

Modelling Facilitator's Actions for the 'Value Matrix' Construction

Assume that participants can respond in 4 different modes:

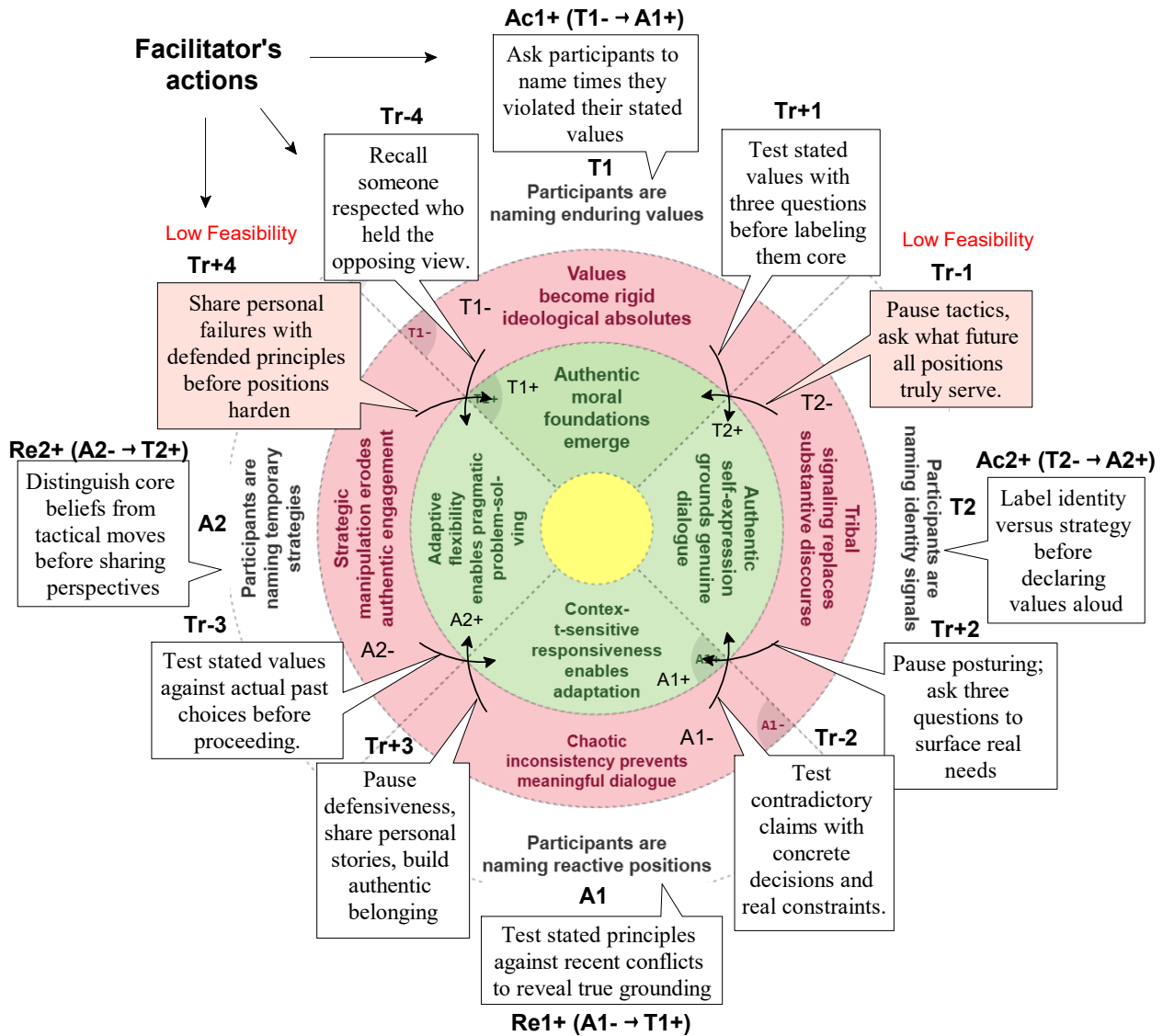
T1 = Participants are naming enduring values;

A1 = Participants are naming reactive positions

T2 = Participants are naming identity signals;

A2 = Participants are naming temporary strategies

This information, along with the original correspondence (see [Appendix](#) on p. 12) was uploaded into the [Eye Opener app](#). The results are summarized in this wheel:



T1- → A1+ Feasibility = 0.75

Ac1+ = T-1 (Rigid absolutism) to A1+ (Contextual responsiveness) = Test values through counterexamples.

