DID 9/11 CHANGE THE WORLD?
TRACKING THE FUTURE

Merrelyn Emery
January 2021

This book began life as an answer to the question of whether 9/11 changed the world but as that is no simple thing to do, it evolved into a detailed tracking of social change over time. Our database covered the period 1993-2009 but in the course of the research we picked up the results of a previous study of social change in Australia covering 1973-1978.

This total period, 1973-2009, just so happens to cover the period of neoliberalism from its introduction into Australia in the late 1970s to the beginning of its decline about 30 years later. Because the data is taken verbatim from the direct perceptions of ordinary people around the world as they plan in their organizations and communities, it affords us a first hand insight into how neoliberalism affected beliefs and behaviours and consequently adaptive and maladaptive cultural change.

Against the vast canvas of these global changes, the data and its analyses allow us to do three things:
- to assess whether 9/1 really did change the world,
- track the rise and fall of a bad idea, neoliberalism, and
- have a peek into the future.

As the data unfolds, we see the rolling effects of the behaviours of the elites and the people as they perform their intricate dances together through time, the elites predominantly attempting to regain and retain control while the people react and fight exercising both their ideal seeking and passive resistance. But over and above all the twists and turns in these dances, one overriding factor comes through and that is the absolute determination of the people to build a better world, one built on equality, a genuine democracy, and a desirable future for all.

Those who want to know more about Open Systems Theory and its practices mentioned in this book can consult [www.socialsciencethatactuallyworks.com.](http://www.socialsciencethatactuallyworks.com)

ACKNOWLEDGEMENTS

Table of Contents

Did 9/11 change the world? Tracking the future

Introduction

This book has survived a perilous life. It began life as an idea generated in discussions in Montreal of a small group of people immersed in the theory and practice of open systems theory (OST). That group of international but mainly Canadian researchers congregated because of opportunities for work afforded by Concordia University which at that time ran courses introducing students to OST. That group became intrigued by the question of whether the event that has become known as '9/11' really did change the world as some have claimed.

There could hardly be a person of Earth who managed to miss television coverage of the event that has come to be known as 9/11. It featured spectacular footage, endless repeated, of the planes bringing down the twin towers in New York City. It was dramatic and traumatic. It also featured extravagant claims made about the effects of this event. It was those extravagant claims that initiated the research. There was always a question mark over whether it "changed the world". Despite all the immense and concentrated media attention which persisted for so long, many remained sceptical.

To evaluate whether 9/11 really did change the world, we would need some 'before and after' measures or some other firm evidence that the world 'after' was significantly different and that difference was unequivocally the result of that event. Therefore, we were interested to find out what the world looked like in these years before and after 9/11. Was 'after' substantially different to previous periods? Were there changes over time in these years and did they last? And then, where was the data that would allow us to answer those questions?

These researchers knew of the original research by Emery & Emery (1979) which analysed social change in Australia during the period 1973-79 by using the data about the extended social field collected during Search Conferences. That analysis documented the shift from 1973-77 which showed no maladaptions to 1978-79 when two appeared, one active maladaption, synoptic idealism, and one passive, dissociation. In other words, that study showed that Australians were recording through their Search Conferences the beginnings of something new which could be highly significant. While that study did not interpret the findings in sociopolitical terms, they could be so interpreted. They looked as if what was recorded in 1977-78 could have been the backlash by the elites to the Cultural Revolution of the 1960s and early 1970s where people, particularly the younger generations asserted their rights to self determination and a new way forward. We saw we had an opportunity with Searches that had been held all around the world since the 1970s to document the last few decades of social change which could provide the 'before' and 'after' we required to answer the question of whether 9/11 did in fact change the world.

This study, therefore, is not just an answer to the question of 'did 9/11 change the world?' It also tracks social change over time from 1973 in Australia to 2009 internationally which was the date of the last event from which data was collected.

We use the OST conceptual framework, a framework derived from an accumulating body of integrated theory and practice stretching back over the last 70 plus years with antecedents reaching back into the mists of antiquity (Emery M, 2000b). One of the main focuses of OST has been social change, its history and how to ensure that people, not isolated individuals but people-in-environment, know why and how to create an adaptive future, one in which both people and their planet can flourish to the advantage of both.

Once we had decided to do it, the team started contacting colleagues, calling in the records from around the world and began work on the categorizing and coding that would be required

to perform the various necessary analyses. Further details about the theoretical framework, methodology and final categorizations of data can be found in Part I.

In the periods between congregations in Montreal, the group worked at their homes scattered around the world, contributing via various technologies but over time, institutions and individuals changed their priorities, jobs and lives, and without the opportunities to meet the group gradually ran out of steam as is the history of groups who cannot work face to face.

There were still a few records straggling in after it was clear that there was to be no further work at Concordia University so I coded these in Australia and added them into the database. This is when the next set of problems started. These were technical. Some were fairly minor but not all.

As documented under methodology, the normal method of reducing a large group of variables into a master matrix resulted in a very short list of constructs which could not in any way convey or explain the richness of the diverse and changing data. As there were only 43 variables I decided to risk the analysis with them as individuals. After months and months of concentrated work and writing I decided that the gamble was not going to pay off. It was mind bogglingly complex. It was almost certainly a dead loser for even a dedicated reader who was full bottle on the concepts, let alone one who was just looking for a stimulating but reasonably easy read. I tossed it.

Definitely daunted and discouraged, other events intervened. Moods fluctuated sometimes taking on a depressive tinge. Exciting new opportunities for work came up. Life went on. But at the back of my mind there were niggling thoughts, events in the news formed associations with early findings and queries from my colleague Chris Cann finally prompted me to return to it.

I found a halfway point between the two failed attempts that yielded meaningful solutions with a reasonable level of complexity. It seems like the right grain of analysis. I sincerely hope I am right in judging that it is readable.

In pursuit of readability, most large tables are confined to Appendices. All statistics used are simple and basic, easily checked. Because the concept of Evangelicism, the elevation of a messianic leader is not widely understood, I have included two short papers discussing it as Appendix E.

The nature of the data and language

Most of the incidents that make change in our world are treated as isolated events, isolated in historical time and isolated from similar events in different global and cultural contexts. Occasionally, people notice critical similarities or commonalities that portend momentous new movements, discontinuities or a rapid intensification into a powerful trend. Such a perception occurred with the rise of Trumpism in America and Brexit in Britain. But these moments remain rare. Even during these moments, most commentators and analysts highlight one or at best, a very few reasons or causal factors for the commonalities. Systemic analyses are rare.

This book concerns itself with something different from the normal process of perception of incident and then interpretative comment. It is concerned not just with the incidents and their meanings which form the figures of our everyday lives but also with the mainly unconscious or invisible ground of change which surrounds and influences us. Until we acknowledge this usually invisible ground against which we conduct our lives, it will continue to influence our thoughts and behaviour without us being aware of it.

In the open systems analyses performed here we effect figure ground reversals: the ground becomes the figure and our everyday figures are shown to also be the behavioural components of the ground, which after becoming the figure then becomes an equal part in consciously determining out futures. It is axiomatic in OST that system and environment, figure and ground are mutually determining and coimplicative. This study is OST in practice, using data from working with citizens around the world, and combining it with a systemic statistical analysis to answer a question that many were asking after 9/11. Ground becomes figure and we learn how the many little figures that may seem isolated from day to day actually demonstrate the nature of the ground and the changes taking place within it.

In practice, the figures are firstly the answers to the question "What have you seen happen in the world in the last 5-7 years that has struck you as being novel or significant?" That question gives us access to the usually invisible field. Each individual answer is a piece of data.

The participants sitting around in front of some butcher's paper are asked this question as the first phase of a Search Conference or other participative event in which it is considered important that participants have a good understanding of the nature of the extended social field and changes taking place within it. This field consists of an ever changing array of values, ideals and expectations that are embodied in actions and trends. By throwing up their answers to this question, the participants are recording their perceptions of change in this field. These perceptions are written straight onto the paper verbatim (Emery M, 1999).

As the work proceeds in small groups, any doubtful perceptions are checked out against other data so the final list is an accurate record. Some of the perceptions may turn out to be of no import whatsoever while others may go on to herald significant new movements or change in direction. These latter are known as the *embryos of social change*. In an event such as the Search Conference, the groups sort out the more or less consequential. In the current study, we do this quantitatively by the processes of coding, frequency and correlation analyses.

The important point to note about all this is that the data measures the responses to the question above in their coded form, nothing else. It does not measure unchanging features no matter how powerful or dominant some may see them to be. You cannot expect this data to tell you something about a period in history when it didn't measure it. It unashamedly measures only those perceptions of social change and as such, subjected to the methodology of causal path analysis, it can be seen to do a remarkably accurate and prescient job.

In general in this write up, I have tried to stay away from stodgy academic language and a lot of the conventions that I know make reading so difficult, rendering even the most fascinating subject dull and wearisome. Much of the subject matter in this study involves the everyday concerns or interests of people as they go about their lives; for example, the ease or pleasure of their lifestyles, keeping an eye on the cost of living and its fluctuations, overseas events, trade opportunities, difficulties and other international impacts, uneasiness about the young going off the rails with drugs or social media and these days, worries about job security and the obviously worsening climate with weather disasters, sea rises and insurance claims.

People express these concerns and interests in everyday language in the Searches and other events and it seems only natural and right that to every extent possible, the analysis of them can also be expressed in the same language. Far too much social science suffers from being distant from its subject matter as it tries to emulate the high levels of abstraction achieved in other fields but our subject matter are far from abstractions – they are living

breathing purposeful humans, same as us. Why should they not be able to read an analysis of the data they supplied to us?

An everyday vernacular language is not the only thing the researched and the researcher have in common in this study. The events which occurred in the total period from 1973 to 2009 are well within the living memory of many people today who can check their own memories of the various shifts and changes as they took place.

The discussions of many of these changes are inevitably political, both small and capital 'p', because so many of the changes involve deliberate and sometimes dramatic shifts in government policy affecting life for elites and ordinary people alike. To all extents possible they are discussed factually and dispassionately but of course I have political views and we cannot escape the fact that some will see the book as politically motivated and biased. If that is the case, so be it.

This book does not cover the allegation that the elites actually deliberately caused 9/11. This has been well canvassed elsewhere and in the popular media. That possible conspiracy or conspiracy theory would have figured in some environmental scans and takes its place there. It is not relevant in any other role here as the emphasis is on the evidence concerning the role of 9/11 in changing the world.

Timing

It is now 11 years since the end of data collection. Does it matter? I think it does, but not in the sense that this report is running late: precisely the opposite. Its value lies in the fact that for example, many saw that the introduction of neoliberalism would have dire effects but these effects unfold slowly. It is very difficult to see the outcomes as the gradual processes take their toll, particularly when you are living with and in them. To some extent it is the fish in water problem despite the fact that you can have your eyes peeled to watch out for these effects.

Throughout the text are for example, instances of scattered reduction of services without any awareness that over time, this trend would have radical effects on minds. That it would unleash deep psychological processes leading from individual frustration to group or collective yearnings for dependence on an idealized leader. Yet again, how could this be foreseen when those processes themselves are dependent on the context of the times, such as the fact that many of those so yearning did not have experience of anything other than a culture built on a system of hierarchical dominance.

None of this could be predicted with any precision because it was, and is, not linear. At any time, there could have been some major factor intervening which changed the course of history. However, as it did happen, intervening factors such as 9/11 itself were such as to reinforce the existing trends, accelerating and intensifying the psychological processes underway, not change them. This is because as the analysis makes more and more clear as it proceeds, the changes that neoliberalism unleashed were so pervasive, there would not be a sector or way of life that has not felt their tentacles.

Scope and substance

Part I as a necessary orientation to this research covers a lot of ground. While the new data presented here adds to a study of social change from 1973 to 1978 to give us a moving picture over nearly 40 years, those years must be viewed against a backdrop of social and

cultural change that has been documented over far longer time spans. That is because OST theory covers the whole span of human history (Emery & Trist, 1965; Emery M, 2021), with at least some 65,000 years now documented in Australia.

The course of those last four decades plus the years since the last year of data collected (2009) has not been particularly smooth but really nothing like the catastrophic periods of death and destruction in the 20th Century. Certainly 9/11 in 2001 was a defining year in terms of the USA reaction to the attack on the twin towers: it led to the *war on terror* and a raft of legislative and other changes. Because of the huge influence of the US around the world, many other countries like Australia also adopted the language and some legislative changes around the war on terror and other associated hostilities over the following years.

However, none of these changes comes close to some of the great cataclysmic events and slower moving but just as devastating breakpoints which have been identified in the past. That historical context simultaneously introduces the conceptual framework of open systems which has identified those break points over historical time. Needless to say, those breakpoints have far reaching effects on the human condition, many of which are still playing out today.

As part of this brief survey of the past, the first chapter zeros in on the last great wave of social change, that wave that occurred during the 1960-70s. That convulsion usually referred as a Cultural Revolution can be seen as a part culmination of the last great breakpoint which occurred between 1945 and 1953 (Emery F, 1978). It is particularly relevant to the data analysed here which can be seen to be closely and causally related to that convulsion.

It is important to understand the main reason for the failure of that wave to 'change the world' as some of its young participants expected it to do. We suggest the reason was an organizational failure caused by lack of knowledge of the powerful, genotypical design principles which underlie all organizations. The first design principle (DP1) gives a top down system of dominance and subordination which produces competition and, therefore, self interest. The second, DP2), gives us a system of quality and produces cooperation with shared responsibility for the commons. They are discussed in detail in Part I along with the other key concepts in this research as part of the theoretical framework in Chapter 2.

Chapter 3 introduces the reader to the methods used, the sample, the analyses that determined the various breakpoints in the data and the final constructs which comprise the substance of the study. It documents the twists and turns research projects can undergo especially when they are experimental in size and/or scope and have to sail in somewhat uncharted waters. This chapter which concludes our overview of the nature of the project shows just how the final answers to our questions were determined.

Part II. Australia is that part of the world for which we have the longest stretch of data and is of course that country best known to the author. We, therefore, deal with it first. That allows us to introduce the substance of the study, the major constructs and other variables with a reasonably full description of the events and flavour of the times as they were perceived in Australia.

We begin Part II by revisiting the 1979 research because that allows us to connect the period of the current research with the earlier one. By piecing together the two studies and the history of the period 1979-1992 where we have a gap in the data, we were able to clearly identify not only the point at which a major change took place but also the nature of the change itself.

The change was the new economic theory, neoliberalism, and as we see through the Australian data, its introduction did mark a major change. However, the term 'major' does not do it justice.

Neoliberalism is not just an economic theory but more a philosophy, and it did more than just cause a few changes: it heralded in a phase change. Perhaps the world would never be the same again, or at least until most have forgotten this pernicious perspective. The Australian data shows that it was not 9/11 that changed the world but that uncompromising approach that the elites adopted at the end of the 1970s as the basis of their efforts to regain control after the 1960's Cultural Revolution.

We trace a range of efforts that incorporated all of the active maladaptions, those changes that promote maladaption in the people-on-Earth system. They promote the interests of the elites to the detriment of all else. The basis of a lot of these efforts, the adoption of neoliberalism, unleashed a raft of changes such as privatization, union bashing and lockouts and user pays, and generally forced employees to do more with less, for less. Some moves such as economic globalization proceeded rapidly while others such as the Multilateral Agreement on Investment (MAI) failed. Overall, the psychological and economic distances between the elites and the people, whether they be the representatives and the represented or managements and workers, widened.

The people in turn responded to these active maladaptions with two opposing sets of behaviours. The data shows that some continued to behave in an active adaptive manner, searching for, and working with, organizations and communities while others produced their own sets of maladaptions, those passive maladaptive behaviours that reduce relevant uncertainty and provide defences against feelings of powerlessness and anxiety. Such was the increasingly uncertain Australian social field in which 9/11 took place.

Within this review of the recent past we include a discussion of one powerful dimension of the wrongful belief system that underlies theories such as neoliberalism. Misjudgements of the nature of autonomy and a sense of belonging, homonomy, and the interdependence of these for health, are unfortunately widespread and contribute to serious abuse of the concept of 'human nature'. Observations of reality over human history tell us that we are a highly social species, far from the loners or rugged individuals beloved of some myths. It makes it easier to see why the passive maladaption of *dissociation* as the most prevalent maladaption at that time at the end of 1970s, was so serious. It presages an outbreak of mental illness.

Chapter 5 examines the data for Australia from 1993 to 9/11. While there was fierce resistance to neoliberalism in some quarters and the old culture was hanging on by its toe nails, the picture that emerges is one of a fragmenting polity. Comparing the figures for 1973-78 and 1993-9/11 we see a complete reversal of the dominance of ideals to maladaptions. However, when we compare the first and second halves of the period 1993-9/11, we see a recovery taking place.

We also examine the data from the standpoint of strategies the people and the elites employed as they pursued their purposes and discover that the elites drastically changed their strategy between 1973-78 and 1993-9/11. Their moves became more direct if not brutal. The response of the people was primarily passive resistance in various forms.

The analysis in chapter 6 shows that after 9/11 Australia did something quite uncharacteristic for it – it contemplated doom. Other predicted outcomes were adaptive but doomsday thinking combined with marketing, and the government of the time did not skimp on political marketing, shows how some can be so influenced by the media, particularly television (or other radiant light technologies).

There can be little doubt that 9/11 was divisive: segmentation rose illustrating the success of Prime Minister Howard's push to divide and conquer, and many of the gains towards adaption noted before 9/11 were lost again. The event and subsequent war on terror were mercilessly milked to the last drop with a further hike in social engineering.

In the period 2005-09 (chapter 7), there was an election in 2007 in which Australia changed direction once more, in some respects but not all. That U turn on some critical matters shows up in the data and it certainly positively affected the mood of the time. The outcomes predicted were predominantly adaptive with none of the heavier and more depressive sentiments of earlier years. Aussies were recovering their equanimity and sunny outlook after they changed political horses. The fact that the election occurred midway through the reporting period made comparing 2005-09 with 9/11-2004 difficult as so many of the statistical differences were not significant.

The last chapter in Part II is a detailed summary of the whole period from 1973-2009. It leaves little doubt as to the remarkable abilities of the Australian population to spring back from shocks and direct assaults. The purpose of reviewing the whole data periods is to discover if there are distinct patterns emerging though the data and indeed there are such patterns, four of them which cover all the variables with sufficient numbers to be useful. The most frequent pattern was that of recovery. This pattern is also shown to operate at the level of the ideals and maladaptions. Despite the preponderance of the recovery pattern, the analysis of other changes reveals the extent of the damage done by the neoliberal changes introduced in the later 1970s.

These analyses allow us to make a fairly confident judgement that 9/11 changed Australia only a little, nowhere near the extent that would have been expected by the repetitious media exaggerations.

Part III. The analyses of the world data mirror those used for Australia although lower numbers preclude the same detail in places. Although in general the rest of the world does not share our level of optimism, we see the same remarkable resilience in the world populations as we documented in Australia. The direction of the people of the world is definitely towards health and vitality, active adaptation in all its dimensions. The elites have given it just about every possible shot but the result is as we saw for Australia, the four patterns coming through the data with recovery having the highest frequency.

Chapter 9 analyses the data before 9/11 which resulted in a predictions of both Evangelicism and Doom amongst other things while Chapter 10 analyses the data after 9/11. It finds the world to be even more gloomy. The overall configuration for the period after 9/11 was extremely fragmented with no unitary solution and while the doomsday thinking had disappeared from their outcomes, those that were there were very dire. If their major predictions were to come to pass we would face a grim future with climate change running rampant with people having given up the fight and retreated into 'eat, drink and be merry for tomorrow we die'. We check out our progress on these in Chapter 13.

In Chapter 11 we examine the patterns coming through the data for the world and find exactly the same set as we found for Australia with much the same conclusions: recovery was the most frequent pattern and the percentage showing a sustained effect from 9/11 was even lower than for Australia. Similar patterns were also found for the ideals, maladaptions and strategies employed.

Finally, we compare Australia with the rest of the world after 9/11 and find that overall Aussies perceived more ideal seeking and fewer maladaptions. Later analyses confirm this finding. However, this did not apply uniformly and the differences are revealing.

We then section the total data in two quite different ways: one is an analysis of a sample of our Indigenous peoples from Canada and Australia, the other is a comparison of the samples from organizations and community groups. Taken together they confirm the understanding of practitioners of OST methods that while everybody perceives the same extended social field, their life experiences and purposes predispose them to selectively perceive some events and trends more frequently than others.

With the Indigenous sample we come full circle reminding ourselves of the scope of this work. Our sample all live in communities still predominantly governed by the same cultural laws as they ever did, where the design principle that provides the structure to those communities is the same as that operating when the British and French invaded their lands long ago. In both Australia and Canada the damage done to the original cultures has been comprehensive and immeasurable and can be tracked to today. However, in both cases, the people are still fighting back to retain, and regain, their culture and language with varying levels of success.

While across Australia there are many Aboriginal and Torres Strait Islander people, often in cities and country towns, suffering within top down structures so different to their own, with rules so different to their own, all the communities in the sample were remote, trying to look after their land and themselves according to their own cultural laws, avoiding wherever possible the impositions of the white culture that clashed with their own.

For the Mohawk at Kahnawake, the community is split between two sources of authority, the Band Council which is an elected legal entity required by the Canadian Indian Act, and the traditional authority of the Long House. In both the Searches documented here, all participants were from the traditional side of the community which follows to all extents possible, the laws and rituals of the old culture.

The design principle underlying the cultures in these communities is the second, DP2 explained in chapter 2, that produces equality and cooperation. This study shows that the governing design principle acts as a lens refracting reality. Choice of design principle is not just a matter of politics or organization, it is a highly significant influence on our systems of beliefs and perceptions, our whole outlook on life and our role in it.

No wonder that the breakpoint between the oldest type of social environment characterized by equality and cooperation and the more recent one, 1793-1953, featuring inequality and competition was of such import for the world. We are still living with the vestiges of that competitive era so no wonder either that it is taking such a struggle for the people of the world to return to that approximation of what is meant by the 'good old days', some ancestral memory of a time when life was simpler, easier and more cooperative, when people did not have to fight to the death for acknowledgement, respect and an equal or decent share in life. The effects of DP1, that first principle which gives us competition and the often aggressive, if not violent behaviour which accompanies it, is still in force. Its advocates and supporters do not hesitate to impose their rules on others who they perceive as inferiors and/or failures. It is also the reason so many of our well intention programs of social reform flounder and fail.

In many ways, this research can be interpreted as a profound reinforcement of the design principles as a powerful but usually invisible force behind our motivations, purposes and choices.

Part IV. There are just a few important tasks to be completed after having analysed the data and obtained some answers. Each sample has produced predictions and as it is just over a decade since the data collection finished, we have an opportunity to evaluate the accuracy of those predictions. It also serves indirectly as a test of the validity of the combined methodologies of social environmental scans and causal path analyses. There are serious complications built into this process of assessment and we have no way of correcting for some of these, for example, the selective perceptions that creep in through various biasing factors. However, pushing on undaunted, we attempt this task.

Another associated task riding on the back of the first is to consider whether the recovery taking place during the latter stages of the study period, together with some rough assessment of the strength of various trends carrying through the last ten years, really constitutes another wave of change similar in intensity and scope to that of the 1960-70s.

In drawing some conclusions we revisit the source of the data, those environmental scans, the methods of which they are a part and the roles they play in creating the future. Behind these methods lies another critical human capacity, our ability to directly extract meaning from the world around us, ecological learning, one of our most neglected if not denigrated capabilities. Our methods exploit that capacity towards the purpose of restoring a more active adaptive world. They do this by creating sanctuaries with DP2 structures, within which people are freed from the normal bureaucratic and other constraints to plan, design and implement their own most desirable futures which are always based on ideal seeking. So even when the environmental scans are not subjected to causal path analyses, these methods are doing their bit to move us a little closer to a healthier world.

As recovery was the predominant and recurring pattern coming through the research, the final section of the book looks at the necessary and sufficient conditions for that recovery to succeed. By this we mean what the people themselves mean as they have expressed it in these methods and data, a return to active adaptive organizations and communities in which people may fulfil their destinies as the purposeful systems they are.

At the more macro level we can identify two primary conditions which will enable such a future, a return to the second design principle as the governing and default principle, and substitution of an economic policy that puts the health and welfare of planet and people as its top priority for the crazy philosophy of neoliberalism.

The change of design principle is an obvious one but simply having the second principle or describing some of its characteristics is not sufficient to secure it into the future. We explore the depths of the mythology surrounding the necessity of DP1 in our lives and what is essential if we are to overcome these myths. This entails moving beyond words to operational definitions together with simple visual representations that convey genuine understanding and cannot be confused or abused. The reliance of our social sciences on generic things, nouns and words in general has not served us well and will not into the future (Emery M, 2000b).

Within those two parameters of design principle and economic theory, we can identify some bright ideas and innovations that have been bubbling to the top of the pot over the last few years. These could, if implemented, make a lot of the hard yards in the fight to regain more dignity and decency in the worlds of work and unemployment, hopefully transforming both into a new, or rather old, conception of a *productive life*. We survey a few of these most promising notions and their probabilities: they serve to reassure us that we can rebuild the world even as we run out of time. The reality of accelerating climate change is the ever looming backdrop to all these innovations. As long as we remember our place in the world

and cooperate with nature using our creativity, we have a chance of preserving the planet as a habitable physical environment for humans at the same time as we tame the social field into one that fosters a new global culture of association, wisdom and joy (Emery M, 1999).

Before you go – NB, Attention!

I know many people skip the chapters documenting theory and methodology but I'm afraid in this case if you do that, the rest of it is going to be difficult to understand. All the analyses revolve around the ideals, maladaptions, their elaborations and their meanings. The basic set of ideals and maladaptions in introduced in the theoretical framework chapter and then elaborated in the methodology chapter. The final list of variables used throughout is presented in that chapter under the headings 'Constructed Scales' and 'Classification and measurement of (mal)adaption'. Even if you skip the rest of the those two chapters because you think it is going to be boring or irrelevant, please read these sections, they are essential.

Part I. Orientation to the study

The three chapters in Part I present the different aspects of the orientation to this research. Taken together they provide a comprehensive introduction to the way in which this study was conceived, implemented and is to be interpreted and understood. It is a study based on hard data. That data is directly recorded from the perceptions of ordinary people from around the world and from every walk of life as they document the social change going on around them.

In the first chapter, we briefly review the historical framework within which these nearly four decades of social trends have unfolded. This framework is also simultaneously a theoretical one based on the concept of a social field or environment which has taken various distinct forms over human history.

We trace these differing forms over time to the recent history of the Cultural Revolution of the 1960-70s, the culmination of the wave of social change that began after World War II. It began when people realized that the assumptions that had underlain their subjugation to the state no longer held and they were free to determine their own futures. The governing elites faced the prospect of losing control. That wave culminated in a totally new and distinct social environment, with such unique characteristics it became known as the fourth identified environment, the Type IV, (Emery & Trist, 1965). As the wave continued, it was taken up especially by the young and became known as the 1960-70's Cultural Revolution. Their efforts to assert their right to a world based on equality, respect and cooperation failed to achieve its objectives but it intensified efforts by the elites to reduce, if not destroy, 'people power'. That period was the immediate precursor to the period in the 1970s when Emery & Emery collected the first of this sort of data for the 1979 study.

We see that in the beginning, long before any of that took place, there was a world quite different to our own in almost every way, a world which documents that we do not have to live in dominant hierarchies which have over time brought us to the very edge of calamity. That old world tells us that we can change some of the fundamental variables which are determining our lives. We can have another chance before it becomes too late, but only if we learn about the principles which govern our relationships and our transactions. These are the genotypical design principle which we discuss in the second chapter.

That ancient world was finally destroyed around the time of the industrial revolution which ushered in another environmental type but that too passed. Today, we are living in a world unlike anything that has gone before. Unfortunately that fact is denied by many who maintain the belief that we are living in the previous environmental type, one characterized by rankings, competition and a need to dominate, to win. That belief and the behaviours associated with it are seriously maladaptive, leading to destruction and death on a planetary scale.

However, people have been and still are trying to create an alternative which has as its goals a world of association, wisdom and joy, a world in which our physical and social environments enhance life and creativity. We track these various environmental types and the waves of social change that precede them, in particular as above, the wave that accumulated from the end of WWII to the 1960s. That wave marked a turning point in human history, the ramifications of which are playing out to this very day, as this work documents.

The chapter detailing the theoretical framework of the study covers all the concepts and principles used in the body of the work. These cover not only the theoretical underpinnings but also some of the methods derived from them, and from which the data was collected. The

most fundamental concept here is that of the open system itself and how knowledge about it has grown since 1965. From a bewildering novel idea, out of the blue to most social scientists, our understanding of the open system including particularly its notion of an extended social field in which every one of us is embedded whether we know it or not, has gradually been developed to the point where we can examine shifts and changes in that field, classify them into humanly meaningful purposes and even build them into longitudinal research reports.

Because the extended social field is not just a concept but a practical reality, it can be tracked over time and this tracking is built into processes that allow us to learn more about what is going on in our world and thereby influence it. The Search Conference as one of those processes builds exploration of this field into its first phases and records the perceptions of participants as they explore. This is the data: the new or novel changes in this field people have recorded in their minds. It documents the fact that everybody is tacitly recording social change, the ever changing array of events, nuances in trends and notable dramatic shifts as they occur day to day. The reader can then grasp the grounding of the research in the everyday realities that participants were noticing as they lived their lives.

In particular the research documents the ideals and maladaptions which form a simple although very effective template through which we can begin to capture the collective meanings people attribute to their perceptions. In the participative events in which this data was collected, participants never have any problem in making meaning of these perceptions. What the framework of ideals and maladaptions does is to codify them into broader concepts and clusters that allow us to relate them to each other and to other aspects of unfolding reality. Throughout the research we are able to relate the ideals and maladaptions back not only to the events of the period but also for example, to the prevalence of one or other of the organizational design principles that account for so much of the nature or character of a period.

As the three chapters demonstrate, OST has an internally consistent theoretical framework, a system of concepts, all of which are operationally defined and extensively tested in practice. They are not abstractions or collections of words but *practical constructs* which can easily accommodate an ever changing reality without losing meaning or even forcing us to invent another set of words to cover the changes.

These practical constructs and their translations into the reality of the times form the content of the third chapter. It first describes the methodology and how it dealt with data which presented entirely new challenges. In many ways this study is experimental although it builds on solid foundations. This chapter also documents the tortuous way in which such experimental studies proceed. They often do not fit the way in which so many research reports are presented in mainstream academic journals.

It then presents the final substance of the report, that elaboration of the basic constructs which best fits that ever changing day to day reality which the study analyses. The final list of variables is itself a powerful demonstration of the fact that our world, the social world, has changed over the last 40 or so years. The elaborations included in the first 1979 study could not even come close to the complex mass of maladaptions and tangents on ideal seeking that we encountered in this dataset. We faced a huge discontinuity.

That in itself is a confirmation of the hypothesis that we are now living in an entirely different social field from that of our ancestors. In many ways, Australia was at the crossroads when we started collecting data in the 1970s: it could have recreated an even older world bursting with creative, adaptive potential. But that was not to be.

1. Background: The Great Social Waves

This chapter provides the background to the study. It places it in a context of about 65,000 years but more particularly the period since WWII. The context is both an historical one and a systemic conceptual framework.

As we shall see, the period since World War II has been, behind the scenes, a long drawn out conflict between the elites and the 'people', or in the recent parlance, the 1% and the 99%. It has been, and still is being, fought through a variety of means as we see in the documentation of the analyses of the various time periods of the study data.

To comprehend the pictures painted in the following analyses, we must be able to place them in the broader scope of social change and the great waves that have composed it since the end of WWII. The waves we are referring to here are a relatively new phenomenon; those reasonable sustained attempts by the people to institute regimes based on equality and cooperation, a total reversal from the regimes most experienced previously, and many still experience today, regimes which feature inequality and competition. These are efforts to change the predominant design principle underlying the culture, what Fred Emery (1978) called a *Cultural Revolution*. But the elites fight back.

The pictures arising from the analyses are the toing and froing in those battles between the elites and the people. The elites fight to regain their dominance over the people while the people fight to retain their self determination. At different times we can discern different tactics or strategies as each side uses the weapons at its disposal. And at various times, we can discern the build up of a wave before it finally crashes onto the beach and washes away some of the previous social landscape.

While we may discern the various strategies and tactics used by either side in this long running war by codifying them via our conceptual framework, it is doubtful if many of the elites are even conscious of the conflict in which they are involved. As documented throughout the report, some clearly were and are today, but of course, they do not see it in the terms discussed here. It is just as clear in some sections of the data that the elites who were making the running at different times had no idea of the ramifications of their actions down through the decades. Such an example would be Malcolm Fraser who as Prime Minister of Australia first introduced neoliberalism. He may have had some inkling of its destructiveness as his reluctance to impose it showed, but he could not have guessed the extent and depth of the damage it wrought.

Before the waves

In 1965 Emery & Trist published a quite remarkable document which showed for the first time that we live not only in an immediate physical environment, our biosphere, but also a social field or environment. A social environment can be seen as an inevitable accompaniment to consciousness, awareness of awareness (Chein, 1972). This social environment is a global entity composed of values, ideals, expectations which impinge upon us primarily in the form of memorable events and long lived trends.

It was a ground breaking insight. We now saw that we lived not only in a physical world with its multitude of forces and changes but also an intangible world, usually ignored except when a big event or change bangs into us and even then essentially invisible if we are not

conceptually aware of its existence. If you do not know it exists, you cannot explore how it is changing us. And because so much work has been done exploring this field since 1965, we also know that we, and all the human systems in the world, also change that environment. Systems and environment are mutually determining and coimplicating.

That 1965 work established the reality of our world existing as open systems rather than closed ones. We review the detail of the concept of an open system in the next chapter so we better understand the subject matter of this research and its origins. However, Emery & Trist (1965) went further than just conceptualizing this social environment, they also sketched out its changing nature over the span of human history. The three types of field of most relevance to this study are the Types II, III and IV.

The Type II lasted from the dawn of human history to roughly 1793, the birth of the industrial revolution although some of its features were discernible before that date (Emery, 2021). The Type II is by far the most adaptive environment people have as yet created. While it is true that not every system that inhabited it at different times was well functioning or adaptive, most of them were and the social field was characterized by a mirroring of the structure of the natural world with highly stable value systems.

Most of the systems within it were characterized by cooperation between people and between the people and the land. The people learnt the laws of the land and lived in harmony with it. It was cooperative because the ancient peoples realized they were a part of the natural world and did not attempt to dominate it. They commonly employed the form of organization based on equality of status, not a hierarchical ranking system. That form of organizational structure is based on the second genotypical, organizational design principle, DP2 for short, that principle called redundancy of function (Emery F, 1967). The design principles and the structures they form are discussed below.

These ancient cultures, remnants of which still exist on most continents as our Aboriginal and First Nation peoples, have been extensively studied by archaeologists and anthropologists. Their work leaves little doubt that these cultures were complex, socially sophisticated, peaceful, intimately tied to the land and highly knowledgeable about how the biosphere works (Emery M, 1982). In these *Tribes without Rulers* (Middleton & Tail, 1958), both learning and planning were integrated as normal, everyday parts of life. In the Type II, meaningful learning advances understanding of the intrinsic nature of human and environmental systems and what the environment affords.

The ancient peoples practiced 'ecological learning' (Emery F, 1980) and to this day amongst Indigenous peoples, perception is universally highly valued. Perceptual knowing translates directly into cultural practice. "Through ancient nature - honouring rituals, the primeval cycles of nature and circular time itself - are symbolically renewed and rendered 'eternally present' - in essence, timeless. Far from being reduced to abstractions, they are personally and collectively *experienced* as living ecological and spiritual circles of time" (Knudtson & Suzuki, p144). To retain the nature of the environment, people and all other resources are nurtured as there is a sense of belonging to the whole (Knudtson & Suzuki, 1992).

Unfortunately the Type II was mainly destroyed. The Type III came into being at the beginning of the industrial revolution because as the factory system was built, labour was recruited from the nearby towns and farms. These people had worked in groups and lived in rhythms dominated by the sun and the seasons. Yes, there were Kings and Queens and ranks of courtiers but apart from paying their dues, the ordinary people were left to their own

devices to organize themselves, to live and work as they saw fit. Whether in the fields or in cottage industries, these people worked in DP2 structures based on self managing groups.

So these people proved unreliable when recruited into the factory system where they were required to abide by mechanistic factory time and rules. To ensure reliable behaviour, the owners introduced supervisors and when the supervisors proved unreliable, another level of supervision was brought in and then when they proved unreliable…

For the first time in the West, we had the widespread application of the first genotypical design principle (DP1), redundancy of parts. The basic module of an organization based on DP1 is a number of people, one person-one job, with a supervisor to whom they individually report. This form of organization where the number of jobs available shrinks as you go up through the ranks produces competition. It is commonly known as a bureaucratic structure.

As these DP1 organizations grew so we had ever larger bureaucratic structures competing for the world's finite resources. Competition in the Type III requires conscious attention to how we go about learning, accumulating the data to solve problems and win. There is a real breakpoint between the Type II on the one hand and Type III on the other as the latter have a vastly increased complexity. This puts demands upon our capacities for both learning and planning. Detailed operational and optimising planning requires the sense of strategy that relies upon the massing of resources, confidence in the reliability of information and communication and the power to push through obstacles. It is very much the Strategy of the Direct Approach otherwise known as 'Crash Through or Crash', the opposite of the Strategy of the Indirect Approach (Sun Tzu). Our Western generals and bureaucratic empire builders are well versed in it.

Many of the cultures in the Type II environment such as our own in Australia were subject to invasion as the great maritime empires gathered as much of the world's resources into their own baskets as they could. The stories of the savagery and brutality of those take overs is well known. Gone was the Type II with its cooperation with and respect for the planet and its resources. Gone were most of the peoples of the Type II, virtually wiped out through colonialism with its invasions, wars and introduced diseases. Those few that remained were isolated and subjected to continuing oppression from which they are still attempting to recover.

But the Type III had a very short life expectancy. It was a time of great disturbance and turmoil as the bureaucratic systems within it grew and grew and spread across the face of the Earth with destructive effect. It conflicted with predispositions to the earlier Type II. People hate living and working in bureaucratic, DP1 structures and the delicate balance of physical ecosystems rapidly also became disturbed. Symptoms of the distress of both people and ecosystems began to show up with decreased levels of motivation displayed as increased rates of absenteeism and turnover on the human side and crashes for example, in whale populations on the ecological side. We were warned of the *Silent Spring* (Carsens, 1962)

On the political and cultural sides, it resulted in probably the most bloodthirsty century in human history with two world wars and industrial scale murder. As we know now from countless examples, one of the reliable products of competition is segmentation, division, and if we ever needed further proof of this, we need go no further than the efficiently planned genocide attempted in the final few years of the Type III.

The big breakpoint – from competition to relevant uncertainty

The Type III came to an end with two big bangs, a few whimpers and an abiding denial by some that such a thing could happen. The denial of course comes from those who stood to lose the most from the demise of the Type III – "it's just a flesh wound" – and who are still fighting to engineer a resurrection. There are still some who believe in the benefits of unrelieved and relentless competition.

Since about 1945-53 we have been living in a new environment, the Type IV, an unintended consequence of adopting the world hypothesis of mechanism (Pepper, 1942). The people's reaction to the Type III environment finally bore fruit, a rejection of its assumptions and structures and increasingly taking things into their own hands (Emery F, 1978). The demise of the Type III and the transition to the Type IV was the immediate precursor to the cultural wave of the 1960-70s.

The upheaval of WWII on top of the Great Depression and before it, the mechanized and mechanical tragedy of WWI, where human beings were explicitly treated as replaceable cogs in the war machine, was unprecedented in human history. It unleashed an uprising around the world. In many ways, it was a psychological revolution that was as profound as it was for many years almost invisible. The 'Ban the Bomb' rallies of the 1950s were visible but proved to be only the small tip of a gigantic iceberg which sunk centuries of human history.

It remains sunk but as this study show, there are still plenty of people still trying to retrieve it from the bottom of the sea and revive it.

There is a general agreement among observers of the time that something totally new began in the period 1945-1953 when after Hiroshima and Nagasaki both the USA and USSR unleashed their thermonuclear weapons and instituted the MAD strategy, mutually assured destruction. There were global anti-nuclear protests during this period as people slowly realized the implications of World War II and it's even more terrifying aftermath.

"There is…a sense in which the Sixties began much earlier: on August 6, 1945, the day the first atomic bomb was dropped on Hiroshima…For the political, cultural and spiritual revolution that erupted in the Sixties can be seen as a response to the challenge of the Atomic Age…The generation born right around the time the bomb fell…would, when they came of age, feel driven to search for new modes of thinking and living that might enable the natives of the planet to coexist rather than annihilate each other and their home" (Gottlieb, 1987, pp18-19).

But it was not only this generation; it was also their parents and grandparents. It was they who went on the Ban the Bomb rallies and created the conditions in which the young 'sixties generation' was nurtured.

It was also not just the bomb. While the bomb and MAD made people aware that they were merely pawns in the cold war and the elites running the state couldn't care less about their welfare or future, WWII also made people aware that their nation states had sold them another pup. The productivity achieved during WW II was massive and that same rate of productivity was maintained after the war.

These two facts pulled the rug out from under the feet of the authority of the nation state and the trust populations had placed in their governments. Subordination of the individual to the state rested on two assumptions:

    a. "That there is not enough to go around to support everyone at a decent level of living, and hence some centralized bodies or agreed practices must exist to ensure

survival of the 'worthy'. (The 'work ethic'). In its so-called socialist form this was parodied as 'to each according to his contribution'.

b. Preservation of the nation-state as the prior requirement for having adequate centralize power to allocate; and hence all individual aspirations must be subordinated to the nation's requirements for waging war and to preserving and enhancing that power. (Patriotism). Together they enshrined a 'struggle for the survival of the fittest' and 'the indispensability of elites'' (Emery, 1978, p13).

When these assumptions proved wrong and there was no longer any justification for a hierarchical relation between people and state, populations realized that they were now in a position to make their own decisions and make up their own minds about what they valued. The old values based on superior-subordinate relations gradually fell into decline as people set about deciding on new value systems based on more egalitarian and democratic relations. "The times they are a'changing" (Dylan, 1964). "In the sixties – perhaps ever since World War II – a 'body' of ideas, values, and beliefs was on its deathbed" (Gottlieb, 1987, p197).

This was such a major change in all aspects of life that it heralded in what was essentially a phase change, a change in the nature of the entire global social field. Emery & Trist (1965) established that this new social field was the fourth type of social environment experienced in human history (Type IV) and marked a turning point in that history.

This Type IV environment is characterized by rapid value shifts and discontinuities in belief: people are still in the process of sorting out what they really value. It is an intrinsically dynamic environment which induces *relevant uncertainty* (Emery & Trist, 1965). This makes it unpredictable, unpleasant and unhealthy. There has been a growth of maladaptions, particularly dissociation and superficiality (Emery F, 1977), which are reluctances to engage cooperatively and at a meaningful level. At the same time, people are reasserting their individual and community uniquenesses through their capacity for ideal seeking (Emery M, 1999, p35). All these concepts and more are the subjects of the changes examined in this research and discussed in detail below.

Clarifying the relation of environment and system

During the writing of this report, I had cause to return to an earlier publication documenting the origin of the conflicting value systems and perspectives we experienced in a difficult Search Conference held in 1976. It was not clear to me at the time of writing the earlier document that I was detailing the cultures which arise from one or other of the genotypical design principles, but nearly 40 years later, in one of those flashes of shocking insight, it suddenly struck me – the Type II environment was the result of cultures built on DP2 structures and the Type III environment was the result of cultures built on DP1 structures. I now regard those environmental types as distinguished by the predominant design principle of its systems. All the evidence pertaining to these environments point to this as a necessary conclusion (Emery, 2020).

Therefore, before launching into this new perspective of the three environments relevant here and the attempted Cultural Revolutions consequent on the advent of the Type IV, we must make an excursion into the design principles.

The design principles

These principles are particularly relevant to the results in this study and discussed in various sections of the report. They are the genotypical, organizational design principles to give them their full name, otherwise known as DP1 and DP2 for short. Many papers exploring these principles and their effects can be found at www.socialsciencethatactuallyworks.com.

Design Principle 1 (DP1)	Design Principle 2 (DP2)	No design principle
"Redundancy of parts"	"Redundancy of functions"	"Laissez-faire"

DP1 + DP2 = Basic structural modules

Responsibility for control, coordination, and goals

No structural relationships

No responsibility

Note: S_1 = first-line supervisor.
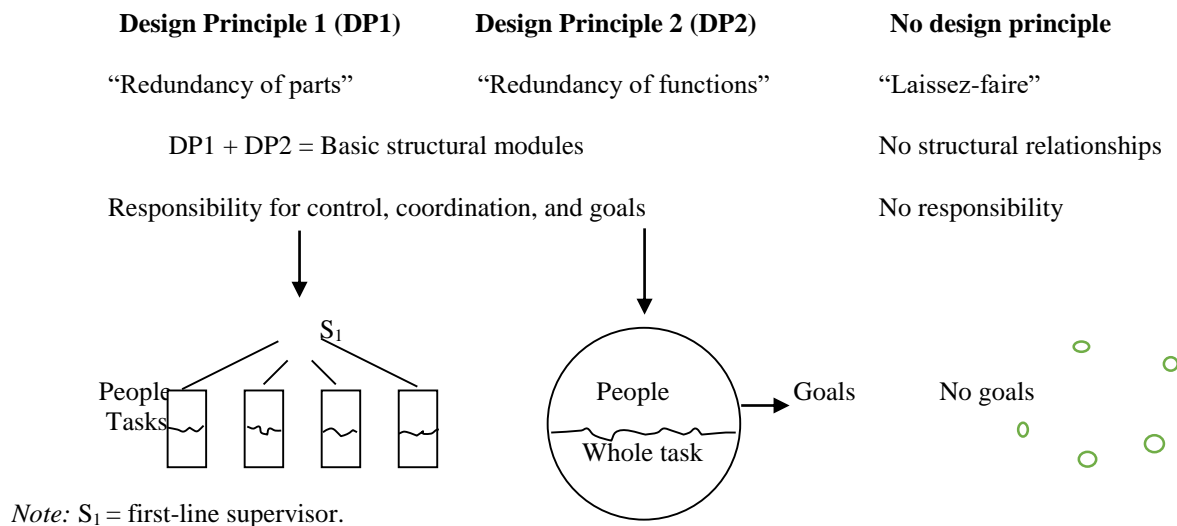
Figure 1. Genotypical Organizational Design Principles

Genotypical means as fundamental as you can get. It is opposed to phenotypical describing superficial differences, differences in appearance. Organizational means they are the principles that underlie all organizational structures, not just work or business organizations but also political or governance structures as well as those or voluntary organizations and families.

The first design principle, DP1, (Figure 1) is called 'redundancy of parts' because there are more parts (people) than are required to perform a task at any one given time. Individuals have fragmented tasks and goals. *The critical feature of DP1 is that responsibility for coordination and control is located at least one level above where the work, learning or planning is being done*. Therefore, the DP1 organization is autocratic or bureaucratic: it is the master-servant relation in action. In other words, in DP1, those above have the right and responsibility to tell those below what to do and how to do it. It is a structure of personal dominance, a dominant hierarchy. Controls might be sloppy or tight but the principle is the same.

Control (vertical) and co-ordination (horizontal) are the two dimensions of organization and responsibility for both is vested in the supervisor. S/he controls subordinates by specifying what the individuals will do, vis-a-vis the jobs allotted to them. S/he achieves coordination across the section by manipulating the work loads of individuals to take care of the interdependence between individual jobs.

When we analyse this structure, we see immediately that it produces competition. At the most trivial level, there is only one supervisory position and individuals are in competition for it. As soon as people are forced to compete, they have to look after their own interests and so self interest comes to dominate life in a DP1 structure. All the team building in the world cannot change this dynamic.

The second principle (DP2) is called 'redundancy of functions' because more skills and functions are built into every person than that person can use at any one given point in time. *In DP2, responsibility for coordination and control is located with the people performing the task.* The whole task consists of all the previously narrowly defined jobs plus all the interdependencies between them. It demands a group of people.

DP2 has markedly different potentials to DP1. The first and obvious feature is that there are no individual jobs or positions. People in a designated group are now jointly responsible for all the tasks and all the interdependencies and interactions they involve. They are also responsible for monitoring and controlling the contributions of members, organizing themselves to cope with individual and task variations and meeting their agreed group goals. This set of negotiated and agreed goals are measurable. Because in DP2, people are working together to achieve agreed goals for which they are collectively responsible, it engenders cooperation.

Large DP2 structures are non-dominant hierarchies of function where all change is negotiated between peers.

These design principles have been discovered independently by Riane Eisler (1995, p105) who also recognizes they are extremely powerful and affect most aspects of life. Over time DP1 actively deskills and demotivates, DP2 skills and motivates (Emery & Emery, 1974). Many common organizational phenomena such as communication problems and personality conflicts flow from the nature of the design principle (Emery & Emery, 1976; Emery, M, 2004). So too do the group assumptions or organizational dynamics of dependency, fight/flight, pairing and the creative working mode first discovered by Bion (1959; 1961) (Emery, M 1999). These genotypical organizational design principles also appear to operate across the animal, biological or cellular and mechanical realms (Emery M, 2003).

Laissez-faire (Lippitt, 1940) is defined as the absence of a design principle and, therefore, the absence of structure. In its pure form, it is just a collection of unrelated individuals each doing 'their own thing'. Laissez-faire today often takes the form of an organization where the structure on paper is DP1 but the controls have been loosened to the point that there is widespread confusion about where responsibility for control and coordination are located. One form of these organizations has 'team leaders' (TLCs) as discussed below. These forms of organization are increasing in North America and have mistakenly been designated as empowered workplaces (de Guerre & Emery, 2008). The design principles along with laissez-faire form a complete and mutually exclusive set.

Environments and their systems: from abstraction to reality

It is important to understand this relation between environments and their systems because it plays a critical role in understanding the nature of the data in this report and its implications for the future. As we are still in the Type IV and suffering not only from its uncertainty but also from the various ills caused by the depredations of DP1 structures on us and our world, we need to understand the flow of the data as it unfolds over time. Over and over again we see the conflict between the effects of DP1, not only on our overt behaviours but also our minds, and our more basic instincts as we clump and cling together as disasters strike and we

strive to recover. We can see in this recurring pattern of the relationship between the structural and cultural strait jacket in which we are immersed, and the ways in which we pursue ideals as we attempt to break out of those constraints.

As discussed in *Cultural Contexts* (Emery M, 2021) conceptualization of the nature of the environments, and their relation to the systems within them, has been continually evolving since 1965. Fred Emery later became explicit that systems and environment define each other, they are coimplicative. The L_{22} was defined as the extended social field of directive correlations (1977) with "a system that can be fully characterized only if we can characterize its environment. It took a little longer to realize that the symmetry of the L_{11}-L_{22} relation also implied that an environment can be characterized only if we can characterize the kinds of systems for which it is an environment" (1993, p182).

If one was to ask what sort of systems inhabit each of these three environment, I do not believe there was a clear answer, so in one sense I am completing that above task by specifying quite precisely what kind of systems characterize each of the three reality based environments.

