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QUICK READ SYNOPSIS

Hope, Power, and Governance

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SECTION ONE: BUILDING INSTITUTIONS OF HOPE

Trading in Public Hope

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Public Hope

The focus of this article is on public hope in the context of the political institutions of society.

- Public hope is hope that is articulated by people—no matter how few or many—acting politically in relation to societal goals.
- A hope can be simultaneously private, public, and collective such as the hope for peace.
- Public hope functions in ways that are different and far more dangerous to a society than does private hope for an individual.
- Public hope may turn out to be destructive of social institutions.

Private Hope

In times of crisis, increased levels of private hope are triggered by outside threats affecting things like peace and security.

- Hope is a forward-looking emotion and an important psychological resource for dealing with an uncertain future, helping people combat what may seem to be a certain and depressing fate.
- Hope triggers planning for achieving goals, and planning produces action.
- Mounting evidence shows that individuals high in hope gain psychological, physiological, cognitive, and behavioral advantages such as a better self-understanding.

Example of Public Hope

After World War II, many developing countries faced serious problems in health and economic development.

- India, faced with high drug prices, reformed their patent rules to promote the production of low-cost generic drugs.
- In the face of this threat, Western pharmaceutical companies sought to force developing countries to adopt laws that matched U.S. patent law. Developing countries, wanting the benefit of world-trade participation, acquiesced to the threat of trade restrictions.
- The AIDS epidemic forced developing countries to rethink their patent laws in the face of monopoly pricing by companies in countries like the United States.
- The fight came to a showdown in South Africa, hit hard by AIDS, when thirty-nine pharmaceutical companies came to the Pretoria High Court to fight against the Medicines Act, which was not in line with U.S. patent law.
- An international moral outrage forced the companies to withdraw from litigation, fearing a much broader discussion about the links between patents, drug prices, the price of research, and financial risks—all of which were being questioned.
- Hope was a constant presence during the negotiations between developed and developing countries in the period following World War II and led to the system of preferential trade rules for developing countries known as the Generalised System of Preferences.
 - But this proved to be a good example of how public hope kept developing countries engaged in a global institution that they should have renegotiated or left. Countries signed agreements hoping that things would work out in their favor, yet analysis suggested precisely the opposite.
 - Public hope has continued to play a role as large pharmaceutical companies try to sell the idea that strong patent protection offers any society the best chance for medical progress.

Dangers of Public Hope

Public hope may allow political actors to manipulate others to adopt economic and social agendas that are poorly understood and that are ultimately destructive of the social institutions on which actual private and collective hopes depend.

- Hope can lead to fantasy thinking, irrational action, and failure.
- There is a need for the individual to use reasoned checks and assessments of possible outcomes.
- As the private hopes of a majority of individuals within a society become less linked with state institutions, the prospects of a society's maintaining or achieving well-functioning institutions become slimmer.
- When hope and social institutions are fully integrated, the possibility of tyranny is largely removed.
- Although the language of hope persuades the public, the responsibility for fulfillment often lies with the government, and it becomes difficult for the public to evaluate progress or to see if the goal remains realistic.

Checking on Public Hope

A strong connection must be made between public hope and the available evidence that relates to the probability of the hoped-for goal.

- When public hope is used to orient citizens toward a particular goal, the public beliefs about the probability of the hoped-for event must be checked against the evidence.
- The social processes of evidence gathering and knowledge acquisition should be guided by public hope—a society should devote its scarce resources to the pursuit of knowledge that is relevant to its hoped-for goals.