Ask participants to name times they violated their stated values.

Before participants commit to their stated values, pause the discussion and ask each person to identify a recent situation where they acted contrary to the value they just named. This interruption converts rigid principle-declaration into flexible self-examination, creating space for genuine contextual awareness. This intervention works best immediately after initial value statements are made, while the group is still forming its shared framework.

Key Factors: Facilitator skill level, participant psychological safety, group size and composition

Argumentation: The transition from rigid absolutism to contextual responsiveness through counter-example reflection is moderately feasible because it requires minimal resources (only facilitation time), aligns with established dialectical methods mentioned in the context (Alanas references "Structured Dialectics" and symmetry), and leverages the natural human capacity for self-reflection. The email thread demonstrates sophisticated group discourse capability, suggesting participants can handle this level of introspection. However, success depends heavily on the facilitator's ability to frame the exercise non-judgmentally to prevent defensiveness, and on pre-existing trust within the group—factors that Alanas himself acknowledges when noting "A conflicting group with no facilitator may end up in a fight."

Conditions for Success: Pre-establish psychological safety norms, ensure facilitator training in non-judgmental inquiry techniques, limit initial group size to 6-8 participants, and explicitly frame the exercise as exploration rather than critique of stated values

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A1- → T1+ Feasibility = 0.75

Re1+ = From A1- (Chaotic inconsistency) to T1+ (Authentic moral grounding) = Trace consistency through concrete decisions.

Test stated principles against recent conflicts to reveal true grounding.

Before participants articulate their values, ask each person to identify one recent conflict or decision where their stated principle was tested, then trace whether their response remained consistent or shifted based on circumstances. This reflection reveals whether chaotic inconsistency stems from genuine ethical confusion or simply lack of examination, converting reactive drift into deliberate moral grounding by making implicit contradictions visible and inviting conscious choice about which principles truly anchor behavior.

Key Factors: Facilitator skill in framing non-threatening questions, participant willingness to engage in self-reflection, time allocation within existing dialogue structure

Argumentation: The transition is moderately feasible because it requires minimal resources—only facilitation skill and 10-15 minutes per participant. The context email shows the group already engages in meta-level reflection (Alanas critiquing his own categorical thinking, Tom questioning value mapping necessity), indicating existing cultural readiness. The technique aligns with established dialogue practices like Structured Dialectic Design and the "what would need to be true?" trigger question mentioned in Sherryl's video. Primary barrier is participant psychological resistance to exposing inconsistencies, but the email thread demonstrates this group values intellectual honesty over face-saving.

Conditions for Success: Facilitator training in non-judgmental inquiry techniques, explicit framing as "values clarification" rather than "consistency testing" to reduce defensiveness, integration into existing dialogue protocols (Generative or Strategic phases), and establishing psychological safety norms before the exercise

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T2- → A2+ Feasibility = 0.75

Ac2+ = From T2- (Tribal posturing) to A2+ (Adaptive pragmatism) = Name the category first.

Label identity versus strategy before declaring values aloud.

Before participants declare their values, ask each person to privately write whether what they're about to share represents "who I am," "what I want to achieve," or "how I think this should work"—then have them read only the category aloud first. This simple labeling converts performative group signaling into practical, situation-aware thinking by making visible the difference between identity claims and strategic choices. Apply this step at the very start of any values-mapping exercise, before positions harden into tribal markers.

Key Factors: Minimal resource burden, facilitator skill in framing the exercise, participant willingness to engage in self-reflection

Argumentation: The transition requires almost no infrastructure—only paper, a few minutes, and clear instructions. The email context shows Alanas already recognizes that people "confuse strategy with hypocrisy, honesty with stubbornness," indicating awareness of the problem. The main barrier is whether a facilitator can frame the private writing step as curiosity-building rather than judgment. Precedent exists in pre-mortem exercises and anonymous polling used in dialogic design. Resistance may come from participants who feel the labeling step exposes their positioning, but the private-then-category approach minimizes face-threat.

Conditions for Success: Facilitator training in non-judgmental framing, explicit norm-setting that all three categories (identity, strategy, mechanism) are legitimate, and integration into existing dialogic design protocols like those mentioned in Tom's and Sherryl's videos

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A2- → T2+ Feasibility = 0.75

Re2+ = From A2- (Rootless opportunism) to T2+ (Authentic self-expression) = Separate truth from tactics early.

Distinguish core beliefs from tactical moves before sharing perspectives.