The concept of environment also evolved along the dimension of becoming less abstract and more rooted in real history. In various places, Fred Emery gave clues as to the answer I have given and such a one is given in this quote from his 1978 publication: "no facet of our cultures is likely to remain untouched simply because the pattern of hierarchical domination had come to permeate every relationship between people, and had between people and their institutions. This is what is meant by a cultural revolution. The change in system principle has been variously described as that… from the person as a redundant replaceable part to the person as multi-functional" (Emery F, 1978, p18). Other examples are to be found in Emery (2020).

In the above paragraph, he is of course discussing why there was such a breakpoint between the third and fourth environment, how the Type III came to an end with the demise of two assumptions that had governed the subordination of the individual to the state. With those assumptions gone, people were free to start working out their own value system to substitute for that which had come to govern their lives since the beginning of the industrial revolution. In today's language, the 'system' principle should now be called, and understood as, the organizational design principle. 'System' principle is now reserved for the law expressing the unique relationship of the system to its environment (Angyal, 1941; Emery M, 1999).

The following diagram, Figure 2 adapted from the table on page 5 of Cultural Contexts (Emery M, 2021), places these three environments and their respective systems in perspective. It is impossible here to accurately represent the relative time periods involved.

In Type II we see a typical pattern of individuals or DP2 organizations all connected in various ways by family or trade for example with relationships between equals, expressed as double lines. Responsibility for the relationships, common purposes and obligations are shared with all interdependencies acknowledged. This ensures cooperation. These relationships extend past the human component to the biosphere where identity comes from the environment with respect for all creatures.

It is the nature of these connections that confers the great stability of both systems and values, or ideals, as demonstrated by their longevity and survival to this very day, despite everything the invaders assaulted them with, plus the continuing oppression in many places.

In Type III we see the schematic pyramid or triangle of the bureaucratic or DP1 structure. The arrows between levels of the hierarchy represent the right of dominance of those above

over those below as responsibility for coordination, control and outcomes is vested at least one level above wherever action is taking place. DP1 denies the purposefulness of people and as they need a desirable future, these structures produce competition as each individual strives to attain that future by ascending the hierarchical ladder with its diminishing positions.
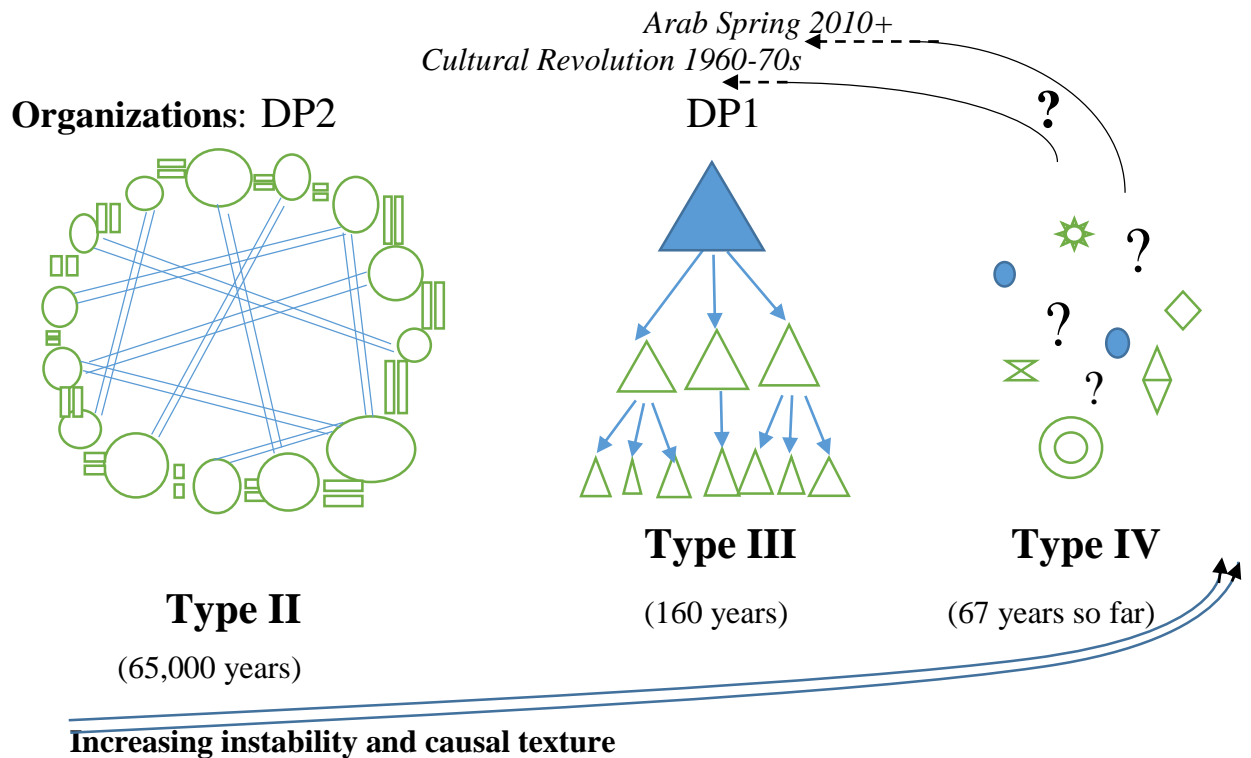
Figure 2. Environments and their Systems

DP1 structures are inherently unstable as they, and the conflict they produce, are inimical to the needs of the people who must live or work in them (Emery & Thorsrud, 1969; Emery & Emery, 1974). They have also done untold damage to the physical environments which suffer from their competitive and rapacious ventures. Rapid climate change is certainly producing huge uncertainty. As validation, we really only have to compare the length of the Type III environment, approximately 160 years, with that of the Type II, at least 65,000 years.

In Type IV we see no typical structures as the diagram is meant to represent relevant uncertainty in many things, of which organizational structures are no exception except even today, the vast majority of these structures are DP1, virtually unchanged since 1953. Many organizations have experimented with structural change and while the evidence for the success of DP2 structures remains unchallenged, business bosses still fiddle around with an ever changing array of counterfeit or ersatz imitations such as the 'cop to coach' model or 'Agile'. Naturally these don't work to produce the same results as a genuine change of design principle, often ending in laissez-faire or other forms with greater instability.

The sequence from Types II to IV, therefore, also lies on a curve of increasing instability which is correlated with the degree of causal texturing (Emery, 2020).

The curves depicted above the Type IV are the two attempted Cultural Revolutions. As the 1978 quote from Fred Emery above makes clear, he understood that what the participants in the 1960-70s Cultural Revolution were fighting for was a return to organizations built on DP2. Analyses of both the 1960-70s Cultural Revolution and the Arab Spring (Emery M, 2013), the two most significant and obvious waves of activism challenging the status quo, leave no doubt in my mind at least that Fred was right and that their intent was to recreate in some modern form, a Type II environment, one in which the great majority of the organizational structures within it are designed on DP2.

The following brief discussion of the wave that culminated in the 1960s leaves little doubt that despite the flowery language, the intent was certainly a different culture based on equality, respect and cooperation with the positive emotions flowing from them, free from the oppression of those 'above'.

The 1960-70s wave

Cultural Revolutions roll in like waves, waves of change. The global Cultural Revolution which rolled in during the 1960s and 1970s was ultimately unsuccessful in achieving its goals. It is often remembered for 'love, peace and freedom' and 'flower power' and it is sometimes not realized that it was the culmination of the 1945-53 psychological uprising.

Because the determination of new value systems takes time, the period following WWII was one of turmoil and conflict as some older people decided they wanted to stay with the old value system and subordination to authority. However, some of the younger generations grasped the potential for greater and much more extensive participative democracy. Relevant uncertainty about the outcome of any move or plan became the name of the game. New ways had to be found to arrive at successful adaptive planning and problem solving.

Gottlieb expresses the sense during the sixties that it was the end of the world and the beginning of a new one. "It was the relentless removal of controls until, finally, all that the old America had repressed would erupt into the open" (as above, p40). But as she realized later, they were deluded about the ease of changing the world (p308). "*It didn't happen*" (p387).

Why didn't it happen? It didn't happen because nobody really understood what needed to be changed. Of course with hindsight, this is easy to say but the reality is that the fundamental answer to this question, the design principle, was published only in 1967 (Emery F, 1967), as the wave began to peak. And then, it was barely understood. Certainly its long term implications were not.

Both sides of the 1960s cultural war, and in places it was a hot war (remember Kent State), had only words and hardware: they did not have the conceptual equipment that would have allowed the possibility of a permanent solution, a power sharing that would have redressed the growing gaps between the haves and the have-nots, and precluded the necessity of further waves.

Time after time whether it concerned the Paris Commune or the Day of Rage at the Australian National University, the protestors were co-opted into the dominant system. Students were offered positions on university boards; governments stepped up their rates of 'consultation'. The 'system' gradually reabsorbed the disturbance and its energy, and quiet returned.

So while the 1960s and 1970s were the height of the Cultural Revolution, by the end of the 1970s, much of the turmoil had slowed as many diverse groups were co-opted into the system

and others just lost steam. There had been an energetic and enthusiastic uprising but there was no underlying valid theory and no plan. And no matter how many times you sing the song, you need more than love.

Many countries had suffered from the conflicts involved such as the USA which lost confidence from its defeat in Vietnam, the uncovering of Watergate and the battles over civil rights. There was still an energy crisis, economic instability on world markets and international conflicts. It would be easy to assume that everything went totally back to normal, pre-uprising, but there was a legacy. Such a massive disruption to the global order cannot help but leave traces and it is some of these traces that we map in the current study.

Overall, the lesson to be learnt from the Cultural Revolution of the 60s and 70s is that 'love, peace and freedom' is a glorious slogan, encapsulates a worthy set of goals, but is totally inadequate as a prescription for lasting change. One may say the same for 'equality and fairness'. Missing was any knowledge of what was causing the lack of love, peace and freedom and what would constitute an alternative 'system'. Without conscious, conceptual knowledge of an alternative system and how to bring it into being, the words were just that, beautiful but empty words.

That conscious, conceptual knowledge is now available in the form of the genotypical, organizational design principles (Emery, F, 1967) as are the methods for change at both the level of a single organization or community, the ecosystem (Emery & Emery, 1974; Emery, M, 1993) and at the level of governance of the whole (Emery F, 1976b). New waves of action do not have to fail. But they will if these conditions for permanence are not understood or in place.

However, while the 1960s wave failed to achieve its goals, it served notice on the elites that the people wanted not a materialistic, individualistic and warring culture but one embodying the ideals. When groups, communities and organizations work as equals towards shared goals, to express their desirable futures, the ideals emerge. As these ideals are encapsulated into their goals and implementation plans, they reshape their own development (Emery M, 1999). Ideals serve to identify the nature of progressive approximations to end points and their identification is therefore the first and single most important function of long term planning in a Type IV environment (Emery F, 1977). The people had shown their hand through identifying their desired end points. They wanted a society based on the second design principle, not one which was destroying their people and their physical environment. While 'love, peace and freedom' ultimately failed, the wave alerted the elites to the fact that the people had ideas other than their subordination to 'higher authorities', or their 'elders and betters'.

That alert was taken seriously. It had been a serious assault on, and challenge to, the rights of the elites to run the world as they saw fit. As such, it precipitated a protracted period of internecine warfare.

After the 1960-70s wave – the Australian example

When the wave died away, and people were enjoying remarkable rates of economic growth with benefits for all, the elites unleashed a counter wave of action designed to keep the population in its place. The major forces in this counter wave included the widespread application of economic rationalism, now called neoliberalism (Thatcherism, Reaganomics) which brought with its emphasis on free markets and the dismantling of the 'welfare state', privatization of public assets, deregulation, user pays, lower direct taxation and higher

indirect taxation (Quiggin, 1997). "From roughly 1980 on, however, the neoliberal movement, rooted in the laissez-faire economic theories of Milton Friedman, launched what became a full-scale assault on workers' power and an attempt, often remarkably successful, to eviscerate the social welfare state" (Cole, 2011). Thatcher left England "a nastier place – coarser, greedier, sadder, more divided" (King, 2012).

The elites marketed the benefits to the public via 'trickle down' theory. Using neoliberalism as their philosophical and economic rationale, the elites embarked on the globalization of industry along with attempts to substantially reduce the power of organized labour; in other words, union busting. "The neoliberal Right hates not only trade unionism but any notion of collectivity, since such ideas are fundamentally opposed to the individualism of the market" (Sparrow, 2011). The "Washington consensus" for neoliberalism was pursued not only in the West but also in the Middle East and the South (Cole, 2011), in other words, globally. While it enjoyed success with economic globalization, an attempt at the globalization of investment with the infamous MAI (1995-1998), the multilateral agreement on investment that would have made it virtually impossible for individual countries to regulate foreign investment, failed. That was a step too far.

While some national governments drew the line at the MAI, many conservative governments around the world, including the Howard government in Australia in 1996, joined forces with the private sector. The Australian experience from the end of the 1960-70s wave to the beginning of the next, the 'Arab Spring' in 2010, is a case study of the extremes of the forces operating during the period and the ways in which these forces waxed and waned.

The 1960-70s wave lingered long in Australia and only at the political level could it be said to have ended with the dismissal of the Prime Minister of the socially reformist Whitlam government by the Governor General in 1975. This ushered in a period of conservative planning and policy making that caused economic hardship for many with rising unemployment and saw a social swing towards passive maladaptive strategies, particularly dissociation as we see in the next section.

However behind the political scene, many of the social and industrial forces which had gathered strength over the preceding years continued unabated. The democratization of organizations and communities and the use of participative democratic methods including the Search Conference for determining such things as a manufacturing policy for Australia (Jackson et al, 1975) continued virtually unhindered. One of the main developments in this area culminated in the first Prices and Income Accord between the Hawke Labor Government elected in 1983 and the Australian Council of Trade Unions (ACTU). This was the result of a huge stream of work by many parties starting with the first national Search Conference on industrial relations in 1973 followed by another in 1977 (Emery F, 1992).

The first accord spelt out a cooperative process of reform that amongst other things repealed the Master Servant Act, the default legislation for DP1 structures inherited from Britain, and freed up the industrial landscape for easy registration of democratized (DP2) organizations through Enterprise Bargaining Agreements. Up until that time, many organizations had explored and moved to democratized structures but could not legally secure them. Many of these efforts ultimately returned to DP1 structures. This caused angst and anguish amongst many but the concepts and ideals behind the democratizations refused to die.

However, while the Labour governments from 1983 onwards initiated and furthered cooperation at the national and organizational levels, and the many reforms embodied in the

series of Accords, they also endorsed the global trends towards free trade and rapid economic growth. Some claim the series of Accords "promoted a major shift from wages to profits, which reversed the disastrous consequences of the Whitlam and Fraser years" (Russell, 2005) and certainly during the 1980s the country experienced an economic boom. The Australian dollar was floated, there was widespread deregulation; trade restrictions and protectionist measures were wound back. In this sense, the Hawke and Keating governments set the scene for the political and economic extremism which followed.

As the political and social forces oscillated again, particularly after the 1990-91 recession which the Prime Minister Paul Keating declared "the recession we had to have", John Howard, a fervent believer in neoliberalism/economic rationalism, headed a new conservative government in 1996. While Keating in particular had been a promoter of free trade, both he and Hawke were socially progressive and initiated many liberal social reforms. But it quickly became obvious after the ascent of Howard that he intended to use neoliberalism to exploit the already hierarchical, authoritarian nature of organizational structures, those that developed during the Type III environment. Despite the intense exploration of democratic structures during the 1970s and 80s, the autocratic form still comprised the vast majority of organizations in Australia. Industrial relations in Australia, as happened just about everywhere around the world, were pushed, in the name of individual choice, away from any semblance of cooperation towards competition, with individual contracts and reduction of labour forces with employees doing more with less.

The rationale was increasing Australia's competitive advantage in a globalized economy (Clancy, 2007): the results were increased job insecurity, work intensification, rising income inequality and a reduction in social cohesion amongst others (Elton et al, 2007, p105). There were bitter strikes throughout this period with union, worker and community solidarity and support (Matthews, 2006). These changes culminated in the introduction of the notorious Work Choices legislation in Australia in 2005, a draconian attempt to disempower employees and their unions. The legislation provided for individual contracts called Australian Workplace Agreements (AWAs). AWAs could be offered on a 'take it or leave it' basis as a condition of employment and were required only to meet the most minimal provisions of the Australian Fair Pay and Conditions Standard (Wikipedia).

Also in the name of choice, social services and organizations of all types were either privatized or suffered severely reduced funding. This applied also to education and health. For example, the national dental service was disbanded and universities were forced away from research towards selling their services to help fund 'the bottom line' in their 'business models'. This was 'corporatism' (Saul, 1997) gone wild, and at the national level. The individual took priority and individual choice, with regressive tax cuts on individual income, reigned supreme – you could have any doctor of your choice - if you could find one.

It *was* extreme and the results included increased competition between employees, fewer unions, reduced real incomes for many with greater duress and less flexible or family friendly arrangements at work, with more distress and mental health problems (deGuerre et al, 2008). Australia has not yet recovered from this economically and socially fundamentalist episode in our history. Absenteeism and turnover continue to increase (Emery, 2010). From personal experience (and checked with the experience of many others), it also caused a noticeable change in the tenor of our normal social transactions and conversations. The mood of the times became bleak and sharp; a change from our predominant cultural pattern of humour and easy going sociability.

The Howard era ended in the election of 2007 with the landslide election of the Rudd government who promised the repeal of the hated Work Choices legislation, backed by a

massive campaign by the Australian Council of Trade Unions (ACTU). He also promised a return to a more nurturing and humane government. As the opinion polls predicted that landslide win, the people went to the polls in jubilation. At local polling booths, the school and community organizations providing democracy sausages and entertainment did great business as the crowds turned up in a spirit of celebration. This was the day they cashed in their 'get out of jail free' cards.

Again we saw a fluctuation in the national mood with a move back towards the norm with hope and positive affect. But unfortunately, representative governments rarely find it possible to implement all their promises or implement them to their fullest extent. Again the people were disappointed. Despite highlights such as the apology to the Stolen Generations and the repeal of Work Choices, and the great success of his dramatic intervention to head off the Global Financial Crisis, Rudd failed to make much fundamental reform. The amassed forces of the elites still dominated the national agenda and as the mining boom continued to degrade the physical landscape, so the theory and practice of neoliberalism continued to erode the national character. "We have become a more selfish, divided, fearful and materialistic society over the neoliberal era of the past three decades" (Davies, 2012).

White Australian culture still hovers between the extremes it has experienced since it began as a penal colony where the organizational structures were the epitome of top down authoritarian rule – to the first born generation of white Aussies, the 'Currency lads and lasses', mainly illegitimate kids who roamed the streets of Sydney town in self managing groups to survive and prosper. Together with the rugged Anglo-Celtic and other souls who persevered through adversity and explored the strange continent, this first generation of white Australians tried to learn about the land. They formed the Australian character, one of egalitarianism and a collectivist sense of mateship based on a profound suspicion of authority and any pretentiousness or affectation (Ward, 1958).

The other side of the equation, the rape, pillage and destruction of the land continues as we participate in the global race to economic wealth and possible annihilation with climate destabilization and catastrophe. While the original peoples have made gains from the early days of attempted genocide, the discrimination and oppression still exists. Some of them now suffer through such paternalistic methods as 'the intervention' allegedly designed by the conservative government to stop alcohol and child abuse. These, amongst other pathologies born of oppression and the subsequent breakdown of the oldest and most adaptive culture on Earth, can never be fixed by measures which further deprive the original population of their rights to self determination. They intensify the problem. At the same time, the typical Australian "is battling to survive the globalization of national characteristics and the belief of the US megapower that destiny has given it the responsibility of shaping the whole world" (Stephens, 2003).

The White Australian example is just that, an example. But from its unpromising and uncompromising beginnings in a harsh and uncompromising land, it has reached for the very best of cultural options and sometimes only narrowly avoided the worst. It has afforded extremes both in its efforts to promote human ideals via participative democracy, and in the actions some of its governments have taken to deny, denigrate and destroy the outcomes of that ideal-seeking, all in the name of saving the nation state. Australia's recent history demonstrates the ever shifting balance of forces towards adaptation through ideal-seeking and active maladaption through efforts to promote corporate and individual wealth above collective human and planetary well being. Throughout the struggles, some simply reacted with passive maladaptive strategies. That history has echoes around the world.

Australia *is* a land of extremes, both ecologically and sometimes socially but its movement through time, so very briefly documented here, is instructive. This period just reviewed is the period covered by the data and as that data shows, the forces acting on Australia during the period between the waves are the same as those documented through the international record; they may be extreme but they illustrate and highlight a complex global reality, one recorded by people in all walks of life as they prepared to plan their futures.

Effects of Design Principle 1 over time

Throughout the discussion above we can discern running through the data the two main prongs of the unfolding effects of DP1 as it continues to devastate the quality of our lives and the very viability and vitality of life on our planet. As time goes on, so these effects have intensified and reinforced each other. Figure 3 presents these interdependent prongs.

Epidemic of
mental illness

Edge of irreversible
climate change

Rash of active & passive
maladaptions

Constant extreme weather
events, accelerating extinctions
& large ecosystems deaths, pandemics

Economic downturns

Organizational failures
& loss of community

Planetary shifts of currents and all other
systems

Self interest &
other defences

Global warming & acidification

Negative
emotions

Failures of small individual ecosystems

Time

Disruption to individual species

Effect on planet - accelerating destruction

Effect on people-accelerating distress

Figure 3. The Spiralling and Interdependent Effects of DP1 Structures

It is difficult to represent spiralling change on a two dimensional graph but perhaps the words are sufficient to indicate the accelerating intensity and extent of the changes to both people and planet that are exposed as the data rolls out through time and chapters. The upward curves follow not only the data presented in this work but go back in time as far as 1939 when Lewin, Lippitt & White demonstrated autocracy in boy's clubs (e.g. Lippitt, 1940). Over time, more and more observers around the world have reported on the deleterious effects of DP1 structures on both various forms of human behaviour and ecosystems as different as the oceans, North American forests and Australian deserts.

The observant reader will note as the chapters unfold that while the data on ideals and maladaptions waxes and wanes, that on climate change and ecological destruction seems just to keep amplifying. Behind those multiplying mentions are the hugely diverse observations of our participants from around the globe as they faithfully recorded their perceptions of novel and significant changes. This record of the slow but accelerating death of life on planet Earth is an example of citizen science in action: very little seems to have escaped their eagle eyes.

And as more and more people noted serious ecological damage with little being done to rectify the fundamental cause, more and more people began to worry, if not despair, for the future. But it is not just the psychological effects of climate change; it is also the very real physical effects of increased temperatures, less nutritious food and clean water, and as time has gone along, the short and long term repercussions of coastal erosion, plus the ever more rapid beat of disaster by drought, fire and flood and their complications such as food shortages, lung damage from smoke inhalation, sink holes and avalanches to mention only a few. As we have allowed climate change to continue, virtually unchecked, the more devastating the effects on the global population have been. This is the reality that the data reveals.

A new wave 2010---?

In 2013 I described a new wave that began on 17th December, 2010, with the self immolation of Mohamed Bouazizi, a twenty six year old vegetable peddler in Tunisia (Emery M, 2013). This not exactly world shattering event turned out to have momentous consequences as the humiliation and demise of Bouazizi sparked an intense wave of protests and changes called the *Arab Spring*.

Tunisia was rapidly followed by Egypt, Syria, Libya, the UK riots of August 2011 and later, Occupy starting the in the USA. In each case, it was possible to track back on recent history and uncover the conditions that led to the signs of accumulated distress that transformed into anger and revolt. They became the moments when the people's behaviour reached the heights that made it a visible sign of a new wave of social change.

At the time of writing it, I noted that Athens was in flames as its parliament voted to allow the Austerity plan designed to avoid a national default on debt. It illustrated along with the UK and USA that the wave was a lot more than the reaction of oppressed people to brutal dictatorships.

It was a yearning amongst the people that had been building for decades. That yearning for human dignity and decency encapsulated a rejection of growing inequality, unemployment and lack of social mobility. Since then, there have been a series of events and movements that have put the world on notice that something is happening behind the scenes, something the elites need to take seriously. And it has spread like wildfire. Even to primarily comfortable, placid and complacent Australia.

The data for this study was collected between 1993 and 2009 so it spans the period between the introduction of neoliberalism and the beginning of the next great wave ushered in by the Arab Spring. Of course it includes that notable event, 9/11, which originally sparked the idea of conducting this research. So loud were the claims that "9/11 has changed the world" that they required checking out.

So we will first answer the question of the extent to which 9/11 changed the world. The evidence we require to answer that question is the same evidence we require to determine whether we are experiencing another wave. We will return to this question of the great waves

in the final chapter, whether we are experiencing another of these social tsunamis and how it may end. The questions are inextricably mixed.

2. Theoretical framework

This study uses the conceptual framework known as Open Systems Theory (OST), a framework derived from an accumulating body of integrated theory and practice stretching back over the last 70 plus years with antecedents reaching back into history (Emery M, 2000b). One of the foci of OST has been social change, in particular the bases of it. With this goes the development of methods that allow people to more consciously and effectively harness social change to adaptive ends that benefit all. Now more than ever before, as will become increasingly evident during the study, people, know why and how to create an adaptive future, one in which both people and their planet can flourish to the advantage of both (Emery M, 1999). The following sections document some of the concepts and methods most pertinent to this study.

The Open System and the Search Conference

As mentioned in the preceding chapter, the basis of the theoretical framework from which flows the historical context to this research is the concept of the open system (Emery & Trist, 1965). We present it here so the reader may understand its relevance to both the method and the substance of this work.

As noted above, the methodology of this study was pioneered in 1979 to identify how Australians saw the world and how they would interpret a new program. "If a new element [such as Project Australia] is to be introduced into the thinking of Australians about their future, then it is most important that it be in accord with where they want to go and does not reinforced their direst expectations" (Emery & Emery, 1979, p342). To determine the state of the world through Australian eyes, Emery & Emery drew upon an existing data resource, many reports of Search Conferences held across the country since the beginning of 1973. Those reports constituted a unique repository of perceptions of social change.

The Search Conference (SC) is a method of participative strategic planning usually for about 25-35 people. The design of the event operationalizes the concept of the open system (Figure 4).

Open System

L_{22}. *Environment:*

L_{21} *Learning* L_{12} *Planning*

L_{11}
System
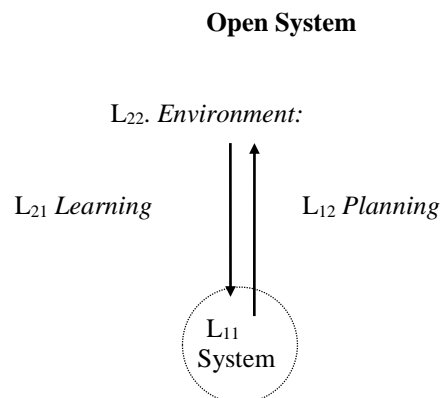
Figure 4. The Basic Model of Open System

Figure 4 illustrates the basic concept of OST which is that all systems have permeable boundaries and, therefore, are open to their environments. "A comprehensive understanding of organizational behaviour requires some knowledge of each member of the following set, where L indicates some potentially lawful connection, the subscript 1 refers to the organization and the subscript 2 to the environment…Here L_{11} refers to processes within the organization – the area of internal interdependencies;L_{12} and L_{21} refer to exchanges between the organization and its environment – the area of transactional interdependencies, from either direction; and L_{22} refers to processes through which parts of the environment become related to each other, that is, its causal texture – the area of interdependencies that belong within the environment itself" (Emery & Trist, 1965, p54). L_{21} is a learning function and L_{12} is a planning function (Emery F, 1977, p3).

The L_{22} is, therefore, the extended social field (Emery F, 1977) that at any point in time conveys the weight of adaptive and maladaptive tendencies. It consists of values, ideals and expectations that express themselves primarily as events and, in today's complex world, as statistical data sets that document for example, the increasing gap between the rich and the poor. It has been established through innumerable SCs and other methods that this field has been global for decades and probably since the end of WWII. The rapid development of electronic communications has made that fact indisputable. That allows us to take SC records from around the world and analyse them as a set knowing that while there may be some variations in perceptions, all are documenting the same global reality.
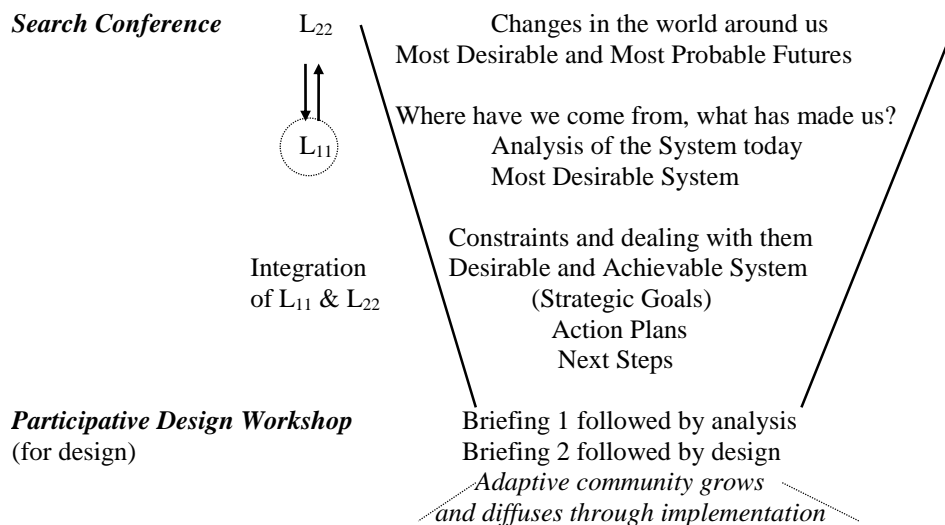
Figure 5. The Design of the Complete (2 stage) Model

As seen in Figure 5, the design of the SC translates the concept of the open system into three phases of the event where the L_{11} and L_{22} provide the content of the work while the process itself is integrated learning and planning (Emery M, 1999). In Phase 1, participants deal with the L_{22}, firstly compiling a database of the 'embryos of social change', recent changes in the field that may or may not be the harbingers of a major social change. In Figure 2 they are referred to as 'changes in the world around us'. The participants then analyse that data as a prelude to producing scenarios of the most desirable and most probable futures of the L_{22} in a given time frame.

In Phase 2, participants similarly deal with the L_{11}, their system, documenting the history of the system, analysing the present and creating a profile of the most desirable system. In

Phase 3, participants integrate their learning from the earlier phases to consider constraints and build strategies to overcome them leading to comprehensive action plans to ensure their most desirable systems is achieved.

Therefore, at the beginning of every SC, participants scan the social field or environment existing outside of their system, the thing they came to plan for whether that be a community, organization, industry or issue. In plenary session, after a brief briefing about the nature of the task and the importance of focussing on the L_{22} rather than the L_{11}, participants answer the question 'What have you seen happen in the last 5-7 years around the world that has struck you as being novel or significant?' Participants simply contribute their perceptions and the process managers write them down on butchers' paper (Figure 6). The ground rule for the session is that 'all perceptions are valid' and if a participant has seen the opposite of another participant, both are written down with no argument. In this way, the most comprehensive database of perceptions is elicited as shy or lower status individuals cannot be shouted down or even contradicted. The list is merely data!
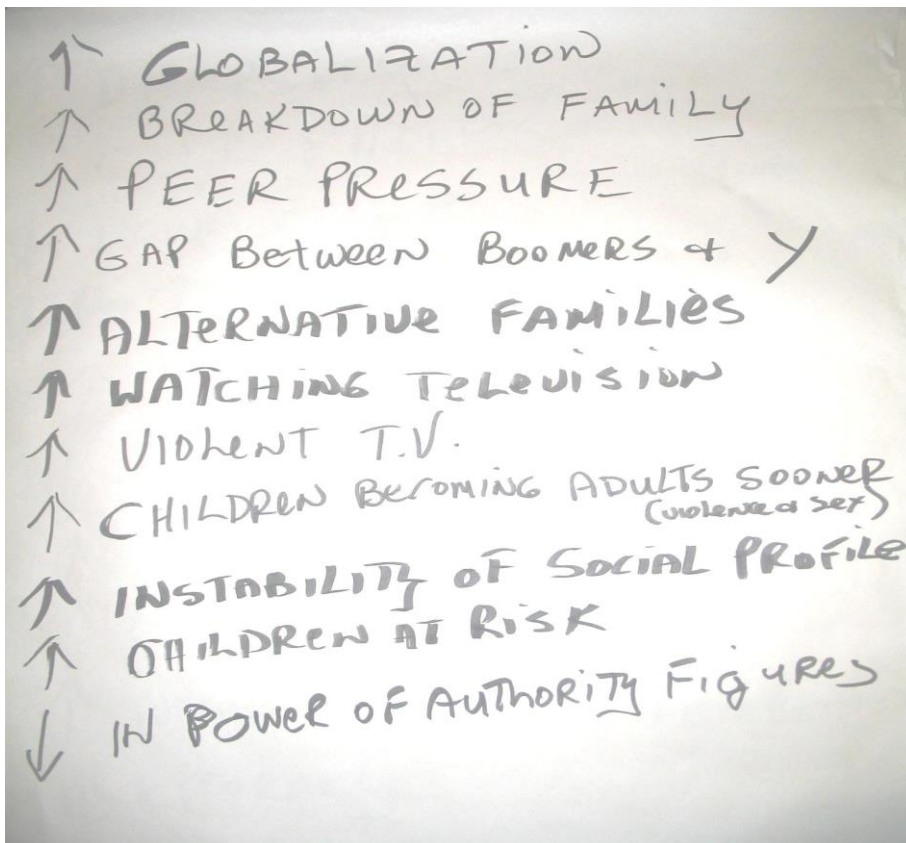
Figure 6. Example of L22 scan sheet

Following the compilation of the database, it is not unusual for participants to call for the most up-to-date objective data about an item if it is in dispute. Dispute and arguments take place in the small groups. Sometimes differences are discussed in terms of the likelihood of a particular perception being a precursor to a major social shift. These matters are easily sorted out and the final list of perceptions is guaranteed to be a highly accurate record of recent events and trends.

This means they are genuine perceptions not opinions or value judgements. The ground rule about which participants are reminded if they transgress, establishes the database as a record of fact. As we see from the data below, the accumulated records from this perceptual base do faithfully portray reality. The L_{22} scans are not only a testament to the fact that we all share an objective reality, a common world, they also prove that we are acute observers of that reality, can trust the observations of others and make common meaning of it. This was the basis of the 1979 study as it is the basis of this study.

For a decisive analysis of these L_{22} scans, the taxonomy must be mutually exclusive and logically exhaustive. Such a taxonomy is provided by the parameters of the open system and human decision making (Table 1 below). It consists of the set of human ideals and maladaptions that logically exhaust what it is possible for people to choose about. These ideals and maladaptions are pursued as strategies and form the basis of adaptive and maladaptive scenarios.

Unique Designs

There is an infinite range of activities not covered by Search Conferences which are designed for strategic planning and Participative Design Workshops in which members design and redesign organizational structures. We needed an approach to designing events of whatever shape or purpose so that all could maximize creativity and productivity. The result is the Unique Design.

The basic formula for Unique Designs is simple but deceptively so. A Unique Design is designed backward such that:

- The first step is defining the *outcome,* clearly and precisely
- The second step is deciding exactly what information the participants will need to accomplish the task. For example, would participants benefit from reviewing the history of the problem? Do they need to analyse the current context in which the problem has reappeared? Producing each of these pieces of information forms a discrete, participative step of the UD
- The third step is arranging the required tasks into a smooth, logical flow of work that delivers the outcome (Emery & deGuerre, 2007).

The UD uses all OST concepts and principles and as contextualization is such a useful tool, a scan of the L_{22} is often included in the design of the event. Several of the records in this study were from UDs.

Ideals and maladaptions

The ideals and maladaptions used in this study are the result of a gradual evolution in our understanding derived from integrated theoretical and practical work. That understanding concerns the futures people *could* choose in a Type IV social environment. As Table 1 shows, our understanding still evolves as in 1979, we named the L_{12} dimension 'eugenics'. There was no doubt about the phenomenon of deliberately attempting to produce a societal outcome but at that stage of our history we had little experience of it. As new data rolled in, it became obvious that the phenomenon was a much broader one than previously envisaged and was better represented by the label 'social engineering'.

"People are not limited simply to adapting to the environment as given. Insofar as they understand the laws governing their environment, they can modify the conditions producing their subsequent environments and hence radically change the definition of 'an adaptive response'" (Emery F, 1977, p67). The ways in which they choose to modify their environments towards adaptation are called the ideals. Ideal seeking is a potential in all

people but can be elicited only in certain circumstances – it is only in group life (DP2 structures) that ideals can emerge. However, only individuals can be ideal seeking systems. For sustained active adaptation, the ideals must be pursued as a set as the pursuit of less than the set would lead us into paths of maladaption (Emery F, 1977, pp67-80). As Table 1 shows, the human set of ideals as a subset of human choice is drawn from the parameters of the open system. As such, the ideals, and the maladaptions which follow, form logically exhaustive and mutually exclusive sets. The following are brief descriptions.

Table 1. The classificatory system [adapted from Emery & Emery, 1979, p338]				
		Possible scenarios		
		Adaptive	*Maladaptive*	
Parameters of open systems	*Parameters of choice*	*Ideals*	*Passive*	*Active*
L11-system	Probability of choice	Homonomy [sense of belonging]	Segmentation	Law & order
L21-environment acting on system learning	Probable effectiveness	Nurturance	Dissociation	Evangelicism
L12-system acting on environment	Probability of outcome	Humanity	Doomsday	Social engineering*
L22-environment	Relative intention	Beauty	Superficiality	Synoptic idealism

*previously called eugenics

The first ideal is *Homonomy*, the being with others in a sense of belongingness and interdependence. It relates part to part within the whole for the benefit of the whole and all its parts. It is the opposite of selfishness.

The second is *Nurturance* - cultivating and using those means which contribute to the health and beauty of the whole and all its parts. It is the opposite of exploitation.

The third is *Humanity*, expressing what is appropriate, fitting and effective for us as people; regarding people as superordinate to institutions and putting their wellbeing and development (spiritual as well as physical) above bureaucratic and/or material criteria of progress. It is the opposite of inhumanity.

The fourth is *Beauty*, expressing that which is aesthetically ordered and intrinsically attractive; moving within the social and physical environments so that they become increasingly desirable, more dynamically balanced. It is the antithesis of ugliness (Emery F, 1977; Emery, M, 1999).

But obviously, not everything that happens in our world is adaptive, indeed as we see, our world is full of very serious maladaptions. In the OST framework, for every ideal, there is a passive and an active maladaption. "The quality and complexity of a social field is determined by the purposeful choice of co-production with others for mutually agreed ends. Where choice…becomes too difficult and too anxiety laden, and yet choice is unavoidable,

we can expect the effects to be manifested on one or more of the…dimensions of purposeful choice" (Emery F, 1977, p31).

The first set is called passive because they are directed only at reduction of the immediately confronting uncertainties. They are most usually seen as the behaviours of the people or populations at large, the masses. The second set is called active because when the elites perceive a social breakdown or a way to effect an improvement, they seek to initiate strategies to achieve those ends.

The first passive maladaption is *Segmentation:* in and out-group prejudices are amplified as people attempt to simplify their choices and reduce their relevant uncertainty. Coproduction is restricted to those who are known and trusted so the whole social field is degraded into a set of fields.

Dissociation is denial that coproduction with others could be more effective in reaching desired goals than acting alone or selfishly. It is an anomic response characterized as a withdrawal into *The Private Future* (Pawley, 1973) and *Bowling Alone* (Putnam, 2000). It is to keep oneself to oneself and not get involved with others: the classic leisure pursuit is watching television which is the ultimate in dissociative media (Emery & Emery, 1976). It is essentially a denial of responsibility for the public space and the common good.

The *Doomsday* response is the denial that an outcome is possible; it expresses hopelessness that action can be effective or that active adaptive behaviours are even conscionable. Doomsday scenarios see our future as shaped by biological, technological and economic processes that have gotten out of hand and which we can no longer control. It is this quality of lost control that produces the hopelessness that leads to quietly awaiting 'the end' or 'heading for the hills' or the psychological equivalents of these, depression and suicide.

In *Superficiality*, relevant uncertainty is reduced by lowering the emotional investment in the ends being pursued whether they be individual or shared. "This strategy can be pursued only by denying the reality of the deeper roots of humanity that bind social fields together and on a personal level denying the reality of their own psyche" (Emery F, 1977, p32). It is a loss of meaning in life and can frequently be seen as permissiveness accompanied by a superficial conformity.

The above strategies are called passive because they aim only to reduce the immediate uncertainties, not to contribute to a more constructive or adaptive purpose. They are maladaptive because they reduce the probability of changing the source of those uncertainties. But these maladaptions are dualities; for each passive strategy it is possible to discern an active counterpart. The *active* maladaptive strategies are those more open to people who can influence or order changes in social arrangements, the elites, while the *passive* maladaptive strategies are what people can try to do to adjust to situations that are not of their own making.

The active counterpart to segmentation is *Law and Order*, the effort by the elites to reduce or remove the divisions and restore the whole by the application of strict rules that must be obeyed and if not obeyed, must be enforced. As communities and societies fracture threatening the order and good function of the whole, the elites respond to 'keep the peace'.

The response to dissociation is more complex as "dissociation induces, almost creates, its own active maladaptive response; it does not just stimulate others to act against it" (Emery F, 1977, p44). Using the analyses of Erich Neumann, Eric Fromm and Norman Cohn, Emery identified the evangelical response, the revolutionary millenarianism and mystical anarchism that have surfaced regularly throughout human history, as the alternative dynamic of

dissociation. The focus of *Evangelicism* may be a person or an idea, a focus for concerted action or emotional support that replaces the psychic pain of isolation endured in dissociation. A relatively recent example was the extreme global display of identification and grief following the death of Diana, 'the people's Princess' (Emery M, 1997, Appendix E herein).

As Doomsday expresses the belief of the people that any further action is hopeless and an adaptive outcome cannot be achieved, so the elites move to manufacture or engineer an outcome. These efforts at S*ocial Engineering* are designed to reassert the possibility if not probability of an outcome. If the people are not psychologically prepared to work for an adaptive outcome, one must be provided for them in the interests of the continued existence and stability of the whole. Never mind that the outcomes so engineered may be rejected by the population; it is simply inconceivable that the pursuit of outcomes could be abandoned. If the people refuse to be their normal purposeful selves, so they must accept the purposes of the elites.

The active response to the passive maladaptive behaviours of superficiality is that meaning can be brought into being by the exercise of far reaching policies and plans that encompass the whole and govern the behaviour of all those touched by those policies and plans. These plans for comprehensive, long term social change are of course based on the planner's dreams of the ideal society. This active maladaption is called *Synoptic Idealism* (Crombie, 1972). It expresses the reality that that the dreams of these centralized and specialized planners who exist at the higher reaches of our hierarchical societies are unlikely to coincide with the dreams and realities of the population at large. The planners are unlikely to enjoy the commitment of those planned for. After all, the planners are substituting for the perceived inability of the people to plan for themselves. The other major problem is that as social change proceeds rapidly and in unpredictable ways, the plan will always to be subject to the vagaries of that change and will rapidly find itself out of kilter with new realities, generating unintended and often, unfortunate consequences.

The meanings of these strategies are illustrated with examples from the environmental scans analysed in this study as we track through the causal path presented below.

The psychological requirements of productive activity

The genotypical organizational design principles are correlated with the psychological requirements for productive work, called the '6 criteria' for short (Emery & Thorsrud, 1969; Emery & Emery, 1974). It is difficult to get good scores on the 6 criteria from DP1 structures even when management has gone out of its way to attend to all hygiene factors (Hertzberg, 1987) and such efforts are appreciated. Only in DP2 structures is there any high probability that people will experience adequate levels of these requirements and therefore, experience the psychological satisfaction that should accrue from productive activities.

The 6 criteria are the *intrinsic motivators* and are independent of the hygiene factors, or external motivators. The nature of the relationship between design principles and six criteria has held in every country and culture studied so far. They are very good examples of species or human laws. If an organization genuinely wants high levels of intrinsic motivation or engagement, it appears to have no choice but to change the design principle that underlies the structure.

The six criteria are:
1. Elbow Room, optimal autonomy in decision making

2. Continual Learning for which there must be
       (a) some room to set goals
       (b) receipt of accurate and timely feedback
3. Variety
4. Mutual Support and Respect, helping out and being helped out by others without request and respect for contribution rather than IQ for example
5. Meaningfulness which consists of
       (a) doing something with social value
       (b) seeing the whole product or service to which the individual contributes
6. A desirable Future, not having a dead end job.

The first three pertain to the individual who can have too little or too much and are measured from -5 to +5 where 0 is optimal. The second three pertain to the climate of the organization and of these you can never have too much. They are measured from 1-10. They have been routinely measured in countless surveys and Participative Design Workshops since 1971 (Emery, M., 1993). They provide a highly reliable measure of intrinsic motivation and work equally well regardless of the purpose or nature of the organization, including universities (Emery, M., 2000b).

Other consequences of the design principles

Apart from the above, from the early history of research on organizations (Lewin et al, 1939; Trist & Bamforth, 1951; Emery & Thorsrud, 1976) to today (Aughton & Butt, 2007; Emery & Aughton, 2006), every report has documented the superiority of participative democratic (DP2) forms over the autocratic or bureaucratic (DP1) forms, in every dimension of human experience measured. Whether it is productivity or costs including absenteeism and turnover (Emery, 2010) or creativity, innovation and mental health (Emery M, 2008; deGuerre et al, 2008), data continue to roll in documenting that superiority. While many continue to blame individuals and their lack of skills for extensive and intensive communication problems, action research results and analyses show that these problems are a systemic consequence of inequality and competition in DP1 structures. They rarely occur in DP2 structures (Emery & Emery, 1976; Emery M, 2004). Those who have known nothing but a life lived within the confines of DP1 structures despair that our 'human nature' is at fault but it isn't! We are the same humans we have always been: we can construct a modern, associative, joyful and wise Type II environment if we choose (Emery M, 1999).

3. Method and Substance of the Study

The current research has some methodological ancestors, Emery & Emery, 1979, and Alvarez & Emery, 2000. It builds on both as the present study was designed as an updated and more sophisticated replica of the first in 1979. In particular, it differs from the 1979 methodology in two ways. The first is that Emery & Emery coded items into present/absent and calculated the correlations in the form of the Geisser index of concomitance by hand. Given the accessibility of great computing power today, the research team decided upon using number of mentions of each category per record. The correlation matrices could then be produced by Pearson's r through SPSS.

The second variation simply required an adjustment for the social change that had occurred in the intervening period. When we sat down to consider the raw data in front of us, there were simply some events and changes that could not be encompassed within the taxonomy with its minor elaborations that were made previously. The world has become an immensely more complex place than it was in the 1970s and some categories occurred with much great frequency. For example, there was not a single instance of social engineering in the 1970s data while it has become a major category in the later data. To accurately describe the changes that had happened in the world, we just had to elaborate the categories so they could reflect those social changes.

Elaboration of ideals and maladaptions

Similarly, we also had a greater number of records and so the superficial differences between the two studies may look quite large. However at the level of meaning, there is little to prevent us making direct comparisons between those days and then. None of the ideals or maladaptions have changed their essential meaning although obviously their manifestations have changed over time as the world itself has changed.

A team of four people originally checked the first dozen scans available and revisited the coding system devised for the 1979 research so that there would be as much continuity between the two periods as possible. It became immediately apparent that there were vast differences between 1973-1978 and 1993 onwards (Table 2). In particular, the codes for social engineering and synoptic idealism needed serious elaboration as there had been an explosion in these categories since 1979.

To a lesser extent, there needed to be an elaboration in the categories of nurturance, humanity and dissociation. The initial meaning of dissociation sprang from its definition as rejecting cooperation with others as probable effectiveness. We elaborated it to a second category incorporating dissociation as a rejection of cooperation with the physical environment, our dissociation from the planet. These records document the disastrous consequences of putting ourselves above the planet. Table 2 documents the changes in taxonomy.

As more scans were collected, they were put up on a Wiki so that coders could easily access the data and code. Each coder had a column in which they recorded their codes so that items that were disagreed were obvious and open to discussion. Disagreements could sometimes result from an assumed context so where possible context was clarified for a correct interpretation.

Spot checks on the first 4 scans presented on the net showed coder agreement ranged from 88.57% to 92.31% with an average rate of agreement of 91.37%. International meetings in Montreal of the coding group and other interested parties discussed and agreed coding for pages and pages of individual perceptions as the data was compiled and there continued to be a high level of coder agreement, never below 90%. In addition, we created a file of all statements by category by year allowing an individual coder to make a spot check for consistency when in doubt. In between meetings we continued to use the Wiki. For the last few stragglers of scans, the coding was done in Australia.

Following a final check for consistency, the frequency of each category in each scan was summed and the data entered into SPSS.

Table 2. Comparison of taxonomy for 1973-8 and 2001 onwards. Changes are marked in italics	
Adaptation/maladaption	*Sub-categories*
Homonomy [Ho]	National level Community, local level –*no distinction*
Nurturance [N]	1. Death of the expert
	2. Egalitarianism
	3. Physical environment
	4. Education, 'learning to learn' & research
	5. *For human health and wellbeing*
Humanity [H]	1. Quality of work life
	2. Individual liberation
	3. Choice of lifestyle
	4. Non-racial-multiculturalism/ *diversity*
	Technology and economics for people-*split*
	5. *Economics for people*
	6. *Participatory government/politics*
	7. *Technology for people*
Beauty [B]	
Segmentation [Seg]*	
Dissociation [Dis]	1. From people
	2. *From physical environment*
Doomsday [Doom]	
Superficiality [Su}*	
Law & order [LO]	
Evangelicism [Ev]	
Social engineering [SE] AND Synoptic idealism [SI]	At level of geopolitical and physical hierarchies-1. Global
	2. National
	3. State/province
	4. Physical environment
	5. Elites
	In areas of human behaviour –6. Work & jobs

	7. Technology
	8. Costs/economics
	9. Beliefs, affects & behaviour
	10. Lifestyle
	11. Health/education

 * In retrospect, it would have been useful to split these clusters, e.g. segmentation could have been split into economic and other segmentations but at the start, we could not anticipate the later growth here.

In Table 2 the basic categories are listed in the left hand column and the differences between the 1979 and current studies are documented in the right. On the right hand side, the new categories are in italics. In only one case, homonomy or sense of belonging, there were less categories now than there were in 1979.

Analysis

Various analytic techniques have been used throughout the study. I have opted for the most simple and transparent methods available. This gives the curious, but not statistically sophisticated, reader a better chance of reassuring themselves that the results are as they appear to be.

Causal path analysis is the primary synthetic method applied to the data as it has several benefits over other statistical methods, where synthetic is the opposite of analytic. It proceeds by linking and gradually reducing the matrix of correlations "by successively combining variables most like each other" (Emery, 1976a, p295), producing a simple hierarchical linkage analysis.

It produces a unique solution for any matrix, free of researcher bias where size of matrix is no object. The only subjective element in the whole procedure is determining the direction of causality. In practice this obstacle is overcome by the inclusion of sets of independent variables such as demographics which serve as anchors for causality. As so many of the cases in this study consisted of multi-demographic samples, it became impossible to use individual demographic identifiers so direction of causality is based on the year in which the Search Conference or Unique Design was held.