- Public hope is most likely to be a force for the good when it is
 - judged by the truth,
 - the subject of cold analysis,
 - underpinned by social arrangements that maximize the opportunity for bearers of the truth about public hope to come forward, and
 - developed and led by those who inspire private hope.
-

Harnessing Hope through NGO Activism

Sasha Courville and Nicola Piper,
Australian National University

- Background* In part as a result of globalization, people feel disenfranchised and powerless, lacking trust in their governments to address goals of social justice, environmental protection, and economic equity.
- The ability of one person to achieve change appears hopeless, but as groups, they can join forces across national boundaries and can transform private hope to collective hope for change.
 - They organize through nongovernmental organizations (NGOs) and social movements that largely operate outside state-based structures.
 - The use of the phrase *collective hope* may hide minority views if not carefully managed.
 - The hopes of one powerful group can dominate the hopes of less powerful others. Power is a factor in all social change as it is in collective hope.
- NGO Activism* Governments have been relatively unable or unwilling to link economic activities such as production and consumption with social justice and environmental issues. NGOs have emerged over the past two decades to seek to integrate environmental and human rights issues into economic activities.
- NGOs have become a viable force in international politics, aided by communications technology.
 - Without concrete action, hope can become disappointment and thus become destructive when resources are not available for action. Without hope, action cannot be sustained.
 - Even in hopeless situations, people take action; that action can in turn inspire hope.
- Case Study I: Fair Trade* Through globalization and trade liberalization, producers generally compete on price and quality. The social justice and environmental impacts of production are generally invisible to the importers and the consumers. In the past, this has led to unfair labor practices and pollution in developing countries.
- Reform has come from outside the mainstream trading channels.
 - Reform initiatives provide incentives for production, respect for workers and small producers in developing countries, and respect for the environment.
 - By demonstrating that alternatives can be developed and implemented, these movements provide leverage for wider scale changes.
 - The fair trade movement has grown out of the global solidarity movement. In 1997, the Fairtrade Labelling Organizations International was established.

- In agriculture, the International Federation of Organic Agriculture Movements is the global umbrella to fight agrichemical environmental pollution.
- These initiatives function by providing information to consumers about the environmental or social impacts of production, usually via product labeling.
- In a globalized world where individuals can feel powerless to effect social change, these initiatives provide a vehicle for individual action that makes a difference.

Case Study II: Labor Migration Labor migration is now global. These migrants constitute a new type of bonded labor.

- Women work mostly in the domestic worker, agricultural, and the sex and entertainment industries.
- Men usually work construction and agricultural jobs.
- In the Philippines, Migrante, an activist group, is translating private hope into collective hope for worker rights.
- In the context of promigrant activism, the late 1990s have brought about changes related to
 - intensified civil society activism;
 - the launching of a global campaign to boost ratifications of the International Convention on the Rights of All Migrants and Their Families;
 - the appointment of a UN Special Rapporteur on the Human Rights of Migrants; and
 - the launching of International Migrants Day by the United Nations.

NOTE: Hope is implicated in all these endeavors; NGOs play an important role in collectivizing hope nationally and globally.

Emotions, Hope, and Agency Emotions are shared within NGO circles, and these shared “long-lasting” emotions become social glue that allows the empowerment process to begin.

- NGOs typically give voice to marginalized people and attempt to construct alternatives at the grassroots.
- Possibilities for change emerge harnessing hope and facilitating an enabling form of power.
- By demonstrating that social or environmental performance can complement economic performance, the NGOs and the producers can challenge the status quo and benefit both the workers and the producers.
- Social and environmental certification systems provide a source of hope.
 - They challenge international trade rules.
 - They make bridges between producers and consumers.

Threats to Activism One of the most significant threats to activism for social change is the possibility that certain corporations will create façade social and environmental initiatives or initiatives with weaker standards and be able to falsely convince governments and consumers of their effectiveness.

- Corporations can use large advertising and media budgets to mislead as to the levels of effectiveness.

Hope and Process The NGOs act as bridges or facilitators to move the social-change processes forward. In addition to providing social and legal services, they

- keep in touch with the grassroots in this facilitator role, simultaneously sustaining hope;
- mobilize migrants’ communities to recognize their basic economic and political strengths; and
- help translate hope into action through a process of grassroots empowerment to expand networks, build capacity, and gain new skills.