Before participants share their perspectives, conduct a brief reflection exercise asking each person to distinguish between what they believe is fundamentally true versus what they believe is tactically useful in the current moment. This practice converts unprincipled shifting into genuine self-expression by creating a safe space where individuals can acknowledge their adaptive thinking while reconnecting with their core commitments. This transition is most effective at the opening of any values-based dialogue, before positions harden into tribal camps.

Key Factors: Facilitator skill level, participant psychological safety, time allocation at dialogue opening

Argumentation: The reflection exercise is highly feasible because it requires minimal resources (5-10 minutes), leverages existing dialogue infrastructure, and aligns with established practices in structured dialogue methods like SDD mentioned in the context. Alanas's concern about confusing "strategy with hypocrisy" and "honesty with stubbornness" directly validates the need for this distinction. The email thread shows sophisticated facilitators (Christakis, Tom, Brian) already engaged in values-based dialogue design, indicating the skill base exists. The main barrier is ensuring participants feel safe enough to admit tactical positioning without judgment—a challenge Brian's "Ethics as First Philosophy" approach and emphasis on "respect, trust and good will" directly addresses.

Conditions for Success: Facilitators need brief training on framing the reflection non-judgmentally (emphasizing that both core beliefs and tactical thinking are legitimate), participants must trust confidentiality, and the exercise should be normalized as standard practice rather than treated as exposing "inauthentic" behavior. Integrating this into Tom's Galileo instrument or Sherryl's Community Futures Conversation generative phase would institutionalize it effectively.

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T1- → T2+ Feasibility = 0.72

Tr+1 = Transition from T1- (Rigid dogmatic inflexibility) to T2+ (Pragmatic adaptive flexibility)
= Probe claims, expose strategies, invite flexibility.

Test stated values with three questions before labeling them core.

Before the group commits to any stated value as foundational, introduce a three-question dialectical probe: (1) "If we abandoned this principle tomorrow, what specific capability would we lose?" (2) "Can you name a situation where holding this principle created genuine tension with something else you care about?" (3) "Has this principle guided your decisions consistently across different contexts, or did it emerge recently in response to current circumstances?" This diagnostic sequence forces participants to distinguish between performative declarations and genuinely operative values. When a stated value fails these tests—revealing itself as rigid dogma rather than lived principle—document it openly as "a strategy we're currently exploring" rather than "a core value," then invite the group to articulate what deeper flexibility or adaptability this strategy is actually serving. This converts inflexible positioning into transparent experimentation, creating space for genuine pragmatic dialogue about what approaches might actually work given present realities.

Key Factors: Facilitator skill in dialectical questioning, group psychological safety and willingness to acknowledge performative positioning, time allocation for deeper value exploration

Argumentation: The three-question diagnostic probe requires minimal material resources—no special technology, infrastructure, or budget—making it structurally feasible. The email context reveals this community already engages with dialectical thinking (Alan's references "Structured Dialectics," "symmetry between upsides and downsides," and Galileo's question "How do our ideas influence each other?"), suggesting conceptual readiness. However, practical barriers exist: participants must tolerate the vulnerability of having their stated values questioned, which requires established psychological safety; facilitators need training to ask probing questions without triggering defensiveness (Alan's notes groups "may end up in a fight" without proper facilitation); and the process demands 15-30 minutes per value statement, which conflicts with typical meeting time pressures. The email's concern about "3 of 4 in-house stewards (voice, meaning, time, story) get[ting] proper training" directly addresses this feasibility constraint. Precedent exists in the Structured Dialogic Design (SDD) methodology Tom's video describes, which successfully implements similar dialectical processes, though Alan's skepticism about transitions from "Generative to Strategic to Resolution" suggests real-world application remains inconsistent.

Conditions for Success: Facilitators trained in non-threatening dialectical questioning techniques; explicit group agreements that value-testing is collaborative clarification rather than personal

attack; dedicated time blocks (20-30 minutes minimum per cluster of values); documented examples showing the difference between enduring values, strategies, identity signals, and reactive positions to normalize the confusion Alanas describes

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T2- → A1+ Feasibility = 0.75

Tr+2 = From T2- (Insincere manipulative positioning) to A1+ (Adaptive contextual responsiveness) = Name the fear driving the stance.

Pause posturing; ask three questions to surface real needs.