Causal paths can be read as road maps. Find the starting points and follow the arrows to the destination. I have used the convention of assigning arrows from the active maladaptions and the ideals. This is in line with the theory that the passive maladaptions with the exception of Evangelicism are reactions rather than deliberate attempts to make change. I have also sometimes used the terminology of 'unintended effects' to describe synoptic idealism as this can be how it shows up in the L_{22} records. However, it is important to remember that these unintended effects are the results of expert designed policies and plans imposed from the top with long term goals in mind.

Larger tables have been relegated to appendices. This is simply so that the reader who is not particularly interested in the numerical data can read the results as they accumulate without the interruption of numbers.

The sample

Records were obtained from 169 Search Conferences and Unique Designs held between 1993 and 2009. Records from many more early events could not be recovered so there is a gap in our records from 1980 to 1993. Many from Turkey were in Turkish, translations were not available and could not be afforded.

Roughly a third of the events were held before 9/11 with two thirds after (Table D1 in Appendix D).

The records were obtained from 11 different countries and as can be seen in Table 3, records from Australia dominate the series with 66%. The records from the Indigenous samples in both Canada and Australia were kept separate as even a brief perusal showed that their perceptions emphasized a different range of phenomena from their country of origin. These differences are analyzed in a later section. The sample includes 2 international Searches, that is they dealt with international issues with participants from all over the world.

In both cases of country and type of event, the records were biased in favour of Australian and organizational records although slightly less after than before. This is because of growing knowledge of the method outside Australia.

There was extensive testing of the data to discover the divisions and fault lines which would determine exactly how best to analyse the data to provide maximum illumination.

Table 3. Search Conferences & Unique Designs by country and type					
Country	*N*	*%*	*Type*	*N*	*%*
Canada	29	17.2	Community	24	14.2
Australia	112	66.3	Organizational (public and private)	106	62.7
Senegal	1	0.6	OST courses	9	5.3
Mexico	1	0.6	Professional group/ association	12	7.1
International	2	1.2	Community group	8	4.7
Saudi Arabia	1	0.6	National	3	1.8
Turkey	6	3.6	International	2	1.2
Kahnawake (Canadian Mohawk)	2	1.2	Regional	5	3.0
Australian Aboriginal	10	5.9	Total	169	100.0
USA	3	1.8			
New Zealand	2	1.2			
Total	169	100.0			

The first set of tests investigated the best breakpoints in the data by testing of means for all original individual variables. This testing showed that there was no breakpoint in the pre-9/11 data that could provide a better than chance number of significant differences. This period, therefore, was analyzed as a single unit. Two breakpoints yielded a better than chance number of significant differences: between 2003 and 2004 yielded 31/43 differences and between 2004 and 2005 yielded 33/43 differences. The periods 2001 post 9/11 to 2004 and 2005 to 2009 were, therefore, analyzed as separate units. Fortunately, these breakpoints also had sufficient numbers in each period for a reasonable analysis. These analyses should allow us to definitively answer the question 'did 9/11 change the world?'

Changes over time

To gain further insights into the data, each variable in the final list in a time period was correlated with the variable Year. The results of this analysis are presented in Table D2, Appendix D.

Table X tells us that all variables fluctuated over time reflecting the different events and changes taking place. These changes will be discussed as we look at the causal paths of each period in the sections below.

More specifically, in terms of before and after 9/11, there were more than twice as many significant correlations after 9/11 (14) than there were before (6). That is more variables were changing after 9/11 which is a rough measure of rate of social change.

Within the halves of the before and after periods there is less variability in terms of number of significant correlations but in the earliest period, 1993-97, all significant correlations were negative and of the 5, 4 were adaptive variables. That means in that period, adaptivity was declining. Obviously there was a breakpoint here as all the significant correlations in the next period 1998-9/11 were positive. People were recovering their adaptivity.

Because these two periods showed these differences in direction of correlations, they will be tested for differences in individual variables as we proceed through the analysis.

The only other period apart from 1993-97 where the numbers of adaptive and maladaptive variables was so unequal was the final of the four periods, 2005-09, where there were twice as many adaptive (6) as maladaptive variables (3). This is a sign that this period also was one of recovery toward increasing adaptation. These early rough indications will necessarily be checked as we examine the data in detail.

The number of differences in means between the major groupings in the data, before and after 9/11, were also examined and the results are contained in Table D3, Appendix D. Table D3 shows that 9/11 certainly magnified the differences between some of our comparison groups.

The maximum possible number of differences was 24. There were below chance levels of differences before 9/11 in all cases. Australia and the Indigenous samples showed more than chance levels of differences from the rest of the world after 9/11 as did organizational Search Conferences from other types. Canada however, showed less than chance levels from the rest of the world after 9/11 meaning it did not differ in emphases in perception from the rest of the world and so was not taken out as a separate sample.

Because the causal path analysis is systemic, it is extremely sensitive to change in powerful variables and most of the variables that showed significant differences between

Australia and the rest of the world were large and powerful. Inevitably there will be differences in the causal paths for Australia and the rest of the world.

It is important to note here that these differences are differences in emphases only. They do not tell us that the perception that we all live in the one world, that objective reality we all share, started to break down after 9/11. Knowing that we all live in the same world is one of the four ingredients for beginning to build trust in others (Asch, 1962; Emery M, 1999). All categories of data were shared by all the major divisions within the data so differences in frequencies for some variables indicates various sensitivities to events and trends, not lack of common perception.

As we see in Table D3, Canada which is the only other country that has a sufficient number of records to test, had only 8 differences from the rest of the world after 9/11. Canada did not appear to have any particular national sensitivities to changes occurring in the global social environment after 9/11.

All these differences and the reasons for them will be teased out in the analyses to follow.

Determining the final list of variables

Once the coding was complete and all data was entered into SPSS, it was checked. Extensive preparatory testing was then done to discover the divisions and fault lines in the data to provide a basis for chopping the task of analysis into the most meaningful sections. Obviously given the purpose of the study, the major breakpoint was before and after 9/11 but we were also interested in the trends running through the data which could only be discerned by a finer tuning of intervals.

The next step in the process is usually to enter all data, all ideals and maladaptions from the total sample, into a matrix and derive what is called a 'master matrix'. This master matrix usually consists of a smaller number of scales derived from simple cluster analysis and discrete variables to provide a more meaningful and efficient base for any subsequent analysis. These clusters are then computed as scales.

As so often happens with experimental work such as this when new forms of data are being explored, old ways of analysis are not necessarily the right ways and adjustments or innovations much be made.

So initially the normal process was followed to create a master matrix and 8 discrete clusters emerged. They accounted for all of the variables but this created a problem. Attempting to describe the detailed, extraordinarily complex and nuanced changes in the world over long time periods cannot be done with 8 variables. It is the wrong grain of analysis to attempt such a task so I dumped that. In my first attempt to analyse and report on this data, I decided to do without a master matrix and ran with the whole 43 variables as single entities.

This did indeed yield meaningful solutions but I realized about three quarters of the way through the process that the report was so complex and detailed that few would have the dedication required to follow it: it was just too difficult and almost nobody would bother. It might be a lovely piece of work but nobody would read it.

That also was the wrong grain of analysis, much too fine in that case, so I ditched that work as well and returned to reappraise the data. I re-examined the total matrix and the previous 8 clusters to find a solution. That solution needed to achieve a balance between introducing some basic meaningful constructs from the major correlations plus maintaining a

sufficient subtlety and complexity to explain what happened, and why, as the power of variables waxes and wanes over the time periods.

It needed to explain but in a form that was sufficiently simple yet meaningful in terms of being able to connect with the historical realities of the periods it was explaining. It also needed to be close enough to people's understanding and memories of their history and the events and trends that determine it. After all, history and social change are made up of everyday events and changes that everyday people create, live through, talk about and remember. That was the data and that was the challenge of analysing it.

I used a variation of the original method in that only the reciprocal plus its very highest correlations was retained as a new construct where there was coherence as a conceptual entity. Because the data is such high quality, this conceptual meaning was easy to see.

For each previous cluster, once the original core, reciprocal plus, was extracted, the rest of the variables were put back into the matrix. Then another powerful reciprocal and/or core was extracted. This exhaustive process of elimination yielded 9 small very tight and cohesive clusters which were readily interpreted, comprising 28/43 variables. All core correlations were well above the p<.01 setting of r=.20 for 169 records. The final set of master matrix variables are shown below.

Constructed scales

This process yielded the following small clusters:

	.62		.65	
1. Cultivation	N learning ————	N egality	==	H diversity
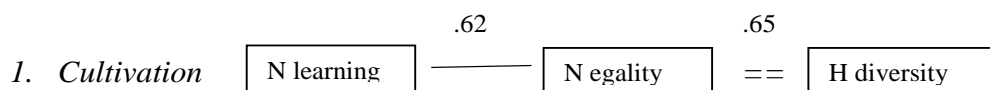
The cluster Cultivation expresses the idea of a culture based on the nurturance of egality or equality, where diversity of all kinds is valued along with learning of all sorts, including research. Cultivation is the well understood modus operandi of the ancient cultures, and those of them who are with us today, who practice equality between people and between people and the planet. All parts of the biosphere were and are cultivated, in the sense of nurturing, so that ecosystems flourished as did the arts.

The purpose of Cultivation is essentially to reinvigorate learning for egalitarianism, multiculturalism and cultural diversity in all its forms. Some statements such as 'work for all - greater inclusion' and 'increase in unified effort of Mohawk communities to promote the language and culture' feature these ideals in the one statement. Other examples of N egality include increased action for the empowerment of women, increased expectations for technology transfer, 3rd world and poor are more aware of what's going on around them, more support for people with disabilities, more learning from blogs, and more alternative media. N egality was often concerned with increasing heterogeneity, e.g. 'increasing computer literacy among the aged population' 'increase in Australian egalitarianism', 'an increase in 'everything's negotiable', 'more tolerant society'.

Many H diversity statements simply say increased cultural diversity but there are more specific ones such more Indigenous artists being recognized, some Aboriginal people getting their land back, treaties between Indigenous peoples and Europeans in some places and

greater recognition of Aboriginal people in the media. It covers a wide diversity of items such as 'Indigenous people – greater voice YES, but still questioned', 'changing attitudes of society to groups, i.e. gay liberation, stolen generation etc', 'increased influence of minority groups', 'increased influence of African and Asian cultures' with many mentions of 'aboriginal land rights/ Mabo' and 'increased multiculturalism'.

However, it is the conjunction between egalitarianism and diversity that conveys the real meaning, namely that the greater the equality between citizens, the greater the tolerance for the various differences that comprise cultural diversity. There is little point in dreaming of a peaceful, tolerant society where people can grow to potential while simultaneous increasing inequality in any of its manifestations. Bodies of knowledge both ancient and more modern attest to the fact that all forms of inequality produce social and psychological distancing, suspicion and distrust.

While N learning, the nurturance of learning and research, is not a large subcategory by frequency, it is still a key variable as it contributes so substantially to the Cultivation construct. Indeed, how would we envisage any human form of cultivation occurring without continuing learning and discovery? By 1993, N learning was exemplified by 'Improved educational standards', 'increased understanding of tourism', 'increased pressure for further education', 'increased need for re-skilling', 'increased access for poor to tertiary education', 'increase in MBA programs', 'more people using internet 2', 'increasingly sophisticated use of analysis' and 'lots happening in science'. These illustrate the events and trends during the period.

2. Participative Democracy

	.53		50		.49	
Ho homonomy	==	B beauty	——	H economy	——	H govt/politics
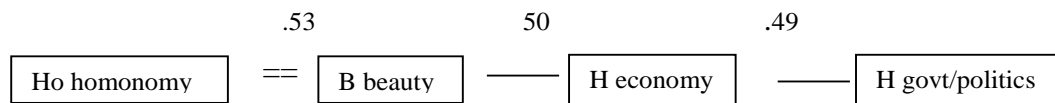
The cluster describes the concept of participative democracy, that system governed by 'politics and economics for people', government for the people by the people rather than elected elites. As anthropology and cross cultural studies show, people feel a sense of belonging, homonomy, in a participative democracy and because the economics applied are designed to enhance human welfare rather than monetary profit, people are free and able to express themselves through creativity and appreciation of the whole system as the notion of beauty encapsulates.

Homonomy is central here and most closely tied to Beauty. This is no accident: people know that feeling close to others is beautiful. It is an example of beauty being that understanding of a 'good order', the conditions for harmony and human welfare, 'all is well'. It is illustrated in the early period by observations of an increasing move back towards a harmonious world order; 'breakup of the USSR', 'increased public scrutiny of political decisions', 'reduction in military forces around the world' and 'greater backlash on globalization strategies' and 'more people speaking out/ more participation'. Other examples are 'world is shrinking', 'cooperation between Russia and the USA', 'global village/harmonization', 'the Euro' and 'more international communication'.

Some of the specific perceptions listed under beauty give the flavour of this ideal: there is an increased focus on the arts and culture, a renewed appreciation of our heritage, new beautiful human centred designs, our 'communities in bloom' program, increased demand for

recreational facilities and services, greater emphasis on morals and ethics and more interest in spirituality. When given any sort of a chance, people choose to pursue their deepest sense for aesthetics and spirituality, to re-create themselves by renewing their relationships with their planet and renewing their sense of the whole. These in turn intensify their feelings of being at home, bound to their communities and country.

H govt/politics is a large category that covers the whole area of government, governance and politics. In general it reflects moves towards greater social justice and a more participative democracy. Specific items include an increase in an engaged citizenry and a push for more information, transparency and accountability from government. There is increased public consultation, increased social networking to influence government, more special interests groups and more people self publishing and blogging for the same purpose. There is increased demand for the application of human rights and NGOs are playing a more powerful role in developing countries. In Australia, people are pushing for a republic.

Also highly correlated with these factors are those of economics for people (H economics). Specific items in the H economics category include an increase in business ethics and the ethical use of money by corporations and CEOs, increased job opportunities in the Canadian economy with a reduction of poverty and all time low food prices. There has been a decreased trade deficit and a rise in the standard of living. More private money or philanthropy is being used to solve some of the world's big challenges, there are rising disposable incomes for some and more grants and scholarships are available.

It is easy to see how economics 'as if people mattered' correlates with the other three elements of this cluster. People are using their money to create beauty in all aspects of their lives and cultures. Universal, portable superannuation schemes mean more people have superannuation and more money after retirement, less likelihood for destitution and despair. Low unemployment in Australia removes much of the insecurity about changing jobs to improve the quality of life and while the mining boom created problems for some other parts of the economy, it means government can fund fundamental reforms in such areas as gender income equality and disability insurance. Finance is easier to get.

Remember that most of these perceptions were made before the GFC hit.

3. *Global Planning*

.37

| SI Global | ==== | SI National |

.
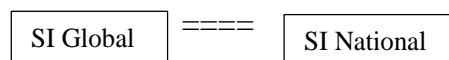
Global Planning is that small cluster representing the reality that the world has become perceived as a unit, unfortunately not one based on the idea that we are one people on one planet, Earthlings, but as it turns out, a unit conceived as a source for control including through economic systems. The original cluster showed that large scale planning has included plans for work as a major institution through which control can be exercised.

However, while that certainly proved true in Australia, it did not generally hold for the rest of the world. The original cluster significantly reflected the decline of the infamous Work

Choices legislation, a draconian suite of changes designed to break the unions and collective bargaining, brought in by the Howard government in Australia and which ultimately brought down that government. Unfortunately however, the influence of economic globalization and its primary vehicle, neoliberalism, asserting the primacies of money and the lone individual over all else, has not declined in most countries and particularly this is the case in countries such as the USA where workers have seen a steady decline in their wages and conditions. Because Australia contributed 66.3% of the Search Conferences to the total sample, the Australian experience was seriously distorting this very important variable. Therefore, the work component was removed from the cluster and it reverted to the core components of planning at the global and national levels.

Synoptic Idealism or the elites employing remote, expert based planning from on high, divorced from any influence from those whose lives are being planned for, is often referred to in terms of the unintended effects of actions at the global, national and regional levels. Regional effects were noted only infrequently in the study. This cluster of unintended effects has been noted as taking the following forms: 'a precarious economy with the current share market volatility', 'new unpredictable balances emerging, e.g. between EU and USA', 'superpower moving to Asia', 'a decline in national organizations', 'countries have less economic independence', 'import dependence for energy security', 'emergence of social inequality (global) within and between countries', 'judicial system failing more often', 'higher unemployment in Indigenous communities', 'disconnect between markets and control systems', 'declining numbers in unions', 'more losses in trades', 'competition fails to lower product cost', and 'recognition that we will not meet the United Nation's Millennium Development Goals'.

Specifically at the national level, we find items such as 'increased privatization in Australia', 'downsizing of government structures', 'public sector budgets decreasing', 'significant increase in Canada's debt and deficit', 'blurring lines between the public and private sectors', 'movement of people from regional areas', and 'conflict between jurisdictions – local, state, federal – who looks after what?' Many of these observations convey the flavour of Neoliberalism and economic rationalism that had become the flavour of the times.

Armed with global planning and combined with the thrust of marketing immediately below, both governments and business organizations and corporations in particular, could preside over a series of changes to the majority of the world's population in what is really a very short period of time. The central characteristics of these changes are described in the final three clusters.

4. Marketing

.
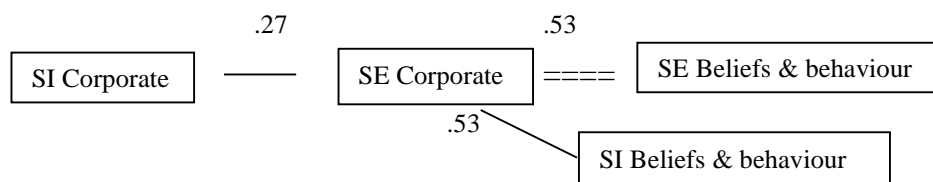
The marketing cluster consists of two pairs of variables, social engineering and synoptic idealism applied towards both the corporate sector and beliefs and behaviours. It contains the

fundamentals of the art, the purpose of elevating the organization above all others by means of influencing or changing beliefs and behaviours. These affected behaviours and beliefs support the corporate agenda and increase their power by sheer enrichment through rampant consumerism. Marketing works, particularly through TV. It is social engineering (SE) at the heart of the cluster supported by (SI) the expert's long term plans and policies. It is not only the individual organization or corporation that benefits, it is the corporate sector.

The social engineering of corporate matters and their increasing prominence in the national picture emerges with observations of increased competition, more mergers and acquisitions, and emergence of super corporations. All the internal accommodations by the elites to ensure success converge and use powerful marketing techniques to secure acceptance. This global campaign for corporate economic growth has affected virtually every facet of global, national and regional lives.

While the majority of observations concern social engineering rather than synoptic idealism, there is evidence of planning behind the scenes when such unintended consequences as the Australian Wheat Board and other scandals surface. Other examples of SI included 'decreasing intermediation between people and between business', 'B2B internet is booming' and 'goods and services are becoming more alike while mergers and amalgamations are increasing costs'.

The conjunctions here make it clear that this cluster represents a major method through which organizations have come to influence consumer behaviour, in fact turn populations of customers into consumers. That method is marketing.

Marketing has changed from its origins as a function of letting people know what they have in stock, or what is new, to a meticulously researched and crafted set of techniques to engineer or manipulate human beliefs and behaviours. Since the invention of television and the introduction of economic rationalism, marketing has become one of the most important corporate tools, fuelling mass consumption of a bewildering range of products from the essentials of life to synthetics that exploit human weaknesses. The mastery of advertising now exercised by corporate marketing was easily extended into the political sphere where it now wields its magic on politicians and political campaigns.

SE beliefs & behaviour, is the social engineering conducted through marketing of all types, from product to political, to effect change in beliefs and emotions. Examples include 'loss of national confidence', 'government supporting perception that private enterprise is more cost efficient than public sector' and 'having a short term focus rather than a long term one'. They range across 'global marketing', to 'rise of lobby groups', 'increase in direct marketing', 'all major sporting grounds named after telecommunications company', 'more invasive advertising', 'decreased trust/reliability of media', 'image is everything', summed up as 'we're being driven by the media'. Later examples concentrated more on increasing insecurity and international uncertainty, 'threat of terrorism', 'information overload', 'becoming more risk averse'.

The SI examples cover a sense of Big Brother, societies looking at themselves through economic eyes, short term focus, not long term, and some parts of community feeling disenfranchised or disempowered. They include a 'disturbance' of right and wrong, of values, 'an increasing concern about safety', 'greater uncertainty about the future by youth', 'decreasing confidence that governments can solve problems' and a 'reduction in optimism'. There are many perceptions of more fear and more anxiety. Several have attributed this shift to negative affect to the impact of the media and its ever increasing sensationalism through

images of, and emphasis on, conflict and disaster. This has long been confirmed by academic studies (e.g. Gerbner & Gross, 1976).

That both the SE and SI aspects came so closely together demonstrates the degree to which the whole notion of marketing or advertising with all its trapping such as 'brand' and 'image' has permeated the way all our institutions have adopted those trapping of competition. It is not at all unusual to hear an organization that has as its purpose the idea of serving or supporting others in need, discuss the success of its brand in the marketplace without reference to the extent to which it is meeting its purpose. It is the victory of appearance over substance, phenotype over genotype.

5. *Consequences of Dominance*

While the last couple of clusters have been concerned primarily with the behaviour of the elites as they pursue their purposes, now we look at how the struggle between ideals and maladaptions have played out for ordinary people, their communities and the planet.

```
          .62                        .69
┌──────────────────┐   ┌──────────────────────┐   ┌──────────────────────┐
│ SE Ecology/planet│───│ Dis Dissociation(planet)│══│ Seg Segmentation   │
└──────────────────┘   └──────────────────────┘   └──────────────────────┘
```

.
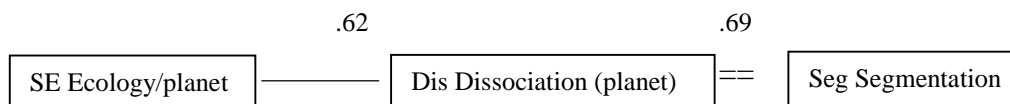
The consequences of dominance show clearly the price we have paid, are still paying and will continue to pay for the shift to the widespread application of the first design principle. The increasing consequences of our unfortunately assumed dominance over the planet and other people through the institution of ranking systems for everything, including people, show up in both the human and ecological realms.

Our segmentation or fragmentation as cultures and societies shows up as 'wider gap between rich and poor', 'divided into haves and have nots', 'society more divided, no middle class and a very poor underclass which is growing. Very ambitious successful people at the other end', 'widening gap between city and country', 'creating scapegoats like Public Service, immigrants', 'Pauline Hanson', 'people who speak up are labelled'. Pauline Hanson, the founder of the One Nation party ran on a platform of an anti-Aboriginal and anti-immigrant Australia starting in 1997 but had basically run out of steam by 2001. (2017: she's back; 2020: she's still around but perhaps not quite so powerful).

As the period progressed, the nature of the segmentation diversified with the last three comments coming towards the end as more and more groups were drawn into the splintering. The largest single mention was the growing gap between rich and poor but as the examples illustrate, the lines of fracture were many and various with more candidates for discrimination coming into view every year. Our cultures were/are splitting asunder and literally fragmenting.

Segmentation lies at the core of the cluster along with Dis Environment or planet which concerns primarily the increasing visible effects of climate change or global warming plus all the associated effects. It is dissociation from our physical environment, the bedrock upon which all societies exist. As people have slowly become more detached from their ecological

environment, they have increasingly lost respect for it and extracted more and more resources, particularly fossil fuel resources. This reckless lack of respect is now costing us dearly as we confront a climate that delivers almost daily disasters somewhere, the oceans acidify, species are lost and the poles melt, all with disastrous consequences for our industrialized, technological societies. The effects mentioned included 'more AIDS, more new diseases', 'more extreme weather', 'anxiety from fundamentals of environment being invaded', 'decline of the bush', and 'fewer natural resources'. This was the period before climate denial became an active, well funded campaign waged by the fossil fuel industries. People had no doubt as to what they were seeing around them and even 'conservatives' such as John Howard were proposing ideas such as an emissions trading scheme in carbon as anchoring a solution to the problem.

As can be imagined, the scans record the rapid destabilization of our climate in detail. They range from bald statements such as 'increasing climate change', 'global warming and increases in natural disasters', through to observations of 'melting ice caps', 'sea level rise', 'more droughts, bush fires, floods, landslides, hurricanes, tornados and cyclones', 'increased extinctions and decreased biodiversity', 'depletion of food stocks and food shortages', 'water shortages' and 'decrease in water quality' to 'new mutated diseases' and 'spread of diseases', 'young people dying of the new flu' and 'increases in asthma and allergies'.

Then there is 'pine beetle destruction of boreal forest', 'increased wildfires in California', 'low water levels in Canadian lakes', 'blue/green algae in the Swan river', 'higher salinity of water in WA', 'changing seasons', a 'disturbed wet/dry cycle', 'breaking down in ecosystems', 'decrease in bee pollination', 'animals changing habitat', 'more dieback', 'wildflowers dying', 'red kangaroos dying out', 'Maloo numbers down', 'more whales dying, beaching', and 'there have been dead fish shoals from SA to Albany and Swan river'.

One participant said 'No respect for the world, getting worse.' That sums it up really and so we live with the consequences of our dissociation as we try and clean up our act.

Most closely tied to Dis environment is the social engineering of the planet, the environment. In the last few years we have seen the exploitation of the planet reach levels never previous envisaged as oil and gas companies compete to drill in the pristine, melting Arctic and move into even great ocean depths than that at which the disastrous Deepwater Horizon blowout occurred. The Albertan Tar Sands have been expanded to maximize production of the dirtiest oil on the planet. Our scans record the extreme efforts at dominating the environment through the mining boom in Australia and the desperate efforts elsewhere to compensate for 'peak oil', 'Drill, baby, drill!'

Aboriginal Australians have also observed the ways in which this fundamentalist endeavour is being pursued with 'drill wells not being capped', chemical waste dumps just left in the scrub and the damage this has caused to local wildlife. But SE environment is not confined to the fossil fuel industries: perceptions include 'more sharks being killed' (for shark fin soup), over fishing in general and the continued destruction of forests. They document the continuing all-out assault on the planet to augment the incomes of the few, that now symbolic 1%.

Our widespread use of systems of personal dominance have caused a divisive culture, at all levels, in which the many varieties of 'them and us' segment and fragment the cultural fabric and weaken our cohesiveness. Such a culture feeds upon itself spawning ever narrower and nastier divisions.

Similarly, our attempted dominance over the planet; our attempts to deny and defy the basic laws of nature that the ancient cultures lived by because they knew that interdependence

and cooperation were the governing principles of life have fuelled climate instability which is currently showing up in increasing disasters of all types. While many around the world have woken up to this most fundamental mistake, this arrogance that we are *above*, are greater than the laws of life has been magnified and amplified by deliberate campaigns that aim to maintain the belief of our dominance over the physical world by those with inadequate education or vested interests.

To see where the ecological and human strands come together, we need look no further than the second hand prophets of climate science denial such as Andrew Bolt and Anthony Watts who rigorously guard the boundaries of their sites and the views of their adherents to the point where denial now shows all the hallmarks of a cult.

6. Defiant Lifestyle

After the devolution of the last remaining large cluster, the small clusters which emerged featured a similar pattern where various adaptive and maladaptive approaches congregate around a single dimension of human or social life. Each has been labelled Defiant X as it represents the juxtaposition of population forces mounted against the efforts of the elites. In each case the dominant variable is that one measuring ideal seeking.

The next two clusters present totally different approaches to the whole question of how people choose to live their lives.

.49

| H Lifestyle | == | Dis Dissociation (people) |
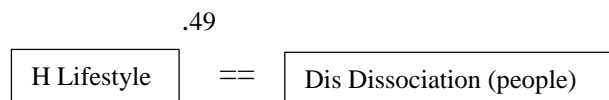
The first of these two clusters immediately above shows that the greater the degree of dissociation within the culture, the more other people will attempt to experience, help others experience and advocate for more adaptive ways of living. In other words, the more people withdraw, the more some connect. H Lifestyle is concerned with all the various ways people find to enjoy rich lives filled with the delights of participating fully in decisions about one's own life with full consciousness of the value of humanity above institutions and traditions that had long outlived their utility.

In Dissociation People we see the outcome of the mistaken belief that individual humans are not group animals, not interdependent beings who derive their individuality, their strength and growth as individual beings from their embeddedness in a supportive group. The belief is simply that a lone individual is the basic unit of society.

As this pernicious belief has flourished and been built into the policies and plans of the elites, so we have witnessed the growth of dissociation in the sense of growing psychological distance of person and person. This maladaption captures the denial that working with others, cooperation between people is the most effective form of action.

This denial, therefore, takes the form of a withdrawal from a communal life, common purposes and shared responsibility for the commons, into a private, more isolated life. Amongst the many consequences of social dissociation are a reduction in volunteering and lack of caring for public streets, parks and general amenities meaning more money must be poured into services that clean up after people. 'There is a reduction in human interaction,'

'change in social behaviour, e.g. stay at home', 'breakdown in communication' and 'increased litigation'.

Dissociation People is of course that belief in the primacy of the 'rugged' or isolated individual rather than the individual-in-community and it has been explored by several. The demise of community was extensively explored by Pawley (1973) in *The Private Future* as he saw it emerge in the West. Dissociation turned up in Australian Search Conferences in the period 1977-78 for the first time (Emery & Emery, 1979). Its continuation as a feature of American life was confirmed by Putnam (2000). Our records include the following: 'increasing individualism', 'rejecting the collective with the NIMBY culture' (not in my back yard), 'more people living on their own, dying on their own' – 'more isolation', 'greater reluctance of young people to join clubs', 'decreased volunteering', 'more TV viewing and an increased reliance on technology to provide contact', decrease of community and community spirit', marriage, relationship and extended family breakdown and increased domestic conflict and litigation, 'children divorcing their parents now'.

'It's stopped being 'we' and has turned into a 'me' culture.'

Some of the expressions have changed over time but this maladaption is now long standing and changes in vernacular cannot hide its basic feature – the isolated or atomised individual person, devoid of the comfort and support that these connections provide for any intrinsically social, group or pack animal.

But as dissociation surged, so too did the fight to retain lifestyles fit for human beings and themselves as people. The H lifestyle category includes such items people retiring earlier, 'taking more responsibility for their retirement', 'blurring of distinctions between work and private life', 'a move to work anytime, anyhow, anywhere', the 'rise of self employment', 'people wanting a work life balance', people having babies later in life and 'having fewer children', 'lower population growth in some countries', 'more awareness about smaller families', 'more child care', 'more different types of families', 'people more transient, mobile', 'more disenchantment with consumer driven society/culture', 'more people moving away from the city', 'Haute couture' is out, comfort is in', 'more growing and buying locally', and an increase in 'organic' food.

7. Maladaptive Defiance
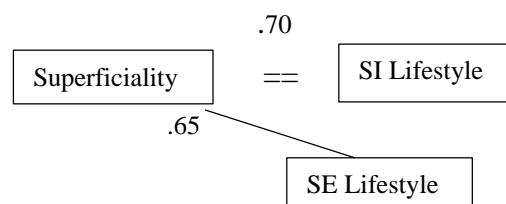
The second of these lifestyle clusters is named Maladaptive Defiance as in it we see the people fighting back in a passive maladaptive way, rational but maladaptive. They are fighting against the many changes initiated by the elites designed to exercise greater control over populations and their lives at large but in contrast to the cluster above, this one is dominated by superficiality.

Ever since the Cultural Revolution of 1960-70s when there was a widespread decision by the masses to gain self determination, including taking one's own way of life back under

control, the elites have obviously employed both social engineering and synoptic idealism acting on lifestyle as one of their main weapons in their fight to regain control. So a major effort has been put into exercising that control through the vehicle of lifestyle and while the people may have a more limited set of tools under their command, they certainly can fight back on the way they lead their lives.

Superficiality goes hand in hand with deliberate attempts by national governments to control lifestyles, the unintended consequences of policies and plans on health and the enforcement of rules and regulations for law and order. Superficiality is an expensive strategy as its excesses cause untold costs for hospitals and agencies involved in mopping up after public violence and accidents, and a host of other services that have to deal with the aftermath of reckless behaviours. Governments of all persuasions have a vested interest in curbing superficial lifestyles but so far their efforts appear to have backfired.

Our scans record increased regulation of social activities and lifestyle combined with increased electronic surveillance in public spaces, the Big Brother solution (SE). Families are being paid to have babies despite the fact that the world's population is already at 7 billion and projected to rise to 9 billion. Smacking children has been banned to overcome poor parenting. There is a continuing barrage of public education campaigns, regulations and punishments for the ever growing list of 'no nos', particularly smoking and drinking and bad driving habits. And after a major road crash involving excess speed and intoxication, the police shake their heads – 'how come they didn't get the message?' But superficiality is *not* the result of lack of information.

SI lifestyle, unintended effects of top down policies and plans for lifestyle and culture, includes a diverse selection such as a 'decrease in languages and cultural diversity', 'Americanization', 'invasions of privacy', 'more people on the move' with urbanization in some places and retreat to the bush in others, tensions between popular and local cultures, 'megacities', 'overcrowding', 'more refugees', 'aging and burnt out volunteers', 'increase in homelessness', 'decreased individual creativity', 'decreased acceptance of risk' and 'busier lives'.

People have tried to manage their everyday lives compounding the effect of the direct social engineering of the lifestyles themselves, e.g. 'diminishing privacy', 'more mega-plexes (shopping malls, entertainment)', 'ADSL technology promoting on-line living', 'increased accessibility to drugs' and 'increased amount of packaged food available'. This illustrates the fact that lifestyles continues to be a popular and ubiquitous, albeit very fuzzy and ill defined, concept as a search of any set of dictionaries will tell you, e.g. the free dictionary, business dictionary and oxford dictionaries. However, people recognize lifestyle factors without hesitation.

As a major passive maladaptive strategy, superficiality has been galloping along, or perhaps, given the frequency with which increased alcohol and drug consumption was noted, staggering along. But superficiality has suffused just about every aspect of life. We have a 'decrease in healthy lifestyles with more fast food' and 'obesity leading to lifestyle diseases such as diabetes', 'increases in indebtedness' with 'oversized mortgages' and an 'aversion to taxes' with a 'desire to retire early', 'increased entertainment as a substitute for real life with more playing of computer games', 'more celebrities' and 'fewer positive role models, 'more swearing on TV', 'rapid fashion changes and body piercings', 'increased vandalism', 'earlier and over-sexualization', 'kids having kids' and 'children running amok', missing school and prostituting, themselves, opportunistic rape and random violence of all types with 'more copy cat crimes', 'more gambling', 'more driving without licences' and 'more car accidents', 'shorter attention spans' and 'decreased voter participation'.

Our participants have described it as the 'undisciplined society' showing less respect, honesty and integrity with an increase in consumption of all forms – 'I want it now!'

Let us remind ourselves that superficiality is that maladaption that covers the lack of a deeply meaningful life by engaging in permissive or self indulgent behaviours which may appear radical but which actually hide a dreadful conformity. 'Increase in celebrities', 'increase in road rage, golf rage, violence', 'increase in infotainment', 'teenagers out of control', 'increase in designer drugs (replacing tobacco)', 'increasing homogeneity of global 'dumbness'', 'higher expectations of everything'. 'Macdonalds covering the planet', 'increasing materialism' and 'increased gambling, drinking, pornography and eating out' give a snapshot of the superficiality our participants perceived during this period. So as lives become more fragmented or isolated and contain less meaning or purpose, so our people have compensated by more extreme displays of narcissism, neophilia and pursuit of *la dolce vita*.

So while dissociation was the first passive maladaption to show up, this small cluster tells us that more recently, the efforts of the elites to combat self determination have concentrated the efforts of the masses towards superficiality and its effects. Over time, these correlations represent a spiral of maladaption as although the people are fighting back against these encroachments on their right to self determine, they have been drawn into what is almost certainly one of the greatest and gravest maladaptions of our times. Rational is not always adaptive.

8. *Defiant Technology*
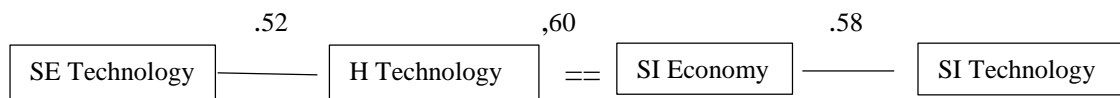
The cluster called Defiant Technology shows that people are fighting back against the maladaptive purposes to which the elites are putting technology, towards the main aim of planning for the economy. In other words, as you would expect, the elites are using technologies as a major weapon in their battle to control economies.

It is important to note that technology includes all technologies, not simply those of information and communication. It includes gene technology, vehicles, building technologies etc so SE Technology includes genetic engineering, GM food, cloning, the increase in large gas guzzlers in North America leading to greater dependence on petrol, expansion of road networks that create urban sprawl and emphasizing artificial intelligence to the detriment of research on human intelligence and many more.

While being dominated by mentions of communications technology, it also includes 'greater persuasiveness of biotechnology', 'fewer people controlling the media', 'cloning & genetic modification', 'toys becoming higher tech', 'decreased control with genetic engineering'. So while many mentioned the rapid proliferation of digitals and our increasing dependence upon these technologies, the elites were also making gains in many technological realms, and in the process, further removing ordinary people from control over age old methods with such moves as the granting of patents over biological material.

SI technology includes adverse or unintended consequences of all technologies so it covers a wide range of items from deterioration in health due to patching up rather than researching the problem, insufficient public transport and options for rural areas, 'moving away from personalized services', 'increased information without understanding', 'drug resistance', 'TV and movies hurting our individual imaginations', 'over reliance on technology rather than nurturing human abilities', to 'technology destroying jobs'. ICT examples included 'delay between technological introductions and legislation', 'increased pay TV', 'data and information overload', and 'the Internet has brought a new range of social problems'.

The very large mentions of the maladaptive uses of technology left little doubt that technology, its uses and abuses was very much one of the major vehicles by which the elites pursued their purposes. Both the maladaptions have been rapidly increasing and given the explosion in technologies generally, we can expect that this trend will continue.

And as this small cluster shows, one of the main purposes was control of economies and finances for the elite's own ends. There was a long list of mentions of planning for economies and their unintended consequences of which the following are typical: 'increasingly uncertain economic times', 'emergence of a new poor due to globalization', 'downturn in the economy', 'outsourcing', 'decreased industrial activity, increased service economy', 'Federal belt tightening' and 'lower living standards'.

However, H Technology is technology designed and put to the service of the people. This cluster tells us that as planning from on high in the area of economics and finances has increased so have people increased their efforts to exploit technology for human purposes. They have commensurately increased their use of adaptive technology and have put a range of technologies to adaptive purposes.

It is one of the largest categories and there is no need to document it here as all readers will be well aware of the explosion in digital technologies and the ways in which they are being used to network and organize. There are also other new technologies such as hybrid and electric cars, new building materials that better insulate and a host of new technologies and materials for renewable energy. Obviously people have been using these technologies to combat rising costs in many areas – including food, water, electricity, petrol, housing, school fees, deficits in pension plans, – and increasingly over time, they are using them to organize and prepare for a different world.

9. Defiant Health

.35   .44

| SE Health & Education | —— | N Health | == | SI Health & Education |
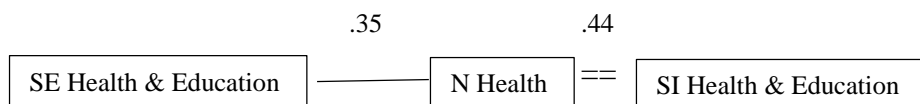
The cluster Defiant Health tells much the same story. The more the elites plot and plan for our health and education, the more the people fight back by taking their health into their own hands as part of their determination to regain control over their own lives and futures.

Health and mental health problems have been increasing and people feel more vulnerable. There is an increased demand for social services and particularly aged care. There are shortages of doctors in the bush. Our more complex and technologically based societies and the increasing emphases on safety and security are negatively affecting children's health

People see that there has been an assault on health and education. Some flavour of this is conveyed by mentions of 'deteriorating health system', 'decrease in 3Rs', 'perception that quality of education is poor', 'end of welfare state', 'increased stress', 'mental health crisis'.

The above examples of SI health and education have been joined by SE health and education which includes such items as 'increasing costs of providing health and education services', 'privatization of health care', 'over-medicalization of health particularly at the beginning and end of life', 'deteriorating quality of health care', 'increased reliance on 'big pharma'', 'less rehabilitation', 'reduced skills training opportunities', 'funding for public schools not keeping up', 'many people have fled the public school system', 'school goes for longer now', 'reduced emphasis on human intelligence and creativity', 'teachers limit what they teach Aboriginal children', 'Aboriginal children learning French, Japanese but not learning Aboriginal culture in schools'.

What people are noting here is essentially governments pulling out of their long held responsibilities for health and education. As in other aspects of life, the trend has been for governments to reduce funding and rely on the private sector to pick up the pieces.

And once again, we see that the people fighting back. The most frequent mention in N health was 'people are living longer'. There was an increased emphasis on health, healthy lifestyles and growing lifespans along with very positive moves towards healthier food with less application of pesticide, additives, lower fat, sugar and other deleterious substances. Other examples included an 'increased Aboriginal populations', 'the slow food movement', 'more emphasis on occupational health and safety', 'greater awareness of and more help for people with special needs', 'more acceptance of dealing with life crises and death', 'greater awareness of diet, physical wellness and the quality of foods', 'more and better quality health care and more health programs for Aboriginal people often set up by their own communities', 'drugs seen as a health issue', 'more child abuse reported', 'increase in drinking low alcohol beer', and many more.

Classification and measurement of (mal)adaption

Table 4 presents the final list of variables that appear through the analyses that follow. The clusters of Cultivation, Participative Democracy, Defiant Lifestyle, Defiant Technology and Defiant Health are clearly expressing different aspects of adaptation and health. Taken together Cultivation and Participative Democracy really define active adaptation at the level of culture (Emery M, 1999). It really doesn't come much better than a culture featuring the characteristics included in these two clusters.

The first five clusters above when in combination with the four green stand alone measures of the ideals on the right hand size of Table 4 form scales for measuring whether the changes taking place in the data show increasing or decreasing adaptation. Together they cover every area of human endeavour that our current populations considered to be ideal seeking.

Similarly the clusters of Global Planning, Marketing, Consequences of Dominance and Maladaptive Defiance clearly express different dimensions of maladaption. Since the late 1970s they have shown us some of the worst of what can go wrong – Murphy's Law in action on a global scale.

The four maladaptive clusters in combination with the eleven red stand alone measures of the passive and active maladaptions form scales for measuring changes in maladaption over

time. Together, they comprehensively cover every aspect of human behaviour that our people today consider to be maladaptive.

In summary: These nine little graphs, clusters, plus the fifteen individual variables will show us the intricate connections between actions and reactions of both the people and the elites as they dance together through time, variously spiralling upwards or downwards as emphases change. As we move through the various periods in this study we shall see how these adaptations and maladaptions affect each other as the people and the elites who would control them change their priorities and make changes they believe would advances their causes.

These constructs and the remaining single variables are the basis of assessing fluctuating adaptation and determining the answer to our questions.

Table 4. Final set of variables used in the analysis*	
Constructs from Master Matrix	*Remaining individual variables*
Cultivation	N Death of the expert
Participative democracy	N physical environment/ecology
Defiant lifestyle	H Work/employment
Defiant technology	H Individual liberation
Defiant health	Doomsday
Global planning	Law & Order
Marketing	Evangelicism
Consequences of dominance	SE Global
Maladaptive defiance	SE National
	SE Provincial/state
	SE Work/employment
	SE Finance/economics
	SI Provincial/state
	SI Physical environment
	SI Work/employment

*Where green indicates adaptive, red indicates maladaptive

Part II. Australia

In the first chapter in this part we return to the 1979 study to examine Australia in the 1970s as that earlier data covers the last three years of the Whitlam government and the first three years of the Fraser government. Therefore, it covers one of the rudest shocks ever handed out to the Australian people. This was followed up by some dramatic changes in philosophy and policy. The data records those changes and the effects they had. There were no maladaptions in the graph for the period 1973-76 but two appeared in the graph for 1977-78.

It was during these early years of Malcolm Fraser's government that the very first steps were taken towards the new theory of economic rationalism, neoliberalism as we know it today. It shows up as Synoptic Idealism, that active maladaption that the elites use to govern from on high, planning and policy making usually advised if not performed by experts divorced or socially distanced from the people. That active maladaption was accompanied by a passive one, dissociation.

We discuss dissociation in detail as it was the first sign that the mainly cohesive, cooperative Australia showing up until 1977 was beginning to shatter. As the refusal to acknowledge the effectiveness of cooperation for caring for the commons, and refusal to accept responsibility for those commons, dissociation shows how easily community and cohesion is lost as individuals lose connection to the whole.

We conclude that chapter by looking at what happened between 1979 and 1993 when data again became available in Australia and around the world. What we see in those years, the acceleration deep into neoliberalism, prepares us for the entirely different world we enter in 1993, one contaminated by the miasma arising from the economic and philosophical swamp into which the elites had sunk.

The picture that comes out of the analysis of Australia from 1993 until 9/11 is one of a fragmenting polity, a striking contrast to the last years we have of the Fraser reign and certainly the earlier years of 1973-76. We examine the causal path in detail relating each of its major features back to the events and changes taking place at the time. That causal graph illustrates the complexity of the times as people grappled with the changes being forced upon them.

However while the maladaptions are prominent, the elites are not having it all their own way. Below the surface, the people are staging a recovery. This is despite comparisons between the 1970s and 1990s showing an almost complete reversal of dominance of ideals to dominance of the maladaptions. There is evidence here that many Aussies were never really convinced by the conversion to neoliberalism and stayed resistant.

We also review data that for whatever reason, and that must remain speculative, the elites radically changed their strategy. The revised one was brutal, aiming straight for the jugular, getting an outcome regardless of the niceties. Perhaps it was because the people were showing that they really preferred the old, pre-neoliberal culture but it became a matter of ramming things through. Somebody should have told them that was not going to work.

The third chapter covering 9/11 to 2004 documents some of the Australian people doing something quite unusual for them, contemplating doomsday after the drama of 9/11. Prime Minister Howard was shaken by the event and rushed through a package of legislation far more extreme than the miserly amount of evidence there was to justify it. He followed it up

by dishonest stunts and campaigns designed to exploit and copy opportunities offered by America's 'war on terror'.

The causal path analysis shows that while there was some doomsday thinking, which some could see was intimately tied to bombardments of political marketing, there were two other outcomes, more nurturance of the environment rather than looking after one's own health and greater efforts put into restoring participative democracy effectively using new technologies to these adaptive ends. Overall however, there is evidence of a deterioration in the social fabric as scores on the ideals were down. 9/11 had presented the elites with a great opportunity and they grabbed it with both hands. That little gem was polished until it shone but did not enlighten. The recovery evident before 9/11 had taken a knock.

The period 2005-09 however, showed another recovery. Australia did a U turn midway through this period as PM Howard overplayed his hand and suffered a major defeat. Many of his initiatives were overturned by the incoming government under Kevin Rudd but other attempted reforms such as those on climate change floundered. However, Rudd and his Treasurer Wayne Swan successfully guided Australia through the GFC without falling into recession.

The data shows that doomsday thinking was gone with generally adaptive outcomes predicted. The graph includes clear evidence of both the last disastrous years of Howard's reign and the more optimistic and positive beginning of Rudd's. Data collection finished in 2009 before Rudd was deposed in favour of Julia Gillard.

Because of the radical change in policy direction halfway through the measurement period, much of the comparative analysis is inconclusive but it does become clear that once again the people were setting out on their own track, a very different one from that desired by the elites.

The final chapter in this part takes a broad view of the whole data period encompassing both the 1979 and current studies. It shows the twists and turns in a country severely battered but not broken. We examine all aspects of the data over the longer period and find four major patterns coming through. These are recovery from setbacks to ideal seeking including the introduction of neoliberalism and 9/11, consistent increase or decrease in a variable, no meaningful pattern and an effect arising from 9/11.

Throughout the various analyses it emerges that the most powerful changes began in the late 1970s, much more powerful than even a dramatic event such as 9/11. The answer to our first question of to what extent did 9/11 change Australia is just 'a little'. It simply took its place alongside other highly visible events while the most significant changes were churning around in the sociopolitical context, in the ground not the figure.

4. Looking Back: The Beginning of the Troubles

As we reviewed in the previous section, our new data covers the years between the last great wave and that which may have begun with the Arab Spring. However, we also have data from a previous study, one of the antecedents to the current research. Revisiting that study can fill out the picture for the period at the end of the Cultural Revolution.

The Emery & Emery (1979) study examined the data for the years 1973-78 so it covers the period in which neoliberalism was introduced into Australia. The data in the current study here runs from 1993-2009. In this section we attempt two things;

- one, to review the results of the first study and place the period 1973-78 in its social and political context, and
- two, look at what happened in the gap for which we have no data, 1979-1992 to help explain the differences noted between the two periods.

The data in the 1979 study was only from Australia and so the most accurate point of comparison is the Australian data 1993-9/11 (2001). We will make that comparison at a later point. Australia did experience some unique events in the gap years such as the first national Accord between the government and the unions which had consequences that rippled through the country for years into the future. But most of the events and changes it experienced were shared by the rest of the world, in particular, the advent, and rapid rise to prominence of the theory of economic rationalism, now more commonly called neoliberalism. This theory, known in various countries as Reaganism (USA), Thatcherism (UK) or Rogernomics (NZ) and the way in which it was so enthusiastically embraced by governments and corporations around the world, attempted to drastically change the basic assumptions individuals, communities and organizations had previously used as the basis for their relationships with each other. We will, therefore, later examine the data for both Australia and the rest of the world.

Australia in the 1970s

The period 1973-78 covers the period in which Gough Whitlam was in power and the first few years of the reign of Malcolm Fraser. By 1973, there had already been turns for the better with the Cultural Revolution, the success of the 'It's Time' campaign for the Whitlam government in 1972 and the blitzkrieg action of Whitlam and Barnard immediately following the election. And it *was* time. This came after the long period of stagnation of the Menzies era, 1949-66, a real stultification of the society becalmed as it were after the storms of the war but that is not the whole story.

Menzies' reign may have been stultifying, particularly for the young, but his governments following the spirit of individual freedom mainly left people to their own devices and they organized themselves accordingly to work collectively to further their interests. His attempt to ban the Communist party failed. Some of his social reforms such as introducing new pharmaceutical benefits, increasing the pension and unemployment benefits combined with others changes such as those for the expansion of universities and free education to encourage lower socioeconomic status students would have him today labelled by his side of politics as a radical socialist or a looney leftie, or something more extreme.

He responded to some of the demands of the people as they left the Type III environment behind and started exercising their own minds. The universities of the times were jumping

with new ideas and creative new lines of endeavour but Australia could not meet the needs of many of the best and brightest young ones who ultimately left for overseas and London in particular. His reign came to an end just as the Cultural Revolution was getting into high gear.

Menzies who would brook not the slightest challenge to his ~~'leadership'~~rule left a ~~totally demoralized~~desultory and ~~,~~incompetent ~~and incoherent~~ party. He was followed by a series of relatively short lived Prime Ministers with some almost farcical prime ministerial episodes. Australians increasingly leapt ahead of their governments in their aspirations and actions for change.