- Transferring Hope*
- To play a critical role in social change, hope requires a mechanism by which it can be used as a tool for encouraging others.
- Hope may be transferred by the communication and demonstration of one individual's hope to another.
 - For hope to be sustained, key positive actions and examples of change appear to be necessary.
 - Learning about examples of positive social change in different parts of the world can inspire hope in other places.
 - Hope can sustain a political movement until the timing is right to enforce change, but if one relies on hope for too long and change does not occur, hope collapses into despair.

A Museum of Hope: The Story of Robben Island

Clifford Shearing and Michael Kempa,
Australian National University

- Background*
- Liberal governments are constantly engaged in creating sensibilities in their citizens that will enable them to govern with efficiency and a light touch.
- The cultivation of sensibilities is often achieved through surveillance, sanctions, and rewards to shape the minds and the conduct of the citizens.
 - Stories concerning national heroes and great events are useful.
- Robben Island Museum*
- The Robben Island Museum, a former prison in South Africa, is an example of a government's promoting hope about the postapartheid era.
- The museum promotes sensibilities rather than simply exhibiting objects to promote certain ways of thinking—that is, “citizenship education.” (A contrasting example is the Museum of Tolerance in Los Angeles that exhibits and interprets the Holocaust for its visitors.)
 - The museum celebrates and builds upon the failure of apartheid's attempt to create hopelessness and to promote separateness.
 - It was to be developed as a central pillar in the government's program of renewal, nation building, and reconciliation.
 - The culture of political resistance that the museum celebrates centers on the refusal by political prisoners to respond to hatred with hatred.
 - The hope is that this sensibility will spread and found a new nonracist, harmonious, and prosperous society.
 - It is not to be a monument to suffering but a reflection of the triumph of the human spirit over evil and repression.
 - The question is, will the government be able to create the political reinvention through these kinds of programs?
- Cultivating Hope*
- The museum has sought to structure visits to be a direct experience of the prisoner's hope and its accompanying “way of being.”
- What is required is an authentic and relatively unmediated experience of the hopeful life of the prisoners.
 - Visitors should be free to respond to the experiences of Robben Island in the light of their own experiences and history—the museum does not want to force a story onto visitors.

- There are no scripts for tour guides.
- Ex-prisoners are employed to simply tell their stories to help make it a place of engagement rather than to have a fixed narrative for a passive observer.
- Visitors are encouraged to ask questions and to compare their preconceived ideas with those of the ex-prisoners.
- It is crucial that the museum remains a platform for critical debate and lifelong learning and that it provides an authentic sensibility.
- The line between manipulating a response and allowing people to experience something that might inspire a response is a fine one—at Robben Island, the experience is not totally unmediated, but the goal is to manipulate as little as possible.
- Hope is a force for good when three conditions hold:
 - it is judged by truth,
 - it is the subject of cold analysis, and
 - bearers of truth are encouraged to come forward.
- At Robben Island, the setting might come close to meeting these tests.
- If this analysis is correct, then Robben Island can be described as an institution grounded in a legacy of deliberation that has worked to transform private and collective hopes into a public hope by drawing on and extending collective memory.

Emancipation and Hope

John Braithwaite,
Australian National University

Hope Solves Problems

One reason high-hope people overcome helplessness is that they conceptualize their goals more clearly than low-hope people.

- Hope engenders more active coping, reduces denial, and prevents disengagement from stressful situations so that frustration levels are lower.

Emancipation and Hope

Any society must invest in institutions that nurture the reciprocal building of emancipation from hope and of hope from emancipation.

- Hope is vital for the underclass that seeks to throw off the shackles that hold it down, that keep it in poverty and unemployment.

The Emancipation Conference

In California, the Emancipation Conference is a program to move young people from foster care to independent living. Most participants are youth with probation, drug problems, a history of abuse, and other problems associated with poverty. The agenda for these conferences is as follows:

- The young person sets the agenda including five goals and five of his or her strengths (or five things he or she wants in a friend).
- Participants invite people they want for support and help with their plans.
- The facilitator is trained to focus the conference on strength building rather than on problems.
- Discussion becomes how the youth's strengths can be used to achieve goals.
- The youth writes an emancipation plan, and the others help to strengthen it and to offer support.
- Timelines are agreed upon and a follow-up conference is scheduled.