When participants propose what appears to be insincere or manipulative positioning disguised as values, pause the discussion and ask each person to answer three questions in writing before sharing: (1) What immediate problem is this stance trying to solve? (2) What would happen if we achieved the opposite outcome? (3) What fears or needs are driving this position right now? This brief individual reflection converts strategic posturing into honest acknowledgment of present circumstances, creating the foundation for genuine contextual responsiveness. Apply this intervention the moment you notice language becoming abstract, defensive, or performatively certain—typically when someone uses absolutes like "we must" or "the only way" without grounding in specific situations.

Key Factors: Facilitator skill in recognizing manipulation cues, participant willingness to engage in written self-reflection, group psychological safety to share vulnerabilities

Argumentation: The transition is moderately to highly feasible because it requires minimal resources—only 5-10 minutes for individual writing and basic facilitation materials. The email context shows this team already engages in reflective meta-discussions about values confusion (Alanas explicitly notes "we easily confuse strategy with hypocrisy"), indicating readiness for such interventions. The three-question format is simple enough for untrained facilitators to deploy, yet sophisticated enough to disrupt performative positioning. Historical precedent exists in structured dialogue methods like Bohm Dialogue, Nonviolent Communication check-ins, and the Structured Dialogic Design process referenced throughout the email chain. The primary barrier is not structural but interpersonal—participants must feel safe enough to admit fears and needs rather than maintain strategic facades. The timing trigger ("absolutes like 'we must'") is observable and actionable. The transition faces moderate resistance from participants invested in their positions, but the written individual format reduces social pressure compared to immediate verbal confrontation.

Conditions for Success: Facilitators need brief training (2-4 hours) on recognizing linguistic markers of strategic positioning versus authentic values articulation. Establish explicit group norms at dialogue outset that normalize pausing for reflection without stigma. Pilot the

intervention in lower-stakes discussions before applying to high-conflict situations. Provide participants with examples of completed reflections (anonymized) to model vulnerability and depth. Ensure facilitators have authority to interrupt discussion flow without appearing punitive or controlling.

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A1- → A2+ Feasibility = 0.75

Tr+3 = From A1- (Impulsive defensive fragmentation) to A2+ (Authentic self-expression and belonging) = Story over defense.

Pause defensiveness, share personal stories, build authentic belonging.

When group dialogue becomes impulsive and fragmented with defensive reactions flying in all directions, pause the conversation and ask each participant to privately write down one personal story or experience that shaped why they care about this issue—then invite voluntary sharing without rebuttal. This redirects emotional energy away from reactive defensiveness and channels it toward genuine self-disclosure, creating the conditions for authentic belonging and mutual recognition. The intervention works best at the moment when frustration peaks but before participants disengage entirely.

Key Factors: Facilitator skill and group trust, timing sensitivity, minimal resource requirements

Argumentation: The transition requires minimal resources (paper, 10-15 minutes) and builds on established facilitation practices like reflective writing and circle sharing. The email context confirms groups already gather for value discussions (Community Futures Conversation, Dialogic Design sessions) where this intervention fits naturally. Success depends primarily on facilitator judgment to recognize the "frustration peak" moment and confidence to interrupt defensive dynamics. Precedent exists in restorative justice circles, council processes, and therapeutic group work where personal narrative-sharing shifts antagonistic dynamics. The main challenge is political—participants may resist vulnerability or view the pause as manipulation, particularly if trust is already eroded. However, the low-stakes nature (voluntary sharing, no required disclosure) reduces resistance. Alanas's observation that groups "may end up in a fight—unless 3 of 4 in-house stewards (voice, meaning, time, story) get a proper training" directly validates both the problem and the solution pathway.

Conditions for Success: Facilitators trained in recognizing defensive fragmentation patterns and skilled in creating psychologically safe containers; explicit group agreements allowing process interruptions; pre-established norms valuing personal narrative alongside analytical discussion; adequate time buffer (not rushed agenda); presence of at least one participant willing to model vulnerability through initial story-sharing.

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A2- → T1+ Feasibility = 0.45

Tr+4 = Transition from A2- (Tribal performative rigidity) to T1+ (Authentic principle-based guidance) = Confess principle violations, break tribal performance.

Share personal failures with defended principles before positions harden.

When group members are performing tribal allegiance through inflexible position-taking, pause the discussion and ask each participant to privately write down one moment when they personally violated or failed to live up to the principle they're now defending. Then invite voluntary sharing of these moments. This vulnerability exercise breaks performative rigidity by reconnecting participants to the authentic struggle of upholding principles—transforming group signaling into personal accountability. The transition is most effective when tension peaks and positions have hardened, just before the discussion becomes irretrievably adversarial. By grounding abstract principles in lived experience and acknowledged failure, participants shift from defending tribal markers to exploring the genuine difficulty of principle-based guidance, creating the foundation for authentic values work.

