but it is only a small sampling of applications. Throughout the book, we direct the reader to many other applications that had a good outcome.

We have a great many debts that must be acknowledged. First is our intellectual debt. This book draws on the policy sciences—a contextual, multi-method approach to integrated problem solving and policy improvements—that is over 80 years old. It has stood the test of time as the most comprehensive and practical approach in the modern policy analysis movement. The approach in this book relies on the concepts largely originally articulated by Harold D. Lasswell and his many coworkers [1–8]. Lasswell based his views on his command of the social sciences, jurisprudence, and many other fields. He abstracted, summarized, and distilled human experience and

the social sciences into these key distinctions about the relationship of individual persons, values, community, society, politics, governance, common interests and offered a problem-oriented meta-framework of relationships. The book leverages the subsequent generations of applications that also draw on systems thinking, political ecology, sociology, and social psychology. The integrative approach described herein offers a way of bringing all these elements together into a comprehensive, grounded approach to problem solving. We draw directly on this body of thought, writing, and application. It is our shared legacy. There are many partial reinventions of this approach in currency today [9–12].

Second, we drew especially on the work of V. Clyde Arnspiger and his colleagues (rights and permissions for use and development granted. See [13, 14]). Dr. Arnspiger was a psychologist and Director of General Studies at East Texas State College in the 1960s when he wrote a series of books on values for the public schools in the USA. His text on "*Personality in Social Process: Values and Strategies for Individuals in a Free Society*" and the workbook he led on "*The Social Process Framework: A Programmed Introduction*" with help from others stimulated and structured our book. He died in 1971. Clark received the copyright for his works. We thank the Arnspiger family for this gift. We wanted to honor the pioneering work of V. Clyde Arnspiger. In keeping with this legacy, we stand on Lasswell, Arnspiger, and many other people's good works. We added our own views of course, our own case material, and examples from the world around us today. We seek to extend this integrated problem-solving tradition into our modern world with its many challenges for the benefit of a diverse readership and action-oriented individuals.

Third, we have a practical debt, too, because of our experiences. Collectively, we have worked on diverse local, national, and international cases over the last 50 years. The authors and guest contributors have worked in dozens of countries, with citizens, professionals, governments, and national and international citizens, leaders, and agencies. Our teaching brought us and these experiences into discussion with students from over thirty countries. This combined experience kept us grounded in "the real world."

Fourth, our thanks to our policy science colleagues who contributed to this volume (in order of appearance in the book):

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Chapter 1
Introduction: Human Dignity and Healthy Environments

Abstract The human community and the health of the environment are inextricably intertwined. The fate of one depends on the other. The goal of ensuring human dignity for all in healthy environments is featured in the Sustainable Development Goals and clarified in the Declaration of Human Rights, as well as in numerous national and international constitutive statements. Most if not all nation-states of the world endorse this dual goal. To best meet this overriding goal for humankind, we make four claims about citizenship and leadership. First, we need knowledgeable and skilled citizens and leaders. Second, this places upon the individual a great responsibility for building their citizenship. Third, responsible engagement requires significant lived experiences, thinking, and learning about human dignity. Fourth is recognizing that a person must know oneself to attain responsible citizenship and leadership. These claims tell us that every free person is their own greatest resource. In turn, we must grasp the ecological limits of the environment. Lastly, human dignity is a common interest that is widely shared. As human and environmental interactions grow increasingly complex, with escalating unintended consequences, we must remain open to new ways of thinking and acting in the period of colossal change of the coming decades.

> Human rights rest on human dignity.
> > The dignity of man is an ideal worth fighting for and worth dying for.
> > —Robert C. Maynard [1]

Calling All Citizens and Leaders

The world needs a narrative that anchors people everywhere in our common humanity and shared future. This narrative would show us our responsibility for managing ourselves and our home planet [2]. It should emotionally engage us in global unity in a common interest. Such a narrative has the potential to usher in a new era marked by human dignity in healthy environments, guiding us towards equitable sharing, resources distribution, enhaced security, and a dignified future [3].