- A crucial element is the Independent Living Program, which provides a wide range of skills training and includes a scholarship program.
- NOTE: The strength-based mobilizing of resources is an example of combining hope with emancipation.

*Youth
Development
Circles*

The author proposes that an institution beyond family and school, the Youth Development Circle, is needed to help youth overcome social deficits to be successful in today's society and business world.

- Twice a year, from the start of high school to the time of job placement, a youth development facilitator would have a meeting of the young person's community of care.
- The circle would have core members and casual members.
 - Core members would try to attend all conferences and to be a support even after the youth finds a job or goes on to college.
 - Casual members would be support from current teachers, friends, professionals such as drug counselors, victims of bullying or delinquency, and victim supporters.
- At the conference, they review the youth's goals and activity of the past six months with support from expert adults and counselors.
- Members who had undertaken to provide help report on what has been done in the past six months.
- The young person then discusses the next six months' goals and devises a plan with the group.

NOTE: These circles are not designed to treat isolated individuals but to help all youth develop in the context of their communities of care. Thus, no stigma is attached to a participating youth.

Benefits

Youths would benefit from compassionate help from people they respect and would have their education enriched.

- Being a beneficiary of cooperative problem solving when young may be the best way to become a compassionate citizen to support the emancipation of others.
- Such citizens help build strong democracies and are able workforces.
- The benefits should outweigh the significant cost of this effort both in lower crime and welfare and in reducing long-term unemployment.

NOTE: Hope can be sustained by supplementing the communal failures that lead to problems in life and by seeing the youth into adulthood with a job, life skills, and social support—all safeguards against poverty.

*Needs for
Success*

The defeat of hopelessness and poverty requires many more things:

- a tax system that better requires the rich to pay their fair share;
- an International Monetary Fund with policies that strategically lift up the poor;
- help for the poor in an information economy where information is wealth; and
- politics of hope to buttress the efforts to forge institutions that marry hope and emancipation.

Conclusion

Emancipation Conferences provide a reality check by people who care.

- Hope building involves support people with relevant knowledge.
- The person whose hope is built is the one who chooses the help—not a commercial or a political predator.
- Hope is built with plans, resources, and support; it is an emancipation-hope strategy rather than just a hope strategy.

SECTION TWO: WHY INSTITUTIONALIZE HOPE?

The Art of Good Hope

Victoria McGeer,
Australian National University

*Centrality
of Hope*

- The aim of this article is to argue that hope at the individual level presents itself in myriad psychological guises (attitude, emotion, activity, disposition) and involves a complex dynamic of all these things because it is a unifying and grounding force of human agency.
- The consequences of this view are as follows:
 - Hope is not an option for us as cognitively competent human beings; to live a life without hope is not to live a human life.
 - If hoping can be irrational, this cannot be a function of hoping per se but must be a function of hoping badly.
 - Hoping well or badly is not merely a quantitative concept—that is, a matter of hoping the “right” amount. Psychologists’ concept of “elevated hope” must be explicitly tempered by a concept of good hope.

*Hope and
Agency*

- Most writers on hope acknowledge an important and positive connection between hope and agency.
- Hope is a cognitive activity that involves setting concrete goals, finding ways to achieve those goals and tapping one’s willpower to move toward those goals.
 - One must address, however, the limitations of agency. Hope signifies our recognition that what we desire is beyond our current (or sole) capacity to bring about.
 - Still, hoping is a way of actively confronting, exploring, and sometimes biding our limitations.
 - To hope well is thus to do more than focus on hoped-for ends; it is to take a reflective and developmental stance towards our own capacities as agents—thus, to experience ourselves as agents of potential.

*Learning
to Hope*

- Human beings are able to take a developmental stance towards their own capacities as agents because of the way in which they develop.
- Unlike other animals, humans are born with very little capacity to act in self-supporting, self-directed ways.
 - Many human capacities are developed by means of “parental scaffolding”—whereby parents and other caretakers draw infants into progressively more complicated imitation games specifically aimed at building up their capabilities in goal-directed activities.
 - In incremental ways, children’s behavioral competence gradually increases, allowing them to assume more and more responsibility for intentionally maintaining their side of the interaction.