Key Factors: Facilitator skill and emotional intelligence, participant psychological safety and trust levels, cultural norms around vulnerability and self-disclosure

Argumentation: The transition requires exceptional facilitation capability to navigate the high-risk moment when tribal positioning is at its peak. As Alanas notes in the context, "A conflicting group with no facilitator may end up in a fight—unless 3 of 4 in-house stewards (voice, meaning, time, story) get a proper training." The vulnerability exercise demands participants publicly acknowledge personal failures, which creates significant psychological risk in adversarial settings. While the technique has precedent in restorative justice circles and certain therapeutic group settings, it faces structural barriers in civic dialogues where participants lack pre-existing trust, may face reputational consequences in their communities for admissions, and often come from cultures where public vulnerability signals weakness rather than authenticity. The timing requirement—"when tension peaks and positions have hardened"—is precisely when participants are least likely to voluntarily engage in self-disclosure. Resource requirements are moderate (skilled facilitator, 15-30 minutes), but the political resistance is substantial: participants invested in identity signaling have immediate incentives to refuse participation or provide performative rather than genuine admissions.

Conditions for Success: Pre-established group norms explicitly valuing vulnerability, facilitators trained in trauma-informed and conflict transformation practices, preliminary trust-building activities before contentious discussions, private assurance of confidentiality boundaries, cultural framing that reinterprets admission of failure as wisdom rather than weakness, and possibly starting with lower-stakes discussions to establish the practice before high-conflict situations

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T1- → A2+ Feasibility = 0.75

Tr-4 = From T1- (Values become rigid ideological absolutes) to A2+ (Authentic self-expression grounds genuine dialogue) = Reflect on respected opposition.

Recall someone respected who held the opposing view.

When participants begin treating their stated values as non-negotiable absolutes or defending them with ideological rigidity, pause the dialogue and introduce a brief reflective exercise: ask each participant to privately write down a recent situation where someone they deeply respect held an opposing view on this same value, then share what they learned from that person's perspective. This practice converts dogmatic fixation into genuine curiosity about others' commitments, opening space for authentic self-expression rather than defensive posturing. This intervention works best at the first sign of polarization—when voices become sharper, language more absolute, or when participants begin talking past each other rather than building on contributions.

Key Factors: Facilitator skill and timing sensitivity; participant willingness to engage in vulnerable reflection; group culture of psychological safety

Argumentation: The intervention requires minimal resources—only 5-10 minutes of meeting time, paper/digital tools for private writing, and no special infrastructure. The email context reveals the team is already engaged in sophisticated values-based dialogue and meta-reflection (Alana acknowledges his own categorical tendencies as proof he lacks certain values, showing existing self-awareness). The group includes experienced practitioners familiar with structured dialogue methods (references to SDD, Galileo, CFC processes). However, feasibility depends critically on facilitator competence to recognize polarization early and frame the exercise non-judgmentally. The email's discussion of "3 of 4 in-house stewards (voice, meaning, time, story) get proper training" suggests awareness that facilitation skill is essential. Precedent exists in conflict resolution practices like Restorative Circles and dialogue facilitation methods that use perspective-taking exercises, which show consistent success when properly timed and facilitated.

Conditions for Success: Pre-establish group norms that normalize pausing for reflection; train facilitators to recognize early polarization signals (voice tone, absolute language, talking past each other); create explicit permission structure for any participant to call for reflective pauses; build trust through smaller exercises before high-stakes values discussions

A2- → A1+ Feasibility = 0.75

Tr-3 = from A2- (Tribal signaling replaces substantive discourse) to A1+ (Context-sensitive responsiveness enables adaptation) = Test values against behavior.

Test stated values against actual past choices before proceeding.

Before proceeding with value matrix construction, introduce a two-minute paired reflection exercise where each participant privately writes one stated value, then identifies whether it describes "who I am," "what I want to achieve right now," or "how things should always be." Partners then exchange and ask one clarifying question: "Can you give an example of when this didn't guide your choice?" This brief interruption converts performative tribal signaling into genuine self-examination by forcing participants to test their claims against actual behavior, creating the situational awareness needed to distinguish authentic principles from group-membership displays. Deploy this intervention immediately when participants begin using value-language that sounds rehearsed, abstract, or designed to position themselves relative to others in the room.