It was a time of cooperation, community vitality and humanity, high levels of positive affect or emotion and a sense of optimism consistent with a people feeling mainly at peace with themselves but they wanted more, <u>They were recovering from the war, having babies and rebuilding</u> the changes they had been able to glimpse during the heady days of the Cultural Revolution<u>.</u> So in a very real sense it *was* time and Gough wasted no time. In the first 2 weeks after the election, he and Lance Barnard changed the face of Australia. They instituted a raft of liberal social reforms and finally finished war in Vietnam. They were totally tuned into the desires of the people and the people could see real progress being made.

The 1979 analysis

In this and all the analyses to follow, we will follow the convention that the active maladaptions and ideals make the running, are the basic determinants, and the passive maladaptions are the result as they are more the reaction than the action. Similarly, when there is a choice between the active maladaption or ideal to be the first determinant, it is taken to be the active maladaption. These relationships will be indicated by arrows. When there is no clear cause or effect, no arrow will be assigned. This latter is the case for 1973-76 as there are only ideals but following the direction indicated by the 1977-78 graph below, the graph can be assumed to run from left to right.

1973-76 (based on 39 conference reports)
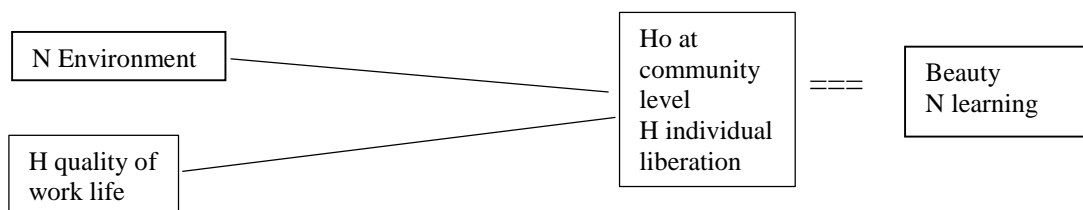
Note that the cluster consists entirely of ideals.

Figure 7(a). Causal path for Australia 1973-76

So here we are in 1973-76 and the graph shows homonomy or sense of belonging combined with the liberation or development of the individual paired with beauty combined with the cultivation of learning. What more fitting outcome could there be for a harmonious

society based on a sense of belonging at the community level and working to ensure every individual can realize their individual uniqueness or individuality through a genuine community? Beauty encompasses all those aspects of spirituality, that sense of the whole, expressed as aesthetics or recognition of the naturally fitting, the arts, or re-creation of the self through immersion in the natural world or the whole through travel or other leisure pursuits which re-unite the self with the whole. It is the expression of creative and recreative leisure.

It was indeed a time where the Arts flourished but in the early years of the Whitlam government they only expressed the deeper realization that people were working together to create an Australia that had not existed before. It was an exciting time to be alive and experience the joy of creation and that is what we see when Beauty joined with N (learning). That result truly expresses the fact that a combination of belonging and individual growth is indeed conducive of the genuine learning society and is experienced as highly positive. This combination shows that this learning was not something one is forced to do in school but is just another dimension of the great task of realizing individual and cultural potential. It expresses the truism that all human activities entail learning, that people never stop learning, but in this context of individual growth in community and beauty, it demonstrates that learning can be put to, or is part and parcel of, the highest appreciations and aspirations of our kind.

In 1973-6, the determinants of this core were looking after the environment and looking after the people through improving the quality of working life, or more precisely in those days, the democratization of work. Democratization is the method that ensures that people could grow and develop at work in exactly the same way that people look after the environment, enabling other species to grow and develop. It entails a shift of design principle from the first, DP1, to the second, DP2. Within the structures governed by DP2, the individual flourishes exercising their creativity and responsibility (see theoretical framework). It was during this period that many organizations explored democratization after the introduction of the Participative Design Workshop (Emery & Emery, 1974).

The whole graph thus portrays a society that genuinely believes in, and acts upon the equality of all life. Nothing here gives even the slightest hint that hierarchical forces were disturbing the joys and satisfactions of contributing to rich community and individual lives. There were hierarchical structures as is demonstrated by the fact that we and others were busy with the task of democratizing them. But the effects of hierarchies in those early days were constantly being moderated and tempered by the cultural sensibilities of belonging, equality and individuality expressed through the graph.

In other words, the cultural understandings and beliefs of the people were sufficient to ameliorate many of the harshest effects of hierarchical structures. People sought to cooperate wherever possible, to help each other out regardless of the structural dictates. Shop keepers put their community relationships and responsibilities above their profit margins by slipping a little extra into the bag for that family down the road that had fallen on hard times. Many bosses had a beer with the blokes after work where they discussed not only the work day but also current events and happenings including politics.

This is not to ignore the undercurrents of disadvantage and discrimination that mingle in the Australian psyche. They are ~~se are freely~~ acknowledged: they flow from the first design principle and one of its expressions is the unequal status of male and female. Inequality merged with the age old subjugation of women was only just starting to be broken down in this period – the boss in many cases did only have blokes working for him and even if there was a woman or two in the office, they were not invited to the pub and would certainly not

have been welcome if they had tried to get into the front bar. But by the mid 1970s, this too was challenged as many of the old prejudices were staggering under the weight of concerted grass root and government efforts to produce equality.

Then there is the barbaric and shameful treatment of ~~or~~ our original peoples with the continuing all too frequent blatant discrimination and in some places attempted genocide. That too is an expression of the first design principle, this time in the form of white better than or above black. Much of it today is covert, subtle, sins of omission, but still sometimes overt but disguised as something else, such as the income management card or the inhuman treatment of children in detention in the Northern Territory and beyond in July 2016. We tend to forget that it took until 1967, less than 50 years ago and only 6 years before this data was collected, for our aboriginal peoples to be counted. But once again, Gough Whitlam took another step forward when he returned Wave Hill station to the Gurindji people with the never to be forgotten symbol of pouring red dirt into the hand of Vincent Lingiari. On every front, people could see and feel that we were getting there.

Nor was the old bigotry confined to Indigenous Australians. Wave after wave of it accompanied the waves of immigration after WWII. Wogs, dagos and reffos were some of the terms in use. However, in contrast to our first peoples, migrants were usually accepted into white Australia within a generation or so as they took their places in the nooks and crannies of commerce and their cultural idiosyncrasies became assimilated into majority Australian mores. Here again, we remember that Al Grassby, Whitlam's Minister for Immigration introduced *Multiculturalism* as the basis of our new policy for immigration and settlement in 1973.

All of it was modulated by humour, the often dry as dust Aussie humour that as frequently centres on the self as it does on others. Much more so than today, humour was one of the main features of Aussie culture and served to maintain harmony as it assumed basic equality within limits. It was a thriving remnant of the old Celtic cultures that practiced insults as terms of endearment which was both an expression of a cohesive society or community and an invitation to join. People revelled in vivid phrases and idiosyncratic spoken language, music and jokes.

All of the above is true but it does not appear in the data. The reason it does not appear in the data and its analysis is because that is not what the data measures. The question our participants answer when they compile the list of data that comprises their picture of the L_{22}, the extended social field, is "what have you seen happen in the last 5-7 years that has struck you as being novel or significant?" Obviously if things are going well as they were in Whitlam's time, then that is what the data is going to say. It won't contain a lot of items describing discrimination because they were not at the time the novel and significant behaviours of note.

The data is that of change, not long term features or enduring characteristics. The picture for 1973-76 is accurate in that it describes what was taking place at the time.

It seems an idyllic, if not utopian or just plain impossible world to many young ones today and indeed, many do not believe it existed. Their experience tells them there is no alternative to what they have known. Additionally, there are plenty of people with vested interests, and the ulterior motives to match, that tell them there is no alternative to what they experience today. Websites abound distorting evidence about other cultures including our own to the effect that it is human nature to live in dominant hierarchies with their institutionalization of social Darwinism. Consequently it can be difficult to even discuss this old reality because it seems so far out of their conception.

Nevertheless, it was the reality and a fair illustration of the fact that not all our social sciences are out of touch with this reality. As we saw above, the most adaptive period of human history (Type II) ended with the beginning of the industrial revolution. Its adaptivity flowed from the respect these ancient cultures showed for their belongingness to the planet and to humanity at large. Many of these ancient cultures were explicitly tied to the land through their spiritual systems and these ties often formed and constituted the rules that governed their lives. All these cultures were particularly joyful and embodied homonomy. We got a fleeting look at the possibilities for Australia as a whole in the graph for 1973-76 and the changing realities they represented as they were taking place on the ground. It showed it was possible for Australia to start recreating that sort of culture.

Some today believe that practicing homonomy, having a sense of belonging, would damage the individual but this is a misunderstanding. Mental health is "the capacity both for autonomous expansion and for homonomous integration" (Angyal, 1965, p254). 'Autonomous' means governed from inside. Without such a concept, central matters of the life process such as "selection, choice, self-regulation, adaptation, regeneration" could not be understood (Angyal as above, p33-35). It is a concept of purposeful activity, a general systemic direction towards expansion through coherence. But "life is an autonomous dynamic event which takes place *between* the organism and the environment" (Angyal as above, p48, emphasis is mine).

That is exactly what the conjunction of homonomy and individual liberation means. Individuals grow and develop only when they are an interdependent part of a richly connected and supportive community. It is at the very heart of our nature as social creatures.

The trend towards 'homonomy' is "a trend to be in harmony with super individual units, the social group, nature ...." etc. This penetrates "the whole realm of human life" (Angyal, p173) and is visible through moves towards sharing, participation and union. "The homonomous tendency is the dominating factor in forms of inter-human relationships where the other person is recognised to be a value in himself" (Angyal, p202). Every old culture has a concept of 'respect' which acknowledges our dual identity as individual and interdependent part. This concept of *respect* is a far more complex entity than is captured by modern usages such as being polite to.

It is the knowledge about, and control that an individual may exert over, his or her subjective *and* objective conditions of life which guarantee the possibility of health and the joy of life that accrues from an integrated sense of autonomy or homonomy (Emery, M, 1999, p14-15). As individuals exist in cultural ecosystems, they affect and are affected by their cultures. Fromm saw our current cultures as a 'pathology of normalcy', full of oppressions that reduce the 'productive orientation' which relates person to person and person to the world. Unfortunately, the turn of events in Australia with the Dismissal of the Whitlam government in 1975 delivered us right back to that 'pathology of normalcy'.

As our data shows below in the 1977-78 graph, we began to lose our appreciation of this productive orientation with the rise of dissociation from each other and in the longer term, with quite predictable decrements in our mental health. "Mental health is achieved if man develops into full maturity according to the characteristics and laws of human nature. Mental illness consists in the failure of such development. From this premise the criterion of mental health is not one of individual adjustment to a given social order, but a universal one, valid for all men, of giving a satisfactory answer to the problem of human existence" (Fromm, 1963, p14). This age old wisdom of individual-in-community as the basis of human life and mental health has been echoed by many. "Each and every man is at the same time separate

from his fellows and related to them... Personal relatedness can exist only between things who are separate but who are not isolated" (Laing 1959, p25). No person is an island!

Fromm argued that the balanced integration of autonomy and homonomy results in an ever increasing expansion of self through more participation and better relatedness to superordinate wholes. People and their worlds grow together. However as we see below, our Western culture has encouraged autonomy to run amok, and the lost balance must be restored. "Autonomy without corresponding homonomy actually restricts and inhibits personal growth. There would be few people today who would disagree that dimensions of mental health reside in conditions external to the individual as well as in intrapsychic processes, in the relationships between person and environment, including the 'panorama of social ties' (Greco 1950). It is by learning to restore relationships with these external conditions that individuals can achieve the growth, self expansion and self determination that are seen as the crux of mental health problems" (Emery M, 1999, p15).

The 1973-76 graph illustrates every point made above: individual growth in community expressing itself through the pursuit of learning and beauty being fed by nurturance of the environment and work as a purposeful, life affirming activity. So Australia had its black spots but up until this point, it had managed to preserve enough of the ideal based identity of the old, mainly Celtic based cultures that spawned it despite the punitive regime of the dominant hierarchy that transported and imposed it on a radically different world. The Whitlam government built on those remnants and ideal based aspirations by systematically addressing every dimension of inequality and discrimination they could find.

1977-78 (based on 55 conference reports)
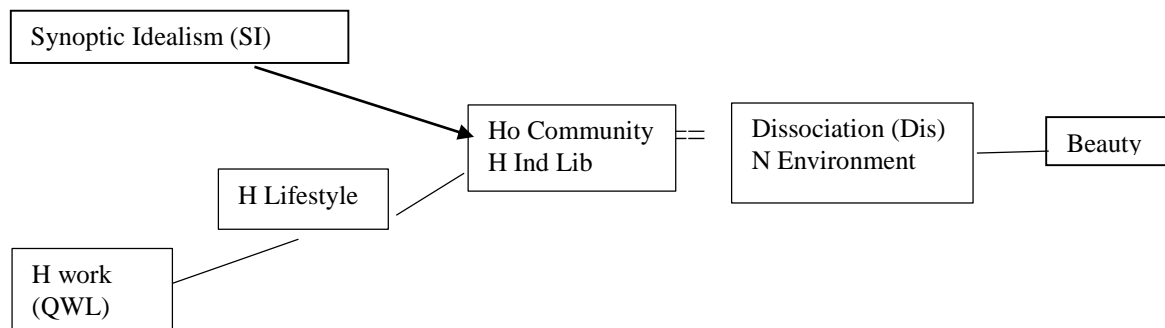
By 1977, two maladaptions had entered the scene.

Figure 7(b). Causal path for Australia 1977-78

But it was not to last and by 1977-78, all the dark clouds created by the Dismissal and the new political regime had rolled in. Gone was the scenario of pure ideals. Gone was the perfect conjunction of the previous core, each of the ideals. Something had seriously intervened in the meantime to disturb that pattern. In its place we find a disturbing mixture of ideals and maladaptions (Figure 7(b)).

Not only are maladaptions present but one is right in the core. That maladaption is dissociation, the refusal of the people to acknowledge the necessity of 'togetherness' and

cooperation for effective action. This failure to acknowledge takes the forms of withdrawal from community life, the abdication of responsibility for the whole. We will return to discuss it in greater detail.

In 1979 we suggested that the inclusion of dissociation could well be a result of the rush into television with its dissociative potential but at the political level, that force could have been joined by the reaction to the Dismissal and the sense of disillusionment many felt at having the government of their dreams snatched from them. Already by 1977-78, there was a growing anger and dismay as the Fraser government overturned or attempted to overturn creative reforms that people had cheered, and introduced economic policies that caused pain and anxiety.

Only two of the original variables in the core remain, homonomy at the community level and individual liberation. Beauty has gone to be a separate entity, close but no longer an integral part of the core. Perhaps the only positive aspect of the change is that care for the environment has moved from the periphery to the core showing that concern about a deteriorating environment was growing even then. However, its close association with dissociation indicates that some were not involved with care for their environment and had cut themselves off from a growing community concern.

And perhaps even more serious than the ousting of Beauty from the core is the disappearance of N (learning), the nurturance of learning and research. Without this bedrock of support for the joy of learning that accrues from pursuing our intrinsic interests and abilities though knowing the world, a society must be the poorer in terms of its potential to face the future, its strength lies in the constant forward march of accumulating understanding. This reflects a more general loss of the high level of positive affect many experienced during the Whitlam years, a deadening of the excitement and energy that fuels behaviours such as curiosity and exploration.

The quality of working life or democratization of work is still in its place but rather than feeding directly into the core, its effect were being mediated by choice of lifestyle. "This suggests that QWL is coming to be seen as allowing personal expression in work rather than just being treated as an individual" (Emery & Emery, 1979, p51). That represents a move towards a more superficial appreciation of a human being than the previous respect for the dignity and uniqueness of each with their own contribution to make to the whole.

In 1977-78 we find the second maladaption, synoptic idealism, driving the configuration. Synoptic idealism (SI), the interventions from above primarily using the conventional vehicles of policies and plans has entered the picture for the first time and is feeding directly into the core. SI is generally associated with governments as these are the institutions designed to specifically apply themselves to the task to overview the big picture and determine policies for the best possible future.

Unfortunately however, representative governments divorced from the people by the status gap created by their election, and by their weddedness to specialized planners similarly divorced from the people, the policies and plans created are also divorced from the world the people inhabit, and usually consequently fail. It is the frustration and anger generated by the government-people gap plus this failure that fuels the vicious cycle of gap-anger-failure which results from the original gap when the needs and views of the people are ignored, treated with contempt or actively suppressed. That is one of the reasons why SI is such a fundamental maladaption in our society – because it is built into the very structure of our society.

Although Fraser won a large majority in the election after the Dismissal, it did not take long for him to outlive his welcome from many. His government not only functioned in a decidedly autocratic manner, it began to make changes totally foreign to anything Australians had experienced or contemplated before. While Whitlam was tuned into the people, Fraser lived in the rarefied atmosphere of the squattocracy, far distant from the lives of most people, where abstract ideas like economic rationalism could be contemplated without compunction.

So by the late 1970s we have a situation where the set of ideals defining the core has been disrupted to the point where two major maladaptions have taken their places as driver and result of that disruption. We note that the understanding that homonomy, a sense of belonging, is essential to the pursuit of individual liberation remains intact but the close association of dissociation in this configuration alerts us to the threat that understanding faces.

Dissociation is central to the disruption and furthermore, is closely related to the joint factors H (humanity) individual liberation within the context of homonomy so firstly we return to dissociation in order to fully understand the depth of this maladaption and the role it plays further down the track.

Dissociation

As generally understood throughout the history of mental health, dissociation means a splitting of different parts of a psyche and/or splitting of person and person, a psychic separation of an individual off from other individuals and the crowd. Here we consider only the more restricted definition which involves the psychological separation of person and person. However, while we do that for good analytical reasons we know that ultimately both forms of splitting are involved. As we see later, as dissociation between people has increased, so too has the toll of mental illness. We have also noted the correlation between dissociation and superficiality, that other maladaption that specifically addresses the psychic splitting *within* an individual, of the behaviour from a sense of meaning and purpose. So while in this study we distinguish the two forms as the basis of two separate societal maladaptions, at the level of the individual person, one seems to inevitably follow the other depending on the intensity of the original splitting off from the mass of humanity.

As above, the societal maladaption of dissociation takes the form of denial of cooperation as the most effective way ahead, denial that the individual is part of the whole and therefore, carries responsibility for the fate of the whole. It implies that an individual can stand alone; is a basic independent unit. That tells us that the close relation to H individual liberation and homonomy is far from being an unexpected conjunction. It is in accord with what many of the world's greatest social scientists have been telling us for some time, that we have a seriously mistaken view of ourselves as humans and of our 'human nature'. It would appear that economic theories postulating 'economic man' and even more radically, rationalizing economic growth as the one and only goal to be pursued has enhanced that misunderstanding.

In contrast, dissociation or the primacy of the 'rugged' or isolated individual increases with the demise of community and is immediately recognizable from perceptions of increasing individualism, rejecting the collective with the NIMBY culture (not in my back yard) and the shift from 'we' to 'me'. These and similar observations become a common theme from the late 1970s onwards.

H individual liberation has long been a goal for all our peoples, enmeshed as they are in structures of personal dominance and prejudicial judgements encapsulated in sexism, ageism,

racism, homophobia and religious intolerance. Our scans from 1993 onwards record progress in these areas: greater power of youth, more women in the workforce and the boardroom with greater independence and influence, women's teams in cricket, footy and car racing, religion having less influence on the community, people more free to retire when they feel like it, seniors more active, people have more choice in their lives, better informed consumers with higher expectations, more relaxed censorship, more gay people coming out, increased visibility of handicapped people, greater tolerance of difference – more openness and more awareness of and emphasis on human rights.

The configuration of homonomy and increasing humanity through individual liberation and then dissociation on the other side of the reciprocal back in the 1970s was a forerunner of the costly and increasing epidemics of anxiety and depression that began to show up only a few years later (WHO, 1996; 2008; Statistics Canada, 2002; LaMontagne, 2007; Medibank Private, 2007). It means that in our cultures we were coming to accept that the isolated, dissociated individual or family is the appropriate basic unit of society and it is the one that must be 'liberated'. This runs contrary to thousands of years of human history and to the best advice of psychiatrists and social scientists.

As we saw reviewed above, the most adaptive period of human history (Type II) ended with the beginning of the industrial revolution. Its adaptivity flowed from the respect these ancient cultures showed for their belongingness to the planet and to humanity at large. Their basic units were the tribe, the community or extended family but they did not see these units as irrevocably divorced from each other. Many of these ancient cultures were explicitly tied to the land through their spiritual systems and these ties usually constituted rules that governed their lives. All these cultures embodied homonomy. They were governed by the second genotypical design principle, DP2.

A rich healthy life is based in homonomy, a sense of belonging without which the individual cannot grow and develop. Today's seemingly relentless concentration on the individual and the liberation thereof, and the forces emanation from the also relentless push towards 'individual choice' and also personal wealth through competition and disregard for 'other' has done serious damage to our cultures and to all of us. Individualism denies that "Cooperation is the law of life…the most deeply rooted theme running through the success of man" (Gorney, 1968, px).

There is a broad and now long standing consensus that our current arrangements are unhealthy. Sennett (1970) saw that widespread bureaucracy and the competition it produces is abnormal and bound to fail. "Any form of politics is bound to fail if it is not consistent with people's most fundamental needs for cooperation, and a sense of love and joy in human experience" (Goodman, 1972, p216). "The development of communities is the alternative to the futile search for individual liberation in an unfree society" (Megill, 1970, p137).

By denying the necessity of homonomy for growth and development, we have created cultures in which we prize our pathology, our individualism and our individuality, although the mental health results are there for all to see. Today's 'liberated' but dissociated individual, no longer bound to family, group, tribe or community "by historically evolved cannons of mutual responsibility" was presciently described by Neumann (1954, p436-437). He discussed a mass man who "is psychically a fragment, a part personality" split off from his unconscious (p439), and "his isolation in a mass which no longer affords him any psychic support becomes unendurable" (p439).

Our steadily rising rates of mental illness today should really have come as no surprise and as we have seen from the rapid take-up of sites such as Facebook, these new media may, or may not, be providing compensation for isolation. However, the technology is young and it

remains to be seen whether accumulating hundreds of invisible and ephemeral 'friends' is a genuine compensation for the psychic pain of dissociation. It should also be noted that social media share some of the characteristics of television which has proven to be a force for dissociation (Emery & Emery, 1976; Emery M, 1986). Increasing reports of cyber bullying, the organization of mass responses by such interest groups as climate science deniers and the more general intensification of viciousness of comments on social media and blogs (Powell, 2010) do not auger well.

Emery & Emery (1976) also argued that dissociation was inevitable once television became a major medium as previous research had shown that TV was indeed a dissociative medium. That evidence was confirmed and enlarged by Emery (M, 1986). Television was a well established mature medium by 1977 supporting a booming marketing or advertising industry. But today, TV is a more minor source of our problems as people everywhere are addicted to screens used for just about every purpose, with exactly the same feature of radiant rather than reflected light.

Now with the benefit of this data and ample hindsight we can say that dissociation also seems to be a consequence of the active maladaptions. In other words, the greater the efforts of the elites to control the population, the greater the population fights back with passive maladaptions (Emery, 2014), which validates the evolution of the ideals and maladaptions. This will become more evident as we move chronologically through the data but its first signs were there in 1977-78.

The question then is what were the main causes of this disjunction between the first and second periods? There were two main contenders. The first was 'the dismissal' (1975), that act by the Governor General to sack the government of the day, in this case, the Labor government headed by Gough Whitlam. The second was the introduction of neoliberalism to Australia by Malcolm Fraser's government following the dismissal.

The sacking of Whitlam's government caused a constitutional crisis in Australia and whatever the legal rights or wrongs of the matter, it was highly divisive. We have reviewed how the Whitlam government had been a reformist one and radically changed the face of Australia in many ways with achievements such as the introduction of universal health care, Medibank, now Medicare.

These reforms were approved by the vast majority although opposed by the Coalition. The Whitlam government ran into trouble over economics and apparently a series of shady deals to obtain overseas finance, particular as the Opposition threatened, and did eventually, block supply.

It was a tumultuous period which finally shook Australians up from their long slumber, shook them up even more than they had been originally shaken up by the early events of the Cultural Revolution which after all, had fed into Whitlam's ascendancy in 1972. It is fair to say that while many were surprised if not shocked by what was originally called 'the youth revolt', the new value system and basic intent of 'love, peace and freedom' and 'let a hundred flowers bloom', it was ultimately discerned by the majority with approval, if not endorsement. In the wake of this endorsement, widespread social changes were inevitable and Whitlam gave voice to those changes. Whitlam gave power to the previously powerless by bringing to legislated reality the right of the many previously dispossessed to live their lives as they saw fit, as an equal part in a genuinely democratic polity and society where the 'fair go' was finally being acknowledged.

The speed and underhand tactics of the Governor General aided by the Leader of the Opposition, Malcolm Fraser, shocked many Australians and some pledged to 'maintain the

rage'. It was also probably enough to cause an outbreak of dissociation as many saw their dreams of creating a more free and equitable country shot before their eyes and retreated into themselves. To have those changes so brutally disendorsed, and to then witness the gradual erosion of the newly found freedoms was too much for many. Obviously some pulled out. That is, by retreating from the public space, they could accomplish two purposes. First, they could not be seen to be a part of, or even accepting, the turning back of Whitlam's reforms. Second, they could within their own walls and their own circles, continue to live their lives as they chose. And so they did, many continuing to live in the more emancipated style explored during the 1960-70s. But as we see later, this move towards dissociation had consequences for the whole.

But worse was to come.

While Fraser came to power he rapidly started to try to overturn the reforms of Whitlam. More than this, he also began increasing taxes and making spending cuts which seemed to the people to be far beyond what was required. At the time, the ideas of Margaret Thatcher were gaining currency and Fraser's Treasurer was John Howard, a devoted Thatcherite. Howard and the hard 'right' of the Liberal party exerted influence on Fraser but he resisted the most extreme of their demands. However, the level of equality which had been growing under Whitlam rapidly transformed into a new level of inequality. To many, Fraser became known as 'the great Mal Adaption'. He lost power in 1983 to Bob Hawke, another Labor PM in the reformer mould but very different. More about this interval below.

Given the dramatic events of the 1970s and the introduction of neoliberalism after a great reforming and liberalizing period, it is no surprise that the two maladaptions of synoptic idealism and dissociation appeared in the data. The people accurately perceived what was happening to them, their country and their culture.

Australia 1979-1992.

In the next chapter, we examine the data from 1993 to the event called 9/11. So what happened in the meantime, between 1979 and 1992? Malcolm Fraser's reign ended with a whimper as his policies continued to raise the public ire and seemed not to be advantaging the country in any way. Bob Hawke with a background in the union movement took the Prime Ministership from Fraser in the 1983 election and proved to be one of Australia's most popular Prime Ministers. In close partnership with Paul Keating his Treasurer, he floated the dollar and deregulated the financial sector. This was the first of his moves towards economic rationalism, neoliberalism. It brought Australia into the global economy and much closer to Asia (after Whitlam's trip to China) and the rest of the world in trade, and other ways.

It has been called 'opening up Australia to the world' but the people of Australia had always been open to the world. They were of the world. Since WWII and the institution of our massive migration program, many more carried memories of the diverse heritages of the rest of the world. We were by then a genuinely multicultural Australia. The 'opening up' process was of the economic-trade variety and was carried out with the enthusiasm of a convert to a new faith.

"The Hawke Government dismantled the tariff system, privatised state sector industries, ended the subsidisation of loss-making industries, and sold off the state-owned Commonwealth Bank of Australia. The tax system was reformed, with the introduction of a fringe benefits tax and a capital gains tax." (Wikipedia). These changes were complemented by the introduction of full dividend imputation.

However, the government was no mean spirited Scrooge denying the welfare of Australians to feed an economic theory: it also significantly increased funding for schools, gave financial assistance to students to stay at school longer and considerably increased welfare benefits for a wide range of the disadvantaged. The social reforms also included as the reintroduction of Medibank under the new name [Medicare](), "the doubling of child care places, the introduction of occupational superannuation, a boost in school retention rates, a focus on young people's job skills, a doubling of subsidised home care services, the elimination of poverty traps in the welfare system, a 50% increase in public housing funds, an increase in the real value of the old-age pension, the development of a new youth support program, the re-introduction of six-monthly indexation of single adult unemployment benefits, and significant improvements in social security provisions" (Wikipedia).

Most of these changes were part of the first Accord or the Prices and Income Accord, struck in 1983 between the government and the Australian Council of Trade Unions (ACTU). It served as a guide for Australia's economic fortunes for years with variations being introduced in accords II to VII. At base it was an agreement to restrict wage demands for the minimization of inflation. The government was also to act on the social wage. At its broadest this concept included increased spending on education as well as welfare.

The first Accord was the result of a ten year process beginning with the first industrial relations Search Conference in February 1973, which was itself the result of an 18 month preparation period (Emery F, 1992). The ideas that were first developed in 1973 out of the cooperation of unions, employers organizations and the government were further sharpened in another Search Conference in 1977. This second search sketched the outlines for a participative democratic industrial system in which all parties would cooperate in designing organizations for people and productivity.

Most focussed on the economic and broadly social aspects of the Accords but it was more comprehensive than that. It also repealed the Master-Servant legislation that had previously acted as the default form of organizational relationships. The way was cleared for organizations based on equality of relationships. Accord VII brought in Enterprise Bargaining which finally provided an easily accessible and implementable way of legally guaranteeing the new forms of organization. Enterprise Bargaining had been the missing link between the design phase of the new organizational forms and their long term survival as before it, any guarantees involved negotiations new agreements on national or state awards which some did not want renegotiated. It meant a newly designed organization could be registered as a democratic form at the enterprise or plant level without the often impossible task of changing awards or the minds of some employers.

Using the new spirit and methods of cooperation, many industry plans were forged and implemented during the Hawke era including the Car Plan and the plan for the Future of Manufacturing (Jackson et al, 1975). During the time of the Accords, real wages rose and economic growth soared until late into 1980s.

Environmental matters also became a much more important focus of the national government as Hawke's government stopped the building of the Franklin Dam which had generated national protests amidst the growing environmental awareness of the period. It was one of the first moves to shift the balance of environmental matters away from the states towards the Commonwealth. Australia also made progress in Aboriginal affairs, and in combatting the Aids epidemic, in large part by enlisting the cooperation of gay groups.

The country went into a serious recession at the end of the 1980s and Hawke's popularity was on the wane. He defeated John Hewson in 1990 by only a narrow margin. Keating mounted a couple of challenges and finally won the leadership in 1991.

Keating wasted no time implementing his long held agenda including laying the groundwork for Australia becoming a Republic and reconciliation with Australia's original peoples. He also strove to improve relationships with Asia, particularly Indo-China. This latter pursuit brought him into dispute on occasions with Malaysia and human rights groups. As PM rather than Treasurer, he also pursued a more rigorous policy of neoliberalism than Hawke. This provided a solid base from which Howard was to later launch perhaps the most extreme national program of neoliberal changes anywhere in the world.

The global context 1979-1992

This is only a brief summary of the major dimensions of change in the world during this period as these changes are dealt with in greater detail in later chapters. They are important though as they form the context within which the Australian changes took place, and served as an influence on those. No country, no matter how solid, 'safe' or non porous they may claim its borders to be, can stay immune from huge waves of change rolling in with global tides.

By the end of the 1970s, much of the turmoil of the Cultural Revolution had disappeared. However, major players such as the USA had lost confidence from many interrelated conflicts, there was still an energy crisis, economic instability and international tensions including the invasion of Afghanistan in 1979.

The elites appeared to have regained the initiative with the ascension of Margaret Thatcher and Ronnie Reagan who promptly put neoliberalism into effect. That in turn initiated dramatic change in their countries with flow on effects to many others. The geopolitical climate also changed dramatically after years of skirmishing when the Berlin Wall came down in 1989.

There were complementary surges on other fronts as the warnings of climatologists became more urgent, Chernobyl finally tolled the death of nuclear energy while the stock market crash of 1987 dented the claims of economic rationalists. However as corporations emphasizing top down hierarchy gained dominance, 'leadership' achieved cult status and profit always came first, this breed of corporatism spread to universities and the public sector more generally. It caused havoc wherever it went. The ever more widespread adoption of computers only assisted in accelerating this havoc and the conflicts implicit within it.

Despite the fall of the wall and end of the cold war, regional affairs were no less turbulent with for example, the Indonesians and East Timorese conflict. Instabilities and fluctuations seemed to become more frequent and out of control. The conditions that had nurtured the introduction of democratic organizations were on the way out.

There was a higher level of anxiety too as it became increasingly clear that the climate was in fact, destabilizing and despite all the promises that new technologies would solve the problem, little appeared to be being done. With the disruption of the relative peace and quiet of the previously recorded period of 1973-79, people were bound to react in various ways, either intensifying their efforts at ideal seeking or moving to maladaptive solutions. We would expect that all these pressures and conflicting forces would show up in Australian scans and of course, they do.

We have a look at those in the next chapter.

5. Australia Fragments, 1993-9/11

In the previous chapter we saw that in terms of social change, a real break point in Australia occurred between the periods 1973-1976 and 1977-78. In 1977, Malcolm Fraser had been prime minister for two years after the Dismissal and his government had taken our first tentative steps towards neoliberalism. The effects of the upheavals of those years showed up quickly as two maladaptions where they had been none before. The Labor governments which followed unfortunately did not repair the damage but worsened it and despite some innovative reforms coming to fruition, there was unease on several fronts.

We now look at the data for Australia from 1993 to 9/11, 2001. The first thing we will notice about the graph below is how complex it is compared with the simple, uncluttered pictures for 1973-6 and 1977-78. That is firstly because of the increased size and complexity of the data base. Secondly and much more importantly, where in 1977-78 there were only two maladaptions, by 1993, just about every variety of maladaption is present and with significant frequencies. Clearly, there had been a significant deterioration of the social climate.

Australia 1993-9/11

When Paul Keating who had been Treasurer under Bob Hawke came to power, he continued his love affair with neoliberalism and began selling national assets such as the Commonwealth (the people's) Bank. However, with a heart full of traditional labour values, he also promoted Indigenous land rights and development following the Mabo land rights case, economic and cultural ties with Asia, and Australia as a republic which culminated in a referendum in 1999. He also established the Australian National Training Authority, reviewed the sex discrimination legislation with a view to promoting greater equality and set up Australia's first compulsory superannuation scheme to achieve national savings and better provide a secure future for retirees.

It was a period of change with some landmark features in Australia with for example, the passing of the Native Title Act in 1993 following the High Court's earlier decision to overturn the concept of *terra nullius*. During this 1993-2001 period, immigration was still running at about 100,000 per year in Australia although late in the decade, there were changes which gave higher priority to skilled migration than family reunion. However, that made little difference to the accurate perception that the face of Australia was changing rapidly, a face which had been transforming since the waves of migration after World War II and then the waves of Vietnamese boat people. And in stark contrast to many attitudes today, as we will see below, Australia and Australians absorbed them all and as noted above became more diverse, enjoying and learning about the new food and diverse cultures.

John Howard won power in 1996 and slowly but surely began to bring in the rest of the changes Malcolm Fraser had mainly resisted during his term in office, to complete the shift to a neoliberal regime. The task was made much easier by the softening up Hawke and Keating's shifts had already achieved. All Howard's changes followed the neoliberal formula for 'efficiency', the mantra of 'choice', and the maxims that the world consists of individuals not societies; private is better than public. Many public assets were sold to the private sector. Many aspects of health and education were affected by spending cuts, accompanied by the slogan 'you can have the doctor of your choice', to which many responded 'yes, if you can find one'. Additionally, there was a pronounced shift towards 'corporatism', 'managerialism'

(Saul, 1997), the organizational wing of neoliberalism if you like, that had its own set of long term consequences that we will see played out in the following chapters.

In the area of Aboriginal affairs, Howard's view through the rear vision mirror was obvious. After the Wik decision in the High Court which was complex but basically emphasized that native title and pastoral leases could co-exist and that native title did not invalidate subsequent titles granted, Howard quickly moved legislation to limits the implications of that decision. While public pressure eventually forced him to repudiate Pauline Hanson and her xenophobic and bigoted One Nation party, his solution was to co-opt many of its prejudices along the lines of his previous opposition to multiculturalism. He steadfastly refused to say 'Sorry' to Aboriginal and Torres Strait Islander people for the generations of abuse they had received and in particular for the 'stolen generations'.

However, early in his first term, he did introduce comprehensive new gun laws which made it much more difficult to acquire, own or use a gun and these laws received general support following the Port Arthur massacre. He introduced the broad based consumption tax, the GST, in 1998.

Economic conditions deteriorated during the later years of this government but it insisted on granting big tax cuts which significantly cut revenue. His government was saved by the Tampa affair, the incident in which the Norwegian Captain decided to obey the law of the sea by rescuing asylum seekers and bringing them to Australia against the wishes of the government. This action was followed up by the introduction of the Border Protection Act, the first of many moves which led first to the Children Overboard scandal and ultimately to a crisis in Australia's treatment of asylum seekers and the Refugee Convention. It scraped the scab off Australia's racist wound which left it weeping and vulnerable to further injury. However, the Tampa affair and Children Overboard saved the Howard government from electoral defeat just before 9/11 itself.

Howard showed his hand early on industrial relations, the first major battle on which was the waterfront dispute in 1998. Many Australians were shocked by the brutality of this assault on the unions but much more was to come. Slowly but surely, the Howard government laid the groundwork for a major assault on Australia's national IR framework of negotiation and conciliation in favour of employers and deregulation. This ground work was sufficient to alert many to the battle royal that was to come.

These events and changes received mention in the data and are reflected in the pattern shown as Figure 8. Some examples of the factors here from the records of the time will serve to highlight and illustrate what was happening during this period which began two years into Paul Keating's Prime Ministership and passed into the hands of John Howard in 1996.

SI Environ

.30*

Year   SE National
            Marketing   SE Work

.28*

N Death expert

.29*   .31*   .30*

.33

SI Work   Consequences Dom   Partic Democracy   Cultivation
SE Economics   Global Planning   =   Maladap Defiance   N environ
            .31* Defiant Health   Defiant Tech   SE Global
                                            H Work   .29*   Evangelicism
                                            H Individ Lib
                                            Defi Lifestyle
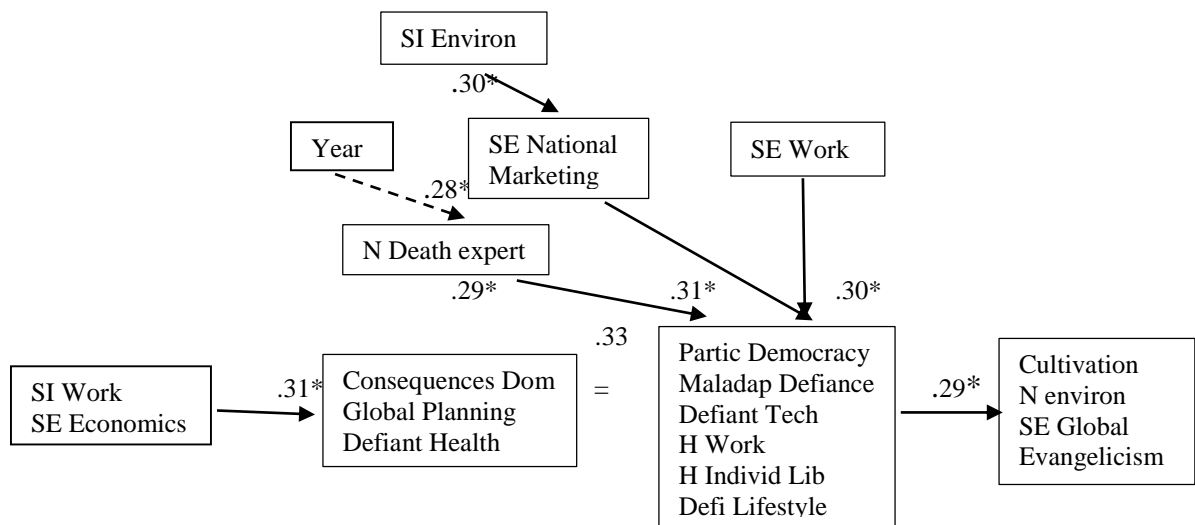
Doomsday dropped out.

N=45; r=.29 @ p<.05; r=.37 @ p<.01; r=.46 @ p<.001

Those correlations marked with * have been corrected to compensate for reduction through iteration.

Figure 8. Australia 1993- 9/11, from M6

Overviewing the graph in Figure 8 for Australia in the period 1993-9/11, we see it runs from left to right, the general direction provided by Year (where the dotted line indicates the correlation just failed to reach significance). There are a range of forces impacting on the core which lies in the boxes separated by the double lines indicating that the pair is a 'reciprocal', has their highest correlations with each other. That core which consists of two clusters headed up by Consequences of Dominance and Participative Democracy is obviously complex and we will delve into its detail below. The outcome of the graph, the box headed by Cultivation flows from that cluster.

Forces impinging on the core

On the left we see two major configurations, one stream feeding into the first cluster of the core and three streams feeding into the second cluster of that core. The *first of the three streams* influencing the core starts with N death of the expert, the nurturance of the self determination of knowledge.

That aspect of the ideal of nurturance implies that we have greater self reliance on our own ideas, escaping the authoritarian structures that would dearly like us to adopt their views of the world. 'People being fed up with being told how to think' says it all really. Others round out the concept: 'Everybody is more knowledgeable'. 'everyone has qualifications', 'Push to promote access to knowledge by broader socio-economic groups', 'more DIY both home and work', 'increase in generalization (as opposed to specialization'. A much more educated population armed with new tools for research and continuing education which enabled them to escape the cage of ignorance in which they had been incarcerated was not about to

continue to take kindly to being told how to think, and once the genie was out of the bottle, there was a concerted effort to maximize its effects. The internet is a perfect tool for such maximization and it was during this period that the internet really took off. It is easy to see how N death of the expert contributed significantly to the development of participative democracy.

The *second of the three streams* feeding into the core consists of SI environment leading to SE at the national level combined with Marketing. Observations of SE national are similar to SE global but specifically within national boundaries; privatization of government services, deregulation, rising emphasis of the corporation over the nation. SI environment covers the planning and policies for the environment devised and delivered from on high, that because of total detachment from reality and the people have had unfortunate consequences for the environment. Examples include pollution by approved technology, new federal law on seeds making it difficult for farmers to develop their own seeds – it affects biodiversity, and new laws make natural products unavailable for public research.

These forces are operating in part, or being reinforced through the vehicle of marketing, that cluster which uses both planning and manipulation (SI and SE) on the one hand in the sector of corporate affairs and on the other in the sector of human beliefs and behaviour including the emotions. That is the essence of marketing, for the organization to use its abilities and powers to influence the way people experience the world around them. The configuration clarifies that factors SI environment and SE at the national level have contributed to the welfare of the corporate sector as they have influenced us, now classified as the 'consumers'.

Given that in the previous period, nurturance of the environment was a powerful and central factor, it should come as no surprise that some effort would be required to convince Australians that policies and plans with destructive effects on the environment were either acceptable or had hidden benefits. We have already seen that there was also an increasing trend towards people making up their own minds rather than believing the powers that be. Similarly, it was going to take concerted and sustained efforts to convince them that removing important regulations and selling the people's assets was a positive. Indeed, those advocating and promoting the 'new economics', economic rationalism, what is now known more generally as neoliberalism, were contemptuously referred to as Eco Rats.

Nevertheless, the engineering and campaigns continued, contributing both to the greater glory and profit of the corporate sector and the degradation of the environment. Buried deep within the messages conveyed were associations between life, vitality, feelings of happiness and joy, material acquisitions and progress; the essential associations of private sector, money and individual or personal well being. So much of it was, and is, pure unadulterated nonsense but smart marketing techniques pursued over the television medium guaranteed some of it wriggled into the subconscious where it had effects (Emery M, 1986).

The *final stream* feeding into the core cluster headed by Participative Democracy consists of the social engineering of work. Examples from this period included 'downsizing', call centre growth and do it yourself (DIY) service. In other words, the deliberate return of Taylorism in the service of increasing profits with no care to the quality of work or the effects of the human beings caught up in the changes. Call centres in particular have a dreadful record for low quality of work associated with narrow single function jobs where the demand for ever increasing targets takes a terrible toll on the people involved. Downsizing of course was justified as a 'flattening of hierarchies' but again, totally without concern for the design of work or its consequences. Whole levels of organizations simply got wiped out without regard for the skills and knowledge involved, or human futures. Like the DIY everything

imposed by others, it was a simple mechanism for everybody doing more for less, with no redeeming features at all.

The fact that SE work impacted directly on the core cluster headed by Participative Democracy which contains all those predominantly ideal based variables and H individual liberation, tells us that much of the rationale for this manipulation of work structures and practices was sold as a boon and benefit for individuals in their quest for freedom from old confining attitudes and values, many of those flowing from authoritarian structures. All the so called 'reforms' were proposed as various 'choices': what they concealed of course was the deadening theory of an individualism floating aimlessly in a sea of anonymity and loneliness. That was what Howard, like Thatcher before him, was really promoting. We will return to this.

The *second set of factors* impinging on the core feeds into the cluster headed by Consequences of Dominance. The original determinant consists of SI work and SE Economics. This conjunction tells us that the whole purpose of work was subjugated to the economic imperative; grow the economy at all costs and never mind the human beings involved.

Perceptions of SI work were many and varied but the commonalities were highly visible. Examples include decreased depth of staff resources and increased competition for staff or 'talent', increase in size and complexity of projects with increased job specialization, increased fear of job loss or 'turf' and fear of loss of reputation, decreased cooperation from other departments, increased significance of time management, 'people who are less skilled are doing more skilled work', increased workplace 'stress', more 'both working' families, increases in absenteeism and turnover and increases in numbers of 'careers' throughout life. One participant noted that it amounts to a 'failure to understand humane work'.

After time spent in a workplace where one has been treated as a cog in the machine, a replaceable part, under severe demands to do ever more with less, and often subjected to personal behaviours that amount to bullying, the spirit goes out of a person. "Remember that one of the real products of work is people (Emery & Phillips, 1976, p76)…Those who are worked as donkeys, behave like donkeys in their leisure time – a can of beer, T.V., sports and a bet" (p78), in Australian vernacular the 'telly and tinny syndrome', the perfect description of dissociation.

This first passive maladaption to show up in 1977-78 continues to be prominent in this period as we find it showing up right in the core as part of Defiant Lifestyle.

The maladaptive policies for workplaces amounted to an all out deliberate assault on relatively captive people for the purposes of profit plus divide and conquer. In this quest, it was joined by the social engineering or manipulation of economics. Some flavour of SE economics is given by 'decrease in value offered by banks', 'more companies making losses but growing in share market' and 'introduction of store value cards'. It is easy to see how these three powerful variables worked hand in hand to effect radical change in the face of a nation and none worked more assiduously to effect this change than John Howard during his reign as Prime Minister from 1996 to 2007.

Howard had campaigned strongly on industrial relations promising greater 'flexibility' and higher productivity. He wasted no time introducing radically different legislation for workplace relations which sparked widespread opposition. There was a raft of changes which were clearly aimed at reducing the power of unions and the first focus of this thrust was the waterfront. The brutal dispute which ensued was finally won by the Maritime Union but only

after much damage had been done to both the safeguards and protections due to workers and the climate of relations within the IR field.

It should not, therefore, be unexpected that the relationship of SI work together with the engineering of economic outcomes would be directly related to *Global Planning* (SI at the global and national levels) and it is. This package deal was of course the 'better offer' made to organizations and their managers in the 1980s and 1990s. Rather than go to the trouble of democratizing your workplace, losing your rights to dominance over others as well as having to justify your exorbitant salary and bonuses, it is easier to divide and conquer, glorify individualism and demonize collectivism, and watch the labour costs go down – and the profits go up. No problems there or so the theory went.

Thus we can see that work was a key sector for softening up and then helping to implement changes planned at the global and national levels, producing outcomes that could serve the wider purposes. The combinations of SE and SI work and economics were merely different aspects of the same theoretical stance embodied in the construct of Marketing discussed above, namely Hayek's concept of the market.

A complex core

And so we come to the core of this graph with its two substantial clusters headed by *Global Planning* and *Participative Democracy*. The idea of global planning (SI at global and national levels) as appears to be envisaged by the elites is an umbrella strategy that could be enhanced and supported by every sphere of life. We have discussed immediately above the area of work and IR that suffered badly during this and the period following 1978.

But it was not the only sector. At the same time as economic globalization accelerated and workplaces were transformed from places of cooperation to places of competition, the global environment had been destabilizing from the overwhelming burden and destruction of fossil fuel use. And by 1993 it was starting to show up as we see from the positioning of the Consequences of Dominance, that construct which consists of the most direct cause (SE environment/ecology/planet), and the consequences of our acceptance of dominant hierarchies.

The consequences of attempting to dominate by living within structures built on the first design principle, applied both to the human and environmental realms, are twofold, and as you would expect, show up in the data as the human and the environmental. The human cost is firstly the maladaption of segmentation, division within the population, while on the environmental front assuming the Earth was ours to dominate, that we are above her, has brought us environmental destruction and climate change, global warming, quite a reminder that our assumption of superiority is not only ignorant and arrogant but also profoundly destructive.

The coming together of these factors in one cluster demonstrates just *how* profoundly and systemically destructive the whole concept of dominance over, or inequality of status, really is whether it applies to people or planet.

The most frequent observation of segmentation in the period 1993-9/11 was the increasing gap between the rich and the poor and it is still what concerns many observers today. But it is merely a symptom of the much deeper malaise that springs from adopting the first design principle (DP1) which produces and enshrines inequality.

That inequality is not just financial or income inequality: the very fact of living and working in hierarchies where everybody is ranked from the highest to the lowest and those

above have the right to take responsibility for, and make decisions about those below them, robs those below of their status as purposeful human beings. This is inequality on the most fundamental level. Paying more the higher one rises on the ladder is merely the icing on the cake which compounds and highlights the inequality in a world where money has become the supreme measure of all things.

From the tentative steps by Fraser to the more complete introduction of economic rationalism by Hawke and Keating through to the so called 'reforms' of the Howard government, inequality had only one way to go. Up. And so it did. As measured by segmentation it rose dramatically from 0.7%, in 1973-1978 to 5.5% of total mentions in 1993-9/11.

The rise in financial inequality is easily documented but few appreciate how truly devastating and widespread the consequences of all forms of inequality are. They encompass everything from human health to civil unrest and incivility itself. Inequality breeds distrust and anything that feeds negative affects has far reaching effects on individuals and their cultures. This has been documented directly (Emery, 2014). It has also been documented more indirectly but much more voluminously by epidemiological studies such as those reviewed by Wilkinson & Pickett (2009).

Among the areas included in that 2009 study are increasing physical and mental health, obesity, drug use, community spirit and trust, education, violence and imprisonment. All areas in the study showed marked differences as inequality rises. Wilkinson & Pickett are building on decades of research that started with the famous Whitehall studies. The data here does not deal with such variables directly but as the tables below show, 5/8 of the maladaptions which cover factors such as declines in health and community spirit reached for the sky.

The third item in this cluster, Defiant Health, is a totally new variable for which there was no category in 1973-78 as there were insufficient mentions of N health for it to be classified as a separate category; it simply didn't come up in the data. In contrast, in this data it quickly became apparent that by then looking after our health had become a matter of significant interest and action and deserved a new categorization. Included within Defiant Health is N health most closely tied to SI, planning and policy making on high for health and education with unforeseen and unfortunate consequences, ably supported by SE, social engineering for health and education. In other words, the more the elites plot and plan for our individual and population's health, the more we take our health back into our own hands. We are not about to cede our health to psychologically distant others.