*Significance
of Scaffolding*

- What is the significance of this form of development for hope’s becoming an integral part of human agency?
- Early human development involves a constant confrontation with limitations. Thus, distress, frustration, and anger are dominant emotions.

- The practice of scaffolding may actually heighten frustration, except for mitigating factors:
 - Parents not only challenge infants cognitively but also provide them with emotional support.
 - Parents are able to help infants draw upon external resources for tolerating frustration and help them gain confidence in their own capacity and promise.
- From its earliest beginnings, human agency is thus structured in terms of future promise and infused with the energy of hope. Parents are the keepers of our hope until we are enabled, by their hope in us, to become agents of hope in our own right.

Maintaining Hope

We cannot live a human life without hope, but tragically, it is something we can lose, either partially or completely.

- Keeping hope alive normally depends on being with others who support our hopes.
- Keeping hope alive also depends on our own capacities to hope well.

The Art of Hoping Well

Hoping well is an art, like reasoning well, or imagining well, or caring well for self and others. In fact, it involves all these things and more. To hope well,

- one must avoid the pitfalls of wishful hope—becoming overreliant on good luck and the agency of others to realize one's hopes;
- one must avoid the pitfalls of willful hope—becoming overreliant on one's own agential capacities and so ignoring the complexities of the world that stand in the way of realizing one's hopes;
- above all, one must learn to hope in the context of a complex social world.

Responsive Hope

Hoping well involves hoping responsively—finding others who support one's hopes and whose hopes one can support in turn. It involves peer scaffolding.

Hoping with Care

Hoping with care involves caring for self as well as for others.

- It involves caring for others' hopes and initiatives, developing a practice of reflection and analysis that has consequences for the way we think about our own hopes.
- In caring for the hopes of others, we invite others to reflect on our hopes and initiatives.
- In caring well for our own hopes, we seek to build a community with others who support our hopes and whose hopes we can support in turn.

From Individual to Collective Hope

Hoping well as individuals lays the foundation for hoping well collectively—i.e., hoping and so acting in concert for ends that are communally endorsed.

- Our success as individual hopers depends on taking a hopeful interest in the hopes of others and vice versa, thus building together a community of good hope.
- In such a community, individuals are psychologically and materially involved in the hopes of one another, thus paving the way for discovering, endorsing, and realizing common hopes.
- Should these efforts fail, there is also in place a practice of sharing concerns so as to keep collective hope alive by reviewing and sometimes retargeting the community's efforts.

The Hope Process and Social Inclusion

Valerie Braithwaite,
Australian National University

- Background* Sustainable collective action requires individuals to “sign on” to the collective hope process with a shared vision of desired social change and a belief that change can happen.
- When individuals seek to achieve an outcome as a group, hope is inevitably involved.
 - Collaboration requires thinking and resolve.
 - We ask ourselves whether the collective goal is worth striving for, is it achievable, and is our contribution valuable?
 - We cannot wait for certainty, we analyze the possibilities and then hope for the desired outcome.
 - Collective hope has to provide a framework for understanding how individual hopes are coordinated into a common goal and action. People need to know
 - that others care about their well-being;
 - that the society will help deal with the desired goals;
 - that resources are available; and
 - that the goal is worthy.
 - If social goals are shared, if people feel their voices can be heard and that others speak with or for them, and if the ways to achieve goals are available and effective, then individuals can support collective goals.
 - To the extent that shared goals and a sense of empowerment strengthen an individual’s group identity, cooperation is likely to increase.
 - Cooperation involves an individual’s compromising, sacrificing, bearing costs, and giving up some freedoms to be a valued member of the group.
- Case Study* A study of Australian taxpayers shows how collective hope facilitates cooperation with the government.
- Five factors were identified as options that come into play as the situation allows:
 - commitment based on the belief that paying taxes is the right thing to do;
 - capitulation based on belief of fair treatment if one pays one’s taxes;
 - resistance based on the notion that the taxing authority is out to get taxpayers and can never be satisfied;
 - disengagement based on the belief that the authority cannot do anything to the taxpayer; and
 - game playing based on the belief that both sides play at the game of compliance and enjoy it.
- Findings* Analysis shows that
- cooperation with the tax system is linked to social goals that are widely shared, collective efficacy acquired through democratic institutions, and a trust in the system; and
 - opting out of the system involves rejection based on a less widely shared vision and less connection to democracy’s institutional processes.
 - Their loss of hope is based on disbelief that the authority could ever take their concerns seriously enough to be responsive to them.