Our progress toward human dignity involves big history, culturally dependent options, and inspired mindsets (i.e., identities that foster peaceful unity) [4]. We are presently participating in a major shift in human thinking with the adoption of the Universal Declaration of Human Rights (UDHR) in 1948 as a significant marker, inspiring us all to freedom and solidarity [5]. The most constructive way forward is through rapid co-learning—what we might call a global knowledge society of respect that sees knowledge and our shared future as an expandable situation to which everyone has free access [6]. Recognizing that ecological resources are finite, can we draw lessons from our long past so that we can protect and revitalize the planet and its many life forms as our common endeavor?

The threats to human dignity in healthy environments are escalating in severity, complexity, and urgency, which makes clarifying and securing solutions a moving target. Global environmental change, human trafficking, the rise of authoritarianism, climate change, species extinctions, refugees, and the COVID-19 pandemic are only a few examples. Moreover, despite general agreement on the desirability of the goals, pragmatic approaches and strategies are incredibly difficult to formulate and secure. Challenges vary by situation or context, and often institutions charged with creating the needed knowledge, skills, and other conditions to confront the challenges fall dramatically short. This creates a gap between what we say we want and how things really are. This indicates that citizens and leaders need a better "roadmap" to focus their everyday thinking and behavior on dignity and vital environmental work. We hope this book will empower individuals to develop the capacity and agency needed to pursue the overarching goal of dignity within secure natural environments.

We seek to foster responsible, effective citizenship and leadership for human dignity across diverse settings and problem contexts. We hope to enable the broadest distribution of human dignity in healthy environments. To nurture citizenship and leadership, this book presents tools, skills, and strategies for integrated problem solving [7]. These may be new to some readers. We utilize a meta-framework—the policy sciences approach—proven in many practical tests worldwide. It is based on long human experience and grounded in extensive empirical work.

Four Assertions

This book makes four assertions. First is the claim that compassionate, knowledgeable, skilled, and ethical citizens and leaders are needed to meet the overriding goal of human dignity in healthy environments. These qualities come together to form civic and environmental responsibility. For a free society to function, a democratic government must have models of responsible citizens and leaders. As such, responsible citizenship and leadership can be developed in societies to help people be free and enjoy dignity. This requires individual and collective actions to support this common interest outcome in communities, organizations, and societies.

Second is the claim that any society that aspires to be free in its quest for human dignity in healthy environments places a significant responsibility on individuals to develop their citizenship. In doing so, citizens must cultivate a real-life curriculum that surpasses formal education in both extent and complexity. Skills are essential for individual citizens to gain knowledge from their experiences, communities, and the global community. These lessons are imperative for making responsible decisions upon which human dignity, a healthy environment, and achieving one's goals depend.

Third is the claim that responsible citizenship and leadership require substantial lived experiences, involving thoughtful reflection and learning about human dignity and environments. These experiences are most beneficial when acquired across diverse contexts and institutions that facilitate such learning. This personal developmental process can be greatly accelerated by knowing and using tools, skills, and strategies from the integrated problem-solving framework introduced in this book. This book offers ways to escape conventional perceptions about problems and options, encouraging readers to face their personal and community problems realistically, pragmatically, and deliberately. Additionally, it emphasizes the importance of developing awareness and skills to address fears and anxieties arising from these problems. To overcome problems, a person must acquire various tools for thinking systematically.

Finally, and perhaps most importantly, is recognizing that a person must know oneself to attain responsible citizenship and leadership [8]. This claim reminds us that every free person is their own greatest resource. Citizenship requires each person to recognize one's value outlook, internal mode of thought and action, and relationship to problems and others. Self-knowledge entails self-aware analysis and appraisal, serving as the initial step towards identifying opportunities for as many people as possible to achieve human dignity. By this, we mean healthy environments full of many other life forms with which we share the planet, with functioning ecological processes that sustain life for both humans and nonhumans. In other words, knowing oneself is the precursor to responsible citizenship, which, in turn, lays the groundwork for responsible leadership.