It is no accident that the sudden rush into looking after our health in this way is so highly correlated with climate change and segmentation as the major consequences of dominance. While the world is chugging along without highly visible and increasing threats to our health and wellbeing, there is no need to concentrate on one's health. When the red lights start flashing, a new fashion takes hold and this one really took off rapidly.

From a standing start with zero entries in 1977-78, N health received 3.6% of total mentions during 1993-9/11 compared with 1.8% each for N learning and N physical environment or ecology, the next highest categories for nurturance overall.

The *second part* of the core is a complex cluster as is the outcome cluster to which it leads. It is headed up by Participative Democracy and while some of these other subclusters such as Defiant technology and Defiant Lifestyle contain minor maladaptions, the only one which is predominantly maladaptive is that called Maladaptive Defiance. Apart from this, the whole second core cluster presents an active adaptive response. This reinforces the statement above

that while it had taken a beating, the old culture was not only alive and well but definitely still kicking.

Participative democracy is that construct which includes homonomy, or a sense of belonging, plus politics and economics for the betterment of people which combination is immediately appreciated by people as an intrinsically attractive system, beautiful. Even in this latter area of finance and economics which the elites had targeted through globalization, our records note that they continually ran into roadblocks such as "breakdown in the globalization plans for multinationals", "low inflation" and "increase in levels of education and income in developing countries". These roadblocks were created by people fighting back. Again we see the resemblance to the 1973-78 graphs where homonomy and beauty were central. The key items in Cultivation (in the outcome cluster) and Participative Democracy are the powerful remnants of the old culture prior to neoliberalism. But they are not alone.

As we look back and check to see which ideals present in 1973-78 are present in this destabilizing period of 1993-9/11, we see that every single one is present in either the second cluster of the core or the outcome. Homonomy and beauty are included in Participative Democracy; the nurturance of learning is included in Cultivation while the nurturance of the environment is included in the outcome. H work or work in its positive aspects of improving the quality of working life for all (QWL, or more specifically, democratization), is in the core as is H Individual Liberation and H lifestyle which is part of Defiant Lifestyle.

Unfortunately, so too are the maladaptions which popped up in the records for 1977-78 as dissociation between people is also part of Defiant Lifestyles and Synoptic Idealism has really taken off as we have seen. But the point of this little delve back into the 1970s is to reinforce the point made above that the old culture died hard, if it died at all. Most people fought tooth and nail to retain the beautiful humane systems and lives they had enjoyed and tried to improve for the good of all: there was fierce resistance to most aspects of the imposed changes wrought in the late 1970s and 1980s amongst a wide spectrum of society from the bottom to the top.

Core and outcome

As the causal path graph in Figure 8 shows, the outcome of all this change in the period from 1993 until the advent of 9/11 is a complex grouping of more cultivation combined with nurturance of the environment, social engineering at the global level and Evangelicism. In other words, another contradictory mixture of ideals and maladaptions. On the one hand we have nurturance of the environment going hand in hand with cultivation of people and culture through egality, diversity and learning which seems a sure fire recipe for a great future, while on the other hand, we have an unholy combination of the highly emotional phenomenon of Evangelicism based in authoritarianism, and social engineering at the global level.

Because the second cluster of the core and the outcome cluster present such complex combinations of concepts and constructs, we have taken them out in a separate matrix to investigate their relationships in greater detail closer to the original correlations. The causal path resulting from that analysis (Figure 9) shows exactly what leads to what here.
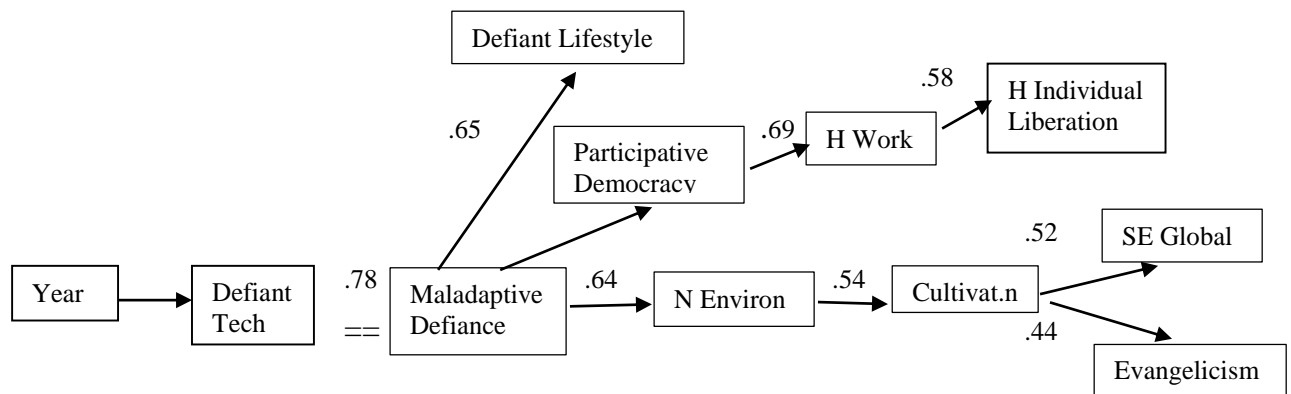
Figure 9. Breakout of Outcome Clusters, Australia 1993- 9/11 (from M0)

Again Year provides the direction and we see that the first set of consequences from the first cluster in the core headed by Consequences of Dominance in Figure 8 is the reciprocal pair Defiant Technology and Maladaptive Defiance.

Defiant Technology contains all of the three possible sets of action in regard to technology (ideal seeking, passive and active maladaptive strategies) along with SI Economy which makes the point that much of the maladaptive use of technology was geared to the task of growing financial wealth. It shows quite specifically how some of the people were defending their interests against the inroads of the new push towards economic globalization. All these factors above demonstrate that active adaptation still lies at the core.

People were quick to use the developing communications technology with its increased speed and user friendliness to not only increase their general connectedness via technology but also to seize the economic opportunities to shift their business from local to global. The elites may have initiated and dominated globalization but they could not confine it and many used it to further more human ends. The people took advantage of voice activated software, used the new availability of information for a multitude of purposes and in general, exploited the Internet for all it was worth. While there were obvious disadvantages with the new digital revolution, people were not about to allow these to deter them from pursuing the human uses of this new opportunity.

However, the graph makes it quite clear that while some people were using technology to advance their interests and welfare, for another group the technology was the means to another end altogether, a maladaptive and destructive one. Maladaptive Defiance shows where the real damage was being done to the sociocultural fabric. Within this factor of Maladaptive Defiance, the two pronged (SI and SE lifestyle) attack on the people's determination to live their own lives as they see fit, was met not by a fight back conducted within the bounds of an ideal seeking lifestyle but by resorting to that most pernicious maladaption called *superficiality*.

The perniciousness shows in the accuracy of the name: by living on the surface of what it means to be human, those pursuing superficiality are denying those deeper parts of the human experience that give meaning to a life. Without them, life does indeed become meaningless and this comes through all the examples that our respondents noticed. They are variations on

a theme of 'Live fast, die young and leave a good looking corpse' and 'Eat, drink and be merry for tomorrow we die'. Below the bravado of the sayings and the behaviours that embody them, it is not hard to grasp the desperation and nihilism. As the human search is for meaning, a life without it is indeed empty and skating on the surface of the here and now will never fill the hole.

Skating on the surface in a meaningless life is also by definition a lonely pursuit as part of our deeper roots involves meaningful relationships with others. For a social creature not to be richly involved in meaningful relationships with others is psychologically devastating and only compounds the hurt and pain that a constant search for novelty and excitement represents. The excitement of the new is a normal part of the human experience but when neophilia becomes the life, it is pathological.

While some of the excesses of 'love, peace and freedom' during the 1960-70s Cultural Revolution were classified as superficiality, it received only 3.8% of total mentions in the previous period. That figure had nearly tripled by 1993-9/11 to 9.1%. This is a stunning example of how quickly and dramatically cultural change can take place. In terms of the tabular data (see Table 5), maladaptive defiance was the second highest constructed variable and three quarters of that total was attributable to superficiality. It is a striking case of over reaction to the immediate stimuli of the elites to control lifestyles (SE and SI lifestyle) but is of course, not just a reaction to those immediate determinants but also to all those irritants throughout the whole causal picture.

It is quite clear from this diagram that the central turning point in the period leading up to 9/11, if not the socioemotional crisis Australia faced, was the prevalence of Maladaptive Defiance with the rapid excursion into the distress of meaninglessness.

But not everybody gave up. While the passive maladaptions comprised 22.2% of the total mentions in this period, the active adaptive or ideal based still accounted for 35.5%. The elites were still a long way from bringing the population to heel although their maladaptive efforts accounted for 42.3% of the total mentions.

So where to from there? Maladaptive Defiance spawned three separate tracks forward with very different outcomes, the first of which is Defiant Lifestyle. This lifestyle construct comprises living adaptively in defiance of the pressures towards dissociation and the fact that many had already succumbed to that maladaption (4.7% of total mentions). The positioning of Defiant Lifestyle shows that it was not only an adaptive choice made in defiance of pressures towards dissociation but also in defiance of pressures towards superficiality.

The centrality of Maladaptive Defiance demonstrates that in many ways this graph boils down to or can summed up as a *battle of beliefs and lifestyles*. Both the Maladaptive Defiance and Defiant Lifestyle clusters are predominantly concerned with them and superficiality itself can be described as an extreme lifestyle. Lifestyle choices took many forms as we saw from the range of mentions in previous chapters and the government was not averse to directly intervening. It was during this period (2001) that the Treasurer responded to the falling birth rate by bringing in the first child tax refund to try and encourage families to have more children. This was considered to be ineffective and was later replaced by the baby bonus (2004).

However, as the social engineering of lifestyles increased so did the fight to retain lifestyles fit for human beings including having fewer children. While the birth rate increased in the short term in Australia after the introduction of the bonus, it also increased in many other countries which did not introduce a baby bonus. This blip was followed by a return to lower birth rates. The baby bonus also did not affect the number of single child families

which steadily increased throughout the period (Parr, 2012). Similarly with all the pressures on families and individuals from the onslaught of the elites on economics and work, people reasserted their humanity by insisting that life to them was much more than work and earning money. Virtually every measure instigated by the elites was met by a reaction which was in turn met by another move.

The highly visible and unavoidable presence of Maladaptive Defiance spurred others to pursue a second track, to increase their efforts towards more participative democracy with all of its implications for greater senses of belonging and beauty with better practices of economics and politics in the interests of people. The graph shows its favoured vehicle is work structured for the growth of those engaging in it rather than treating them as tools, instruments.

This provides some confirmation for those that see the end of this period being significantly influenced by the 'Millennials', generation Y, the children of the Baby Boomers, who were then entering the workforce. They were the most highly educated of all Canada's generations and gained a reputation for being entitled or spoilt but this may be misplaced as we see below. Their parents, having themselves come of age during the 1960s counterculture era, were arguably more oriented toward personal growth and the development of self-esteem than previous generations. Members of this generation are often defined by two distinct traits: their approach and expectations related to the workplace, and their relationship with digital technology: having grown up with this technology they are 'digital natives', tech savvy (Jezer-Morton, 2019). Their relation to work is exemplified in the next paragraph which describes the ideal seeking dimension of humanity as expressed in work. These were the perceptions of the time.

H work is that work which contributes to the wellbeing of people which again was a feature of both graphs in the previous period. Work fit for human beings during this period encompassed more people working from home, an expectation to be multiskilled, changing organizational structure for skills, expectations and flexibility, shorter working hours in Europe, more democratization in parts of the world and more enterprise bargaining agreements. At its best, it was work for fulfilling human needs and during this period there was still much effort put to creating structures where responsibility for coordination and control was located with those doing the work rather than with those above, thereby treating all staff as responsible dignified adults.

When millennials entered the workforce in the early 2000s, they became known for having high self-esteem and exhibiting individualistic tendencies. They displayed a broad preference for flexible hours in the service of work-life balance, and personally meaningful, potentially creative work. Whereas previous generations sought satisfaction in stable, predictable jobs, millennials reported a willingness to trade stability for professional fulfillment. This willingness was part of what brought about the expansion of the 'gig economy', which is defined by a prevalence of short-term freelance contracts. This is exactly what appears to be coming through our analysis.

Studies in both the United States and Canada have found that millennials prefer workplace cultures that place less emphasis on hierarchy and more on communication and transparency. They tend to expect frequent feedback from managers, a quality that has been linked to their reputation for needing encouragement and guidance more than previous generations (Jezer-Morton, 2019). However, it would seem from our data and analysis that Gen Y was less about being entitled and spoilt and more about insisting on high quality work for themselves and accountability from their managers.

This conclusion receives support from a survey of Millennials and Gen Z in 2020 which found that despite the pandemic, they remain focused on the larger social issues with a desire to push positive change locally and globally. They still put people ahead of profits and prioritize environmental sustainability and have shown they are tenacious in making action (Deloitte, 2020).

Again despite the best efforts of the elites to disabuse people of their fondness for healthy, enriching work through both planning and engineering, it demonstrated the depth to which these ideas and practices for greater humanity had taken root. The 'better offer' we noted above was a long way off being fully accepted.

As the results from this study proceed through time, we see that H individual liberation assumes an important position in the thinking of Australians; it is one of those variables that indicates a fundamental feature of the Australian national character or personality if you like. The category is diverse as is our population but all denote strivings for individual expression and recognition of potential. A selection includes 'people more open about their sexuality', 'decline in religious activity (going to church)', 'customers become more discerning', 'changing gender balance', 'greater choice (particularly telecommunications)', 'public is more outspoken', 'no compulsory retirement age', 'demanding greater flexibility', 'increased immigration towards North America', 'people don't do something for life anymore', 'decrease in long term commitment and loyalty (families, brands etc)'.

While H individual lib remained tied to homonomy in 1977-78, we noted that it was under threat from maladaptions, dissociation in particular. Now we see that that threat has been seen off for now as dissociation has been separated off as a component of Defiant Lifestyle. So increasing humanity through pursuing democratic and humane work is now again tied to homonomy, belonging, which is in Participative Democracy and leads to the pursuit of humanity through individual liberation, without its undertones of rank individualism.

Certainly, while the greater openness about sexuality and greater equality for females are genuine ideals, the extremes of bonking in public, the much earlier sexualisation of girls through dress and makeup, and excessive levels of binge drinking by females are examples of superficiality. Any culture normally draws lines as to what it considers 'acceptable' in the fields of sexual expression and drug consumption so it is possible that the line between the ideal of individual liberation and superficiality could creep towards the superficiality pole in the years ahead. We would pick this up through high correlations and clustering between H Individual Liberation and Maladaptive Defiance without the intervening variables in Figure 9.

What becomes very clear here from the overall configuration and importance of H Individual Liberation is that lifestyle, with its explicit goal of individual liberation, has become a prominent battle ground contested vigorously by both parties. While the big powerful weapons of the elites are their control of national affairs, economics and work, and these have certainly created the conditions for an assault on lifestyles, they have also been forced to intervene directly, to make that assault in the area of lifestyles as the people have responded very directly to safeguard, and in fact increase their freedoms.

The final track from, or reaction to, Maladaptive Defiance is that of N, nurturance of the environment, leading to a broader constructed variable Cultivation with then a bifurcation of two distinctly maladaptive forces, social engineering at the global level and Evangelicism.

Cultivation is the name given to the variable comprising nurturance of equality and learning as diversity increases, striving for and growing greater humanity. Nurturance is at the heart of cultivation and in the human context signifies the growing of the human potential

and spirit in all its forms, in all its diversity. It was not a surprise to see it turn up in this analysis paired with nurturance of the environment. A culture that takes cultivation as a guiding principle will nurture all it knows, in its full context, physical as well as human or social.

N, nurturance of the environment is exemplified by the statements of the time such as 'much greatest awareness of the environment', 'more recycling', 'global environment treaties' and 'green is gold'. These statements reflect the reality of the period when climate change was acknowledged and action, both global and local was being taken. At that time, before the climate denial machine cranked up, it was accepted that anthropogenic warming was the result of greenhouse gas emissions from the burning of fossil fuels and that the world would act to deal with the problem. Even John Howard, the economic rationalist par excellence could not at that time deny the science behind climate change.

The vast majority of people at that time believed climate change would usher in a new economy based on renewable energy sources such as solar and wind, bringing with it huge opportunities for the future and needless to say, more jobs without the ever growing worries about the accruing long term health and ecological implications of Big Oil and Big Coal, including their effects on occupational health and safety.

This was also before campaigns to promote the well known but false dichotimization of economics and environment although the graph shows its forerunners in the joint influence of global planning, the consequences of dominance based around climate change and the reaction of Defiant Health. Thus the argument ran that looking after the environment means less jobs and 'we're all headed back to the caves', an argument that would still be familiar to many today.

However, the increasing influence of Neoliberalism and the elevated profit motive began to show in greater ecological damage (in the Consequences of Dominance) which in turn helped trigger Maladaptive Defiance which showed indifference to the environment. In other words, these conflicts of environmental care and the increasing emphasis on what was good for the corporations, amongst other thing, was more than enough to make many, particularly the young, throw their hands in the air and opt out, opt out into a life that essentially denied life was deeply meaningful and purposeful and rather, could be lived in the moment. This in turn again led others to increase their nurturance of the environment with moves designed to both prevent further damage and remediate the existing.

This wholescale embrace of cultivation, particularly nurturance of the environment, bears an obvious resemblance to the graphs from 1973-78. And as the consequences of the elite's socioeconomic strategies started to show up in the world around them, people intensified their efforts. What this signifies is that despite the best efforts of the elites to date, this was another dimension of the old pre-neoliberal culture they had so far failed to put to rest.

Two maladaptive outcomes. The final outcomes of this series are an increase in social engineering (SE) at the global level and Evangelicism. Both are maladaptive strategies, the first that of the elites, the second that of the people. It is perhaps the very fact, the reality that the old culture is hanging on, refusing to die as noted above, that produces two maladaptive streams to this stream of action. While the other two streams produced an increase in active adaptive outcomes, this one showed the elites were far from giving up and the popular reaction was far from uniform.

The **first** outcome of Cultivation in Figure 9, is an increase of *social engineering (SE) at the global level*. The continuing nurturance of both environment and a rich, diverse and humane society defying the powerful forces the elites unleashed to control and pacify, seems

to have propelled even greater efforts to engineer a global culture more conducive to and welcoming of the intentions of the engineers. The increasing backlash to their original efforts obviously spurred them on to greater heights.

Social engineering at the global level entails the push towards deregulation and privatization around the world. It embodies those aspects of globalization that have clearly been manufactured or engineered by the elites to serve their purposes. A common observation was the increasing power of the corporation and the multinational. Many failed to see any benefits accruing from multi- and bi-national agreements and as one participants put it: 'Free trade gone feral'.

It was of course based on the most ridiculously simple and simple minded distortion of any conception of human nature. The idea was the concept of Neoliberalism as it matured from its origins with the commonalities of Hayek and Friedman through the enthusiasm of Thatcher and Reagan to its diffusion to Prime Ministers and Presidents around the world who moulded and evolved it to meet the local conditions, e.g. Rogernomics in New Zealand.

The mantra was and is 'freedom of choice' by individual units whether they be individuals or individual families, but as social or group animals, people and/or individual families cannot be basic units: they are intrinsically bound to supra-ordinate wholes to which they belong and from which they cannot be isolated without major psychological damage.

The whole thrust of 'rational' economics and extreme variants such as neoliberalism are of course based on closed systems theory which ignores this most powerful reality of interdependence in our lives as human beings. Not only this, they also fail to acknowledge that we are interdependent with our physical environment. Then again they fail to acknowledge we are purposeful with all that that entails, and finally, they fail to recognize that our powerful emotional system is a major motivational force in our lives (Tomkins, 1962).

These failures lead them to conceptualizations of people which are simply caricatures of the real living breathing creatures (Emery M, 2000b). They also lead to such fundamental injustices as blaming the victims of all sorts of tragedies and inhumanities such as poverty and inequality. Without a concept of a person as an open system where people and the rest of our multidimensional world create each other, the individual person must be at fault and bear the blame for all problems. If there are communication problems, the individuals must be taught to communicate. As long as closed systems analyses continue to be our predominant framework, we will end up with the 'deserving poor' and the women 'who asked for it'.

However, they serve the elite's purposes well because by ignoring and or denying the role of environments, elite institutions such as governments and corporations hold no responsibility to nurture these environments. If individuals and families were acknowledged to be part of a greater whole, then the elites would be implicated to accept responsibility for the environments they inhabit. Of course the elites did accept responsibility for the environment in general terms until they decided in the late 1970s that the one-dimensional theory of neoliberalism would suit their purposes better and determine their path ahead.

The extraordinary rapidity of its uptake was of course due to the fact that it was the perfect recipe for the pacification of the people, the dream that they could be subjugated back into facsimiles of the human guinea pigs of mechanization, those that populated the first factories in England. As it evolved, it presented the best hope the elites had had for gaining the upper hand since the long drawn out mopping up of the 1960s.

Neoliberalism represents people as one dimensional because it reifies the 'individual', it produces the human caricature by denying the ideals, particularly homonomy and our

instincts for cooperation for the common good. It denies our ancient history and its nurturance of our home and each other, and it denies our eternal search for meaning in the truly beautiful and inspiring world of which we are a part and to which we are adapted. This reification of the lone isolated individual is enshrined in Margaret Thatcher's infamous pronouncement that 'there is no such thing as society'. This pernicious theory has affected the way we see ourselves as foreshadowed in the introduction of SI into the graph for 1977-78 and is again strongly demonstrated in the data for this period 1993-9/11. Other items such as 'Americanization of Australia, everything' and 'increasing pervasiveness of Microsoft' indicate that the social engineering was also accurately perceived as increasing homogeneity, that is, decreasing diversity, where diversity is one of the critical components of Cultivation.

The first outcome is clearly that chosen by the elite. The second is just as clearly that chosen by some of the people, Evangelicism.

The **second outcome** from the continued efforts towards an ideal based society introduces another element altogether. It shows that when you have a multitude of forces impinging on people's lives, the combination of these influences obviously put extra pressure on some people. It shows that when people are subjected to contradictions, such a mosaic of conflicting and competing forces, under the baleful influences of a system almost entirely ruled by the first design principle producing authoritarianism and a supportive economic theory such as neoliberalism, they tend towards authoritarianism. That is the essence of Evangelicism, the elevation of some person or idea to an emotional peak that relieves the psychic pain of relevant uncertainty and isolation.

It is simple and wholly emotional, uncomplicated by any nuanced or complex appeals to reason and thus, the perfect answer to complex and inherently conflicted circumstances.

We have seen that a society with a fair degree of dissociation makes itself vulnerable to a variety of problems such as the Consequences of Dominance and Maladaptive Defiance discussed above. The key maladaptions in these constructs are respectively superficiality and segmentation, both powerful examples of how people under pressure respond by denying either part of themselves or the equivalence of others. These are steps that further personal and societal crises and open the way to what appears to be to them a more durable solution, a 'strong leader' who promises salvation.

Latching onto some messianic person or idea is the practical outcome of Evangelicism which is the active pole of dissociation. It is more likely that we see outbreaks of Evangelicism when dissociation is rife and its effects have been accumulating over time Emery (1997). Any society in the throes of watching its people engage in cutting themselves off from society, self destructing, or splitting into warring tribes would be extremely vulnerable to the dulcet tones of a strong leader promising a rescue and return to 'normality'.

One variety of that normality is the myth that there was some glorious or merely happy past. The vulnerability to this type of myth making is easily exploited by an idea or belief system which can capitalize on nostalgia for this past. In the political sphere a party could promise to oppose anything that interfered with a return to that mythical time and promise to restore it. If sufficiently charismatic or well briefed to exploit the vulnerability, the 'leader' can become the focus of a movement. Our perceptions of Evangelicism illustrate precisely these phenomena: 'increased fundamentalism', 'Triumph of the neo-Conservatives', Far right wins in Austria', Death of Lady Diana'. Any society that leaves itself weakened by lack of cohesion invites the spectre of being overtaken by a section of its populace falling for a radicalized leader or radical idea that, like the Pied Piper, leads them to their doom.

The analysis of the reaction to the death of Dianna showed us that Evangelicism may be lurking within our populations without too many outward signs. The 'leader' may not herself be aware of the dynamic. Diana appeared to have filled a gap in the lives of many enduring lives of narrowness and emotional deprivation. They recognized in her life much of the same suffering they themselves experienced. Her elevation to secular sainthood was recognized only upon death when that heady mix of extremes burst out in an emotional flood. It is a reminder that messianic leaders are not only those who exalt the extremes and whose followers embrace those extremes with high levels of violent fanaticism.

Some have explained the phenomenon in terms similar to those we have employed here: "society reconceived as a giant market leads to a public life lost to bickering over mere opinions, until the public turns, finally, in frustration to a strongman as a last resort for solving its otherwise intractable problems" (Metcalf, 2017). Metcalf is arguing from his analysis of neoliberalism as the big idea of Hayek where society is market and humans are profit and loss calculators ("not as bearers of grace, or of inalienable rights and duties"). Neoliberalism was a way of reordering social reality, and of rethinking our status as individuals, the "name for a premise that…competition is the only legitimate organizing principle for human activity".

As we have seen above, from the forces of globalization to the effects on workplaces and workers, the effects on lifestyles and respect for knowledge and understanding, the elites endorsed and wholeheartedly pushed neoliberalism, recognizing "that the state must be active in the organization of a market economy" (Metcalf, 2017). Small government might be the words but the reality was big, big government in the service of society as a market.

However, what is missing from Metcalf's analysis is the extraordinary degree of emotion that is always present in Evangelicism. Frustration doesn't cover it. With assaults by the elites on every area of life, the tensions in the lives of ordinary mortals can be seen to have risen rapidly, through the perceptions that were recorded during the period and some of the dire strategies such as superficiality adopted to deal with this high and rising level of relevant uncertainty. And wherever you look, in every area, deliberate and reactionary change was creating more and more uncertainty.

This perusal of the period 1993-9/11 has explored the early results of this promotion of 'the market' but 'the market' was simply a highly effective tool for a strata of the population that desperately wanted its control back. So far we have seen only the early days of that attempt to regain control and the outcome is Evangelicism. It is likely that if you had predicted in conversation, a serious outbreak of Evangelicism, more serious than the death of Dianna to the national or global political levels as with Trump, or even the advent of terrorism, or anxiety about TERRORISM as an all encompassing idea of an 'enemy', you would have been howled down with laughter. But the prediction is there in the data.

To summarize this discussion of the second cluster of the core and its outcomes, we can see that there are four distinct outcomes, two ideal based (Defiant Lifestyle and H Individual Liberation), one rooted in the active maladaption of social engineering and one expressing the passive maladaption of surrender to a higher power. We should note here that the emotional surrender involved in Evangelicism is not the sense of total hopelessness or powerlessness that is encapsulated in the concept of Doomsday but a quite specific emotional subjugation of self to another power.

With these four very different outcomes Australia was in the process of fragmenting.

The difference between the first and second half of 1993-9/11

While the causal path graphs are based on hard (numerical) data and provide a systemic overview of each period, we can use other complementary analyses to add understanding. The configurations in the graphs show how factors came together to form the clusters and their causal sequences which give us insight into the meaning of the period under review, its genesis and outcomes. In comparing 1973-78 with 1993-9/11 they have documented the increasing complexity of the changes that had taken place and a general shift from the predominance of the ideals to that of the maladaptions. Unfortunately, we cannot directly compare such constructs as Cultivation and Participative Democracy as there are just not enough of the component variables in the 1973-78 data to make a valid comparison.

What we can do, however, is compare the two halves of this period in terms of percentage of total mentions in the first and second half (see Appendix A1 and 2). While the analysis above tells us loudly and clearly that Australia was in the process of fragmenting from its cohesive state in 1973-76 and only slightly less cohesive state in 1977-78, comparing the first and second halves of the period (Table 5) provides a more nuanced perspective on that.

What Table 5 documents is that there appeared to be some recovery from the first half, 1993-97 to the second half, 1998-9/11. There were 15 variables (62.5%) that moved towards adaptation, 6 (25%) that moved towards maladaption and 3 (12.5%) that remained the same.

Of the 15 that moved towards increasing adaptation because they increased their percentage of mention over the periods, 6 or 40% were adaptive variables. The 60% were maladaptive variables that have decreased their percentage of mentions over the periods. It would seem that while Australia was still in no great shape in 1993-9/11, it was starting to recover somewhat from the nasty shocks the elites had sprung on them, through the range of changes introduced from the time of Fraser through Hawke and Keating through to Howard working in cahoots with the business elites of the times.

Table 5. Adaptiveness of change in master matrix variables 1993-97 & 1998-9/11, Australia								
Variable	*1993-97*	*1998-9/11*	*Variable*	*1993-97*	*1998-9/11*	*Variable*	*1993-97*	*1998-9/11*
*Participative Democracy**	*8.7*	*16.2*	*SI work/ Employment**	*12.9*	*4.0*	**Defiant Health**	**8.8**	**5.7**
*Defiant Technology**	*12.6*	*17.9*	*SE work/ employment*	*2.0*	*1.2*	**Defiant Lifestyle**	**7.4**	**5.9**
*H individual liberation**	*3.6*	*4.1*	*SE finance/ economics*	*3.1*	*1.8*	**Cultivation**	**4.3**	**3.2**
N physical environment	*1.7*	*1.9*	*SI state/ province*	*0.1*	*0.0*	**Maladaptive Defiance**	**10.3**	**15.4**
H work/ employment	*1.6*	*2.7*	*Evangelicism*	*0.8*	*0.4*	**Marketing**	**2.4**	**4.0**
N death of expert	*0.2*	*0.4*	*Law & Order*	*0.2*	*0.0*	**SE global**	**0.4**	**0.8**
Consequences of Dominance	*8.2*	*7.1*	Doom	0.6	0.6	**Total**	99.7	99.9
SI physical environment	*0.2*	*0.0*	SE national	0.7	0.7			
Global Planning	*9.0*	*5.9*	SE state/ province	0.0	0.0			

Where *italics* indicates increasing adaptation and **bold** indicates increasing maladaption.

In addition to the five changes that had significantly different means, the efforts to recruit the world of work into maladaption had tailed off. The total for SE and SI work was down while H work was up and this difference is highly significant (X^2=26.51, d.f.=1, p<.001). By 1998, real damage to attaining a genuine participatively democratic and dignified workplace had been done when the bosses had leapt onto neoliberalism as the way forward with all the destruction that shift entailed to both people and planet. However, the reaction had set in, the best offer, the offer they could not refuse had started being refused. So while John Howard later tried to put the icing on the cake with Work Choices, many of the people had already made up their minds about his reforms and his icing was never going to set.

Some additional observations

Before we leave this graph, let us spend a moment looking at what it does not say. It is noteworthy that diversity, part of the Cultivation cluster, is a long way from segmentation, part of the Consequences of Dominance cluster. Moreover, the direction of the graph is from segmentation (Cons Dom) to diversity (Cultivation). This is important because those opposed to multiculturalism have long claimed that encouraging such high diversity would lead to divisiveness and destruction of community harmony, i.e. segmentation. The evidence does not bear them out! As we have seen, diversity is most closely correlated with equality and love of learning, not their opposites. And the direction is the opposite of that predicted by the opponents of multiculturalism.

We have noted above that the period 1993-9/11 was one of rapidly increasing diversity in terms of both ethnicity and culture. It is not diversity which causes divisiveness and inequality but our choice of design principle, DP1, that sets person against person and leads some to withdraw from community. It is made many times worse by a philosophy masquerading as an economic theory that elevates individual competitiveness for purely financial gain to the supreme goal in life. Once withdrawn and no longer in easy familiar sociability with our neighbours, anxiety grows and as anxiety grows, so distrust creeps into our minds bringing with it fear and/or rejection. This is the pattern we have seen since the middle of the 1970s when the elites found a new potent weapon with which to divide and conquer.

Other changes between 1973-78 and 1993-9/11 (see Appendix B for full data)

As well as the systemic analysis of key variables above which establishes the configuration and dynamics within the system, we can also examine changes in ideals and maladaptions and the changes in overall strategies adopted by the elites and the people as they move through time and respond to moves made by the other party. We can follow these changes through tabular data that allows us to directly assess the actual degree of change in these dimensions. These comparisons will also function as a baseline for measuring the further changes as they unfolded during the future years. Towards the end we will document the changes over the whole timeline so we can assess the role of 9/11 in its shifts and changes.

Ideals and Maladaptions

The first additional dimension in the data consists of the baseline categories of ideals and

maladaptions with the latter divided into passive and active; active from the elites and

passive from the people as they react to the elite's moves.

Table 6. Percentage of mentions of ideals, passive and active maladaptions in Australia, 1973-1978 (1) and 1993-9/11 (2)								
Ideals	1	2	Passive Mal	1	2	Active Mal	1	2
Ho	17.6	2.2	Seg	0.7	5.5	*L&O*	*3.9*	*0.1*
N	27.3	7.9	Dis	4.7	7.0	Ev	0.5	0.7
Hu	*22.3*	*24.4*	*Doom*	*1.3*	*0.6*	SE	0.0	13.9
B	14.4	1.1	Super	3.8	9.1	SI	3.6	27.6
Total	81.5	35.5	Total	10.5	22.2	Total	8.0	42.3

Where *italics* indicates increasing adaptation and **bold** indicates increasing maladaption.

The data in Table 6 firstly confirm that a dramatic change had taken place from the earlier (1973-78) to the later period of 1993-9/11. There had been a complete reversal from the dominance of the ideals to that of the maladaptions, from 81.5% ideals of the total mentions in the earlier period to 64.5% maladaptions in the latter. The Chi Squared value is astronomical (X^2=1409.46, d.f.=1, p<.001).

In terms of sheer movement of direction, 9 categories moved towards greater maladaption while only 3 moved towards adaptation. These 9 and 3 were equally distributed among the ideals, passive and active maladaptions.

A shift from ideals to maladaptions is so fundamental to any conception of a society, culture or way of life with all the implications contained within these behaviours that one wonders just how any nation such as Australia managed to stay in one piece, stay coherent, in any sense at all. Yet it did.

How Australia did this is shown by the percentage of mentions for each of the four separate outcomes documented above. The two ideal based outcomes Defiant Lifestyle and H Individual Liberation came in at 6.9% and 3.8% of total mentions while the two maladaptively based outcomes of SE global and Evangelicism scored 0.6% and 0.7%. So while the majority of the causal factors were based in maladaptions, Australians stayed resistant and fought to retain as much of the old culture as they could.

In terms of the overall reversal of the dominance of ideals and maladaptions in these two adjoining periods, we must query again if this could be an artefact of changes in the technology and methodology between the two studies. As there had been no change in definitions and meaning with constant checking on these throughout the coding period, it is difficult to see how the other differences, mainly of detail or complexity of data, could have caused such a reversal when we are dealing with whole categories such as ideals and maladaptions. We have no option but to conclude that the observed changes from the first to the second period are real.

In terms of resisting the moves of the elites, we can compare the ratios of the active and passive responses over the two periods. We see from Table 6 that in the earlier period, the passive and active maladaptions were roughly equal with 10.5% passive to 8.0% active. In the latter period, passive and active shifted from 22.4% to 42.3% of total mentions. This is a

hugely significant difference (X^2=102.03, d.f.=1, p<.001). While the people increased their response 2.1 times (22.2/10.5), the elites increased theirs by a whopping 5.3 times (42.4/8.0).

This tells us that during the 1993-9/11 period, the elites stepped up their activity with the new means they had chosen. They would have had some evidence of success with it to the effect that it was doing exactly what this data shows for 1977-78, increasing dissociation which had taken some out of the pool of active, engaged citizens. Once ensconced in their little private futures and thereby pacified, they would reduce future resistance to change. Therefore, the elites had reassurance that continuing with this new means and strategy would be likely to be successful in quelling any future attempts at Cultural Revolution.

While the elites would have had data in some form about the outbreak of dissociation, they would also have realized that the level of ideal seeking behaviour was still high. People were still highly prepared to get organized and work for their own adaptive purposes. Hence the radically increased efforts by the elites in 1993-9/11. They still had a long way to go.

Then we look at the more detailed picture presented in Table 7. It tells us that not only did the elites have a long way to go, they were actually losing the battle. Table 7 confirms the trends in Table 5 above. After the assaults of neoliberalism firstly by Fraser and then by the Hawke, Keating and Howard governments, the people were recovering their mojo. They were learning to get around it or mould it to their own purposes.

In terms of direction, Table 7 shows that 8 moved towards adaptation while 3 moved towards maladaption (Doomsday remained exactly the same). This is the opposite of what Table 6 showed for the previous two periods (9 towards maladaption, 3 towards adaptation) and is significantly different (X^2=5.25, d.f.=1, p<.05).

Overall from the second to the third period, the ideals had gone from 31.1% to 43.4% of the total mentions with only nurturance showing a continued downturn. This is important to note as nurturance as is critical to such important markers of a healthy culture as Cultivation.

Table 7. Percentage of mentions of ideals, passive and active maladaptions in Australia, 1973-1978 (1), 1993-97 (2) and 1998-9/11 (3)											
Ideals	1	2	3	Passive Mal	1	2	3	Active Mal	1	2	3
Ho	17.6	*1.7*	*2.9*	Seg	0.7	*6.1*	*4.4*	L&O	3.9	*0.1*	*0.0*
N	27.3	**8.3**	**7.1**	Dis	4.7	*7.3*	*6.6*	Ev	0.5	*0.8*	*0.4*
Hu	22.3	*20.2*	*31.8*	Doom	1.3	0.6	0.6	SE	0.0	**13.6**	**14.3**
B	14.4	*0.9*	*1.6*	Super	3.8	**7.4**	**12.3**	SI	3.6	*33.0*	*18.1*
Total	81.5	*31.1*	*43.4*	Total	10.5	**21.4**	**23.8**	Total	8.0	*47.5*	*32.8*

Where *italics* indicates increasing adaptation and **bold** indicates increasing maladaption.

The passive maladaptions showed a continued rise from the second to the third period while the active mals showed a considerable downturn (X^2=18.63, d.f.=1, p<.001). Only one variable accounted for the rise of the passives, superficiality, while the other three were marginally down or stationary.

On the other hand, the active maladaptions had taken a dive mainly because of the decline in synoptic idealism showing the significant rejection of top down long term planning in favour of social engineering which was marginally up.

So overall the maladaptions declined from 68.9% to 56.6% while the ideals increased from 31.1% to 43.4% of total mentions in the third period 1998-9/11. This concomitant increase in ideals and reduction in maladaptions is highly significant (X^2=38.14, d.f.=1, p<.001). All the data reinforces the notion that a recovery was underway.

Strategies

One other area of analysis deserves consideration and that is the way in which the data can suggest what strategies lay behind the changes in the data, both on the part of the elites and the people at large. As the taxonomy of ideals and maladaptions are drawn from the parameters of the choice model (Ackoff & Emery, 1972; Emery F, 1977; Emery & Emery, 1979), we can examine the data not only from the perspective of those ideals and maladaptions but also from the parameters that lie behind them.

We would not expect that consciously or tacitly any group would change their basic strategies very often so we will examine strategies only at the critical choice points in the sequence. Here we look at strategies in the earlier period covered by the 1979 study and compare them with those evident in the pre-9/11 period in this data set.

For example, the first parameter, probability of choice (I), is very much a function of familiarity and accessibility. "Regardless of all else in a choice situation, people…will tend to be guided by the old folk sayings that 'better the devil you know…', 'old ways are best ways', or 'a bird in the hand'…" (Emery F, 1977, p71). This translated into the pursuit of homonomy, a sense of relatedness and belongingness between self and others, as the ideal most likely to improve probability of choice while segmentation and law & order seemed the maladaptions most likely to impede it (Emery F, 1977). Emery concluded from his extensive analyses of the phenomena of ideals and maladaptions that the most appropriate set of labels were those shown in Table 1 in the chapter 2, Theoretical framework (see Table 8 below).

The second parameter, relative effectiveness (II), appeared best achieved through nurturance or cultivation of potentials which involves learning in its broadest sense while the best approximation to probability of outcome (III) seemed to be pursuing the ideal of humanity. Cutting oneself off from community or mindlessly following a messiah would seem to be an ineffective strategy for learning (II) while falling into hopelessness or engineering outcomes devoid of the involvement of any of the actual humans concerned seems a good way to negate the pursuit of humanity or a system outcome (III).

Affects or emotions, and motivations, are the essence of the fourth parameter, relative intention (IV), which translates into the ultimate in positive emotions and motivation, the ideal of beauty. Beauty is inherent in the intrinsically attractive ordering of nature and human affairs, our world. To deny beauty is to deny the pursuit of meaning or spirituality in a life and it can be denied to others through planning and imposing an order in which those others had no involvement and which, therefore, contains no element of their individuality or purposes.

The parameters are, therefore, calculated by reading across the ideals and maladaptions. For example, in Table a above, the sum of Homonomy, Segmentation and Law & Order give us the total percentage of mentions for parameter I, probability of choice or sense of familiarity, knowledge of self. We see that overall, this is 22.2% and 7.8% for the periods

1973-78 and 1993-9/11, a drastic reduction indicating a reduced importance attached to feeling for unique personality or character of the system (Table 8).

Table 8 is calculated from Table 6 to show us how the strategies of the elites, the people and overall changed over the periods we are examining here. From this we can perhaps better understand how social change takes place as the elites and people assess their circumstances and adjust their strategies to achieve what they perceive as their best chances in life.

Looking *firstly* at the columns for the total of the parameters in Table 8, we see that while there was a fair balance between the four parameters of choice in the first period, there was a slight weighting on the second parameter (II), the probable effectiveness of means, or learning. Looking back at Table 6, we see that nurturance was the highest of the ideals and dissociation was the highest of the maladaptions.

This rough balance of the parameters indicates that decisions at that time were being taken after due consideration of the intrinsic nature of the systems involved, means for effectiveness, need for outcome and motivation, that is all the parameters which need to be considered for an adaptive decision.

The total pattern more closely follows that for the people rather than the elite which is partly an artefact of the scoring system but there is little in it and no clear divergence of elites and population.

However in the second period, the situation has changed dramatically. Probability of outcome (III), and relative intention (IV) had shot to the front leaving the others far behind. Any sense that there was a balance between the four parameters has flown. For a balanced approach we would expect each of the parameters to be close to 25%. Using the numbers for the total for the period 1993-9/11 we find X^2=423.58, d.f.=3, p<.001 meaning that the pattern was a long way from a balanced or adaptive approach.

This was predominantly because of the massive increase in scores for the elites on social engineering and synoptic idealism. In addition there was a pretty significant increase in superficiality. The percentage of humanity had increased too but not quite so meteorically as SE and SI.

Table 8 tells us that *there was a divergence between the strategies of the elites and the people.* The elites basically abandoned their efforts on I and II and put all their eggs into III and IV (X^2=318.05, d.f. p<.001). While the percentage of mentions in IV went up for the elites, it went down for the people. The profile for the people still looks to have some balance but that for the elites looks seriously unbalanced.

This is indeed a radical shift among the elites. It marks a lack of consideration or rejection of the importance of the intrinsic nature or personality of the system, and effective means, to push for a particular outcome (SE) with synoptic overview policies (SI). Without due consideration to familiarity or effectiveness, the changes suggest a decision just to ram things through, reverting to the 'crash or crash through' strategy, the strategy of the direct approach.

In 1979 Emery & Emery commented particularly on the lack of attention (0%) paid to outcome or system survival (p45). Given the stability of the times such as the people could put their energies into nurturance and learning, and that there had been little external threat since 1942, this was perhaps understandable.

Table 8. Parameters as percentage of total mentions for people and elite, Australia in two periods*						
	People		Elite		Total	
Parameter	1973-78	1993-9/11	1973-78	1993-9/11	1973-78	1993-9/11
I Probability of choice: Familiarity or knowledge of, accessibility	18.3	7.7	21.5	2.3	22.2	7.8
II Probable effectiveness: Knowledge about, learning, efficient and effective 'know how'	32.5	15.6	27.3	7.9**	32.5	15.4
III Probability of outcome: Understanding, knowledge of and about to achieve outcome	23.6	25.0	22.3	38.3	23.6	38.9
IV Relative intention: Motivation, needs and affects to fulfil an intention	18.2	10.2	18.0	28.7	21.8	37.8
Total					100.1	99.9

*the percentage for the people is ideals + passive mals, the percentage for elite is ideals + active mals.

**The theory attributes Evangelicism to the people rather than the elite so the elite have only the percentage for the ideals on parameter II.

So what was the great threat Australia had faced in the meantime that it was found necessary to effectively disregard the need to take into consideration the nature of the system they were dealing with and the most effective means of achieving an outcome? It is actually quite difficult to argue convincingly that there was one on the scale of previous threats that may have triggered such a response.

It is much more likely that the threat was the Cultural Revolution of the 1960-70s, a threat to the elites themselves. Of course, that is our hypothesis but the dramatic changes documented here do not correspond to any systemic threat to Australia or indeed the world. Even the cold war was over and although the warnings about climate change were clear, there was plenty of time (then) to solve it entirely – in fact that is what we were promised by governments and private fossil fuel enterprises alike.

Nor do they correspond to any internal threat as the Doomsday scenario was running at low levels and in fact dipped even further as social engineering was picking up. Similarly as the elites had embarked on Synoptic Idealism in the early period, so it had vastly increased its investment in this strategy during the intervening period and 1993 onwards. This fourth parameter (IV), Relative Intention, expresses the overall degree of intentions or motivation towards the social environment of the system. As the very earliest policies embodying economic rationalism came from Reagan and Thatcher, they were rapidly recognized as a new philosophy and readily absorbed by governments around the world. As we have seen above in great detail, high level economists and planners jumped on the trend and sprang into action generating new policies that affected national populations. Of course, this new approach was heralded merely as an economics that would improve efficiency and prosperity for all.

It was only later that corporations, and private enterprise more generally, realized the advantages for them in the new 'economic theory'. It had everything. Apart from its overt

advocacy for private over public, it placed profit, the value of money and the discrete, unencumbered individual over all else. This suited their top down structures that isolated individuals and encouraged competition. Valuing money was congruent with their striving for profit and maximizing shareholder value to the exclusion of all other factors. Combine all this with the rapid accruing of knowledge of computerized communications technology and the 'discipline' of marketing to change beliefs and behaviour became an irresistible force. Was it any surprise that our data records a marked increase in both SI and SE?

So while the elites were gathering their forces of SI and SE and building momentum, it is pretty clear what the people were doing in response. While there was still some semblance of balance, they opted for increased passive resistance, dissociation and superficiality, but there was also a big increase in segmentation (table 6). The ratios of the second period to the first for dissociation is 1.49, for superficiality, 2.39 while for segmentation it is 7.86. Australia was indeed beginning to fragment.

Law and Order (L & O) is conventionally believed to be a response to a fractious or warring and criminally inclined population but the data here indicates the opposite. L & O was one of the most frequent categories in the earlier period while segmentation was the lowest. Yet during the later period this reversed as segmentation had shot up while the elites took their foot off the Law & Order pedal. While not wishing to indulge in conspiracies, it seems that L & O was serving some purpose other than its ostensible purpose of maintaining stability and cohesion through 'keeping the peace'. Division and inequality rose after the relatively high level of L & O during 1973-78.

Both sets of measures agree that Dissociation and Superficiality, the reactions at the centre of the constructs Defiant Lifestyle and Maladaptive Defiance, were the predominant reactions in the earlier period. They both remain prevalent responses during the later period but whereas they are most frequent in overall mentions, it is clear that dissociation was close to being the dominant feature of the second parameter, second only to nurturance. This result also indicates a clear split within the population as while many were pursuing the ideal of nurturing others and the environment, another large group was denying that cooperation with others was an effective means to achieving goals.

These responses, quite different from the increased ideal seeking around Humanity (X^2=48.0, d.f.=1, p<.001), seemed to be 'Do your damnedest!' Either by retreating from the public space or by treating it all as a joke and living for the moment, many appeared to be attempting to remove themselves from the clutches of the elites, outside their realms or spheres of influence. It is important to remember that at this point in history, governments did not attempt to control as much of the minutiae of our lives as they do today. Marketing via TV and other electronic media was not as developed as it is today. A construct such as Marketing here which documents the close associations between changing the beliefs and behaviour of the people and the Darwinian fight for corporate survival would have been barely thinkable. However, as we have seen, the major weapon for use by both people and elites was communications technology and as the electronic versions here were in their infancy, much more was to come.

We have seen that SE and SI shot to prominence in the later period as the elites changed their strategy and it is also noteworthy that for SI, not only did it become the most frequent response in the later period (Table 6), it also became the predominant component of the parameter relating to social environment and motivation. In the earlier period, the predominant component was Beauty but this shrank into insignificance as time went on. Beauty is a key variable in the construct of Participative Democracy and its rapid demise is

an example of just how quickly healthy or active adaptive behaviours can be halted by onslaughts on them.

Again we see (Table 6) that in 1973-78 that Superficiality and SI were roughly on a par and even if there were signs that Superficiality was about to become a major societal problem, the SI solution was about three times what was required. It is indeed more likely given all we have surveyed above that the elites had their eyes on a much greater prize than restoring meaning to a misguided section of the population.

There is little doubt that the elites had found a couple of particularly powerful weapons based on a new concept that could be employed in various ways to pacify a population. There is clear evidence that several things were going on in the data at the same time, all the various splits and reversals of ideals to maladaptions amongst the people from forces revealed in the causal path analysis plus evidence that part of the population was well on its way to seeking and/or restoring an ideal based culture, and very comfortable with itself in so doing.

The nature of the assault through strategies III and IV was brutal because of its impersonality and disregard of effectiveness for the whole. It was entirely top down, based in imposition and concerned with a one dimensional outcome.

In summary

In the previous chapter we noted the first glimpses of the changes neoliberalism, as a short hand or summary term, would bring to the world. In this one, we have documented those changes as they occurred in the roughly twenty years since its introduction. They are substantial if not dramatic.

The graph of how various factors influenced others over time presents clear evidence that social change is a dance of intricate and sometimes subtle, or not so subtle, moves backwards and forwards, action and reaction, where at times, a cohort of various dancers sweep forward carrying the whole movement to a new position. This forces reconfiguring, repositioning and then the whole dance recommences.

By the period 1993-9/11 the elites had certainly not swept the old culture away although it was clearly in transition to something else, a version quite alien to, and unappreciated by many Aussies as they document in their perceptions of it. The heart of the previous culture was still there, sometimes beating away in hibernation from what appeared to many to be colder, harder, more short term, ruthless and less humane than the world they had grown up in.

Many retained the old ways and found innovative means to promote ideal seeking. Others reacted quite differently and adopted passively maladaptive strategies to make their way in the emerging new culture. Others again strove to compete and join the elites in their obviously 'successful' initiatives. Throughout this chapter, the data has revealed many fault lines and open fractures if not gaping chasms. There is some evidence that by the second half of the 1993-9/11 period, a recovery was underway, tentative and only partial but definitely heralding a return to that pre-neoliberal world.

But we've documented change only in Australia, up to the event called 9/11. The dance was only getting into full swing and the big dramatic event that was supposed to change the world was yet to happen.