- Being part of a democracy provides the benefit that one is free to dissociate should one so desire.

Conclusion

The author fully defines collective hope as a shared desire for a better society, articulated through a broad set of agreed-upon goals and principles (in opposition to public hope, which is the imposing of goals by powerful people using clever marketing and spin).

- Of particular importance in this process is being responsive to private competing hopes—hearing them out and discussing the issues.
- The collective hope process, within the confines of a democracy, has three elements working together:
 - commitment to shared goals,
 - collective efficacy through democratic participation and a sense of group membership, and
 - trust in institutional means for implementation.
- When collective hope is high, cooperation from citizens is high.
 - Cooperation is a necessary condition for adaptation to a changing world.
- To instill hope in those who disassociate, proponents need to win the hearts and minds of those who disassociate by building alternative sources of collective efficacy, developing new institutional pathways, and grounding agendas in the values and ways of the community.
 - When there is resistance, a highly organized collective action exists to change the system.

Hope and Its Place in Mind

Philip Pettit,
Princeton University

Types of Hope

Superficial hope means wishing that something was true while not knowing whether it is or not. Substantial hope requires acting as if something were true—acting with a certain cognitive resolve.

Precaution

Applying precaution provides an analogy for substantial hope.

- You can set your beliefs about the decision or outcome aside and use a different, more conservative view of the outcome.
- It will keep you on track and help you maintain your resolve.
- You are able to look at best case and at worst case in your plan and to be prepared if the worst happens.

Substantial Hope

There are three steps that substantial hope uses and superficial hope does not:

- One desires that a certain prospect will happen and believes that it may or may not happen, the realization of which may be dispiriting.
- Faced with the signal danger of this loss of heart, the individual adopts a strategy that consists in acting as if the desired prospect is going to happen or has a good chance of happening.
- This “as-if” acting avoids the danger of loss of heart as it secures a related, secondary benefit, relevant even for someone relatively optimistic: it ensures stability across the ups and downs of evidence.

- Self-Regulation* Substantial hope requires a positive piece of mental self-regulation.
- One must invest the scenario with a confidence that may exceed the actual level of belief and a degree of stability that will certainly exceed the stability of the actual belief; and
 - The actual belief must be placed offline, and one must try to organize responses and efforts around the assumption that the prospect is firmly on the horizon.
- Planning* We can usefully compare substantial hope and precaution to planning.
- Adopting a plan can save much decision-making time.
 - Hope is a cognitive counterpart of planning—forming a plan is a way of silencing any inclination to do something inconsistent with the action and frees one from the beliefs that reduce one to numbed inaction.
 - As opposed to simple optimism, hope is an intentionally sustained response.
- The Rationality of Hope* Substantial hope and precaution are both rational but with different pragmatic bases.
- Because we are emotional creatures, it seems we do better with hope than with the rational review of facts and possibilities.
 - Hope may lift us out of the panic and depression to which we are prone and give us firm direction and control.
 - Without hope, we might collapse in despair in the face of fact.
- Self-Deception* Does substantial hope require self-deception?
- No—there is no need to indulge in illusion or delusion about how things are.
 - People can openly set themselves to act and react as if things were otherwise than evidence suggests—the element of make-believe in hope does not amount to self-deception.
- The Ubiquity of Hope* Substantial hope is required in a wide range of situations. When prospects we depend on are not as supportive or stable as we need, we have to rely on hope to carry us through. An example is found in collective action of a group:
- We escape from the predicament of collective uncertainty by each going along with a group-level version of cognitive resolve.
 - We make a ceremony of each agreeing to act as if others will act in corresponding ways and as if the overall effect of our concerted action will be to get a desired result.
 - We make a ceremony of each organizing our efforts around the above assumption, keeping it safe from doubts.
 - Where we might have had doubts about what we each believe, we can be well positioned to see evidence of committing ourselves to the hope required.
 - Hope is not only needed in collective endeavors, but it is required in establishing the sort of relationships in which we recognize and respect one another and in which we have our status confirmed.
 - We each act, as a matter of common awareness, as if others have the capacity to succeed, and we do this through the thick and thin of failure—we are each committed, as a matter of common awareness, to hope, which is close to being ubiquitous in human life.