These four assertions cannot be left to chance. They cannot be left to wither in the direction of conventional individuals and institutions, especially given societies' many significant problems [9]. To emphasize this point, over 500 political and civil leaders, Nobel Laureates, and pro-democracy organizations signed an open letter recently to defend democracy [10]. The letter warns that governments are leveraging global crises to tighten their grip on individual freedoms. Even in democracies, there is no guarantee that competent leadership or effective governance will surface.

We need to be clearer on concepts related to dignity, people, and the environment. Possessing this kind of self-awareness, intellectual sensitivity, and practical skill enables a deeper understanding of individuals, their personalities, and community norms and laws established to uphold the common interest [11]. Before continuing to the book's first part, we present what we mean by human dignity in healthy environments, why we encourage upgrading problem solving, and finally, the concept of common interest.

What Is Human Dignity in Healthy Environments?

In this book, we refer to the goal of human dignity as conceptualized in the 1948 UDHR and articulated in numerous constitutions, declarations, conventions, political parties, and religions. The UDHR, signed by the 192 member nation-states, defines human dignity as "recognition of the inherent dignity and the equal and inalienable rights of all members of the human family as the foundation of freedom, justice and peace in the world" [12]. This overarching goal sets the groundwork for a just and decent future for all people, providing diverse countries with a compass towards a collective commonwealth of human dignity.

Human dignity is at the heart of the modern sustainability agenda. Over the past 75 years, societies have reaffirmed their strong commitment to upholding human dignity in healthy environments, as evidenced by numerous international agreements, jurisprudential precedents, and national constitutions, declarations, policies, and laws, although with varying emphases and interpretations. For example, human dignity is the "thread through the Sustainable Development Goals, weaving them together into a coherent comprehensive tapestry… Human dignity cannot be achieved without sustainable practices, and vice versa" [13].

Human dignity at the individual personal level is about having the opportunity and scope to live fulfilled lives that meet fundamental value concerns that all people worldwide share (e.g., respect, well-being, and security). On the group level (or any other aggregated identity category) it is about collective recognition and the opportunity for self-determination. At the same time, individual and group concerns, which are felt and lived in highly personal ways, occur within a larger social context—community, nation, and world—and biophysical environmental context too (natural and human altered) with a long history. All these dimensions must be appreciated and accounted for. The struggle for human dignity everywhere is about a developmental process—at individual, group, and societal levels. Development is different from mere change [14]. This means,

> The optimal state of any community is not the achievement of a specific level of "development," in the sense of some static capitalization and allocation of values meeting the demands of certain members or strata of a community at a particular moment. The optimal state is rather the establishment of a viable and ongoing development process which is responsive to environmental and political changes, capable, where necessary, of reformulating goals and strategies to meet them, and able to perform the decision function indispensable to the maintenance of satisfactory community order.… The most fundamental goal toward which the production and distribution of all values should contribute is a world order of human dignity [14, p. 311].

In actual life, individual people and communities show varying capacities to develop and reformulate goals and strategies [15].

Human dignity can only arise if humans live in healthy and biologically rich environments full of natural resources and within societies with functioning cultural resources—value-institutions that support that goal. In other words, human dignity is made possible by using natural and cultural resources together. This fact determines the kind of lives we can live. Additionally, human dignity comes about

through human actions. Thus, to advance human dignity, individuals must cultivate well-functioning lives, communities, and value-institutions, while also preserving rich, healthy environments. This includes access to essential material resources and all other life forms, now and into the future. A significant challenge we face today stems from inadequate attention, commitment, or implementation of the human dignity goal. Too often, other goals, conceptions, and actions dominate, with disappointing outcomes by today's standards.