6. *Australia Contemplates Doom: 9/11 to 2004*

The defining point of the period 9/11-2004 was of course 9/11, the tragedy, the dramatic destruction, and the spectacular footage of the planes bringing down the twin towers in New York City, together with the extravagant claims made about the effects of this event. While there is no doubt that in many parts of the world there were a series of repercussions from 9/11 including everything from the introduction of draconian laws in the USA to the wars in Afghanistan and Iraq, there was always a question mark over whether it "changed the world" as so many claimed. In this chapter we present some of the evidence for whether it changed Australia. This evidence must of course be interpreted within the context of previous and future data.

Australia 9/11-2004, background

The Australian Prime Minister John Howard was in New York City at the time of 9/11 and was visibly touched by it. On returning to Australia, he put into process a package of anti-terrorism laws so draconian that they led the world, despite a dearth of evidence for terrorism in Australia, few criminal prosecutions and even fewer convictions (Michaelsen, 2011). This was "a battery of legislation designed to reveal, pursue and cauterize…the enemy within", …"intensifying surveillance and control of dissent, limiting human rights, radicalizing previously civil conversations, and toughening the internal debate on foreign relations" (Jakubowicz, 2011).

Predictably enough, these laws had drastic effects on the nature and tone of Australian society and the ways in which it conducted its daily life and discourse. Nobody was more drastically affected than our Muslim population who because of increased suspicion, discrimination, vilification and some physical violence, were forced to either prove their loyalty or withdraw (Amath, 2013). They were forced into the category of 'other', 'them' (Zevallos, 2011).

Not content to wage war on *Terror,* change the face of Australia, and take the country to war in Afghanistan in 2001, Howard also decided to join the American and UK war against Iraq in 2003. This was despite the evidence that there were no 'weapons of mass destruction' in Iraq and against the clearly expressed wishes of the public. The demonstrations against the war in Iraq, built as it was on misinformation, rivalled those against the war in Vietnam.

And in the background of all this, Howard and his government continued their wars against Australia's effective health and education systems, against its system of industrial relations and above all, against its weddedness to egalitarianism, a fair go, cooperation and valuing these qualities above money. In this they were ably abetted by the corporations and large organizations that, recognizing the push against unions and organized labour laws embedded in Howard's enthusiasm for neoliberalism, quite overtly began their own campaigns for more 'flexible' workplaces. 'Flexible' of course means open slather for employers who wanted to lower costs and maximize their profits at the expense of their employees.

The period 2001/2004 fits neatly into Howard's third term as Prime Minister which he won narrowly on the back of the Tampa incident with its scandal of 'children overboard'. Needless to say, Australia was becoming a more divided and divisive place where the rich and powerful were consolidating their previous victories while 'Howard's battlers' were only

slowly beginning to realize that behind the strong words and 'leadership' they had so admired lay a much grimmer reality of galloping inequality with all its attendant social problems. They also began to realize they were losing more than they were gaining.

Looking back over the period we can see the rapidly increasing divisions of religion and ethnicity, economic inequality and an uneasy sense of a growing war against the people, which eventually set people against people at large: they perfectly fit the definition of segmentation. Percentage mentions of segmentation in the preceding period was 4.4%; in this period they reached 6.4%. Similarly the larger construct of Consequences of Dominance of which segmentation is a component was previously 7.1% and here reached 9.4%. As we see below in the table documenting the change in terms of rise and fall in individual variables, the growth in the consequences of dominance was one of many maladaptive constructs that took a turn for the worse after 9/11.

The various moves by government and the large organizations to pursue economic growth on the backs of the different, the poor and disadvantaged, the relentless push towards economic rationalism including the introduction of the General Service Tax (GST), fits all various categories of social engineering and synoptic idealism, not the least of these being at the global level. Again, Table 10 below shows exactly how these several factors were affected.

Howard was not only up there as a global leader in some of these nefarious ventures, in some areas he outdid all others. This is certainly true of his efforts within the world of work and industrial relations within the broader realm of economics and jobs. It is also true in the area of manipulation of beliefs and behaviours. For example in the area of beliefs and behaviour, we were treated to the 'fridge magnet campaign' which urged us all to be 'alert but not alarmed' – about terrorism - which probably inspired more suburban and national humour than anything else in this sad period. How would the people react to all this? Given that Howard's electoral victories were becoming more narrow as the opposition became more vocal and organized, we could hypothesize that more of the ideal based events would be recorded in the data.

And how would 9/11 itself and the extreme legal reactions it fuelled in Australia show up? And how would they affect the culture and the major planks of it we have been following here? The systemic overview of how Australians recorded that period can be seen in Figure 8.

Australia 9/11-2004 from the data

A quick perusal of Figure 10 shows that Doomsday is one of the outcomes. This is the first time it has shown up so far as it has dropped out in previous analyses. This lends weight to the notion that 9/11 was indeed a world shaking event but we note that it was only one of three outcomes.
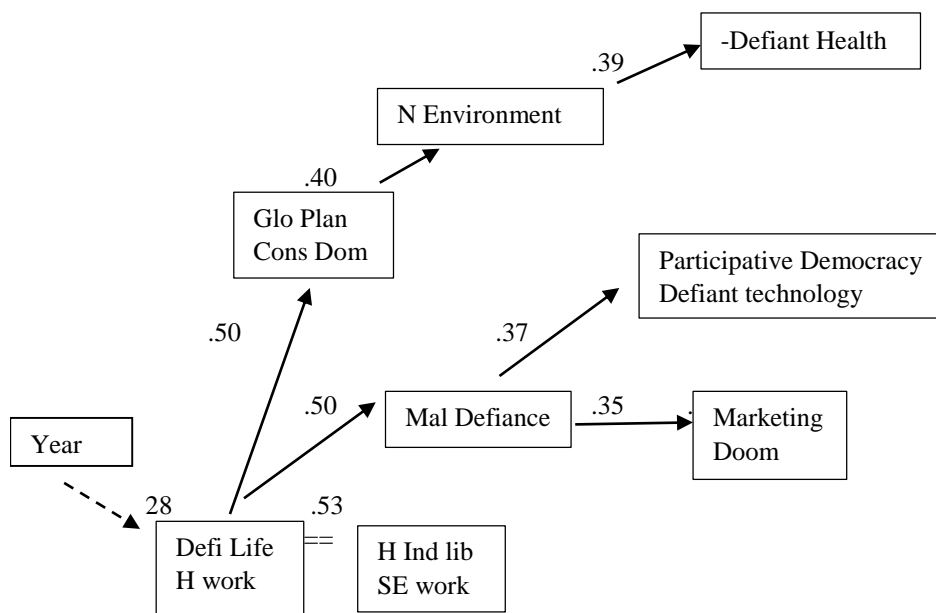
Figure 10. Australia 9/11-2004 (from M2)

The central core or bedrock for the period consists of the very closely associated (p<.001) combinations of Defiant Lifestyle and H Work with H Individual liberation and SE work. Again we see the centrality of work and its meanings in Australian life and culture with continuing moves towards democratization, or at least more short lived improvements of the quality of working life, being used to pursue an adaptive lifestyle and fending off forces towards dissociation.

The other half of this reciprocal shows that the elite's attempts at engineering work for their purposes has been hijacked to pursue individual liberation. This is an almost perfect demonstration of how people pursue *their* purposes and beat the system to achieve their ends rather than the ends others may have designed for them.

Previously, the adaptive and maladaptive uses of work were powerful influences on each other but were not in closest connection. Here we see that SE and H work have come together in the one core cluster because 9/11-2004 was the period leading up to Work Choices, the government's legislation to neuter union power and entrench neoliberalism. It was during this period that having been given the nod by the Howard government, private enterprise began to tighten up pay and conditions of work to extract maximum profitability from businesses and put pressure on unions. The data shows that social engineering (SE work) increased immediately before and after 9/11, from 1.2% to 5.1%, while SI work decreased from 4.0% to 3.7% (X^2=15.66, d.f.=1, p<.001) in line with the change of strategy we reviewed previously.

Howard's dedication to neoliberalism required nothing less than the removal of all vestiges of Australian's weddedness to the power of the collective, its associated egalitarianism and the fair go. These deeply ingrained tendencies long embodied in the national system of conciliation and arbitration that had governed industrial relations had ensured that the rights and dignity of workers were maintained. It was this system and the

fundamental beliefs and ideals that underlay it that the Howard government was attempting to dismantle. As Howard made his industrial relations policy increasingly clear and extreme, so people, led by the Australian Council of Trade Unions, mounted a concerted and successful campaign to oppose it. As the graph and the figures in Table 9 show, his program simply wasn't going to work.

Table 9. Comparison of critical variables for Work Choices before and after 9/11								
	Defiant Lifestyle		*H Work*		*H Individual Lib*		*SE Work*	
Periods	N	%	N	%	N	%	N	%
1998-9/11	53	5.9	24	2.7	36	4.1	11	1.2
9/11-2004	73	6.2	22	1.9	70	5.9	61	5.1

The data for the individual variables involved in this core of the graph (Table 9) shows us exactly how the manipulation of work through SE work increased dramatically after 9/11, from 1.2% to 5.1% of total mentions but it totally failed to curb the strengthening of the three ideal based variables from 12.7% to 14.0%. If Howard had seen this data before he designed his Work Choices, he may have had second thoughts about its efficacy.

He certainly gave Work Choices the best possible build up through a mixture of social engineering (SE) and government policies (SI) but as we were to learn in the next period, no amount of softening up is going to convince a nation to put away one of their most deeply held beliefs in one of its foundational structures.

Two streams and three outcomes

From this base of work related factors, we see two streams of effects. The *first* at the top of the graph tells us that while the people were increasingly using work to bolster their defiant efforts to stay connected in community and avoid dissociation, the elites were increasing their efforts at global planning and consequently increasing the damage being done both to the environment and the social fabric, the consequences of dominance (Cons Dom).

In terms of the social fabric, the human consequences of dominance include segmenting or fragmenting the population, which in this period began to diversify from a concentration on economic and other more recognized forms of financial inequality to those gaps fostered by the extraordinary gathering *war on terror*. However, inequality was still with us (Eltham, 2017).

The war on terror unleashed 'them and us' on a global stage and we would expect that those who were so inclined and took the event, 9/11, to heart in Australia would enact some consequences of the event. They did, and against its most likely perpetrators, at least as viewed by the popular press. This indeed happened with the increased prejudice against, and attacks, on Muslims, and in fact, anybody of vaguely middle Eastern appearance. This is segmentation and is clearly recorded in the data. A selection gives us 'increase in paranoia' /'xenophobia', 'increased emphasis on border protection', 'developing/developed world divide'. From 'haves and have-nots' we explicitly branched out into a rich array of differences that ranged over colour, ethnicity, religion, cultural practices and more. In its extreme forms this was just lashing out. Nobody was immune!

As the environmental damage increased and became more and more visible, so people increased their efforts to look after the environment. This was evident in the data early on but as time has gone by, the items have changed from the more generalized perceptions of a growing environmental movement, an increasing environmental consciousness with an increasing emphasis on sustainability, particularly amongst the young, to more specific items documenting the myriad of ways in which people are trying to save the planet. These include green roofs, more cycling, patronage of public transport and sale of hybrid and electric cars, recycling and alternative energy sources, water restrictions and water saving efforts more generally, new building standards for energy efficiency, greater acceptance and use of concepts such as ecological footprints and food miles. Then there are the many moves around the world for carbon trading and new policies which tax pollution and reward nurturance in all its forms.

And we note that during this period, this increase in activity to care for and remediate the physical environment led to a decrease in efforts to nurture human health, in contrast to the previous period. This was because there was an acute and accelerating awareness of depleting resources and water, and that if the planet was not given priority and climate change was not adequately dealt with, there would be little point in worrying about human health at all.

Some of the perceptions of this period convey this quite directly: 'people starting to question the sustainability of the current system', 'increasing awareness of health, environment, economy interdependence', younger generations are more focussed on the environment' and 'increased concerns about long term health effects'.

The *second stream* also flows directly from the conjunction of high quality work and defiant lifestyle but belongs to those who said 'Nah, not for me', the construct Maladaptive Defiance. The more some defied the trends towards maladaption, the more others embraced them but in their own particular way, by pursuing a life characterized by the superficialities of life rather than its deeper meanings. Some of the many, many perceptions were totally explicit: 'lack of spirituality', 'need for instant gratification', 'unstable relationships', 'loss of identity'. Others explored the more direct behaviours through which the maladaption showed up – materialism, obesity, less home cooking, escapism, pursuing image, less responsible, 'what's in it for me?'

But the very prevalence of this major maladaptive response spurred others onto greater efforts to save any remnants of, and recreate the old participative democracy, through using the best the new technology had to offer. The perceptions of technology covered all aspects of the rapid generation and diffusion of digitalization, its economics and diverse applications. Obviously it was being used to generate higher levels of togetherness and belongingness (homonomy), and through that higher levels of participation in politics and governance, grassroots economic endeavours and implicitly higher levels of beauty. This is because the very acts and behaviours intrinsic to homonomy that result from the structure for equality are found to be inherently attractive and welcoming.

When we are discussing the factor of economics for people (H economy) we are not referring to the so called technological *'sharing economy',* which could itself be characterized as superficial. The ideal of humanity in the area of costs and economics is illustrated by perceptions such as 'demand for more value for money', greater self funding for retirement, looking for greater efficiency in processes, more emphasis on moving people than moving cars' and so on. Economics 'as if people mattered' is a million miles from huge technology organizations making obscene amounts of money out of people clicking a 'mouse' to send a little packet of text, picture or data to somewhere else.

The ironies of the 'sharing economy' are many and various. Just a couple of the main ones here are that this so called sharing was initiated by citizens of the one of the world's least sharing cultures and is taking place over a medium which actively individuates. While the origins of the term are murky and its real meaning is disputed, its most enthusiastic proponents appear to be in the USA which is the most individualistic place on Earth, where some people even find it difficult to believe that in other places 'what is mine is yours' and sharing is the unspoken basis of communal life. If they do believe it, they perceive it as an aberration and call it 'socialism' or 'communism'.

At the same time as its practitioners are on their machines 'sharing' away, the effects have been shown to be exactly the opposite of those of real life sharing in structures based on the second design principle, DP2. There is an ever growing literature covering the ubiquity and success of the ancient cultures, for example: "There is little in the archaeological record to suggest social hierarchies in everyday life over the hundreds of thousands of years preceding the first attempts at agriculture" In these cultures the failure to share was taboo, treated with pestering, gossip, ridicule and ostracism (Collyer, 2017, p43). The effects of sharing as part of the more general behavioural pattern of cooperation encompass feelings of belongingness within good relationships and trust, positive emotions and intellectual satisfaction, energy, creativity, productivity and good physical and mental health (deGuerre et al, 2008).

Research into the effects of digital devices and social media in particular is really still in its infancy but already there is a huge literature documenting the predominantly negative effects of 'sharing' via digital technology. The most common effects documented seem to be loneliness, depression, anxiety and low self esteem. There is evidence that children are growing up with fewer social skills, particularly non verbal skills which disables them in face to face situations which is itself a trigger for less trust in self and greater anxiety (e.g. Ehmke, no date). Other studies support these findings but also implicate sleep disturbances as a mediating factor (e.g. Thomee, 2012).

These effects are isolating and therefore, contribute to a vicious cycle of isolation and deteriorating mental health as opposed to the life and health affirming effects of genuine, unmediated sharing as a natural part of a cooperative, supportive group or community. Overall, as part of Participative Democracy (PD) and in conjunction with Defiant Technology which is replete with the use of new and particularly digital tech in all its forms, digital tech presents a conundrum. It will not further PD if our children are growing up with ever lower attention spans, short term memories and social skills.

The *third outcome* also flows from Maladaptive Defiance but in total contrast to the adaptive outcomes of PD and N environment, it demonstrates that the elites capitalized on the high superficiality by increasing their marketing and thereby, increasing their corporate value and further distorting beliefs and behaviours – a beautiful example of a vicious cycle. Corporate value is enhanced both by activities such as amalgamations and takeovers and by marketing. Remember here that Maladaptive Defiance includes the variables of SE and SI lifestyle and to a large extent, lifestyle is what marketers target, that is where the big consumer dollar lies.

But there is another sense in which Doomsday and Marketing belong together in this period. Marketing includes the deliberate manipulation if not creation of beliefs and behaviours and given the extraordinary media attention 9/11 it received, it is no surprise that doomsday is an outcome. The government worked overtime on its political marketing and while some of invited ridicule like the fridge magnets, other campaigns over TV were highly professional and undoubtedly effective. Some of the beliefs and behaviours documented in this period show exactly how the dynamics worked but at the same time, at least some of the

better educated and more sophisticated population sectors saw that perceptions were being distorted: 'news is propaganda', greater insecurity in communities – local, state and global', 'battle between fear and greed/insecurity', 'huge influence of the media', and by far the most common perception was of increased insecurity, some of it manufactured.

There can be little doubt that the media attention coupled with the political response, that coupling either accidental or deliberate, accounted in large part for many of the responses to 9/11 being 'terror' or a doomsday reaction. We would expect that to some extent the elites would capitalize on or exploit such an incident, that they would attempt to ensure it maintained its noteworthy appreciation over time. This certainly happened with the extraordinary media exposure and the government advertising that followed it. Again, many suspected that this government marketing was fuelled by a desire to maintain and/or gain an advantage. Having a population consumed by 'terror' is very handy for a government encountering opposition to its many 'reforms' such as the GST and in industrial relations. For a government so motivated to maintain its dominance over the people, the marketing or engineering was for the purpose of pacification.

Therefore, it is no surprise that any form of manipulation of beliefs and behaviour have appeared in a direct and close connection with doomsday and shows that while Americans had every reason to be shocked that their mainland was attacked, the reaction in Australia was associated with a hefty nudge by the elites. There can be little doubt that the persistence of the Howard government's campaign to exploit 9/11 had an effect on people weakened by years of creeping subjugation by corporatism.

And so it is in this dreadful combination of superficiality with its loss of adherence to meaning, the manipulation of lifestyle, much of it in the direction of increased superficiality and the goading of marketing that people saw doom.

This is the first period in this study in which the Doomsday responses have not dropped out. That is clearly a reflection of 9/11 and its various aftermaths. Most of the perceptions about 9/11 and the Bali bombings were simply recorded as terrorism and classified as Doomsday but Doomsday in this period also included other events such as SARS. Some related to 'Y2K' when we saw many in the USA take to the hills or stockpile food, and 'greater fear of disease'. Some other perceptions included 'preoccupations with security worldwide', 'and its impacts on things such as insurance', 'people are worried about spending money after 9/11', 'xenophobia developing in developed countries', and 'feelings of powerlessness'. Doomsday scenarios have serious implications. Hopelessness denies purposefulness so doomsday scenarios go to the heart of our very nature.

Its positioning as a consequence of Maladaptive Defiance tells us that people understood, even though tacitly, that increases in Maladaptive Defiance were associated with 9/11. The dramatic increase in relevant uncertainty this outbreak occasioned was simply too much for some people on top of all the maladaptive change they had been, and were, experiencing from other sources as we have documented in previous chapters. In other words, the more maladapted a society, the more it is affected by such incidents. Only a sense of strength through togetherness can overcome the impact of attacks designed to inflict anxiety.

This third outcome expresses the lack of togetherness, the maladaptive side of the original conditions of Defiant Lifestyle and H work in the causal path above (Figure 8). A major component of Defiant Life is dissociation from other people and here we see one of its consequences – a trend towards more hopelessness expressed as doomsday scenarios. As people cut themselves off from other people and their communities, they shrink psychologically and no longer enjoy the energy and joy that accrues from association with

others in normal day-to-day life (Fromm, 1963). As the ratio of negative to positive affects rises, so negative thoughts and fears accumulate. Being psychologically alone is not freedom; it is a recipe for personal disintegration which is why solitary confinement is often considered to be torture. No person is an island! As people are social or pack animals who are continually shaped by, and influence, their 'panorama of social ties' (Greco, 1950), removing yourself, or being removed, from this rich web of interconnections, for whatever reason, is going to have deleterious consequences for the mental health of the individual.

As community ties weaken, trust dissolves to be replaced by distrust of the other and divisions along rapidly increasing fracture lines. Without the close day to day connections that bind communities, the isolated slowly lose their confidence and descend into hopelessness with a way out ostensibly provided by ideas or 'leaders' who are in tune with their deepest fears and desires. Being a follower is enough to recreate that sense of belonging that had experienced such a precipitous decline since the 1970s, leaving in its wake an Australia suffering increased levels of inequality and prone to distortions of ideation.

We would expect that as soon as the event and its unfortunate aftermath became clear, there would be those who immediately began in various ways to keep their society coherent and cohesive. Amongst other things, they would begin a series of ideal seeking moves towards the enhancement of the common good, for the benefit of all. We will examine the data for these expectations in the next period.

In Summary

The event happened with shock and horror and over the next 3 to 4 years, there was a divergence of responses. There are three main outcomes recorded in the data for the period, a very direct reaction that emerged from the already existing context of a mosaic of adaptive and maladaptive moves and countermoves with a large block of Maladaptive Defiance behaviours occupying the centre of the causal path.

That very direct reaction was a mixture of doomsday thinking and increased marketing both from government and commercial sources, some of it centrally involved in the reaction of doomsday itself.

But it was only one of the three outcomes. Another outcome springing directly from Maladaptive Defiance featured the use of technology to strengthen Participative Democracy. The third was increased nurturance of the environment, in direct response to the ongoing environmental destruction caused by the long term planning for globalization and its implementation.

Other changes between 1998-9/11 and 9/11 -2004: immediately pre and post

Some readers may have noticed that there were some other critical differences between the graphs for 1993-9/11 and that for 9/11-2004. For example, some important variables dropped out. Some such as SI work which was previously closely associated with the social engineering of economics and finance was a casualty of the elite's change of strategy and emphasis from SI to SE. That means it did not seriously affect the elite's attack on high quality work and workplaces as there was a commensurate increase in SE work as we have seen with Howard's union busting campaign.

Others indicate a more serious deterioration in the social climate. The demise of Cultivation is one such. As we have noted above, the combination of the constructs of

Participative Democracy and Cultivation covered just about all the major bases of what may be termed a 'civilized society'. And now it no longer appears as a significant variable in the systemic overview (the slight apparent increase in Cultivation from 3.2 to 3.5% in Table 10 is not significant).

The three components of Cultivation are the nurturance of learning, egality and the pursuit of the ideal of humanity through the cultivation of diversity (H diversity). Therefore, one major aspect of this construct is equality in all its forms, opposed to inequality best represented in this data set as Segmentation. (The measures for Egality are small, relatively unreliable and have not been included here).

And as we have noted above, Segmentation rose immediately after 9/11. In the cultivation measure, the corresponding decrease was in H diversity. In 1998-9/11 H diversity comprised 41.4% of the construct Cultivation. In the years immediately following 9/11 it comprised 17.1% of Cultivation. In the same periods, segmentation increased from 60.9% of the construct Consequences of Dominance to 68.5% after 9/11 (X^2=6.0, d.f.=1, p<05). ***Inequality rose.***

9/11 was disruptive in that it interrupted the hitherto unhindered rise of the passive strategies of personal and family dissociation and superficiality in favour of segmentation, division into 'us and them'. It provided an easy target onto which the generally alienated and disaffected could project their woes, extending and broadening a tendency initiated against asylum seekers by the Tampa incident. The Howard government had succeeded in deflecting criticism of itself into a people's war against itself. This was indeed divide and conquer.

The other variables we need to take special note of are Evangelicism and Doomsday, not because they are very frequent visitors to Australia but because when they do occupy a significant space in the Australian mindset, psyche or perspective, they tend to assume more power than their frequency implies simply because they carry such emotional burdens.

In the period immediately prior to 9/11 one of the outcomes was Evangelicism but immediately after the event, that dropped out of the analysis. There were few perceptions of Evangelicism in the period after 9/11 and those few were primarily concerned with the 'global flight to the right' and the 'growing impact of Islam'. As outcome, it was replaced by Doomsday as discussed above.

Evangelicism and Doomsday spring from different parameters of the choice model. Evangelicism is the active pole of maladaption derived from the second parameter which is primarily concerned with learning and nurturance. Doomsday is the passive pole of maladaption derived from the third parameter which is primarily concerned with planning and action towards an outcome.

Hence we can see that the maladaption of Evangelicism involves transferring responsibility for learning from self or selves to another, some superior or messianic being who functions to absolve us from responsibility and the necessity of learning and just about everything else for ourselves. As we have noted before, the sense of hopelessness associated with Doomsday is in direct opposition to our nature as purposeful systems pursuing outcomes.

After a disaster, when it becomes perfectly clear that the great messiah, e.g. the Great American Ally or from the point of view of the American citizen, the President, didn't exactly perform up to expectation, didn't keep us safe, the mood can swing to hopelessness. There is still the same refusal to learn, behave adaptively and pursue ideals but rather than continue to put faith in a now doubtful or failed being or idea, the alternative is to give up hope and lapse into despair, that is, not to pursue an outcome. It is easy to see how both these

maladaptions relate closely to dominant hierarchies, structures based on the first design principle, DP1, but the psychological and behavioural consequences are very different.

Shifts in direction

Table 10 presents the differences in percentage mentions of our variables between the period immediately before 9/11 and that after. It is a complement to the systemic analysis above as it provides some simple measures of difference which taken overall can deepen our understanding of the period immediately after 9/11 and how it affected Australia.

It is a sad and sorry picture.

Of the 24 variables in Table 10, 10 indicated that Australia moved towards greater adaptation, 11 indicated greater maladaption and 3 were unchanged. Compare this with the figures from the previous chapter which indicated a recovery towards adaptation. They were 15 towards greater adaptation, 6 towards greater maladaption and 3 showing no change. The event 9/11 certainly put a cat amongst the pigeons, reversing so much of the recovery from previous assaults documented for the previous period.

Table 10. Adaptiveness of change in master matrix variables 1998-9/11 & 9/11-2004, Australia								
Variable	*1998 -9/11*	*9/11 - 2004*	*Variable*	*1998 -9/11*	*9/11 - 2004*	*Variable*	*1998 -9/11*	*9/11- 2004*
Defiant Health	*5.7*	*11.5*	*SE national*	*0.7*	*0.2*	**SE work/ employment**	**1.2**	**5.1**
Defiant Lifestyle	*5.9*	*6.2*	Evangelicism	0.4	0.4	**SI physical environmen t**	**0.0**	**0.1**
H individual liberation	*4.1*	*5.9*	Law & Order	0.0	0.0	**SE finance/ economics**	**1.8**	**4.9**
N physical environmen t	*1.9*	*2.8*	SE state/ province	0.0	0.0	**SE global**	**0.8**	**1.5**
N death of expert	*0.4*	*2.4*	**Participative Democracy**	**16.2**	**8.1**	**SI state/ province**	**0.0**	**0.2**
Cultivation	*3.2*	*3.5*	**Defiant Technology**	**17.9**	**10.0**	**Doom**	**0.6**	**0.8**
SI work/ Employmen t	*4.0*	*3.7*	**H work/ employment**	**2.7**	**1.9**	**Total**	99.9	100. 2
Maladaptiv e Defiance	*15.4*	*10.0*	**Consequence s of Dominance**	**7.1**	**9.4**			
Global Planning	*5.9*	*5.4*	**Marketing**	**4.0**	**6.2**			

Where *italics* indicates increasing adaptation and **bold** indicates increasing maladaption.

Of the 9 adaptive variables, 6 moved towards greater adaptation while 3 move towards greater maladaption. This is exactly the same as recorded in Table 5 in the previous chapter. However, in Table 10 above, we see that of the maladaptive variables, 8 moved towards greater maladaption while only 4 moved towards greater adaptation. This is the opposite of what happened between 1993-97 and 1998-9/11, what we have seen as the recovery period. This is a significant difference (X^2=4.2, d.f.=1, p<.05) and tells us that the impact of 9/11 was directly to influence the forces towards maladaption, to exploit or capitalize on the already existing negative behaviours and effects.

The big ones here are obviously marketing, the social engineering of work and economics, all of which are well documented Howard policies, plus the consequences of dominance which features the social engineering of the environment which shows up as ecological damage and the fragmentation of the social fabric.

One interesting observation that emerges from this period is the fact that the relentless rush into technological innovation and proliferation suddenly stopped. As we saw in the causal path graph above, Participative Democracy and Defiant Technology were closely related as the people were using all forms of modern technology to help build and rebuild their groups and communities but both declined during the period (Table 10). When we look behind the scenes we see there are 4 variables within the construct Defiant Technology, 3 of them measured changes in technology use, one measured SI for the economy and finance. The technology measures dropped from 138 to 59 while the measure of SI economy increased from 25 to 49 (X^2=29.52, d.f.=1, p<.001).

Technological innovation, change or change of use ceased to be a concern. It seems that as the population was immersed in the battle for hearts and minds during these years, technology took a back seat. This does not mean technology ceased to be used: it was just not top of mind, overridden by more pressing matters.

Then there are the policies which were reconstructing economics and the nation's finances so that they fitted a perfect neoliberal, rational economic model that show up as SI finance/economics/costs. That is why SI economics was the one component of Participative Democracy and Technological Defiance that increased. Howard had it all planned out and so it came to pass.

We have seen that a serious division was underway as the hard core of those who had not returned to an ideal seeking mode were turning to segmentation rather than merely removing themselves from mainstream activity. So while the elites were exploiting a US national tragedy and international moment of attention on a dramatic event to exercise tighter control on the minds of the population at large, did they relax their efforts on the global economic front? Not at all.

The exploitation of 9/11 by the Howard government was merely a supplement to its continued war on Aussie values via economic rationalism and neo-conservatism. It contributed to the social engineering of economics and to social engineering at both the global and national levels, demonstrating again that over time, the choice was for social engineering rather than synoptic idealism as SE does not usually require legislation and can be carried by agents other than governments and statutory bodies.

And of course then we have an increase in doomsday thinking, not big in purely numerical terms but highly significant in systems terms as it turned up as an outcome in the causal path. But apart from Doomsday, there is nothing about the event 9/11 that necessarily caused a greater push towards the social engineering of work, economics or the environment. This

looks like sheer opportunism on the part of the elites as indeed was the huge extra effort and outlay poured into marketing of all types, particularly government advertising.

In fact the social engineering was nothing more than the continuation of the suite of neoliberal policies that Howard and his government had espoused and implemented where possible since he was Treasurer for Malcolm Fraser. There is very reason to believe these would have happened whether there was an incident, a 9/11, or not. All that would have been different would have been some of the rhetoric that surrounded it; less emphasis on 'terrorism' and 'security', more on 'choice' and 'a strong economy'.

Given that marketing was so closely related to doomsday in the data, it is quite possible that had the elites not gone overboard with the marketing effort that Doomsday would not have even made it into the graph and 9/11 would have quietly faded away in Australian memories, a tragic event in the big history of things but of no special import.

But no, it heralded in our 'war on terror', overhyped in every sense and desperately clung to by governments, even till today (4.3.19) when it forms one of the few remaining government policy, if extremely wobbly, planks.

Ideals and Maladaptions

As we would expect, Table 1l confirms that the period immediately following 9/11 saw a significant deterioration of adaptation affecting some of the most powerful variables. The ideals decreased their percentage of total mentions while the maladaptions increased from 56.6% to 62.1% (X^2=6.35, d.f.=1, p<.01). Nurturance was the only ideal that increased.

Table 11. Percentage of mentions of ideals, passive and active maladaptions in Australia, 1998-9/11 (1) and 9/11-2004 (2)								
Ideals	**1**	**2**	**Passive Mal**	**1**	**2**	**Active Mal**	**1**	**2**
Ho	**2.9**	**0.8**	**Seg**	**4.4**	**6.4**	L&O	0	0
N	*7.1*	*14.4*	*Dis*	*6.6*	*6.2*	Ev	0.4	0.4
Hu	**31.8**	**22.2**	**Doom**	**0.6**	**0.8**	**SE**	**14.3**	**22.9**
B	**1.6**	**0.6**	*Super*	*12.3*	*6.6*	**SI**	**18.1**	**18.8**
Total	**43.4**	**37.9**	*Total*	*23.8*	*19.9*	**Total**	**32.8**	**42.2**

Where *italics* indicates increasing adaptation and **bold** indicates increasing maladaption.

Within the maladaptions, the active increased their percentage of total mentions while passives decreased (X^2=12.29, d.f.=1, p<.001). The increase in active maladaptions was due mainly to the increased emphasis on social engineering rather than synoptic idealism which we examine in greater detail below.

The decrease in the passive maladaptions is interesting as there were declines in the major responses of dissociation and superficiality, the major components of the constructs of Defiant Lifestyle and Maladaptive Defiance, demonstrating once again that lifestyle is one of the central and recurring battlegrounds on which the elites and the people battle it out in Australia: the other is the workplace.

And of these two, superficiality suffered by far the largest drop. Perhaps it is simply impossible for some people to stay aloof, separate or psychically divorced; they cannot remain untouched at times of such drama and continuing turmoil. There were increases in segmentation and doomsday which provide much of the direction of the causal path as discussed above, but of a different order of magnitude to superficiality. It is just a shame that after re-engaging with their communities, about a third of the responses lost to superficiality went to segmentation, an even greater degree of division within Australia. Just what we needed!

7. Australia is Recovering its Mojo: 2005-09

Background

Three years on from 9/11 in Australia it was election time again and the Howard government was again returned. The period following the election of 2004 was one of rising tension on several fronts. Despite the government having won control of both houses and with a favourable economic climate, the areas of industrial relations (IR) and Indigenous affairs in particular created further disquiet with government actions. The gradually ramping up of change in IR culminated in the notorious Work Choices legislation which introduced the greatest imbalance of employer to employee power ever in Australia. Opposition escalated accordingly.

Similarly the government continued with its policies designed to reduce the momentum of progress by Indigenous people in relation to land rights and independence. Using a report on child abuse in Indigenous communities, the government devised a multifaceted set of changes with the centrepiece of welfare income whereby the people's income could not be used for a list of proscribed substances and activities such as alcohol and pornography. This was known as *The Intervention*. The Racial Discrimination Act was temporarily suspended. Other measures included changes to access to Aboriginal land and communities. These moves culminated in the disbanding of ATSIC, the national representative structure which spoke for the Indigenous peoples.

Policies and plans designed to change perceptions, beliefs and behaviour were transmitted by technology, increasingly in its digital form. A large part of the changes consisted of economic theories and beliefs to replace those which the Australian people had clearly held before. The Howard government mounted a concerted campaign to convince the Australian people that its economic theories and policies were good for them as their policies became more purist, more extreme. Despite the fact they were re-elected several times until 2007 when they finally went too far in IR, a sizable proportion was never convinced. The unconvinced saw increased poverty, an increased reliance on gambling revenue and the shift from service to just increasing profits as the omens of what was to come.

Australians were quick to notice the effects of the Howard government 'reforms' in health and education as waiting lists got longer, people spend more time waiting for treatment in accident and emergency waiting rooms and practical experience was downgraded in favour of formal qualifications. These perceptions and the reality of reducing quality and quantity of services increasingly fed dissatisfaction with the assaults in the areas of economics and political marketing.

Howard was determined to return the government to surplus which he and Treasurer Costello achieved mainly by continuing to reduce spending, restricting services and selling assets. Because it was a boom period, additional tax breaks were granted, particularly to the better off. Numerous other 'reforms' such as abolition of compulsory student unions and denying the introduction civil unions legislation brought the government into further conflict with many of the public. Despite its proposal to introduce an emissions trading scheme to fight climate change, it was clear by 2007 that an election would bring a change of government. Work Choices more than anything else brought the government into a fight to the death with Australian values and ideals and it was not a fight that ordinary Australians were prepared to lose. Indeed the new Labor leader Kevin Rudd won government in a landslide with Howard not only losing government but also his seat.

Rudd maintained his immense popularity early by immediately initiating a fairer IR system and reversing two major decisions by Howard, signing the Kyoto agreement on the climate and apologizing to the 'stolen generations'. He also went further on climate change. However, it was not long before doubts were being cast on his managerial style, the lack of genuine collegiality in Cabinet and the lack of effectiveness of the Prime Minister's Office which some described as a 'black hole'. The failure of the Copenhagen COP to secure an international agreement on climate action plus the inadequacies of the package proposed for emissions reduction led to defeats at home.

When the Global Financial Crisis (GFC) hit, Rudd and his Treasurer Wayne Swan swung into action with a large, comprehensive and expensive set of policies to simulate the economy and avoid massive job losses. This database ends at the point where the impacts of the GFC are being experienced and before dissatisfaction with Rudd boiled over.

Australia 2005-2009: data

Australia 2005-2009
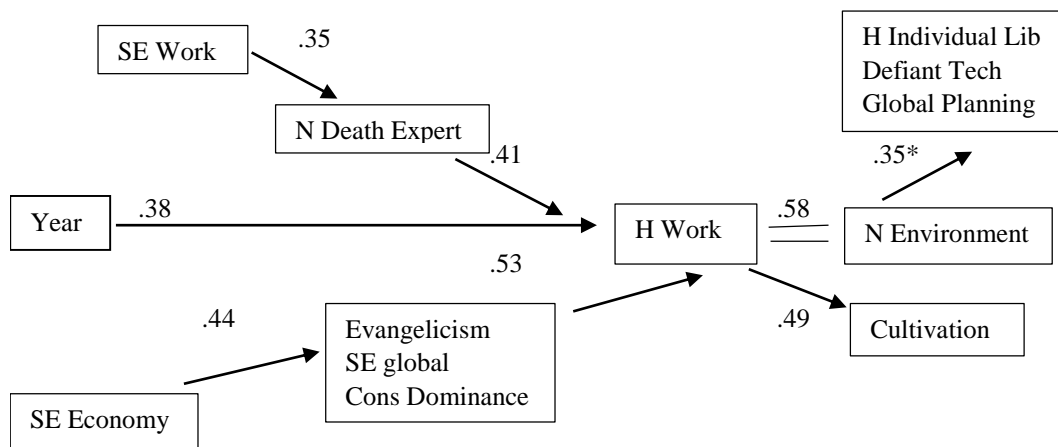
N=31, r=.35 @ p<.05, r=.45 @ p<.01, r=.56 @ p<.001

*Has been corrected for attenuation.

Figure 11. Australia 2005-2009 (from M2)

The causal path for Australia in the period 2005-09 (Figure 11) is relatively simple and its outcomes are predominantly adaptive. Given the mess, and its high level of maladaption in the period immediately following 9/11, this represents either quite a dramatic recovery or perhaps it means that 9/11 did not create the serious threat some claimed for it, that Aussies saw through the exaggeration and decided to continue with the recovery they were staging before 9/11. The data will tell.

Two streams start with the social engineering of work and of the economy. The effects work their way through several intermediate variables towards the central core which is

predominantly active adaptive and where people are working to restore the damaged ecology. This core leads to even greater moves towards individual freedom and putting technology towards adaptive human ends despite increased efforts to control this by planning for more globalism and neoliberalism.

Two streams of influences

The graph shows two streams leading to the core defined by the equal signs, one above and below the line indicating direction as defined by year. *The first stream of influences* starts with the social engineering of work which centred on the diminishing role of unions with increasing casualization of the workforce, contracts, increased insecure jobs, people working longer with less play time, two parents working extended hours, all making for a population increasingly time poor and anxious. Other examples include more sweatshops, more restructurings, more call centres with low salaries, more fly-in, fly-out, more bureaucracy, hierarchy and silos with greater pressures towards autocracy. The items recorded cover the softening up period, the build up to the legislation passing and its effects. This was Howard's Work Choices, perhaps his best defined strategy within the context of the most whole hearted assault on human and environmental centred values as he forged ahead with pure neoliberalism, money and profits above all else. Our participants recorded it in all its glory.

Although Work Choices was repealed and replaced, many conditions remained which illustrate general exploitation of the worker. These are of course the forces that have created the growing 'precariat', a new dangerous class that could prove politically unpredictable (Standing, 2011).

With all the social engineering going on in so many areas, and particularly in the world of work with its centrality in so many lives, it was inevitable that cynicism and distrust would grow. Those who may have previously given John Howard the benefit of the doubt now joined the chorus of disgust, distrust and cynicism which showed up as N death of the expert. It is no accident that this follows immediately after SE work in the causal path. The very name 'work choices' was Orwellian as people caught up in it found themselves less free, more powerless at work than ever before. While the language of increased 'choice' had become a mantra for the advocates of neoliberalism, its deceptive application here was the final straw for many.

N death of the expert means that people were increasingly shifting to diagnosing problems for themselves reflecting a decreased confidence in so called 'experts' or 'leaders'. They were no longer just believing that they were told but researching for themselves, getting second and third opinions and making up their own minds. There was a perception that younger generations were more mature, wiser and more capable than their elders, with the implication that they would be more self determining and less gullible than previous generations. No longer could those in authority expect that they would automatically be believed.

The *second line of influences* starts with the social engineering of the economy and our finances which leads to a cluster of variables encompassing a substantial packet of socioeconomic and environmental factors. This in turn leads to changes which improve the quality of work.

In this period the social engineering of the economy and finances covered such items as increasing commodity prices, particularly oil/gas/petrol, increased costs/labour costs, interest rates, 'profit is everything', 'stagnating salaries'. The relentless application of neoliberal

policies was having a visible effect on relative standard of living as shown by the perceptions of higher basic costs of living and lack of commensurate change in remunerations. Sound familiar today?

But while the writing was on the wall then in terms of where it would end, with the disastrous welfare situation we have today, those in power were largely still in thrall with their faddish economic theory and did nothing until the demise of Lehman Brothers and the GFC hit. Even then, the ostriches refused to lift their eyes.

That social engineering led to a combination of further engineering at the global level with all that entailed for the consequences of dominance, both human and environmental, which triggered another outbreak of Evangelicism.

Those watching globalization perceived the ever growing privatization and power of the corporation as they exerted influence over nation states. Free trade exacerbated the climate crisis as people saw, for example, increased control of agricultural crops by transnational corporations with dwindling open spaces. Our dominance over the planet continued, showing up with endless perceptions of global warming/climate change, worsening pollution, loss of polar ice, biodiversity and natural resources, new diseases and environmental crises – one after another - as we recognized our 'loss of contact with nature'.

Being surrounded by such disruption and destruction and still being constantly reminded of 9/11, it is not difficult to see why segmentation continued in a variety of forms. The records show continuing widening of gaps between haves and have-nots, cultures, races and religions, generations, social classes, city and country and on it went as our people watched the world literally falling apart. Therefore, again it is not difficult to understand that some would revert to extreme fundamentalism and dogma. This was the focus of perceptions of Evangelicism, extreme views permeating areas as diverse as politics and medical breakthroughs.

This subcluster presents the real damage done to Australian society and culture by 9/11 and the years before it of repressive and oppressive government in the service of an ideology that subjugated people and planet to its own perverted ends. The picture is almost unrelentingly maladaptive featuring dissociation from the planet, segmentation and Evangelicism. Note however, that in this case, these powerful maladaptions were not the outcome but the stimulus to a quite different conclusion.

The core and outcomes

Both streams of determinants terminate with H work. Once again Australians turned to improving the quality of work as their first port of call for national remediation but in this case it was the central feature of an intense federal election. The opposition to Work Choices, right from the very beginning of Howard's changes and then in the actual election campaign, was intense. It went to the heart of our conceptions of ourselves: it infuriated those who in any way, even indirectly through family stories or historical accounts, felt involved in Australia's hard fought for rights, and it deeply offended all of those with their self image as the land of the fair go. There is little doubt that it was the most powerful issue leading to Labor's overwhelming victory. H Work represents all this plus the repeal of the legislation but also includes perceptions of the quality movement noting that small companies still tended to be the innovators. Others noted that there was also an increase in more demanding jobs and career changes, with more organizations becoming better corporate citizens. Figure 9 therefore accurately illustrates both the before and after of the 2007 election.

Then we see another meaning in the core of the graph which is that work had also become closely tied to nurturance of the environment as global warming again thrust itself into the national consciousness. It is explicit in some of perceptions of N environment such as 'sustainability is a core strategy of organizations', 'growth of the biotechnology sector', and 'buying ethically'. Participants also noted a diversity of individual changes globally and nationally such as changes in waste management systems, communities expressing displeasure at the use of chemicals and the evolution of the Green movement gaining new energy. As the environment became a national and global focus of attention and political agendas, every aspect of work became enmeshed in it, from the nature of products to the use of all resources.

The *final outcome* of that stream of effects is a combination of moves by both people and elites with the people using technology to increase their freedoms while the elite pursued their ends through more global planning – "when at first you don't succeed…".

Just about every possible form of technology was mentioned here as available for adaptive use but the majority involved digital and the internet technology as enabling a widely diverse set of human activities. The maladaptive cases concerned genetic engineering, the increased commercialization of media, rapid obsolescence, loss of jobs and insufficient provision of public technologies such as transport.

The ends of individual liberation that much of this technology was put toward are similarly as diverse as the range of human interests themselves but there were clusterings around more informed consumers with higher expectations, the increasing influence and independence of women, greater mobility with much more experimentation with religions and sociocultural practices including inside family units of diverse types. Some saw that people wanted more control over their environment while others saw people having and exercising more choice, that is *real* choice, in their lives.

And while it seemed that there was no stopping the rush into greater individual liberation, the elites were back to more planning to try and bring the situation under control. Their major tool continued to be economic globalization with market deregulation and free trade agreements. Some saw that the economy was precarious with share market volatility, this was in 2007 just before the GFC hit. Others noted the failure of the American Dream, decreases in growth in country regions and slow downs in the housing sector. Despite the people recognizing the maladaptive nature of this area of activity, it was continuing apace – until it all came to a shuddering halt.

The *other outcome*, also closely related to both higher quality work and nurturance of the environment is the reappearance of Cultivation as the first outcome. Remember that Cultivation disappeared from the causal path for the period immediately after 9/11 but after those four years it has been revived. Part of the mainstay of a highly adaptive culture is back although unfortunately as we explore below, its other half, Participative Democracy has dropped out.

Cultivation covers learning, egality and diversity which in this period included for N learning, the items of increasing emphasis on learning for life, professional development, increase in older people seeking education and heavy pressure on government to fund health and education. Egality included increased 'causes', activism and alternative media while in H diversity there was a concentration on the increase in multiculturalism and attention paid to minority groups. This is reminiscent of the clusters found in the 1970s.

Through these perceptions we see an expansive period despite the narrow focus of the elite on economics and 'security', a divergence of people and elite.

Throughout the perceptions on which this graph is based, there is a tone of positivity and progress as participants recorded the events and developing trends they had seen in the last few years. The core and outcomes are predominantly active adaptive.

Overall, the core and outcomes bear a much more decided resemblance to the adaptive clusters we saw in 1973-78 than anything we have seen between 1993 and 2004. It is a sign of the spirit of those who refuse to be cowed by the negativity inherent in the social climate and are determined to assert their purposes above those who would transpose them into ciphers or statistics. This systemic analysis definitely suggests a resurgence of the ideals and a recovery from both the advent of neoliberalism and the event 9/11.

Other changes between 9/11 -2004 and 2005-09

We note that Doomsday has disappeared and Evangelicism is back though not as an outcome, (the figures are in Table 12). The appearance of Doomsday only in the period immediately after 9/11 is validation that Australians are not particularly prone to doomsday thinking or hopelessness and display it only when there is sufficient justification – for example, there was no flickering of the Doom dial for Y2K or any of the other scares that panicked other populations.

The *presence of Evangelicism* as influence rather than outcome is evidence that people were learning to live with a degree of extremist behaviour in our society, however foreign, out of character and certainly unwanted as it was for the vast majority. The nature of the perceptions here indicate that it is becoming accepted as simply another part of their reality rather than any sort of portent as it appeared to be when it first appeared before the advent of 9/11.

However, the fact that Evangelicism did not drop out of this simple small sample analysis and continues as a potential solution to Australia's woes means it deserves more attention than that brief mention.

While there were no specific mentions of Australian based phenomena, the country was an active participant in the Coalition of the Willing which went to war against Saddam Hussein in Iraq. We know from history that once a social phenomenon such as Evangelicism is alive and kicking in the L22, nobody is immune to it. While there were no examples of Evangelicism from Australia in this period, we know from the death of the Princess Diana, and the Lindt café siege, that some Australians are vulnerable to it.

Both Hitler and Diana tapped into the deepest desires and emotions of their times and both used the media of their day to huge advantage. Given that none of the examples that form the basis of these perceptions of Evangelicism are Australian, we must ask whether Australia could itself provide home grown examples of Evangelicism or whether this data is merely an artefact of our openness to the events and trends in the world around us. Several elements are obviously present. There was 9/11 itself, the Bali bombing (2002) and the repetition of warnings of potential 'terrorist' attacks foiled only by the alertness and skill of our security forces plus the more reality based evidence of genuine atrocities committed by the Taliban, are more than sufficient to convince those vulnerable to anxiety and dependency of the existential threats to our life and way of life.

Remember that we were and are regularly told by our governments that the reason the 'other', the Muslims, hated us was our way of life, our 'freedom'. Nothing to do with geopolitics or the long standing policies that somehow or other always ended up oppressing the people of the various Middle Eastern areas endowed with oil, bringing war and

devastation upon them and generally using them as pawns in much larger, wider strategic battles (Kennedy, 2016). And nothing to do with the ruthless deposition of leaders that brought in policies of which the West and the USA in particular disapproved, regardless of whether they were democratic or autocratic. Yet since 9/11, we have seen our freedoms eroded by repeated extensions and intensifications of 'terror laws' ostensibly designed to keep us 'free'. All this creates confusion and anxiety in the minds of many and increased cynicism for others.

And as the data tells us, many amongst us have endured years of dissociation, psychological and emotional isolation which for group creatures is immensely painful. As we saw with the death of Dianna, it was precisely those who would have been most likely to endure that isolation and pain that mourned.

We also had the convulsions surrounding the rising antipathy to Work Choices (Coalition parties) and the subsequent election in which Kevin Rudd (ALP) received a landslide vote. By 2009 we had seen the advent of the Global Financial Crisis and another failing Prime Minister. Gone was stability in any form and as the causal path graph tells us, the social engineering continued at the global level backed up by ever changing but relentless policies and plans to change Australia. In the case of 2005-2009, the fact that Evangelicism was a spur to H work was a reflection of the efforts to redress Work Choices and its effects including the repeal of Howard's legislation and the creation of Fair Work Australia, a new umpire. Industrial relations fundamentalism was rejected. However, next time the conditions may be different and Evangelicism may not stimulate a happy ending.

Also as noted above, one of the major variables connoting a flowering democratic state, *Cultivation, was an outcome* of the analysis while its counterpart, Participative Democracy, dropped out. This means that in this period as compared to the previous one, the emphasis shifted from the economic and governmental aspects of a democratic state to restoring the social fabric particularly through the dimension of diversity.

As we have seen before, our measure of equality/inequality is split between the constructs of Cultivation (Egality and Diversity) and the Consequences of Dominance (Segmentation). In total contrast to the differences before and after 9/11 where Segmentation rose and Diversity declined, between 9/11-2004 and 2005-09, Segmentation fell (6.4% to 5.3%) while Diversity rose (0.6% to 1.5%), (X^2=5.57, d.f.=1, p<.05). *This was a period of recovery for equality.*

Several small variables dropped out as you would expect with small numbers in the Australian sample for this period but it is the absence of three of the biggest and previously most powerful constructs that is most striking and most instructive. These three are *Defiant Lifestyle, Defiant Health and Maladaptive Defiance*. Between them they have previously been either critical inputs into an outcome or part of the outcome itself.