From Aquinas to Zwelethemba: A Brief History of Hope

John Cartwright,
University of the Western Cape

- Background* This is an essay on the nature and functioning of hope based on medieval ideas with hope as an element in a structure of theological understanding and in the metaphor of the quest.
- This model suggests that the idea of imagining, building, testing, and monitoring a coherent model of governance is of fundamental importance in considering possible forms and processes for the realization of hope.
- Reason* In medieval times, reason was used to understand the nature of the world—to use the resources of the world to reflect the kingdom of heaven on earth.
- Humans have not only reasoning but also a degree of free will. The degree was and continues to be subject for debate and needs to be defined clearly.
 - Humans have the power of choice, influenced by hope.
 - Thomas Aquinas said, “Hope is directed to a future good which is hard but not impossible to attain.”
 - Hope is at its most effective if it is associated with clear thinking and the realistic assessment of options and possibilities.
 - Hope has other powerful associations—it is one of the theological virtues (faith, hope, and love) and is fully effective only with these other two.
- Medieval Thought* The concept of life as a journey or quest was deep in medieval thought and was powerfully expressed in the tales of King Arthur and his knights.
- The Grail episodes promote a heaven-directed, infallible world—not a realistic role model for its readers.
 - Some influential later versions are high-minded oversimplifications (Tennyson) or burlesque (Monty Python).
 - In these tales, the quest may be seen as a representation of hope in action—every step of the journey is as important as any other step and means and ends cannot be separated usefully.
 - The individual wayfarer in these tales may be confident of his choices, but in truth, his success is bound up with the interests of others.
 - The individual and the collective are interdependent in terms of rights, responsibilities, and appropriate objects of hope.
- Contemporary Stories* The author looks at the tales of two contemporary fabulists, Ursula K. Le Guin and Kim Stanley Robinson.
- They combine broad value-based vision with highly inventive, imaginative detail and a sober sense of practicability and human fallibility.
 - Le Guin, in *The Dispossessed*, sets herself the challenge of understanding more fully what makes a hope-based project powerful and attractive and at the same time vulnerable and potentially fragile.
 - She explores a utopian vision in the face of conflicting human desires, economic hardship, and ideological hostility.
 - Robinson’s *Pacific Edge* also looks at the relationship between the individual and the community and attempts to demonstrate the desirability of a convergence of interests between the two.

*Hope in
Action*

The next step is hope embodied in more than fictional form—hope in action as exemplified in the Community Peace Programme in South Africa.

- This experiment was to test a hypothesis that people in a poor and mostly uneducated community have the knowledge and capacity for the building and self-direction of their community with minimal outside help.
- The aim was to build a replicable model.
- They first built a Code of Good Practice of values and priorities such as respect and openness.
- What has emerged is a practicable and sustainable way of balancing altruism (community service) and self-interests (financial reward).

NOTE: It seems possible to move toward the realization of a shared vision by mobilizing people's energies, knowledge, and commitment around common problems that are both shared and frequent. The process initiates a regular series of action/reflection feedback loops.

- Again, the very idea of imagining, building, testing, and monitoring a coherent model of governance is of fundamental importance in considering possible forms and processes for the realization of hope.