Key Factors: Facilitator skill in framing the exercise non-judgmentally, group willingness to engage in brief metacognitive reflection, timing of intervention before positions harden

Argumentation: The transition requires minimal resources—only two minutes and paper—making it highly accessible. The email context reveals that participants in this network already engage with structured dialogue methods (Galileo, SDD, Community Futures Conversation), indicating cultural readiness for reflective exercises. The main barrier is facilitator competence: the exercise must be framed as exploratory rather than as a test that creates defensiveness. Alanas's own admission that "I may be too categorical in some cases" demonstrates that even strong personalities in this group can acknowledge their blind spots, suggesting receptivity. The paired format reduces public exposure risk. However, success depends on catching the moment before tribal signaling calcifies into reactive positions—once participants have publicly committed to identity-based stances, the exercise becomes threatening rather than generative.

Conditions for Success: Facilitators need pre-session training on delivering the exercise with genuine curiosity rather than gotcha energy; the intervention should be normalized as standard practice in these dialogues rather than a one-time correction; establishing psychological safety through earlier rapport-building increases willingness to examine one's own statements honestly

A1- → T2+ Feasibility = 0.75

Tr-2 = From A1- (Chaotic inconsistency prevents meaningful dialogue) to T2+ (Adaptive flexibility enables pragmatic problem-solving) = Turn vague positions into testable scenarios.

Test contradictory claims with concrete decisions and real constraints.

When participants spiral into chaotic inconsistency that prevents meaningful dialogue, interrupt the pattern by introducing a simple two-column exercise: ask each person to write one concrete decision or commitment they would make differently if their stated position were actually true,

and one real constraint or concern that makes them hesitate. This exercise converts reactive instability into pragmatic clarity by forcing specificity—vague contradictory statements must become testable scenarios—and reveals whether participants are ready to adapt their thinking based on practical reality. Deploy this intervention the moment you notice people repeating incompatible claims or when the conversation circles without progress, typically after 15-20 minutes of unproductive exchange.

Key Factors: Facilitator skill in recognizing the pattern and timing the intervention; participant willingness to engage in written reflection rather than continued verbal sparring; availability of basic materials (paper/digital tools) for the two-column exercise

Argumentation: The transition is moderately to highly feasible because it requires minimal resources (paper and writing tools or simple digital equivalents), can be implemented immediately within existing meeting structures, and leverages a well-established facilitation technique (reflective writing exercises). The email context reveals that the group already engages in structured dialogue processes (Galileo instrument, Structured Dialectic Design) and values methodological rigor, suggesting cultural readiness for such interventions. The main challenge lies in facilitator competence to recognize chaotic inconsistency in real-time and courage to interrupt established speaking patterns. Precedent exists in conflict resolution, design thinking, and deliberative democracy practices where "pause and reflect" exercises successfully redirect unproductive exchanges. The 15-20 minute timing window is realistic based on typical meeting dynamics where circular arguments become apparent to participants themselves.

Conditions for Success: Pre-training facilitators (including the mentioned "in-house stewards") to recognize chaotic inconsistency patterns through concrete examples; establishing group norms that legitimize structured interruptions during unproductive exchanges; creating simple templates for the two-column exercise that can be deployed quickly without lengthy explanations; building trust through smaller-scale trials before deploying in high-stakes value-matrix discussions

T2- → T1+ Feasibility = 0.45

Tr-1 = From T2- (Strategic manipulation erodes authentic engagement) to T1+ (Authentic moral foundations emerge) = Reveal shared outcomes beneath strategies.

Pause tactics, ask what future all positions truly serve.

When participants begin using calculated positioning or tactical language, immediately pause the dialogue and ask each person to articulate the concrete outcome or future condition they genuinely hope their position will create—then identify which of those hoped-for outcomes could be shared across different positions. This reframes strategic maneuvering as legitimate but incomplete expressions of deeper commitments, shifting focus from winning the exchange to discovering the stable ethical ground that multiple strategies might serve.