Let us briefly look at human indignity before moving on. Historically, the term "dignity" has evolved. Originally, the Latin, English, and French words for "dignity" did not have anything to do with a person's inherent value but rather aligned much closer with their "merit." If someone was "dignified," it meant they had a high status. They belonged to royalty or the church, or, at the very least, they had money. For this reason, "human dignity" does not appear in the United States Declaration of Independence, the Constitution, and many subsequent prescriptions that strongly support human dignity. Those earlier times were quite different from today. Consequently, worldviews, languages, and commitments were different. It's essential to bear this historical context in mind.

As we understand it today, the term "human dignity" was not functionally articulated in world affairs until 1948. However, it existed clearly in many forms much earlier in human affairs. In the UDHR 1948, Article 1 states: "All human beings are born free and equal in dignity and rights" [16]. This means people do not earn dignity because of their class, race, or other descriptors. Human dignity is something all humans are born with. This notion is expressed in certain unalienable human rights that spring from this view of dignity (e.g., freedom from coercion, see United States Declaration of Independence).

The importance of human dignity as the overriding goal for humankind is well supported nationally and internationally [17, 18]. Take these diverse views:

> To accord a person's identity is to perceive him[her] as an individual, independent and distinguishable from others, capable of making choices, and entitled to live his[her] own life on the basis of his[her] own goals and values.—Herbert C. Kelman [19]

> *Human dignity* is the same for all human beings: when I trample on the dignity of another, I am trampling on my own.—Pope Francis [20] *[emphasis added]*

> When it comes to *human dignity*, we cannot make compromises.—Angela Merkel [21] *[emphasis added]*

Finally,

> For us democracy is a question of human dignity. And human dignity is political freedom, the right to freely express opinion and the right to be allowed to criticize and form opinions. Human dignity is the right to health, work, education and social welfare. Human dignity is the right and the practical possibility to shape the future with others. These rights, the rights of democracy, are not reserved for a select group within society, they are the rights of all the people.—Olof Palme, Prime Minister, Sweden [22]

> We need to realize that poverty does not only consist of being hungry for bread, but rather it is a tremendous hunger for *human dignity*.—Mother Teresa [23]

The importance of the human dignity concept and its application cannot be overstated. It should be a central guiding principle in our thinking, talking, and actions. However, as we all know, that is only sometimes the case in many situations. Using the concept of human dignity practically is incredibly complex today, given the collision of diverse conventional worldviews and various social and environmental complicating forces and factors.

Operationalizing human dignity in people's lives and communities involves recognizing our shared and common interests. To approximate this in practice, citizens and leaders must work with clarity, knowledge, and skill across various divisions. This pursuit is a common interest.

What Is the Common Interest?

Human dignity is a common interest, widely shared and principled. In the most straightforward conception, "interests are 'common' when shared, "special" when they are incompatible with comprehensive goals" [24].

Common interests may be further defined as "interests demanded by many people, including elites and whose fulfillment will benefit the entire community," whereas special interests are "demands made only by certain people and effective elites and whose fulfillment will benefit only a small segment of the community with a corresponding deprivation to the rest" [25]. Human dignity is a common interest. The common interest is at stake "whenever value consequences in significant degree are involved for more than one participant" [26]. Part of the problem we all face is that there seems to be little clarity on the common interest, how to clarify it, and, importantly, how to sustain it. What are interests, and what are the different kinds?

Every person and group harbor multiple interests, yet as conflict escalates, representations and perceptions of each participant often converge on a single interest "stereotype" of the opponents and the problem at hand. Conflicting special interests may obscure the possibility of finding common interests, especially among participants whose perspectives and claims typically "harden" over time. Outside observers, however, may be able to see shared and possibly common interests among the less visible interests of the participants. They may also be able to point out the possibility that some perspectives underlying their dominant interests may be mistaken. Observers, such as knowledgeable citizens and leaders, can thus sometimes play a key role in clarifying, securing, and sustaining outcomes aligned with common interests.