As we have noted several times before throughout these chapters, they are the constructs that centre on lifestyle and demonstrate that lifestyle is a major battleground in the war between people and elite. Now in this period that battleground has disappeared. Why?

Table 12. Adaptiveness of change in master matrix variables, 9/11-2004 &2005-2009, Australia								
Variable	*9/11 - 2004*	*2005 - 2009*	*Variable*	*9/11 - 2004*	*2005 - 2009*	*Variable*	*9/11- 2004*	*2005 - 2009*

	1	2		1	2		1	2
Defiant Lifestyle	*6.2*	*6.7*	SE national	0.2	0.2	**SE state/ province**	**0.0**	**1.0**
H individual liberation	*5.9*	*7.4*	SI state/ province	0.2	0.2	**Law & Order**	**0.0**	**0.1**
Participative Democracy	*8.1*	*10.5*	N physical environment	2.8	2.8	**H work/ employment**	**1.9**	**1.5**
Defiant Technology	*10.0*	*10.3*	**Consequences of Dominance**	**9.4**	**10.0**	**Defiant Health**	**11.5**	**8.1**
Doom	*0.8*	*0.4*	**Maladaptive Defiance**	**10.0**	**10.4**	**Cultivation**	**3.5**	**3.0**
SI work/ Employment	*3.7*	*3.2*	**SE work/ employment**	**5.1**	**5.8**	**N death of expert**	**2.4**	**0.8**
Marketing	*6.2*	*5.0*	**Global Planning**	**5.4**	**5.8**	**Total**	100.2	
SE finance/ economics	*4.9*	*4.4*	**SE global**	**1.5**	**1.6**			
SI physical environment	*0.1*	*0.0*	**Evangelicism**	**0.4**	**0.9**			

Where *italics* indicates increasing adaptation and **bold** indicates increasing maladaption.

Before we explore that specifically, we need to examine Tables 12 and 13 as on the surface they are indicating quite different directions in the data. Table 12 shows 9 variables moved towards adaptation, 12 moved towards maladaption and 3 stayed the same. Compared with the meaning of the causal path graph and with what happened between the last two periods, this does not indicate a positive period at all. There is no difference between the figures of 9:12:3 here and 10:11:3 for the previous period as both indicate a turn for the worse, towards significantly greater maladaption. We note that in this case, however, many more of the differences are small, close to zero, and not really indicative of any change.

Ideals and maladaptions

Table 13 suggests that the shifts were towards the ideals and away from both the passive and active maladaptions but again we find that these shifts are not significant. This is because of those factors springing from the parameter of probable effectiveness. However the fact remains that in terms of both these larger datasets there are no major significant differences.

Table 13. Percentage of mentions of ideals, passive and active maladaptions in Australia, 9/11-2004 (1) and 2005-2009 (2)								
Ideals	1	2	Passive Mal	1	2	Active Mal	1	2
Ho	*0.8*	*1.2*	*Seg*	*6.4*	*5.3*	**L&O**	**0**	**0.1**
N	**14.4**	**10.2**	**Dis**	**6.2**	**7.3**	**Ev**	**0.4**	**0.9**

Hu	22.2	28.1	Doom	0.8	0.4	SE	22.9	22.2
B	0.6	1.3	Super	6.6	6.3	SI	18.8	16.8
Total	37.9	40.8	Total	19.9	19.3	Total	42.2	40.0

Where *italics* indicates increasing adaptation and **bold** indicates increasing maladaption.

The lifestyle battleground seems to have been overrun by an overwhelming concern to return to the individual in community or group rather than the single isolated individual. We have explored above the decline in inequality where the predominant components were those items such as segmentation that mean a more divided and individualized society. The lifestyle battle appears to be another aspect of what in that period was a sizable effort to return to a more collective and cooperative state of being, as if there was some collective awareness that enough was enough if not too much.

So for example, we would expect from the meaning of the graph to get a significant difference between Homonomy, belonging to and working with the larger unit, community or group, and Dissociation from others from the previous period to this one. The X^2 for this was 3.79 (d.f.=1) which just failed to reach significance. Similarly the difference between Homonomy and Segmentation also failed to reach significance. Those differences were clear implications from the Figure 9 which moved from SE to H work to Cultivation and N environment but the significance is not there.

Similarly with the lifestyle data: of the four lifestyle variables, SE and SI of lifestyle and health and education, ¾ went down in this compared with the previous period. Immediately after 9/11 they totalled 102 or 8.6% of mentions while here they came to 71 or 7.1%. The differences however are again not significant.

Another major variable that dropped out in this analysis was Marketing and the figures indicate that mentions dropped from 6.2% immediately after 9/11 to 5.0% in this period but again this difference is not significant.

These findings are the result of the landslide election in November 2007. That election was preceded by a long period of relentless neoliberal 'reform' and cumulative opposition to it. After the election, the Rudd government repealed, reversed and/or modified the worst of Howard's changes. The period therefore, contains trends going in diametrically opposed directions which cancel each other out. That is what is reflected in the 'no sig diffs' analyses of individual variables. Unfortunately we cannot sort the data into pre- and post-election as the numbers are too small. So while the systemic, causal path analysis shows the temporal sequence of changes over the period with the 180 degree turn, the non-systemic statistics simply can't shed much light apart from confirming that opposing trends will result in lack of difference.

Strategies

Because we are measuring changes in strategies at longer intervals, we need to also review the shifts in the pattern of ideals and maladaptions in the period post 9/11 to 2009 (Table 14). From this it is easier to calculate and explain the shift in strategies.

Table 14. Percentage of mentions of ideals, passive and active maladaptions in Australia, 1993-9/11 (1) and 9/11-2009 (2)								
Ideals	**1**	**2**	**Passive Mal**	**1**	**2**	**Active Mal**	**1**	**2**
Ho	**2.2**	**1.0**	*Seg*	**5.5**	**5.9**	*L&O*	*0.1*	*0.0*
N	*7.9*	*12.5*	*Dis*	*7.0*	*6.7*	*Ev*	*0.7*	*0.6*
Hu	*24.4*	*24.9*	Doom	0.6	0.6	**SE**	**13.9**	**22.6**
B	**1.1**	**1.0**	*Super*	*9.1*	*6.4*	*SI*	*27.6*	*17.9*
Total	*35.5*	*39.2*	*Total*	*22.2*	*19.6*	*Total*	*42.3*	*41.2*

Where *italics* indicates increasing adaptation and **bold** indicates increasing maladaption.

Table 14 tells us that overall, the direction of change from 9/11 on was adaptive. Firstly, at the level of total ideals and maladaptions, the ideals were up while the maladaptions were down (X^2=6.93, d.f.=1, p<.01) and secondly, 4/12 individual changes were towards greater maladaption, 1/12 showed no change while the other 7/12 were towards greater adaptation.

When we examine some of these individual changes we see that there was really nothing in some of them, e.g. Beauty or Law and Order, but the ones that really made the difference were nurturance, superficiality, social engineering and synoptic idealism. These last two were of course going in opposite directions but the concentration of the elite's efforts on social engineering could not match the decrease in maladaptions seen elsewhere. The majority of the decline in passive maladaptions occurred in superficiality which over the periods measured had been one of the most significant. The shift seen here in this variable is, therefore, highly symbolic as it indicates that the people are regaining their sense of meaning in life, becoming whole again as the superficial reunites with the other strata of the self.

So while the shifts towards adaptation in Table 14 above did not reach significance, the trends taken over the longer period since 9/11 confirm that despite the best efforts of the elites and the dramatic event 9/11, *the people were slowly but surely working their way back to an adaptive future*. It was not even or consistent and obviously varied according to the circumstances surrounding them but through it all the worm continued its subterranean journey back to health.

Table 15. Parameters as percentage of total mentions for people and elite, Australia in two periods*						
	People		*Elite*		*Total*	
Parameter	*1993 - 9/11*	*9/11 - 2009*	*1993 - 9/11*	*9/11 - 2009*	*1993 - 9/11*	*9/11- 2009*
I Probability of choice: Familiarity or knowledge of, accessibility	7.7	6.9	2.3	1.0	7.8	6.9
II Probable effectiveness:	15.6	19.8	7.9**	12.5	15.4	19.8

Knowledge about, learning, efficient and effective 'know how'						
III Probability of outcome: Understanding, knowledge of and about to achieve outcome	25.0	25.5	38.3	47.5	38.9	48.1
IV Relative intention: Motivation, needs and affects to fulfil an intention	10.2	7.4	28.7	18.8	37.8	25.3
Total					99.9	100.1

*the percentage for the people is ideals + passive mals, the percentage for elite is ideals + active mals.

**The theory attributes Evangelicism to the people rather than the elite so the elite have only the percentage for the ideals on parameter II.

When we examine Table 15 we see that overall there is still in the period 9/11-2009 the same imbalance between the various parameters (X^2=396.82, d.f.=3, p<.001) but that for the elites, the pattern has actually deteriorated, moving further from an adaptive profile where each parameter has been reasonably considered. The second major feature is that for all four parameters, both the people and elite are heading in the same direction. This marks a significant change of strategy for the elites as while there had previously been an increase in the fourth parameter, they have given that away with the difference going to increase the percentage for the third parameter, the outcome. In other words, the elites have become even more single minded in terms of strategy, putting even more of their eggs into the outcome basket to the tune of 47.5%.

This leap from 38.3% to 47.5% consists almost entirely of increase in social engineering as seen in the tables above. There was no significant increase in the ideal of humanity and doomsday remained exactly the same so the increased emphasis on outcome to 48.1% on total figures lies in the behaviour of the elites. They were going for broke.

When we look more specifically at the parameters we see that there is continuing disregard for the probability of choice, making sure the strategies and actions reflect the character or personality of the system, its intrinsic nature. This has been a continuing feature since the break between the two studies and the take-over by neoliberalism with its earliest signs showing up in the period 1977-78. Taken over time this explains many of the distortions and maladaptions we see around us. When the intrinsic nature of systems are ignored, there can be severe incongruence between what is required for the system to function adequately and the conditions in which it is attempting to function. It can be argued that this is precisely one of the mismatches between Australian culture and the values embedded in neoliberalism which can account for some if not a lot of the disruption and social illth documented here and elsewhere.

In other words, the forces neoliberalism unleashed resulted firstly in the passive maladaption of dissociation with its denial of our need to cooperate and work effectively with others and later proliferated into the whole rash of maladaptions including segmentation that denied our essential commonalities. By 2009 that showed little sign of recovering.

There has been a slight recovery in the second parameter for the people more than for the elites which is an indication that the degree of recovery from the additional shock of 9/11in terms of measures such as inequality owed more to the efforts of the people than the elite. This fits with the greater one track approach of outcome orientation by the elites noted above. They were hell bent on achieving their outcome no matter what, while it was the people moving back towards better decision making by valuing each of the parameters.

On the other hand both groups, but especially the people, show a reduced frequency in the fourth parameter but this reduction consists almost entirely of declines in both superficiality and synoptic idealism, both the passive and active maladaptions. Beauty, the fourth ideal remained low meaning the recovery such as it was, was far from presenting a well weighted or intrinsically attractive scenario. It was definitely lopsided and out of kilter, displaying the sort of features we would expect from a culture that had long endured the ravages of growing inequality based on the first design principle, accentuated by the mind deadening philosophy of neoliberalism with its emphasis on materialistic accumulation to the exclusion of all else.

For a much more adequate recovery, there would need to be a recovery also in the mentions of beauty, at least up to the levels recorded in the period 1973-78. We have noted that the decrease in superficiality indicated a return to greater meaning in life but without an increase in beauty, we still have a deficit in the whole world of aesthetics and spirituality.

So when we compare the profiles for the people and the elites in the period 9/11-2009, we find they are poles apart with X^2=328.63, d.f.=3, p<.001. As we see, the people are still a long way from returning to the situation seen in the period 1973-78 but they are showing the way back.

In Summary

Despite some messy and inconclusive data at the level of individual frequencies, every form of analysis has led to the same conclusion: once again the strategies of the people and the elites had diverged with the people gaining the upper hand in their desire to return Australia to a country where people and planet took priority over money and materialism.

8. Australia 1973-2009: Battered but Not Broken

In this chapter we are summarizing the data to answer the question *did 9/11 change Australia?* We will look across the whole timescale for which we have data and note some of the most important changes. Those changes take their place within the much longer time scale encompassing the Cultural Revolution of the 1960s and 70s and its meaning. We cannot go further at this point and make suggestions as to what this means for the future as Australia is only a small part of the world. We cannot escape our interdependence with the rest of world but we will return to the future of Oz after we have had a similarly detailed look at the world in our data and the various commonalities and differences between Australia and the rest.

Changes in the causal paths

As we have seen with the causal path graphs for each of the periods, the patterns have varied considerably over time as people and elites have changed their behaviours. They have both changed as events in Australia and in the wider world have caused them to reassess and shift, sometimes quite radically. In each period the graph shows just how accurately the raw perceptions captured the events and their meanings.

We have tracked the waxing and waning of all the major constructs and the basics underlying them, the ideals and maladaption themselves and what they indicate of the strategies the elites and people are employed to pursue their purposes over time.

From the first period 1973-78 where Australia appeared as a relatively trouble free liberal democracy without serious levels of maladaption until 1977-78 when Malcom Fraser made the first tentative moves towards neoliberalism as it is now known, we have seen how the maladaptions both active and passive blossomed with a peak in the period 1973-97.

We labelled the broader period from 1993 to 9/11 one of fragmentation as there were four distinct outcomes emanating from it, the adaptive ones of defiant lifestyle and individual liberation accompanied by social engineering at the global level, basically pursuing economic globalization and Evangelicism, the elevation of some messiah to save us all from the ravages of reality. The frequency data from the latter period 1998-9/11 indicate there had been some recovery from the peak of the maladaptions and the trough of the ideals.

The event 9/11 did make itself felt in Australia with another increase in the frequency of the maladaptions and commensurate decline in the ideals with three outcomes from that period, two adaptive with the third consisting of increased marketing and doomsday thinking. That outcome was a direct reflection of 9/11 itself and the way in which it influenced the behaviour of the elites to exploit the dynamics of 'Shock, Horror' for their own ends.

However the shock of 9/11 did wear off and during 2005-09 there were noticeable returns, reversions, firstly to the pattern immediately before 9/11. The exception here was that Evangelicism was now relegated to a contributing variable rather than outcome. Secondly, there was a return to a pattern of outcomes the likes of which we had not seen since the original period 1993-78. It featured a core of the ideals of Humanity work and Nurturance caring for the environment with increased levels of the construct Cultivation. Those variables were accompanied by another complex outcome featuring individual liberation, and the defiant use of technology to improve the quality of life. It included just one indication that the elites were continuing their efforts through the vehicle of global planning, again a return to

part of a strategy which had its heyday back in the 1970s. In many ways, this sequence of data looks almost circular although to nowhere near the completeness nor the original levels of ideals contained in the scenarios of the1970s; a recognizable pattern but only a faint echo.

Overall through these causal paths we have noted a pattern of knocked and get up again, assaulted and recovering with different constructs coming to the fore as technologies and social forces changed over the years. In the other analyses below, we see confirmation of this pattern through the noise of the waxing and waning of individual variables over time. Australia had been battered but she was getting up again.

Frequency of individual variables

In the sections above we have referred to a recovery back to the state of affairs in the original study before the first signs of maladaptions crept in as Malcolm Fraser succumbed to the then new theory of neoliberalism or economic rationalism as it was known in Australia, an unfortunate misdirection which was even more unfortunately, enthusiastically embraced by Hawke and Keating. As we see coming through the data below, the damage appears to have peaked by about 1997 as the population seemed to then recover its sense of itself, beginning the long journey back to an Australia with a predominance of ideals over maladaptions.

When we look at the data broken into its four time periods, we find four major patterns coming through. These are recovery, consistent increase or decrease, no meaningful pattern and a lasting effect from 9/11. The first three of these patterns indicate that 9/11 had no lasting effect.

Recovering: Here we look specifically at that recovery pattern as it unfolds, recovering from the onslaught of neoliberalism, being knocked around again by 9/11 only to mount another attempt at recovery. We do not see the full extent of the damage and recovery at the level of individual variables as there is no data on these in the 1973-78 period but it is seen in the section below at the level of ideals and maladaptions.

First we look at the individual variables that show variations on a recovery pattern: We are not measuring the degree of the ups and downs here but looking only at the overall patterns that follow the recovery model or it's opposite. Figure 12 illustrates the pattern clearly with Participative Democracy (solid line) and Defiant Health (dotted line). Participative Democracy was recovering from the introduction of neoliberalism when 9/11 happened. It declined in the period immediately following 9/11 but then again began to recover.
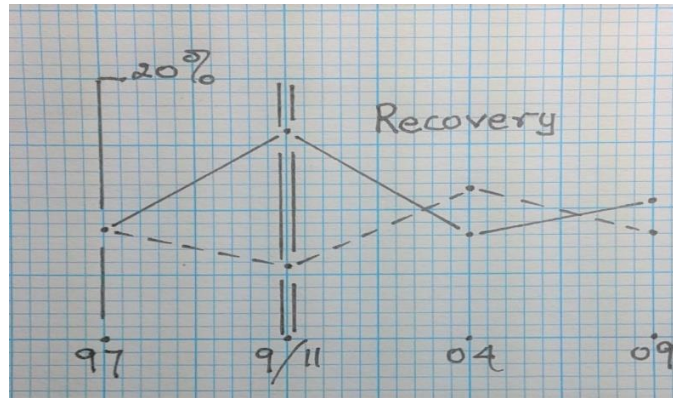
Figure 12. Recovery

Table 16 tells us that there were 6 out of a possible 16 variables which show this pattern, excluding 8 where the numbers are too small to be meaningful. All 16 are important variables throughout the analyses. On the adaptive side we have Participative Democracy which is that constructed variable that includes the ideal of homonomy, sense of belonging, the ideal of beauty and two aspects of the ideal of humanity, economic and governance for people. It is accompanied by the constructed variable Defiant Technology which included each of the three variants of technological change, ideal plus social engineering and elite planning. It also included elite planning for the future of finance and economics.

Table 16. Percentage mention of variables showing the recovery pattern in Australia				
Variables	*1993-1997*	*1998-9/110*	*9/11-2004*	*2005-2009*
Participative Democracy	8.7	16.2	8.1	10.5
Defiant Technology	12.6	17.9	10.0	10.3
SE finance/economics	3.1	1.8	4.9	4.4
Maladaptive Defiance	10.3	15.4	10.0	10.4
Defiant Health	8.8	5.7	11.5	8.1
Cultivation	4.3	3.2	3.5	3.0

On the maladaptive side we have the social engineering of finance and economics which played a determining role in the causal paths. These three large and powerful variables were obviously leading indicators of direction as the tables for ideals and maladaptions below also shows.

Then we have three variables that show the very opposite of the recovery pattern. Maladaptive Defiance is that construct that consists of the social engineering and synoptic idealistic planning of lifestyles plus the high frequency variable of superficiality which has been dogging Australia since at least 1993 and probably since the early days of neoliberalism. Its pattern is exactly the same as those of Participative Democracy and Defiant Technology.

The pattern for this maladaptive behaviour is explained by the nature of superficiality as the expression of a loss of meaning in life. It can thrive when times are bad but not too bad: when things start going seriously wrong and demand remedial action, it cannot thrive to the

same extent as many of its adherents are forced back into taking life seriously and behaving adaptively.

Such a time occurred in the period immediately after 9/11 when as the causal graph for the period 9/11-2004 showed, Australia for the first time recorded an outcome of Doomsday. Maladaptive Defiance in that graph was positioned between Defiant Lifestyle plus H Work and the outcomes of Participative Democracy and Defiant Technology in one stream and Marketing plus Doomsday in the other. This means that some of the Mala Defi behaviours transformed into active adaptive ones while others descended into the total hopelessness encapsulated in doomsday thinking. As the figures for 2005-09 in Table 16 show, many of those making the transition back to a meaningful life with purposes maintained that orientation while doomsday disappeared again.

The other two variables are both adaptive but went in the opposite direction to Participative Democracy and Defiant Technology, that is they increased while other adaptive variables were taking a hit and declined while others were recovering. These two are Defiant Health and Cultivation, again major constructs.

Defiant Health is that construct which consists of N health plus SE and SI health and education. N health is the largest variable of the three and varied significantly over the periods. Going back over the causal path graphs, we see that Defiant Health clustered with the Consequences of Dominance and Global Planning in the period 1993-9/11, was the outcome of N environment flowing from Cons Dom and Glo Plan again in the period 9/11-2004 and dropped out in the period 2005-2009. In other words, N health and the larger construct Defiant Health increases when there is a resurgence of those maladaptive constructs, particularly the Consequence of Dominance, that variable which includes the results of climate change and environmental destruction, the effects of our dissociation from the planet.

Obviously people put more effort into looking after their health when there is good reason to. The more the environment looks hostile to human health with deteriorating environmental conditions and worse promised through increased efforts at global planning by the elites, the more we try to protect ourselves. Defiant Health looks like an insurance policy. It is not particularly required when times are looking up as was occurring in the last period of the study 2005-09 after the election of 2007 so it dropped out of the causal path altogether.

Much the same can be said for the other construct Cultivation that moved in the opposite direction to what we would expect from an adaptive variable. Cultivation consists of N learning, N egality and H diversity where N learning is the largest member. In the period 1993-9/11 Cultivation clustered with SE global, Evangelicism and N environment. Immediately after 9/11 it dropped out and returned in the period 2005-09 where it was an outcome from H work which flowed from SE global, Evangelicism and the Consequences of Dominance.

Cultivation and particularly N learning increased when the elites increased their social engineering at the global level and an outbreak of Evangelicism threatened. It was varying as an adaptive response to cultural ills particularly when there was an indication of environmental problems as well as suggested by the inclusion of N environment in the early mix and Cons Dom in the latter period. As we saw with N and Defiant health, the pattern of variation with N learning and Cultivation makes perfect sense when it is viewed in the context of the configuration of adaptations and maladaptions at the time.

These two examples illustrate just how sensitive people are to what is going on around them and automatically adjust their behaviour to improve the situation, in this case, increasing ideal seeking behaviour through pursuing nurturance.

Consistent increase or decrease. Table 17 below shows that 3 out of the 16 variables had a pattern of either consistent increases or decreases across the four periods. In other words 9/11 had absolutely no effects at all that comes through the data. The variable N environment almost qualified for this pattern but has been put in the table below.
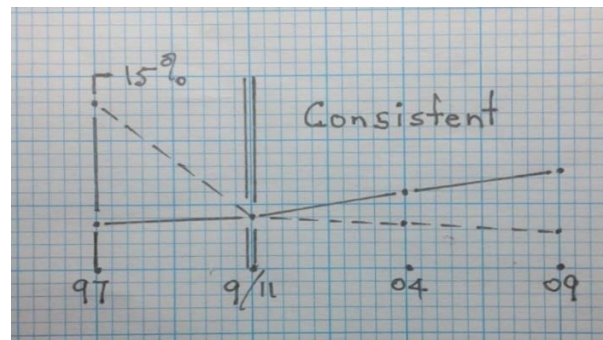
Figure 13. Consistent increase or decrease

Figure 13 illustrates the pattern with the variables H Individual Liberation (solid line) and SI Work (dotted line). H Individual Liberation increased throughout the whole period while SI Work decreased. There is no discernible effect from 9/11 on either variable.

Table 17. Percentage mention of variables showing consistent increase or decrease in Australia				
Variables	*1993-1997*	*1998-9/110*	*9/11-2004*	*2005-2009*
H individual liberation	3.6	4.1	5.9	7.4
SI work/ employment	12.9	4.0	3.7	3.2
SE global	0.4	0.8	1.5	1.6

These three are pursuit of the ideal of humanity through individual liberation going from strength to strength over the time. Going in the same direction, toward greater adaptation, was the maladaptive variable SI work and employment which was originally one of the elite's great hopes but was superceded over time by social engineering in the same sector.

The other maladaptive variable, social engineering for economic globalization was again a key determinant in the causal paths and along with other forms of social engineering proved a stable component of the elite's strategy showing no sign of diminishing over time until end of 2009.

No meaningful pattern. In Table 18 we see that there are three variables that show no discernible pattern of results over time at all.

Table 18. Percentage mention of variables showing no meaningful pattern in Australia				
Variables	*1993-1997*	*1998-9/110*	*9/11-2004*	*2005-2009*
N physical environment	1.7	1.9	2.8	2.8
Marketing	2.4	4.0	6.2	5.0
Global Planning	9.0	5.9	5.4	5.8

The first of these three is nurturance of the ecology (solid line in Figure 14) which almost showed a pattern of consistent increases across the four periods but didn't. It did not change over the two periods after 9/11. The second is Marketing (dotted line in Figure 14), that construct which brought together efforts to improve corporate wellbeing through influencing beliefs and behaviour and the third is Global Planning, that construct which consisted of long term planning for economic globalization. None of these patterns show any discernible effect from 9/11.
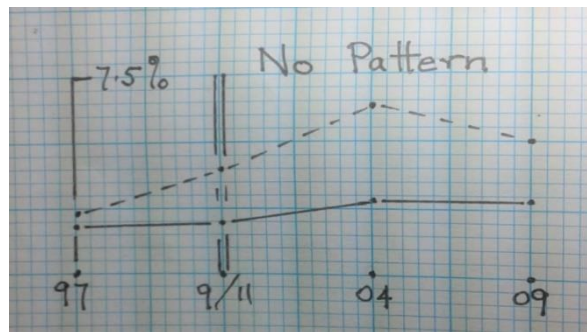
Figure 14. No pattern

Effect of 9/11. That leaves us with exactly four variables out of 16 which show a pattern of results that could be interpreted as a lasting consequence of 9/11. This is a consistent direction for the two periods before 9/11 with a change of consistent direction after 9/11. Figure 15 illustrates the pattern with H Work (solid line) and SE Work (dotted line). We see that 9/11 appears to have been implicated in a change of direction for both variables.
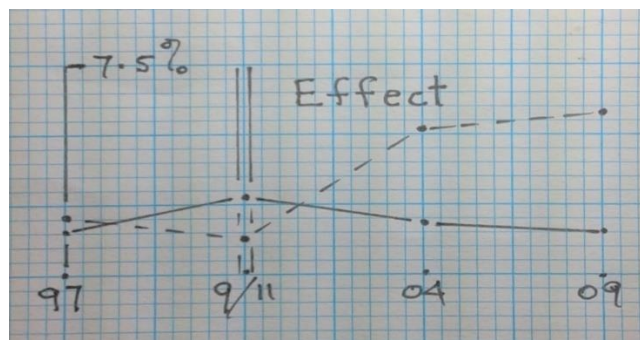
Figure 15. Effect of 9/11

Table 19. Percentage mention of variables showing effect of 9/11 in Australia				
Variables	1993-1997	1998-9/110	9/11-2004	2005-2009
Defiant Lifestyle	7.4	5.9	6.2	6.7
H work/employment	1.6	2.7	1.9	1.5
Consequences of Dominance	8.2	7.1	9.4	10.0
SE work/employment	2.0	1.2	5.1	5.8

Table 19 shows that the adaptive variable Defiant Lifestyle which consists of pursuing the ideal of humanity through higher quality lifestyles and dissociation from people was decreasing until 9/11 but picked up after that event. That was a move towards increasing overall adaptivity.

This was because both constituent variables decreased before 9/11 but H Lifestyle increased after 9/11 while dissociation from people continued to fall but even more rapidly. This latter rapid decline incidentally matches the radical fall in superficiality, the most powerful component of Maladaptive Defiance, after 9/11. Maladaptive Defiance also dropped dramatically after 9/11 which all tends to confirm that these passive maladaptive responses are a reaction to moderate levels of societal distress but cannot be sustained when the going gets really tough and calls for a positive and active adaptive response.

As we know from eons of human history, people are at their cooperative best during disasters and wars. And as we see in terms of a direct response to 9/11, the big winner on the adaptive front was a more joyful and healthy lifestyle. Remembering from Table 17 above that H individual liberation went from strength to strength after 9/11, it looks suspiciously like 9/11 may have had the effect, even if small, of making the world a better and happier place.

The second adaptive variable of pursuing the ideal of humanity by improving the quality of work and employment was increasing until 9/11 but decreased afterwards. That meant a decrement in overall adaptivity as is shown also by the increases in the two maladaptive variables, Consequences of Dominance and SE work and employment.

Cons Dom was decreasing before 9/11 because segmentation was decreasing although there was a slight increase in the effects of climate change and environmental deterioration. In the period immediately after 9/11 there was an increase in segmentation but it dropped again in the next period. Therefore, as an individual variable, segmentation showed a recovery pattern. The increase in the larger construct of Cons Dom was because the further decrease in segmentation was totally swamped by the dramatic rise in the effects of our dissociation from the planet. So while 9/11 may have had a temporary effect on segmentation, the increase in the overall consequences of dominance cannot be put down as an effect of 9/11 as the damage done has been accumulating over decades.

The third variable of the social engineering of work and employment again was decreasing before 9/11 but jumped significantly after 9/11. It is quite clear that the data for H work/employment and SE work/employment are highly although inversely correlated towards a significant decline in adaptivity. These figures reflect Work Choices and its build up, the battle for the workplace. It was a major plank in Howard's absolute determination from his earliest days as Fraser's Treasurer to force Australian workers and the industrial legal framework into conforming to extreme neoliberal ideology.

Howard described his program of workplace 'reform' as one of the great endeavours in an election speech in 2001 referring back to the victory of Peter Reith on the waterfront. However, the 2001-04 period was more one of emphasizing national security with the *War on Terror* rather than IR change. It was after the 2004 election that he instituted another wave of IR activity with the build up to Work Choices. In this sense these sequences bear no relationship to 9/11 at all as the workplace was always a critical element in Howard's intent to fully implement a neoliberal agenda.

However, we cannot discount the possibility that Prime Minister Howard took advantage of the social climate after 9/11 and exploited it to keep the notion of radical change in the industrial relations sector well to the fore of the public gaze, ensuring that when the time was right, the action would restart. The steady drum beat of workplace deregulation could always be discerned through the clamour and noise of other contentious issues. Let us give 9/11 the benefit of the doubt here and put the two work variables in the effects of 9/11 column.

In Summary

At the level of individual variables over time, we have the following;

- Recovering: 6
- Consistent increase or decrease: 3
- No pattern: 3
- Effect: 4

Twelve of the 16 variables (75%) with sufficient numbers showed no lasting effect of 9/11. Of the 4 that did show such a pattern, Cons Dom cannot be attributed to 9/11because the variable that caused the increase in the period 2005-09 was our dissociation from the planet which has been doing its damage in this country since 1788.

We can conclude from this analysis that only 3/16 variables (18.75%) show a lasting effect from 9/11, that the majority response to the event was like the Doomsday figures themselves, a bit of a blip up or down and then a recovery back onto their longer term trajectory.

At the level of ideals and maladaptions

Starting at the overall categories we look at the changes over time in the ideals and maladaptions in Table 20 and Figure 16.
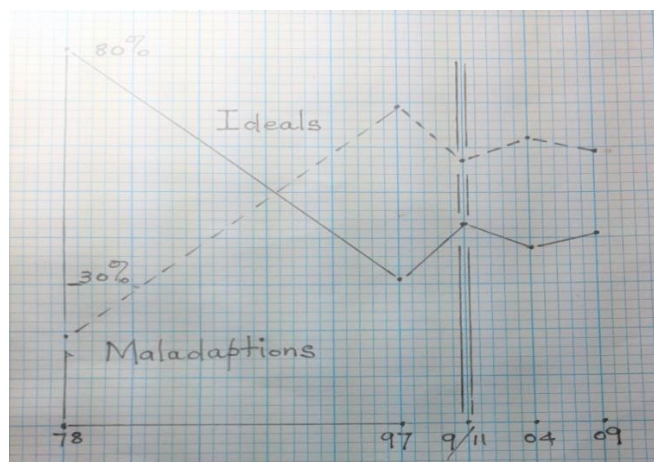
Figure 16. Ideals and maladaptions 1973-2009

Where: Ideals = unbroken line;   Maladaptions = dotted line

Figure 16 is drawn to roughly scale the actual timeline of the measurement periods using only the ideals and total maladaptions. That allows us to get more perspective on the rates at which the changes happened. *It also shows the recovery pattern operates at the level of the overall ideals and maladaptions.* However as we see, each stage of the recovery in the ideals was slightly less than the damage done and the original position where ideals dominated over maladaptions was not achieved in this period.

Table 20. Percentage of mentions for ideals and maladaptions in each period 1973-2009					
Period	1973-78	1993-to 1997	1998-9/11	9/11-2004	2005-2009
Ideals	81.6	31.1	43.4	37.9	40.8
Passive Mals	10.5	21.4	23.9	19.9	19.3
Active Mals	8.0	47.5	32.8	42.2	40.0
Total Mals	18.5	68.9	56.7	62.1	59.3

Both Table 20 and Figure 16 show Australia suffered a serious excursion into the maladaptions after the initial period 1973-78 and as we know from the more detailed examination of that period, we had no evidence of any maladaptions until 1977. After the initial precipitous drop in the ideals, they slowly started to recover, dropped again after 9/11 and recovered slightly again until by 2005-09, they were roughly half way to recovering their 73-78 levels.

While there appear to be diminishing returns in the second phase of the recovery, the data collection ended in 2009. We have reason to be optimistic about that second wave of recovery because of the dominance of adaptations in the causal path graph for 2005-09. Of course there will continue to be ups and downs but given the predictive accuracy of the previous graphs, any appraisal of future prospects should be guardedly hopeful.

The total maladaptions are the inverse curves to the ideals so they show exactly the opposite of the recovery sequence. Passive maladaptions rose gradually from 73-78 to 1998-9/11 and then slowly started to decline. The active maladaptions started the lowest of the three categories and experienced a rapid rise to 1993- 97 (594%) and then followed the inverse recovery curve.

What do these figures tell us? The first thing they tell us is that it is not the party of the government that determines the ratio of adaptations to maladaptions. It is the policies. While the maladaptions started during the Fraser government, they rose during the Labor governments of the 80s and 90s. The economic reforms Hawke and Keating introduced were a mixed bag of the cooperative efforts of the Accords plus the definitely economic rationalist moves such as deregulation, privatization and the floating of the dollar (see the previous chapter). Howard took this economic theory to extremes and in addition, used every means at

his disposal to change their behaviour in all areas of life and pacify the people through fear and draconian laws.

The data also looks as if Australians were somewhat shell shocked by the introduction of neoliberalism by the Fraser and Hawke, Keating governments and then slowly started to organize their responses to it and its continuation. The drop in active maladaptions in the period 2005-09 reflect the changes immediately made by the Rudd government.

Why were Australians shell shocked? After the variety of governments they had experienced from Menzies to Whitlam? Because no matter whether the previous governments were good, bad or indifferent, none had ever put serious aspects of human and national affairs second to the value of money. Love or hate 'em, and as ever, people did both to whatever governments were in power, none had ever subjugated, or measured, everything to and by the holy dollar. It was entirely foreign to a people who had, by and large, measured their lives by belonging and contributing to the harmony of their communities, their care and concern for others both at home and abroad, their efforts to advance the value of the nation by exercising humanity in all areas of life, and had a strong sense of morals and ethics.

Of course, it wasn't just neoliberalism and economic globalization coming out of the blue. These were part and parcel of the reactions to the Cultural Revolution of the 1960s and early 1970s. Whitlam read the mood and taking his clues from the people introduced a series of reforms that furthered material progress and liberation in all its form and for all Australia's peoples. *It was time*. That was one response.

What followed however, was entirely different. The elites also read the mood and decided that enough was enough. Clearly the people were ready and willing to be self determining and had shown they were willing to go to some lengths to defend their right to design their own destiny. According to the elites, that had to be stopped in its tracks. As the data has shown throughout the period following 73-76, a variety of efforts were made to change people's behaviour in many areas including their lifestyles, the ways they looked after their health and education and their collective autonomy in the workplace.

Faced with this barrage from economics to life in the community, we really see the maladaptions gain traction. Some decided to remove themselves from the community and confine their lives to their families or other narrow circles where they may be less vulnerable to the influence of the elites. Others dared the elites to do their worst and reacted by denying that life had any meaning at all. If life had no intrinsic meaning then how could they be subjugated to elites who were trying to design for them what they, the elites, saw as a meaningful life. In both cases, the reactions involved psychological diminution, a loss of certain powers that accrue to every person by way of their nature as social beings, their membership in and responsibilities towards themselves, their fellow humans and their shared future.

Others again reacted by simply sticking to what they knew in their bones was the inherently right thing to do by themselves, their families and their communities. They continued down the path that had served them so well for generations and millennia. As the graphs show, once people recovered from their initial shock, they started on the long path toward reconstruction of their ideals and their own future. Various governments and authorities aided them in fits and starts during these periods. However, until 2005-09, the dominant trends showed the elites were in control. The drop in active maladaptions in the period 2005-09 reflect the changes immediately made by the Rudd government.

As time went on we have seen how those passive maladaptions have shifted and changed as the elites have adjusted their moves in the complex dance in which the elites and the

people participated. We will look further at that dance below but the graphs record that the turning point for the passive maladaptions was the same as for the ideals. The elites however refused to give up and increased their efforts but the bird had flown: despite their best efforts, the ideals continued to rise while the passives decreased.

The intricate dance of the actives, passives and ideals

Figures 17, 18 and 19 showing the active and passive maladaptions and the ideals are drawn from Appendix B, Tables B1-5 and make it obvious what happened over time and in particular, what so drastically changed the picture found in 1973-76. The elites embarked on a concerted campaign of maladaptions. The first few tentative moves were made during the Fraser government and then rapidly accelerated for nearly 30 years.
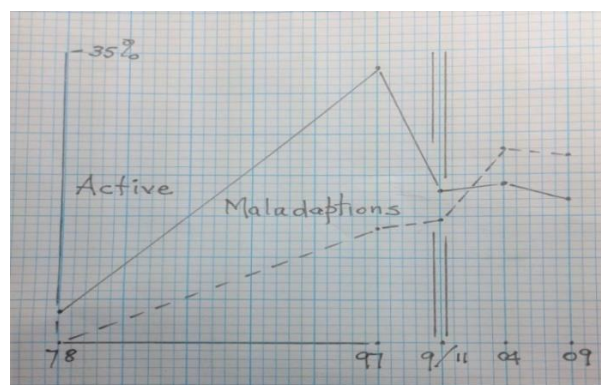
Figure 17. Active Maladaptions

The active maladaptions are illustrated by the two most powerful variables, Synoptic Idealism (solid line) and Social Engineering (dotted line).

The first moves by the elites were mainly examples of synoptic idealism, policies and plans made at the top by experts and imposed. These peaked during the period 1993-9/11. Reasons for this can only be speculative but perhaps they excited too much opposition or were seen to lead to a rapid rise in segmentation, dissociation and superficiality (see Figure 16), or perhaps some just intuited that more indirect means or attempting to manipulate outcomes that benefitted the elites would be a more advantageous strategy. Certainly the level of planning from on high was visible with a proliferation of occupations such as 'social planner' which excited unease and opposition in many quarters.

Whatever the reasoning, the preferred strategy became social engineering by a variety of routes all aimed at producing different outcomes to those designed by the people themselves. This peaked during the period 9/11-2004. Both major active maladaptions declined in the last measurement period as the long reign of the Howard government come to an end.

As the figures show, the elites and the people were engaged in an intricate interplay of moves and countermoves as opportunities opened up and some avenues of action were closed off. All three major passive maladaptions increased until 1993-97, mirroring the actives with the decline of the major ideals of nurturance and humanity. As we have seen above that was peak maladaption. After then, the patterns diverged.
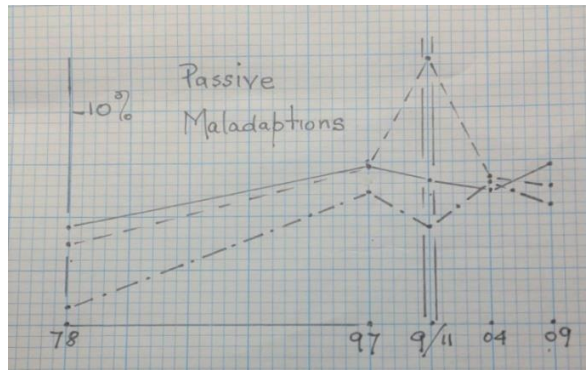
Figure 18. Passive Maladaptions

The passives are illustrated by Dissociation (solid line), Superficiality (dotted line) and Segmentation (dot and dash).
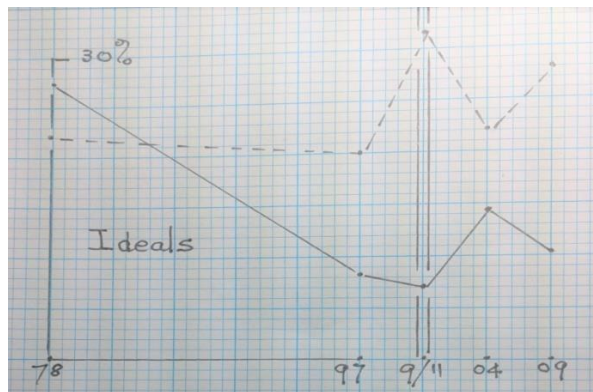
Figure 19. Ideals

The ideals are illustrated by the two most numerous, Nurturance (solid line) and Humanity (dotted line).

From Figures 18 and 19 we see that superficiality continued increasing until 9/11 as did the ideal of humanity. Superficiality did not show up in the 1977-78 graph as it did not have the correlations. It turned up after the elites started targeting work and IR, lifestyle and beliefs and has shown throughout that it is a totally different phenomenon to dissociation which decreased from through the periods 1998-9/11 and 9/11-2004. We have discussed above exactly how and why these variables shifted with the context of the times and we return to strategies in more detail below but for the moment we will stick with the more macro changes.

While the ideals took a battering from the late 1970s and only started recovering in the mid 1990s, we note that the ideal of humanity shows the recovery pattern while nurturance and segmentation which seems particularly sensitive to immediate context show exactly the reverse recovery pattern. Humanity also took less of a hit in the earliest periods to maintain the greatest consistency of the four. This consistency in Humanity confirms its status as

Australia's most favoured ideal although Emery & Emery (1979) noted that this was not the case in the early days. They hypothesized that Australians were not particularly concerned about ultimate outcomes or system survival as there was little happening at that time, that could have threatened it. Of course all this changed as soon as the elites adopted social engineering of outcomes as one of their preferred strategies. We turn now to those strategies and what they tell us about this tumultuous period.

Strategies

There are four parameters in the choice model where each parameter and the profile of the set can be interpreted as strategies. Here we look over time at the decisions made by people and elites and how they betray their underlying beliefs and concerns.

As Table 21 shows, there has been a steady decrease over time in **_parameter I_** strategies, those concerned with the individuality of our land and our culture, our personality, sense of identity and belonging. We can clearly see in these figures the impact of economic globalization. As neoliberalism has gradually invaded the world, so we have lost our sense of those qualities that are idiosyncratic to our national culture or character.

Table 21. The parameters of the choice model 1973-2009 (percentages of total mentions).					
Parameter	73-78	93-97	98-9/11	9/11-04	05-09
I	22.2	7.7	7.3	7.2	6.6
II	32.5	16.4	14.1	21.0	18.4
III	23.6	34.4	46.7	45.9	50.7
IV	21.8	41.3	32.0	26.0	24.4

When money becomes the most prominent and important priority in all transactions, and remember that the currencies of most industrial or developed nations are now floated on one huge global market, our sense of self and what is important to maintaining the good health and identity of the transacting parties gets lost. We see this trend in all the international bodies such as the WTO, IMF and World Bank where the rules, devised by the major players, favour commerce before any individual concerns. That means that for a country like Australia, an island with a unique assortment of flora, fauna and soils for example, concerns about quarantine, exotic diseases and 'clean and green' are secondary to the 'free' flow of goods, services and money, in other words, those concerns are disregarded. For any unique entity, 'free trade' is anything but.

When we look back to the individual ideals and maladaptions in each parameter, we can see exactly how this decline in parameter I happened. People rapidly lost their sense of identity and belonging after the 1970s and only marginally started to regain it after 2004. Segmentation increased significantly after the 1970s, reached a peak during 9/11-2004 and declined slightly thereafter. Please note, this slight decline does not contradict the causal path that showed that segmentation was one of the defining features of the period 2005-09 and

was clearly one of the consequences of 9/11. Law and order, although always cited as a strategy by the elites after the 1970s, really did not regain any prominence after this period. In fact, for most of the recording period, it did not rate a mention. NB. This does not mean politicians do not scream 'law and order' at every election; it just means that there were not many new or novel behaviours or actions that matched the screams. People did not register it.

The sad fact of the matter is that in the process of becoming global economic citizens or as the elites would like to think of us, consumers, we have lost much of our sense of ourselves as Australians and what that means in terms of being a unique identifiable culture with a unique history, and a unique future which depends on us staying together as an identifiable whole. We have become in large part, replaceable consumers in the impersonal world of international finance. People only become replaceable parts when they are organized into a top down structure where the only relationships that count are those between the person above and each of the individuals below. In a top down dominant hierarchy, that is DP1 structure, the relationships between individuals are usually competitive or in some way negative. If some of them are strong and cooperative, this is usually because those below have ganged up on the level above or there has been a coagulation into cliques or warring factions. In others word, the point of the competition or fight is different but it is still present.

This is not necessary. It is perfectly possible to see ourselves as citizens of planet Earth while retaining our identity as Australians. However, to achieve this, it would be necessary to be part of a system that is in every way the opposite of the DP1 system, one where the relationships are between equals who share responsibility, where cooperation rules because that it is the way the system works. Such a system could work from what is currently the bottom to the top, from every community up through every level of government up to the United Nations, within every organization. Successful use of DP2 governance systems has been documented many times before as *Tribes without Rulers* (Middleton & Tail, 1958, Emery F, 1976b).

In their bones, every human on earth knows this is 'the way' as their spontaneous behaviour shows when disasters strike and we spontaneously cooperate. The easiest way to achieve this in any orderly fashion would be to take a decision to change the design principle of the system and then systematically bring in the change. At the moment, that looks unlikely so it will probably be done in a messy way accompanied by conflict and strife. However, one of the bright spots in 2005-09 is that we see the slight increase in homonomy, almost no law & order since 1978, and the slight decrease in segmentation. Taken together these indicate a possible return to a more coherent culture with a sense of belonging.

People and Elites. There was a difference in parameter I between the people and the elites (X^2=174.20, d.f.=4, p<.001) and as Figure 20 tells us, while there is not much difference in the shapes of the curves for people (solid line) and elites (dotted line) because both decreased over time, the curve for the people showed a much higher level of knowledge of self, the uniqueness of their own culture. During the period 1993-2009, the elites barely acknowledged this parameter of the choice model at all. Their decision making became more and more unbalanced and extreme.
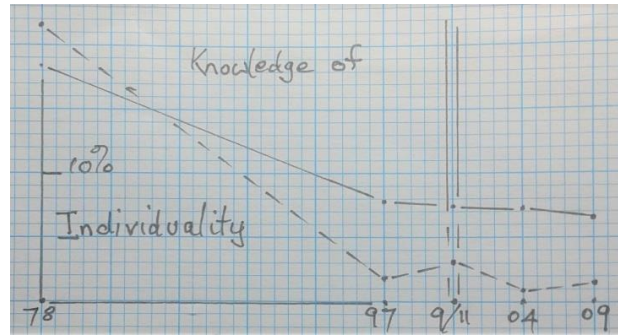
Figure 20. Strategies of People and Elites re Parameter I

The figures for *parameter II,* that dimension of the open system which captures how well we learn from the environment shown in Table 21 seems less sanguine and on the surface seem to indicate no trend. However, the trends are in the detail. We have explored much of this in the previous work particularly about the figures for nurturance via learning and our health. The other detail that needs explicating here is dissociation (Table 22).

Table 22. Dissociation (people & planet) from 1993 to 2009, Percentage of total mentions)				
	93-97	**98-9/11**	**9/11-04**	**05-09**
Dissociation people	5.2	3.8	3.7	2.7
Dissociation planet	2.1	2.8	2.4	4.6
Dissociation total	7.3	6.6	6.2	7.3
N Environment	1.7	1.9	2.8	2.8

In Table 22 we also see why there was no clear trend in *parameter II*. The two parts of dissociation, from other people and from the planet, show quite different trends over time. Dissociation of people decreased, telling us that while many people had initially responded to the changes brought in during the later 1970s by withdrawing from community, there was a gradual move back to being a fully supportive and cooperative member of community and society.

Two items that rose are both related to climate change whose signs and symptoms formed the majority of mentions in the dissociation from the physical environment and nurturance of the environment. For good measure and to accentuate the importance of climate change showing our dissociation from our planet, we have included N Environment in this table to illustrate its obviously correlated rise with that of Dissociation planet. In other words, the more people saw the effects of climate change, the more they acted to reduce their climate impact and repair the damage already done. Unfortunately at the moment, the data shows that the response lags the accelerating rate at which the destabilization of the climate is making itself felt. The differences between the various forms of nurturance and the two aspects of dissociation explain the parameter II results.

People and Elites. Again, there are differences between people and elites in the data for the second parameter (X^2=38.46, d.f.=4, p<.001) but the gap between the percentages for the people and the elites is much narrower than for parameter I and the curves are very much synchronized.
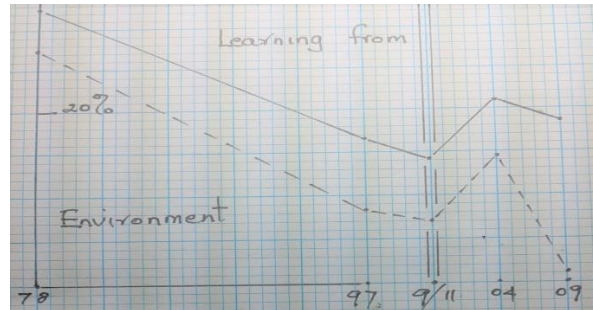
Figure 21. Strategies of People and Elites re Parameter II

For *parameter III,* Table 21 presents an increase, a trend towards directly pursuing outcomes. When we go back to the components, the low point for humanity and the high point for doomsday and social engineering was during 9/11-2004. In other words, there was a definite turn for the better in the last period. The slight decreases in social engineering and doomsday were more than compensated for by the increase in humanity. Australians continued to go for the outcomes and by 2005, there was more ideal seeking than pursuing maladaptions at the outcome level.

Table 23. Components of parameter III from 1993 to 2009, (percentage of total mentions)					
	73-78	**93-97**	**98-9/11**	**9/11-04**	**05-09**
Humanity	22.3	20.2	31.8	22.2	28.1
Doomsday	1.3	0.6	0.6	0.8	0.4
Social engineering	0.0	13.6	14.3	22.9	22.2

Table 23 presents the figures for humanity, doomsday and social engineering over the four periods. Most items showed some up and down variability within the time periods but after 2005 there was an upswing in all but one of the items went up and the one that went down is humanity (work). This reflects the down turn in efforts to bring in democratic, humane, high quality workplaces after businesses were made the 'better offer' in the late 1970s. That 'better offer' was of course the neoliberal recipe based on economic rationalism and extreme, isolated individualism. It was, and is, the exact opposite of democratization in every way. The down turn in democratization began slowly but accelerated after 9/11, by the deliberations of the Howard government.

The notion that the alternative offered was better was built on several fallacies, not the least of which was that human beings and their welfare or worth can be measured purely in financial terms. Wellbeing can be accurately measured by the six psychological requirements

for productive activity as discussed in Chapter 2. They are totally independent of money as money is an external motivator while the 6 criteria as they are called are intrinsic motivators.