Key Factors: Facilitator skill level, participant receptivity to meta-cognitive interruption, group psychological safety and trust baseline

Argumentation: The transition requires a trained facilitator capable of recognizing strategic manipulation in real-time and confidently pausing dialogue without triggering defensive reactions. The email context reveals this exact concern: Alanas notes that "A conflicting group with no facilitator may end up in a fight - unless 3 of 4 in-house stewards (voice, meaning, time, story) get a proper training." The intervention demands high emotional intelligence to reframe tactical positioning as legitimate but incomplete—a nuanced move that untrained facilitators often bungle by either being too confrontational (triggering resistance) or too gentle (allowing manipulation to continue). Additionally, participants must possess sufficient self-awareness to engage in meta-cognitive reflection about their own motivations, which varies dramatically across contexts. The technique has precedent in dialogue facilitation methods like Bohmian Dialogue and Structured Dialogic Design, but these typically require extensive preparation and willing participants, not adversarial or fragmented groups. The email's question about "how can diverse perspectives within the public sphere agree to be convened" highlights the core barrier: this intervention assumes participants have already agreed to genuine dialogue rather than advocacy or positional warfare.

Conditions for Success: Pre-session contracting where participants explicitly agree to meta-cognitive pauses and good-faith exploration; facilitator training programs specifically focused on recognizing strategic vs. authentic language patterns; creating lower-stakes practice environments before attempting with high-conflict groups; establishing shared ritual or protocol that legitimizes the pause-and-reframe move as normal rather than confrontational

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APPENDIX: The Original Correspondence

On a second thought, regarding Tom's question - assigning some generic labels (like MBTI, DISC, VIA strengths) is what personality inventories do

I may be too categorical in some cases - which serves as another proof that I am wrong (since this is a clear indication that I lack of a certain value :-))

On 4/1/2026 6:25 PM, Alanas Petrauskas wrote:

- > These videos that Alecos sent provide good explanations
- > Below is my response to all three videos and to Tom's question
- > 1) Brian's video (Engineering Values)

- > I see the problem in "many legitimate ethical standards" (one for Reality, another for Institutions, third for Constructivism)
- > My view: there is only one legitimate ethics - that Golden Rule = Complementarity (empowering each other) = Structured Dialectics (full symmetry between upsides and downsides of me vs opponent) = Abundance ($1 + 1 > 2$)
- > Two others that Brian mentions (Utilitarianism and Deontology) inevitably yield absolutism = breaking Golden Rule, negating symmetry, thus Scarcity & Fear ($1 + 1 \leq 2$ under the Carrot & Stick umbrella)
- > The relation between Values, Assumptions, Actions, etc is non-linear, as we cannot say that the cause of all actions or assumptions always lays in values, often it is bi-directional network
- > Identifying own values may be next-to-impossible, because we easily confuse strategy with hypocrisy, honesty with stubbornness, "good" with "right" or "correct", etc (I can send a link with such cases)
- > 3) Sherryl's video (The Community Futures Conversation):
- > I liked the trigger question ("what would need to be true?"), but still don't see how these transitions can happen:
- > 2. Generative (share ideal visions) - 3. Strategic (compose values matrix) - 4. Resolution (commitments).
- > The Generative step may turn into declaring a position rather than vision.
- > The strategic "value matrix" may bump into sophism that "maps wrong territory".
- > Identifying the most relevant values may resemble "seeking the final truth"
- > (cf "Believe those who are seeking the truth. Doubt those who find it." and "Those who know do not talk. Those who talk do not know.")
- > A conflicting group with no facilitator may end up in a fight - unless 3 of 4 in-house stewards (voice, meaning, time, story) get a proper training
- > 3) Tom's video (Galileo):
- > To me the most important is Galileo's question: "How do all of our ideas influence each other?"
- > It directly invites appreciating the opponent (upside of opposition), which automatically diminishes self-importance (downside of my own position). The more we analyze, the more symmetrical entire tetrad gets

> This question can be applied for the Value-based dispute: "How do our values influence each other?" - which could trigger the role & responsibility re-assessment, since values are often related to character traits. This in turn could be of interest for HR departments.

> 4) Tom's question:

> Do value configurations need to be explicitly mapped?

> My response is "no", because this would take forever.

> Instead, stick to the Golden Rule ("do unto others ...") = Complementarity (empowering each other) = Structured Dialectics (full symmetry between upsides and downsides of me vs opponent) = Both-And mindset = Abundance ($1 + 1 > 2$)

> Designing strategies how to achieve that is what we actually need (and Galileo's question is a powerful start)

> 5) One More Thought

> To me Engineering Human Values is actually very similar to a Collective Story Telling, i.e. creating a collective, virtue-driven picture of the future, commensurate to how pagan people created collective stories and sang them during rituals.