Ultimately, our primary challenge lies in our struggle to characterize, secure, and sustain human dignity in the common interest. There are three recognized, widely used partial tests of the common interest [27]. First is the procedural test. It asks if participation entails inclusive and responsible participation. It also asks whether the process reflects those excluded interests. Are participants "representative" of the whole community and held accountable? Second is the substantive test. It considers

all appropriate concerns. Ostensibly it solves the problem at hand. And it asks, are the concerns expressed compatible with broader goals and supported by existing evidence? Third is the practical test, which asks, does the process uphold partici- pants' expectations? Moreover, does the policy or decision work in practice?

Other considerations are: (1) does the process help clarify values and expecta- tions? (2) does it clarify expectations and demands about the conditions under which a solution is possible? (3) does it clarify expectations and demands about problem solving, coordination efforts, and participation in decision-making? Ultimately, addressing these tests and questions fosters the development of inte- grated (win-win) solutions and enduring outcomes.

Rationale

We, the authors, encourage human dignity outcomes in the common interest. A key goal of this book is to help you, the reader, learn to be more successful as an inte- grated problem solver to enhance human dignity and healthy environments. Developing integrated problem-solving knowledge and skills is at the heart of responsible citizenship and effective leadership. The concepts and tools introduced in this book can be applied to aid individuals in actualizing themselves in communi- ties that aspire to human dignity for all in healthy, biologically rich environments. This is, without doubt, a common interest.

Consequently, we assembled this book to develop, explain, and share a conception of human dignity and a comprehensive approach to problem solving that advances human dignity in healthy environments. The problem solving process we use addresses four key arguments. First, as we see it, for human dignity to thrive in a healthy envi- ronment, citizens, leaders, and communities must be compassionate, skilled, ethical, and capable of solving problems. Second, individuals are responsible for developing their own citizenship and leadership skills. Third, citizenship and leadership develop- ment require experience with diverse problem contexts and varying complexity and uncertainty levels. Finally, acquiring self-knowledge is necessary for integrated prob- lem solving focused on increasing, promoting, and protecting human dignity.

In the following chapters, we present arguably a more effective approach to problem solving. It often goes under the name of the policy sciences [28]. This integrative approach involves new ways to frame issues (e.g., in terms of human dignity, common interest, and functional values) [6]. It encourages new ways of thinking and comprehending problems by adopting a problem oriented, contex- tual, and standpoint-aware approach. Moreover, it facilitates new modes of com- munication by using language that emphasizes respect, problem solving, and practicality. Finally, it provides a framework to grasp the necessary work ahead pragmatically, through collaborative learning and prototyping. This comprehensive approach fosters greater self-awareness about subliminally (unconsciously) held notions about people, problems, and circumstances that now too often dominate the current public narrative and in turn limit our thinking and actions.

The book is structured as follows. We develop the four arguments above and introduce the integrated problem-solving approach across the book's three parts. In Part I, comprising seven chapters, we explore Human Dignity in Healthy Environments and closing the gap between our goals and reality through the lens of citizenship and leadership. This part presents tools, skills, and strategies from an integrated problem-solving approach using the policy sciences framework.

In Part II, in five chapters, we delve into the need for Practicing Problem Solving for Human Dignity and in decision-making to close the gap. You can practice analysis on yourself, your goals, social interactions, decision-making, and institutional behavior on your own or with colleagues.

Then, in Part III, we Illustrate Problem Solving for Human Dignity in seven short chapters. This section features examples from guest authors covering diverse policy problems, including public health, poverty, wildfire, and water management. These examples "from the field" provide grounding and engagement with leading researchers and practitioners of the policy sciences. They serve to illustrate concepts, tools, and analysis presented in preceding chapters.

Principal and guest-authored chapters open opportunities to make changes in key arenas of our living, such as one's outlook or standpoint, making social change, educational content, and changing institutions. We finish with a call to action to narrow the human dignity gap and maximize human dignity for all in healthy environments.

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