> GPT wrote: In the old days, there were bards—special people who mastered the skill of storytelling and song. They didn't just record reality; through collective ritual, they implemented it, shaping the future through shared vision and verse

> In some way this reminds me of Rudolf Wirawan BIMA project which aims at collecting good stories

>

> Alanas

>

>

> On 4/1/2026 6:01 PM, Tom wrote:

>> A question.

>>

>> How can diverse perspectives within the public sphere agree to be convened into an important civic discussion if they cannot be convened around some explicitly shared constellation of values.? They cannot be compelled. The age of advocacy is dead. Commonly held sacred ground is sparse.

>>

>> We probably differ less with respect to individual values than we do to the overall configuration of values that we attach to specific situations.

>>

>> Do value configurations need to be explicitly mapped and modeled to convene a fragmented polis into an aspirational community?

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>> On Wed, Apr 1, 2026 at 6:58 AM Alexander N. Christakis
<alexander.n.christakis@gmail.com> wrote:

>>

>> Dear Brian and Sherryl:

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>> Finally, at the risk of alienating you, although I like you and respect you both very much, can you make more transparent the "value-added" to the Galileo instrument as described in this video of Tom focusing on the evolution of SDD:

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>> Evolution of Dialogic Design

>> <https://youtu.be/HqMyuICD3-s>

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>> All the best,

>> alecos

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>> Alexander N. Christakis, PhD

>> Founder of Institute for 21st Century Agoras

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>> www.youtube.com/watch?v=SKwXw6hFpAA

>> <https://www.youtube.com/watch?v=NDPmY4AW1Os>
>> https://www.youtube.com/watch?v=BJNdfS_rDNk&t=5s
>> <https://7letters.solutions>

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>> On Wed, 1 Apr 2026 at 13:32, Alexander N. Christakis
<alexander.n.christakis@gmail.com> wrote:

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>> Dear Brian:

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>> Thank you for this email and the attachment. This is very powerful conceptual work that could lead to a scholarly paper for publication. It is not easy, however, for me to conceptualize how it translates to a process for the engagement of a group of stakeholders in a colab focused and open dialogue.

>>

>> More specifically can you explicate for the benefit of the other members of this small team how your conceptualization connects to the two VEMaT videos, one produced by Tom Flanagan (I copy him in this email), and the other produced by Sherryl.

>>

>> Here are the links to the two videos for the record:

>> 1) Tom's Video:

>> <https://youtu.be/IXHIfA7r67M>

>> 2) Sherryl's Video:

>> Video explainer of the CFC: <https://youtu.be/tBctrrGz69A?si=hFp04jEEaKzkWda>

>> All the best,

>> alecos

>> Alexander N. Christakis, PhD

>> Founder of Institute for 21st Century Agoras

>> On Tue, 31 Mar 2026 at 23:21, Brian Jones <brian.jones@3c-labs.com> wrote:

>> Dear Alecos,

>> Attached is a first draft (rough). I hope the font is large enough for you to read.

>> The text slides following the valuation matrix table (or Concept Correlation Table in my thinking) explain and give examples of how to use the three step process of evaluating and designing the Relationship between a Critical Values Set (e.g., one Humanistic Critical Value Proposition and its pairing with one Technocratic Critical Value Proposition).

>> The goal is to generate a synoptic view (a manifest image in Wilfrid Sellars thinking) of the Relationship possibilities between a pairing of Critical, Central and or Working Values. The synoptic view comes into focus when a we generate focus and observation questions that are naturally compelled or invoked by the conceptual relations between row and columns of the table.

>> The idea is to verify our assumptions about the potential Meanings of the Relationship/s between Value Categories. This Valuation Matrix concept correlation table invokes the imagination of the user and the group to think about the future consequences different critical value relationships generate.

>> I will work on a short executive summary that explains the transformation of social-facts and reasons and physical-facts and causes into Value Set Relationships and the formal Metaphysical Principles that I used to develop this approach.

>> I see "Ethics as the First Philosophy"...then Phenomenology...then Epistemology...then Ontology...then Axiology. I will explain why this Choice Design Arc makes sense to me. I am using Emmanuel Levinas' approach to Ethics and Moral Philosophy and Hilary Putnam's Ethics without Ontology to justify Ethics as the First Philosophy. Our first moral dilemma is to interact "With The Other"; we do not know the Ontological Commitments of The Other so we must interact with the so-called Veil of Ignorance (John Rawls) but with respect, trust and good will. I will elaborate on this in my summary.

>> We are getting there; I appreciate your patience with this final design work, Alecos.

>> Enthusiastic Regards,

>> Brian