The neoliberal equation went like this: to increase the bottom line, i.e. profit, business needs to employ as few people as possible because labour is by far the highest cost and costs must be kept to a minimum. If it is not possible to reduce the number of people to zero, then every effort must be made to employ the very cheapest people which means reducing wages, hours and related benefits such as superannuation, sick leave etc. To reduce the cost per person, jobs must be reduced in scope so that as little skill and knowledge is required to do a particular job. This makes it easier to treat people as replaceable parts and avoid training costs. When machines become available to do these donkey jobs, buy the machines and sack the people. This again reduces costs. Much of this was of course a carbon copy of the original Taylorism, scientific management and the assembly line but with the additional nasty, ruthless component of minimizing costs and maximizing profit regardless of human or environmental welfare.

In some industries, these strategies are no longer possible as even the most 'lowly' job is demanding of a level of complex and affectual judgement that machines are incapable of, for example, care for the aged and disabled. Here the option is individual contracts often for short periods of time, and as we saw during the period of Work Choices, often entirely on the employer's terms – take it or leave it.

In both cases, skilled and unskilled, the 'better offer' included a remarkable tightening up of supervision and monitoring, often hidden, electronic and personally intrusive. This reinforcement of the hierarchical principle was in many cases accompanied by a relentless increase in targets to be achieved. In the public service, this has been exemplified by the 'efficiency dividend' applied well past the point where a reduction in staff could have resulted in anything but inferior, poor quality service, not efficiency.

This coherent and systemic attempt to make the workplace the exemplar of the philosophy of money first and foremost is contained in the graphs for SE and SI work which document the change in strategy from pursuing the neoliberal revolution through the expert planners and policy maker's overviews, often translated into legislation, to creating the conditions that enabled businesses of all sorts to make the changes themselves. A major part of this latter strategy involves the repetition of mantras such as 'red tape bad', 'regulation bad', big government bad', and of course, the converse overriding it all – 'free markets good'.

These mantras are attempts to indoctrinate populations at large so that they will be more accepting of the philosophy and the destruction of their workplaces as fit places for human beings.

The basic fallacy in all this 'free market' theory is that treating people as a commodity with dollar costs attached is that slowly destroying people through isolation and in some cases, high to extreme levels of competition is *Very Expensive*. Australia is no different from the rest of the world as mental health, first declared an epidemic in 1996 (UN, 1996) continues to worsen, 'stress' shows up as physical and psychological disability costing in terms of productivity and our health system struggles under the demand, failing many with psychological problems. But of course to those who identify with various ideologies which equate lack of prosperity with personal failings or inadequacies, there is no rush to fix an under resourced health system as the patients have really brought it upon themselves.

The reason business rushed into it as a 'better offer' is that such high expenses would be treated as 'externalities' and not paid by businesses themselves. The costs of physical and mental illness, depression in particular, are picked up by the taxpayer. And then when

governments attempt to contain costs and return to the holy grail, 'the surplus', they cut health budgets so that the victims of the oppression have to pay for their suffering.

One of the most unremarked aspects of the neoliberal theory is that responsibility is attributed solely to the individual. This is one but dimension of the way in which our notions of how the individual relates to the community and wider society has been distorted, and in a very short period of time. Gone almost entirely is the idea that 'you are your brother's keeper'. In Aussie speak this is of course the idea of mateship and looking after your mates. Getting rid of such niceties *a la* 'there is no such thing as a society' makes it easy to not only bully and otherwise abuse work mates but also to blame them when they stumble under the pressure. It is simply their responsibility to look after their own health as we hear every day.

Some of us reject the extremist version of an individual because we recognize that our most fundamental characteristic is our need to be embedded in a cohesive, supportive, and in deed, loving human entity composed of mutual bonds and implicit obligations because we are just all in it together and cannot escape that. That is the human condition and no amount of deliberate distortion can change it.

It is also the distortion that all responsibility is individual responsibility that accounts for the snail's pace in adjusting director's and manager's responsibilities for what happens in their organizations and workplaces more narrowly. When there are watertight laws that hold these people accountable for what is done to their employees, the 'better offer' will be no more.

This excursion into the world of work illustrates the importance that work and industrial relations assumes for Australians. Throughout the data, IR and work rights have assumed a leading theme amidst the other key indicators. Amongst other things, this tells us that unlike Americans for example, Australians are well aware of the role that work plays in life and have not until quite recently been prepared to see their basic rights and dignity in this formative activity eroded, if they are now.

Of those items in category III that rose constantly we see humanity in the areas of individual liberation and choice of lifestyle. Despite all the efforts by the elites to influence our lifestyles and control us as documented by causal graph after causal graph, the people have persisted in their goals and taken together, they make a powerful statement about our fierce will to self determination. We may not have been able to do it at work where we are captured within hierarchies of personal dominance under the law but outside of these confines, our will has not only prevailed but intensified in the face of all opposition.

We have dealt with the social engineering of work, and the other rising item documented in parameter III, that of the SE of finances and costs, demonstrates the key lever the elites believe they hold over the population at large. The argument they use to convince the people is this: 'the most important thing in the world is money – forget all that nonsense about harmonious societies, culture and the arts and all the related 'soft' ideas such as cooperation and looking after your neighbours, the poor, the sick and the vulnerable. Life is really about the law of the jungle where you must fight to survive and you know you have a better chance of surviving when you are richer and getting richer. You can never have too much money.'

After people become familiar with this philosophy and some even accept it, the corollaries start to follow: 'free trade' makes everybody within a nation richer and reduces the disparity between nations. The engine of money making is business so free trade agreements must favour business above such little worries as the health of the planet, its endangered species and its disadvantaged people. These concerns will be looked after everybody is rich enough

to fix them up. We cannot do everything at once so the priorities must be ensuring businesses can make more money so ultimately everybody will be richer and everything will be OK.

This latter proposition is the infamous 'trickle down' theory, now infamous because all the empirical evidence since the beginning of the reign of economic rationalism has shown that rather down trickle down, the benefits flow upwards at an ever increasing rate (Timmins, 2011; Pikkety, 2013). The result is the increase in inequality noted in Australia and the rest of the industrialized world.

People and Elites. The people and the elites diverged markedly on parameter III as we see from Figure 22 (X^2=105.45, d.f.=4, p<.001). However, while the percentage mentions were very different, the shape of the curves was not. People and elites were in lockstep in pursuing outcomes. In Figure 22 we also recognize the now familiar 'recovery curve' because the parameter III ideals and maladaptions were so dominant throughout 1993-2009.
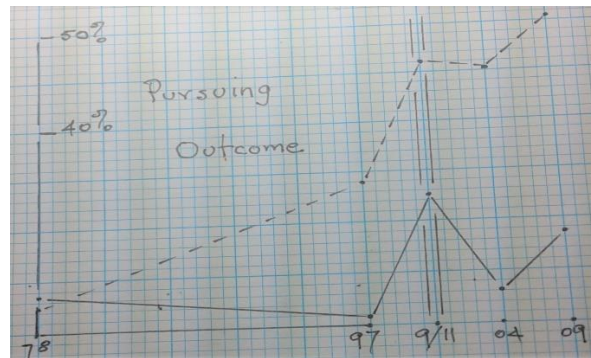
Figure 22. Strategies of People and Elites re Parameter III

Parameter IV is that parameter of the choice model which pertains to the social field or context which surrounds all of us. We see from Table 21 above that the percentage of total mentions for parameter IV peaked in the period 1993-97 and declined thereafter. That was primarily because the elites changed their overriding strategy from synoptic idealism to social engineering after 1997. Superficiality peaked during 1998-9/11 but was more than compensated for by the drop in synoptic idealism. Beauty stayed low. Numbers for beauty have been relatively low ever since measurements began as Australians appear reticent to highlight their appreciation of beauty but perhaps we could draw hope from the 1.3% during 2005-09 which is the highest percentage since 1973-78.

Only three items in category IV show definite trends, SI in work, in health and education and lifestyle. Both are instances of the change in strategy by the elites away from the grand overview and plan to social engineering. However, this does not hold in the area of lifestyle where there is a slight increase over time. Perhaps this exception only shows the importance all governments attribute to gaining control over the lifestyles of the population. It has proven a battleground over the whole of the reporting period and the data makes it clear that neither side are willing to give up the fight.

Interventions in the world of work have been discussed above. Health and education has proven somewhat less of a battle ground than lifestyle as governments of every flavour know that these are the people's top priorities and are, therefore, constrained in proposing changes

that go against the general will of the people. Radical shifts towards economic rationalism and managerialism in health and education have had to be covered up by resorting to claims in terms of absolute numbers, of the highest funding levels ever, evading the charges that the increases were in fact decreases in funding per head of population. It will be noted that the slight increase in synoptic idealism in these field was not sufficiently large to offset the general trend downwards in the fourth category.

People and Elites. Figure 23 presents the curves for the people and the elites on parameter IV, our appreciation of the whole.
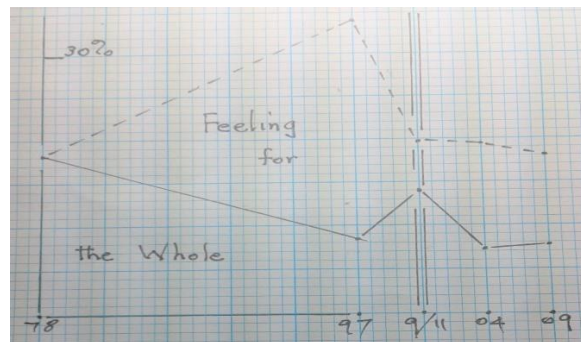
Figure 23. Strategies of People and Elites re Parameter IV

It is clear that it is on this parameter that the people and the elites really diverge, not just in terms of percentage mentions but in terms of direction (X^2=517, d.f.=1, p<.001). For the people we see the recovery curve and for the elites, almost the exact mirror image of that. The reality of those curves is that the 'recovery curve' for the people was that of superficiality, one of the two numerous passive maladaptions while the curve for the elites is predominantly a decline in the active maladaption of synoptic idealism after 1997. In other words, the people were recovering one of their most serious maladaptions while the elite were losing theirs. Fortunately while we see the recovery curve, that recovery during the final period was insignificant.

Summary and discussion

Firstly, the people pursued strategies that placed a lot more weight on the first two parameters, those concerned with knowledge of ourselves and learning from the environment while the elites concentrated much more on the third and fourth parameters of prioritizing outcomes with appreciation of the whole.

That is, the people were more aware of us, our nature, how we were learning from the environment and used those parameters to further their interests. They were hanging onto themselves and pursuing adaptation through preserving themselves by adapting to the changing social field. In contrast, the elites concentrated their efforts on what today is called 'big picture' systemic outcomes regardless of the costs involved. It looks like a pretty ruthless approach after the Cultural Revolution and it was clear they were not taking any chances on a resurgence of 'love, peace and freedom'.

Secondly, people and elites worked in parallel in terms of the first three parameters but diverged on the fourth. This is primarily the difference between the dynamics of doomsday which is an immediate reaction to catastrophe and as we learnt from the causal graphs, superficiality which accumulates as the overall conditions gradually worsen, up to a point. So while the people and elites diverged in terms of concentration of effort, they were basically mirroring each other until the elites switched from attempting to control from above, synoptic idealism, to manipulation and deception, social engineering.

In this shift, they were aided by the advent of television via the cathode ray tube (Emery & Emery, 1976). It didn't take long for commercial interests to realize and then exploit this new medium and it proved spectacularly successful at elevating emotion above any form of rationality (Emery M, 1986). This meant it failed totally as an educational medium but succeeded beyond measure as *the* medium for marketing. It is no exaggeration to say that the whole thrust of social engineering was bounding along on the powerful legs of television – the temptation was irresistible!

And so it remains.

This is not the place to go into the details of the technological change of screens and the shift to digital such as in mobile phones, but the critical factor appears to be radiant rather than ambient, reflected light (Emery & Emery, 1980). ***Overall,*** it is clear that the elites drastically changed their overall strategy from synoptic idealism, expert top down planning to a reliance on social engineering before 9/11, so that event cannot be held responsible for such a change in strategic approach or its consequences.

Delving into the detail of these parameters and the strategies they represent shows the sad reality of these times. We had moved away from a sense of our unique national 'personality' (parameter I) towards a less perceptive approach of seeing ourselves as more or less the same as the rest, interchangeable or replaceable parts in a homogenized set. We have simultaneously lost much of our appreciation of the whole (IV), the larger universe in which Australia is embedded. We have simply decided to go for broke towards the outcome, the system itself (III) without realizing that on its own, this strategy is doomed to failure. In the world of strategic planning it amounts to charging ahead without any consideration of the nature of the system or its environment.

A successful strategy for improving an outcome depends on incorporating all the parameters of decision making: it must take into account the individuality of the system seeking the outcome, in this case Australia; and it must take into account the trends in the social and ecological environments in which Australia is embedded. Learning from the wider environments and building this learning into our future systems in ways that acknowledge and incorporate our individuality will deliver a positive future. To continue with the directions we see in the data above will be destructive. It epitomizes the very worst of mechanistic thinking.

The world hypothesis of mechanism or the assumption that the world is a machine was bolstered by the early Western view, built on the work of Euclid and Newton, that the universe was a machine with the stars and their planets moving in their places in an orderly and unchanging arrangement. As we know now, the universe and our world within it is actually not a stable, unchanging entity but is dynamic, sometimes violent and often very unpredictable. The multiple problems faced by the optimists who decades ago predicted that it wouldn't be long before we would build robots or machines with artificial intelligence that would render them the bosses of the poor old humans, are just another sign that life and

evolution are far from, and way beyond, minds governed by mechanism. Not that the 'the robots are coming to take us away' nonsense has gone away!

Strategies based on the easy, lazy and hubristic assumptions that flow from the basic assumption of mechanism, those that ignore idiosyncrasies, that ignore the systemic properties of the world in favour of reductionism or single factor explanations, can never meet the expectations placed upon them. They are always defeated by the factors they ignored which make themselves felt when implementation of a mechanistic change is attempted. That has long been the fate of all the strategic plans which just asked how 'do we get to our predetermined goal?' without considering the nature of their people, their organization or community, and without studying the dramatic changes in the world around them that hold so much power in limiting or enhancing directions. Those sort of strategic plans lie gathering dust in archives.

Did 9/11 change Australia?

It is quite clear that there was a turning point during the late 1970s, one that meant that Australia would look very different for the next 30-40 years than it had ever looked before. The period 1993- 9/11 showed that the old ways had not been totally vanquished although the new ways were clearly making inroads. While the appearance of doomsday in 9/11-2004 represented something quite different, it was only to be expected.

The causal path analyses and the strength of some of the recovery patterns suggest there may have been a turning point somewhere between 9/11 and 2009. Perhaps the event 9/11 was itself the turning point. Perhaps it was the drastic and draconian legislation, and reactions that followed it, awakening long supressed dreams of freedom and easy sociability based on 'love thy neighbour' and willing cooperation towards shared purposes. Perhaps it was the ever accelerating evidence of the effects of human produced climate change that threatens us all. Perhaps this was sufficient to awaken those long lost dreams.

It would be nice to think that the more adaptive configuration found in the 2005-09 graph promised another turning point but the data really isn't strong enough to support that conclusion. Despite the uncanny resemblance to 1973-76 in places in 2005-09, the reality is that the recovery in the ideals for example did not reach the level experienced before 9/11 hit.

The importance of some shifts cannot be down played however, for example, the downturn in superficiality is highly significant as an index of major social change. The passive maladaptions are by their nature reactive, and people do not react in such a way when people are genuinely fulfilled and there are opportunities for ideal seeking. Therefore, when passive maladaptions are present, they must be a reaction to active maladaptions.

The figures for the loss of meaning in life indicating superficiality, have been relatively high throughout the data since the 1970s. Its decline, lagging the decline in dissociation between people, means that two of the strategies or patterns of behaviour most destructive of community and the social fabric are reducing as a major threat to the cohesion of our communities and national identity.

The words 'community' and 'social fabric' are often thrown around without much thought of their foundations. The most powerful building blocks of community and social fabric are a sense of belonging, shared purposes and participation in achieving these purposes. People such as politicians often talk about 'community' while at the same time proposing measures which encourage dissociation from the community and/or encourage people to give up on their purposes entirely. This is empty rhetoric. No community was ever strengthened by

giving individuals a tax cut. Communities thrive on their collective sense of belonging, their joy in collective action and creation. Australia will truly recover when its communities recover. Although the pulses of the ideals of homonomy and beauty were still weak, they were definitely showing signs of life in 2005-09.

While this decline in the two major passive maladaptive scenarios is to be celebrated and fits well with the upturn in the ideals in 2005-09, the celebration must be muted by continuing exploitation of the desire for outcomes by social engineering. That desire itself is probably a vicious cycle or side effect of the initiation of the neoliberal experiment as there was little or no evidence of it before that time.

So simultaneously, one part of the national community appears to be consolidating through ideal seeking while another has succumbed to the divisiveness embedded in and encouraged by the elite strategies, not the least of which was the subtlety of that divisiveness encoded into discussions of the War on Terror. Fortunately, the segmentation experienced after 9/11 also declined suggesting that the preferred strategy of the elites since 1997 may be losing its clout.

When we contemplate the possibility of another turning point starting from 2005-09, we must acknowledge that there was no 9/11 in the late 1970s. Rather, it seems there was a slowly accumulating sense of menace arising from world changes but more particularly changes in Australian government policy and their effects on families and communities. They had experienced the shock of the dismissal but there is no need for any dramatic single event to precipitate a phase change. The follow up by way of introducing the new destructive economic theory cemented a range of negative emotions in many. There was something in the air, in the L_{22}. Which everybody senses.

So as we have seen through all the shifts and changes in this analysis of social change in Australia, the most significant shift of all in the data did start in the 1970s and nothing since has really matched it. 9/11 was dramatic, the media coverage and consequential legislation extreme, the recordings by the people acute and accurate. But there were few direct effects and for the most part, people picked themselves up and started to recover their lost ground. So did it change Australia?

As anybody born before 1960, or even 1990, can tell you and as this study attests, Australia has changed. The question is really '*to what extent* did 9/11 change Australia'?

All the evidence to date leads to one sound conclusion: 9/11 took its part in changing Australia alongside the major factors that had been changing Australia since the beginning of this database. In one sense it was nothing more than one of those wild desert storms, brilliant with lightning and deafening with thunder that scares little kids and dogs, and does some damage from flash flooding, but leaves little trace as the land revegetates after a long hot summer.

So to what extent did 9/11 change Australia? – a little.

Part III. The World

Australia was the object of attention in the last part because it was the country with the longest stretch of data. In addition, a single country afforded a more detailed and first hand exploration of how social change proceeds with all its nuances. Through the Australian data we have also come to learn more about our constructs and their interrelationships. Though the data is complex in places, there is little doubt that 9/11 did not make much lasting change in Australia. However, there are several other significant strands of evidence flowing through the data that lead to interesting conclusions.

Now we must look at the rest of the world to either confirm these conclusions or not. It is always possible that the rest of the world did not react to this approach in the same way as Australia. Canada was the next largest sample after Australia with 29 records but this is insufficient to examine separately over time. Because nine different countries are included in the total sample, there is little point in trying to identify any key events in any particular country. We only outline events which were internationally marked as turning points. Most if not all of those turning points were also recorded in the Australian perceptions so we will merely describe the most visible contours of the global landscape as it evolved over the period.

Our analyses of the world cannot take exactly the same form as that for Australia as the numbers prohibit that but there is more than sufficient data to allow us to draw conclusions. Australia and the rest of the world showed few differences in the period up to 9/11 but many more than would be expected by chance after 9/11. Therefore, our analyses respect those facts and handle the two periods differently. We do a straight comparison between the causal paths for Australia and the whole world including Australia pre-9/11 and a comparison between Australia and the rest, not including Australia post 9/11. Through other analyses we tease out the differences and commonalities.

The first chapter in this part shows that the whole world was undergoing the same process of fragmentation as Australia but was less sanguine about the outcomes. Doom was predicted as one of the three outcomes, another of which was Evangelicism while the third was an adaptive mix of caring for the environment and providing work fit for human beings. While only one of the three was adaptive, this one indicated that as early as this, the world was well aware of the need to orient basic activities towards environmental and human reconstruction.

In the second chapter here we see there can be no doubt about the huge impact 9/11 had on the American psyche but the rest of the world, excluding Australia, was far less affected. There are only three records from the USA so we would not expect their perspective to do more than just contribute to the whole. Compared with the graph for the period before 9/11, that for the rest of the world after 9/11 was even more fragmented and while there was no doomsday thinking, it was a particularly gloomy outlook.

There was no unitary solution as two clusters emerged centred on human and social affairs and the environment. In the first, the major outcome was adaptive, more participative democracy. The second presented almost unrelieved maladaptions. However, there is no hint in this picture that this despondency was due in any way to 9/11.

Nowhere in the whole set of patterns is there any convincing evidence of the effect of 9/11 on anything. In the third chapter we follow the comprehensive procedures established for the Australia data: we search individual variables, the ideals, maladaptions and strategies of

people and elite alike but it seems 9/11 very much disappeared without trace. If anything, it had less effect on the rest of the world than it did on Australia.

We see the recovery pattern writ large through several analyses and although the results generally do not assure a more active adaptive future, far from it, they do show for example that while the recovery underway in 2005-09 had not reached the levels of the ideals before 9/11, they were higher than our first measurement for the world in 1993. As we saw for Australia, people around the rest of the world were a long way from giving up – they were battling on.

We begin the final chapter in this part by directly comparing the data for Australia and the rest of the world so we can better grasp an overview of how all the various bits and pieces of analyses are interrelated at the global level. It emerges that there were some systemic differences in the emphases of Australia and the rest of the world, in the directions we have come to expect from the causal paths.

In the interests of completeness we also examine three separate samples that cut across the division of Australia and the rest. These are the Indigenous sample and those of events populated by members of either organizations or communities.

The Indigenous sample shows just how different the world looks when surveyed through a participative democratic lens; just how culture and circumstances can affect the selection of items from the kaleidoscope of perceptions of change the L_{22} offers at any given time. The future as it is anticipated by this sample is pretty grim. A comparison of the Indigenous perspective with that of Australia and the rest of the world confirms its uniqueness and also confirms the often suspected and rather unfortunate fact that it is further from the main Australian view than it is from the rest of the world.

We also include an analysis of the organizational and community based samples as there were a significant number of differences in the means of these two groups. These differences result in starkly disparate portraits of both current reality and the future. These reinforce the conclusion we came to from the Indigenous sample that immediate life contexts influence the priorities assigned to various changes within the extended social field.

When we compare all these perspectives as we complete our overview, we see immediately that Australia has the most positive or adaptive outlook on the future perhaps befitting its most pronounced pursuit of ideals. In total contrast, the community sample has the most gloomy outlook, even slightly more negative than the Indigenous sample which is of course a subset of the larger community one. It includes only two adaptive variables in its causal path and not one in its outcome, its prediction of the future.

No sample included doomsday or any other variable that may have indicated 9/11 had any bearing on their collective appreciations of the meaning of their realities or their future. They all merely proceeded on their various paths in the period after 9/11 with perspectives seemingly uninformed by the event.

What did come through the different samples, with the sole exception of Australia, is the expectation that the conditions they had seen contributing to realities in their various time periods were likely to produce some variety of messianic leader who could promise to relieve a beleaguered and despondent population of its responsibilities for the commons or the future.

What that prediction really means in terms of today's realities and whether or not it played out in the next decade remains a question for the next chapter, but despite some differences in emphases and emotional tone, these comparisons shows that the differences noted weigh far less than the commonalities which shine through.

9. A Fragmented World Predicts Doom: 1993-9/11

We have looked at the Australian data and concluded that 9/11 could not live up to its reputation as a significant change point. Here we examine the data from the whole world to see if that conclusion can stand.

Background

While the 1960s and 1970s were the height of the Cultural Revolution, by the end of the 1970s, much of the turmoil had slowed as many groups were co-opted into the dominant system and others just lost steam. Many countries had suffered from the conflicts involved such as the USA which lost confidence from its defeat in Vietnam, the uncovering of Watergate and the battles over civil rights. There was still an energy crisis, economic instability on world markets and international tensions. Then in 1979, the Soviets invaded Afghanistan.

The elites had suffered damage around the world during the 1960s but had fought back and had seemingly regained the initiative. Nowhere was this seen more clearly than in the UK when Margaret Thatcher became PM in 1979 and in the USA when Reagan became President in 1980. Both lost no time in introducing their populations to neoliberalism as the primary vehicle for their 'reforms'. Despite some differences in each country, both used the theory as a way of destroying the union movement and both supplemented it with various forms of war mongering. Government spending, taxes and regulation were reduced, privatization was increased and the money supply tightened. If anything Thatcher was probably the more extreme of the two with some cities and towns reduced to industrial wastelands.

Reagan pronounced the Soviet Union to be 'the evil Empire' and in 1983 announced his new Star Wars defence project but forces for democracy within the Soviet union had been bubbling away for many years, becoming visible with the advent of Solidarity in Poland in 1980. With this writing on the wall, in 1985 Mikhail Gorbachev called for *Glasnost* and *Perestroika* and in 1989, the Berlin Wall came down. This was the great symbol, the ultimate conclusion to the years of white anting from within the USSR as people asserted their longing for and rights to political democracy. It marked the end of the cold war.

Also in 1989 as the wave of energy for democratic change ran around the world, we witnessed the tragedy of the massacre in Tiananmen Square, the final move by a fractured Chinese Communist Party attempting to deal with the 1989 Democracy Movement which had mounted demonstrations and unrest across the country. The protesters were not particularly organized and demands were various but centred on a range of reforms considered critical to progress towards democracy such as accountability of the government, freedom of speech and of the press. The final resort to violence was brutal and left no doubt as to where the limits on political freedom and expression would be in China for some time to come.

Meanwhile, there were further signs that all was not well when scientists discovered a hole in the ozone layer over the South pole, warnings from climatologists about global warming from accumulated CO2 became more urgent, and the world learnt of the Chernobyl nuclear disaster, finally spelling the end of the dream of safe, cheap and clean nuclear energy. And despite all the claims of economic rationalists, the stock market crashed in 1987 with reverberations around the world. On every front, it seemed to many that the world had never been in worse shape with the instabilities and fluctuations becoming more frequent, serious and less amenable to control.

Gone were the conditions that had nurtured the introduction of democratic organizations as corporations gained dominance and enforced rigorous top down hierarchy and profit first. Even universities began to succumb to corporatism and managerialism, and academic freedom faded in the rush to secure dollars. While the universities had worked on the age old traditions of collegiality, there were often fierce conflicts over new discoveries and possible paradigm shifts. In the new emerging models, the conflicts were more likely to be over positions in the hierarchy and the ability to secure external funding. Fashions came and went but it was obvious that our cultures were changing and even then, many regretted that the old 'innocent' ways were being lost as new forces including the rapid introduction of computers and other technologies pushed people into new types of relationship which were often resisted.

It was an era of increasing anxiety. Across the world there was a rash of local and more international events and conflicts, e.g. the Kurdish question in Turkey that caused people to lose even more faith in the direction the world was going. More and more disasters consistent with the predictions of climate scientists showed the climate was in fact destabilizing. Simultaneously, there were more promises that new technologies would solve the problem but little appeared to be being done. Rather, there were increasing observations of disturbing side effects from the new technologies: there was a growing divide between the pro- and anti-technology forces.

Despite the promises of economic globalization, there was evidence of increasing inequality between and within nations. Again, we saw evidence of a growing divide between the proponents and those primarily on the receiving end.

To compound the problems a series of economic shifts around the world including the strengthening of the US dollar culminated in the Asian financial crisis of 1997. The countries of East and South East Asia saw firstly a flight of capital which led to a full scale multidimensional financial crash that consequently fuelled a rash of social unrest which afflicted several countries, some quite seriously such as Indonesia.

It was as inevitable that a fraction of the population would take it into their own hands to solve what problems they could as it was that some people would throw their arms up into the air and opt out of as much as possible, to avoid allegiance to any of the conflicting trends and movements they saw around them. A rash of maladaptions was only to be expected.

We have seen what Australian made of all this, now we see what the world made of it. In this analysis we have used the total sample as explained in the methodology section, there were a below chance number of differences between Australia and the rest of the world in the period leading up to 9/11. This meant that Australians saw the world in exactly the same way as others around the planet and so could be included in the world sample.
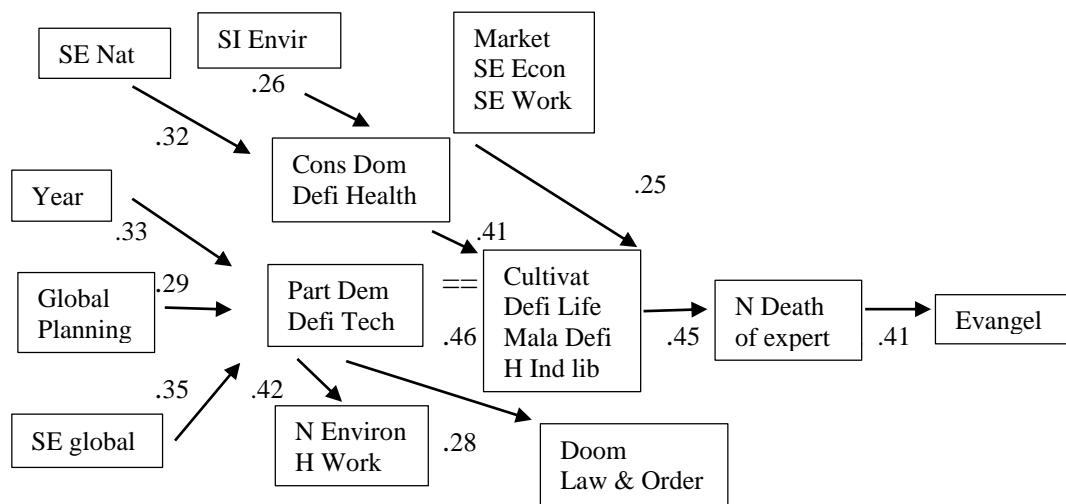
World data 1993-9/11

Figure 24. World 1993-9/11 (from M3)

The figure contains the following boxes and connections:

- SE Nat
- SI Envir — .26
- Market / SE Econ / SE Work
- Cons Dom / Defi Health — .32
- Year — .33
- Global Planning — .29
- Part Dem / Defi Tech
- SE global — .35, .42
- N Environ / H Work
- Cultivat / Defi Life / Mala Defi / H Ind lib — .41, == , .46, .25
- Doom / Law & Order — .28
- N Death of expert — .45
- Evangel — .41

N=62; r=.25 @ p<.05; r=.32 @ p<.01; r=.41 @ p<.001

The analysis of the world during the period 1993-9/11 in 2001 showed a unitary solution. There is a clearly defined core (marked by the double connecting lines), several sources of influence and three outcomes.

The core presents another complex mixture of ideal seeking and maladaptive responses, both passive and active, as we have become used to seeing in the Australian analyses. As Year indicates, the graph moves from left to right and top to bottom.

Forces determining the core

Starting at the top we see *firstly* the cluster headed by Marketing in conjunction with the social engineering of work and the economy. Marketing, that construct which consists of policies, plans and manipulations to influence beliefs and behaviour and improve corporate worlds with such phenomena as mergers and acquisitions, was used to change notions of work and its relation to the economy. Influencing behaviours and beliefs became a major force in realizing the intention of business and government as both entities worked to change the internal dynamics of work to maximize the value of money above all other values of work, to fit the neoliberal conception of the world.

Examples here include 'increased competition', 'more mergers and acquisitions', and 'emergence of super corporations', 'competition with new nations due to our technology and learning', 'increased competition and organizations recruiting at much higher level of education because of the competitiveness of labour market'. On that aspect of Marketing which influenced beliefs and behaviour for the corporate good, we see 'increase in propaganda from multi-national companies', 'increased focus on security', 'increased insecurity', 'we're being driven by the media', 'political correctness', while the synoptic

idealism constituent featured loss of national confidence with short rather than long term focus.

Social engineering of the economy operates not at the global level but strictly at the level of the economic effects on the human level, individuals, families, communities and organizations. It is a large category but includes increasing the price of crude oil, making large amounts of credit freely available, increasing the cost of education and cost of living more generally, reducing government funding (on many things), centralizing services to save money, rising interest rates, recruiting labour from overseas (to cut costs), increase of fees for service, and moving to 'big box' stores. Other examples include perceived 'decreased in value offered by banks', more companies making losses but growing on share market and 'introduction of store value cards', increased cost of banking', and DIY service.

Examples of the social engineering of work include 'decrease in union power', 'increase union bashing', 'push to have younger workforce', 'organization trying to isolate employees rather than allowing them to operate in a group'. These attempts to socially engineer or manipulate the nature of work involved tightening up structures and working conditions for a more 'disciplined' workforce, that is, one that will do as it is told without protest. Combined with Marketing and SE economy, it showed the comprehensive nature of the effort to shift to economic rationalism and corporatization.

The *second force* impinging on the core begins with top down policies and plans (SI) for the environment and changes at the national level and as we would expect from these maladaptive moves, it resulted in environmental and climatic degradation, the Consequences of Dominance, the consequences of that mistaken belief that we are above the natural world.

At the national level, our sample saw such changes as 'greater power of the corporations over the nation states', 'ideology/politics driving national agenda', too much influence of big business on government policy with the public service increasingly focussing on achieving business outcomes. These went hand in hand with such items as playing down environmental concerns by government and the press as the same time as people noted there was 'increasing reliance on irrigated agriculture' and 'increased pollution'. These were part of a whole scale assault on the environment which included legislation on seeds making it difficult for farmers to develop their own seeds, also making natural products unavailable for public research and also allowing Monsanto 'terminator seeds'; they all affect biodiversity (SI environment).

Both forms of dissociation, one person from another and people from planet, are of course the result of the long term use of the first genotypical design principle which underlies dominant hierarchies. As people have slowly become more detached from their ecological environment, they have increasingly lost respect for it and extracted more and more resources, particularly fossil fuel resources. This reckless lack of respect is now costing us dearly as we confront a climate that delivers almost daily disasters, the oceans acidify, species are lost and the poles melt.

But the consequences of dominance extend also to our societal relationships with increases in dissociation and segmentation. When people are ranked one above another, unequal in terms of status, social distance grows between them to the point where they fail to acknowledge the existence of others as themselves, refusing to cooperate or expressing hostility as difference outweighs commonality. There was an increase in dissociation in the social realm towards 'more privatized families and lives' with an accompanying decrease in community involvement and volunteering. "There is a reduction in human interaction," "change in social behaviour, e.g. stay at home", "breakdown in communication" and

"increased litigation" are amongst the mentions of dissociation. Many dealt with family and community breakdown.

Another consequence of these hierarchies which produce inequality is increased segmentation in society. The most common perception of segmentation is the growing gap between rich and poor. Income inequality fell after the world wars and is now rising (Pikkety, 2013).This is easily documented in just about every country on Earth and by some measures has reached its zenith in the USA where the ration of CEO remuneration to the average worker salary widened dramatically, from 42 in 1982 to 354 in 2012 according to the AFL-CIO, the USA's national labour federation (inequality, 2012). While the gap has not reached these giddy heights in Australia, the gap has widened from 20.8 in 2001 to 31.4 in 2010. For a CEO in a top 50 company, the ratio is nearly 100 (ACTU, 2010).

Another measure, the so-called 90/10 ratio which is the ratio of the top 10% to the bottom 10% shows that the gap applies to the whole society. The American ratio in 1980 was 12.5 while in 2006, it was 36. In Australia in 1994/95, during the period under review here, the ratio was 3.78. By 2009, it was 4.21 and rising (Biddie & Montaigne, 2012). There are other measures such as the Brandeis ratio, the ratio of the average income of the top 1% to the median household income and they all tell the same story. The gaps were rising in 1993-2001 and have widened dramatically since.

In the face of these deteriorating social, environmental and climatic conditions, it is not surprising that people would look after their own health as the elites instituted change in both health and education. Defiant Health is the construct that shows that nurturance of human health goes hand in hand with this deteriorating environment as it does with the manipulation of the health and education sectors. People had little influence over these sectors so they took their health into their own hands, the one thing under their direct control.

So Defiant Health of which the largest component was N health, the increased nurturance of human health, was in this period, a reaction to the increased fragmentation and fracturing of the culture and physical environment around them; a need to preserve the one thing they have major control over, their personal health. Despite everything the elites threw at them by way of social engineering and planning for health and education, people pursued their own nurturance of health. Some were aware of the manipulation of our food supply through, for example, the increasing amounts of sugar being added to food to enhance its attractiveness. There have been numerous health scares because of adulteration of food and many processed products contain high quantities of salt and saturated fats. Food processors have resisted the introduction of simple accurate labelling. The shopper alone in the Supermarket, armed only with high school chemistry, is confronted by an array of labels containing a bewildering list of chemical names. The message here is 'buyer beware'.

People saw moves towards private health care with attacks on the public system, childcare was less available and more expensive, support systems were being removed, there was an increase in uni fees and they suspected the demise of the idea of a welfare state. They responded with multiple moves that are summarized by "people are living longer", a very common perception, and "increased focus on health".

Most people know, or feel in their bones, that health and education are the bedrocks of a society that foretell the future. Changes in the health and education systems, particularly when they appear to indicate changes that benefit the rich or disadvantage the poor, or simply degrade the quality of those systems, always cause great anxiety. And history tells us that societies which neglect the health and education of all their citizens fall behind as they cannot

keep up with social and technological changes. Real adaptive progress depends on a healthy, well educated citizenry.

When people are isolated by increased privatization for example, they are also more likely to succumb to anxieties about the future, particularly when their perceptions are bolstered by efforts made by the elites to reshape the future of health and education. However, when there is still a history of acting to improve health through collective and community self reliance, people act to rise above the obstacles. This is exactly what we see with Defiant Health combining with the Consequences of Dominance in this period when there was a general climate of resistance to the new theories and practices of neoliberalism.

That stream of determinants originating in SI Environment and SE national also leads directly into the same core cluster headed by Cultivation as the first stream of influence.

We then see *two factors* that feed directly into the first part of the core, global planning and social engineering at the global level, the twins responsible for that large variable noted by all around the world as the elites moved heaven and earth to produce economic globalization via whatever mechanisms they could find. Everywhere people noted 'economic globalization' or just 'globalization' as the accepted short hand they used to communicate the far reaching changes they saw taking place around them. One twin, global planning, consists of top down expert planning for the world at the global and national levels (SI) while the other, SE global covers all the other forms of operation the elites used to directly achieve their outcome. That these twins feed directly into the first half of the core is no coincidence as they are the absolute antithesis of any part of democratic arrangements or workings. And so the people reacted.

The core

The core contains the two parts of participative democracy, one variable per part. The variable Participative Democracy in the first part has joined up with Defiant Technology. People were using technology to overcome the effects of the elites using technology to further their control of the economy in their interests. By defying the elites plans for the economy, the people were coming together to create more action on aesthetically pleasing politics, and economy 'as if people mattered'.

Participative Democracy is that half of the concept that includes homonomy, a sense of belonging, beauty and politics, government and economics in the service of humanity as a whole, not a narrow sliver of it, the rich and powerful. International samples of homonomy are 'world is shrinking', 'cooperation between Russia and the USA', 'global village/harmonization', 'the Euro' and 'more international communication'.

Examples of beauty include 'people travel around the world more', 'more eco tourism' 'increase in and redefinition of spirituality'. Politics and government for people includes 'breakup of the USSR', 'increased public scrutiny of political decisions', 'reduction in military forces around the world', 'greater backlash on globalization strategies' and 'more people speaking out/ more participation'. Examples of the use of money and the economy for the betterment of people include 'breakdown in the globalization plans for multinationals', 'low inflation', 'lower interest rates' and 'increase in levels of education and income in developing countries'.

Defiant Tech is that cluster which shows that despite all the technological innovation designed to empower and enrich the elites and control the people, the people were increasingly exploiting technologies to benefit their interests. Unsurprisingly most mentions

involved varieties of computerized and communications technology but with different emphases. The social engineering of technology was perceived to 'increase the necessity for people to cope with technological change' and also included such items as such 'more genetically modified organisms'. SI technology included delay between technology and legislation, communications convergence and increased pay TV.

These were seen to be working together with long term planning for greater economic control (SI) through such moves as the introduction of the GST (a regressive consumption tax) and government outsourcing of activities. They were seen to have resulted in the decline of the manufacturing sector and the Asian crisis.

Technology for people included many mentions of the internet and it various uses plus 'greater use of mobile', 'increased use of computers at work and at home' and more generally, increased ease of communication and organization' The coupling of Participative Democracy and Defiant Technology exposes the intent of the people to exploit the new techs to further the participative democratic society.

The *second part of the core* is headed up by Cultivation which is the other half of a rich participative democratic culture consisting of N learning and egalitarianism together with H diversity. It has joined up with Defiant Lifestyle in which people opt for an adaptive lifestyle to counteract the increasing dissociation of person from person, the denial that cooperation is more effective than individual centredness and action. Increasing individual liberation is a consequence of that choice.

But also in the mix is Maladaptive Defiance, that construct which contains all the maladaptive elements of lifestyle as the elites attempt to control the way people live, combined with the large variable, superficiality, the passive response to the active maladaptions. Maladaptive Defiance has featured significantly in all the analyses to date as it has proven to be one of the major reactions to the campaign by the elite to regain control after the Cultural Revolution of the 1960s.

Within Cultivation we have such mentions of egality as 'increasing computer literacy among the aged population' and 'an increase in 'everything's negotiable'' while for diversity we see 'changing attitudes of society to groups, i.e. gay liberation, etc', 'increased influence of minority groups', and 'increased influence of African and Asian cultures'. Our world all over has become more diverse places and it is obvious that a wider diversity of lifestyles feed into this general diversity. As we learnt above, when there is greater diversity, there is greater egality and greater learning.

It was a period of change for Indigenous people such as in Australia and Canada with some landmark features. In Australia for example, there was the passing of the Native Title Act in 1993 following the High Court's earlier decision to overturn the concept of *terra nullius.* In Canada after a campaign covering decades, the Lands Claim Agreement was finalized in 1993 and Nunavut Territory was finally established in 1999.

During this 1993-2001 period, immigration was still running at about 100,000 per year in Australia although late in the decade, there were changes which gave higher priority to skilled migration than family reunion. However, that made little difference to the accurate perception that the face of Australia was changing rapidly, a face which had been transforming since the waves of migration after World War II and then the waves of Vietnamese refugees. And in stark contrast to many attitudes today, as we will see below, Australia and Australians absorbed them all and became more egalitarian, enjoying new experiences and acculturating to the diversity of new settlers.

Similarly in Canada, attitudes towards immigration were favourable throughout this period with high rates of intake and rapid diversification of all aspects of language and culture. Rather than multiculturalism, Canada calls its diversification the 'cultural mosaic'. Many of the Australia experiences during this period are mirrored in Canada. The trends were global.

These changes also spurred changes in learning and research which makes the largest contribution to the Cultivation construct. Mentions included 'improved educational standards', 'increased understanding of tourism', 'increased pressure for further education', 'increased need for re-skilling', 'increased access for poor to tertiary education', 'increase in MBA programs', 'more people using internet 2', 'increasingly sophisticated use of analysis' and 'lots happening in science' – illustrating an explosion of the learning dimension of the culture within which people can grow and develop.

When we consider the rest of this second part of the core of the graph, we find that it is basically all about 'lifestyle' and the effects of both Cultivation and various lifestyles on individual human freedom. Lifestyle has long been a popular and ubiquitous concept which may be fuzzy and ill defined by dictionaries but our perceivers and coders had no problem with it in any of its forms.

Defiant Lifestyle is that construct in which lifestyles to serve human needs battle dissociation of person and person. H Lifestyle includes 'fewer children per household', 'more single mums', 'increase in 2 income families', 'more focus on balancing work and home responsibilities', 'more people moving away from the city', 'more alternative relationships (family)' and 'people having families later'. Dissociation between people includes 'more breakdown of family units', 'less emphasis on society, more emphasis on individual', 'increase in litigation', 'shift in responsibility to individuals', 'Watchers rather than doers', 'increasing apathy and feeling of lack of power to influence anything other than personal affairs', 'machine dependency rather than human contact' and 'less personal contact'. So while the pressures of the age are pushing some into privatization and lonely individualism, they are pushing others to correct this trend by pursuing a human ideal.

But note, many of the items under H lifestyle such as increase in single mums and one person families because these choices are more desirable than living in oppressive relationships, it is possible that our understanding of lifestyles may have crept towards dissociation. In bygone and much more collectivist and cooperative eras, the idea of so many people living alone would have been regarded as strictly abnormal and what's more, a terrible tragedy for those so living. This dimension of humanity may have been corrupted by our dive into dissociation in the same way as individual liberation appears to have been corrupted by the massive shift to the passive maladaption of superficiality. All these factors have such high correlations with each other that it may be impossible to avoid the conclusion that our highest common denominator, the human set of ideals, has been tainted by the pervasive maladaptions that surround us.

Similarly, our understanding of individual liberation may have started to take on more of the characteristics of those maladaptions that flow from the over emphasis on the individual to the expense of the community and the other collectives of which we are all part. As surveyed above, individuals only grow as they are solidly embedded in cooperative supportive structures. Isolated individuals shrink and weaken.

I have commented previously on the strange way dissociation has affected our notions of an individual and individual freedom (Emery, 2013). It "is in accord with what many of the world's greatest social scientists have been telling us for some time, that we have a seriously mistaken view of ourselves as humans and of our 'human nature'. It would appear that

economic theories postulating 'economic man' and even more radically, rationalizing economic growth as the one and only goal to be pursued has enhanced that misunderstanding" (Emery, 2013).

Basically, what we see is that since the introduction of neoliberalism with its emphasis on deregulation and privatization, the focus has been much more heavily on the individual. The mantra has become 'freedom of choice' by individual units whether they be individuals or individual families, without reference to the greater whole of which these individual units are only parts. This change of emphasis has allowed governments to evade many of the responsibilities they previously accepted for the health, education and welfare of their people.

Because neoliberalism reifies the 'individual,' it denies our need for homonomy or sense of belonging, and our instincts for cooperation for the common good. It harks back to Margaret Thatcher's infamous pronouncement that 'there is no such thing as society'. This pernicious theory has affected the way we see ourselves and our lifestyle.

The pursuit of humanity through individual liberation has long been a goal for all our people, enmeshed as they are in structures of personal dominance and prejudicial judgements encapsulated in sexism, ageism, racism, homophobia and religious intolerance. But the close relations of dissociation and superficiality with lifestyle and individual liberation is a worrying sign for our cultures. They imply that it is the isolated individual that must be 'liberated' and that this 'liberation' can be accomplished by increased egocentricity and consumption.

A broad selection of examples of H Individual Liberation shows that indeed some examples may well show some movement of individual liberation towards an acceptance of, or influence from more superficial cultures. Examples: 'people more open about their sexuality', 'decline in religious activity (going to church)', 'customers become more discerning', 'changing gender balance', 'greater choice (particularly telecommunications)', 'public is more outspoken', 'no compulsory retirement age', 'demanding greater flexibility', 'increased immigration towards North America', 'people don't do something for life anymore', 'decrease in long term commitment and loyalty (families, brands etc)'. Certainly, while the greater openness about sexuality and greater equality for females are genuine ideals, the extremes of bonking in public, the much earlier sexualisation of girls through dress and makeup, and excessive levels of binge drinking by females are examples of superficiality. Any culture normally draws lines as to what it considers 'acceptable' in the fields of sexual expression and drug consumption. It is possible that these lines between individual liberation and superficiality have been creeping towards the superficiality pole as we saw lifestyles creeping towards dissociation.

We see why these pressures exist when we examine the details of Maladaptive Defiance which consists of both the SE and SI of lifestyles plus superficiality, that other great passive maladaption that crept into our cultures over the last few decades after the controls were weakened. Examples of the social engineering (SE) of lifestyle include 'diminishing privacy', 'more mega-plexes (shopping malls, entertainment)', 'ADSL technology promoting on-line living', 'increased accessibility to drugs' and 'increased amount of packaged food available', while the unintended consequences of plans and policies (SI) on lifestyles included '1-2 hour commutes', 'information overload' 'greater work pressure impacting family life' and 'automation leading to alienation'. It is not difficult to see the pressures placed on institutions such as families, schools and the individuals within them.

So while the elites were increasing these constrains and pressures, many were reacting with superficiality, that maladaption that covers the lack of a deeply meaningful life by

engaging in permissive or self indulgent behaviours which may appear radical but which actually hide a dreadful conformity. 'Increase in celebrities', 'increase in road rage, golf rage, violence', 'increase in infotainment', 'teenagers out of control', 'increase in designer drugs (replacing tobacco)', 'increasing homogeneity of global 'dumbness', 'higher expectations of everything', 'MacDonalds covering the planet', 'increasing materialism' and 'increased gambling, drinking, pornography and eating out' and 'drugs, drugs, drugs' give a snapshot of the superficiality our participants perceived during this period. So as lives become more fragmented or isolated and contain less meaning or purpose, so our people have compensated by more extreme displays of narcissism, neophilia and pursuit of the 'sweet life'.

There is no doubt that the size and intensity of Maladaptive Defiance was (and is) a worrying phenomenon but it must be seen in perspective. There are six major and important items in the core, only one of which is inherently maladaptive. Despite the deeply unsettling nature of Maladaptive Defiance and Superficiality within it, it is still a minority reaction. The dominant tone is active adaptive as people strive to maintain their ideal seeking based lives and cultures. While we have no data for the rest of the world before 1993 as we have for Australia, it is a pretty safe bet that prior to the introduction of neoliberalism in the late 1970s, the majority of the cultures in the industrialized West at least would have looked much like the relatively untroubled pictures we have for Australia – liberal democracies recovering well from WWII with comfortable and free people.

The fact that neoliberalism has started to disrupt these cultures around the world is well illustrated by the total graph as we have seen above with the forces operating on the core and the presence of Maladaptive Defiance in the core itself. However, we also see at this point a concerted attempt to maintain the old ways: the global population were, by and large, desperately sticking to the old tried and true.

The outcomes

There are three outcomes, one adaptive and two maladaptive. This is a prediction that for the world as a whole, things are going to deteriorate.

Starting from the left, from the first part of the core, we have *the active adaptive outcome*, people putting more of their efforts into work which is good for people, humanity and caring for the environment. These dimensions capture the essence of the fight they found themselves in as the social fabric, the physical environment and climate falls apart around them, both the effects of a ruthless form of capitalism unconstrained by concerns about the welfare of people or planet.

That these two variables came together is no accident; it merely demonstrates again another well known fact relating to a change of design principle; that when people are organized into DP2 systems where people are treated as responsible and equal adults, they work together for the common good, towards their shared ideals and the betterment of their individual and collective health (deGuerre et al, 2008). We have noted throughout that despite the best efforts of the neoliberals, they had failed so far in disabusing many of the old collective and cooperative ways.

Nurturance of the environment really doesn't need any more explaining but the statements of the time included 'much greatest awareness of the environment', 'more recycling', 'global environment treaties' and 'green is gold'. These statements again reflect the reality of the period when climate change was acknowledged and action, both global and local, was being taken. At that time it was accepted that anthropogenic warming was the result of green house

gases, emissions from the burning of fossil fuels, and that the world would act to deal with the problem, ushering in a new economy based on renewable energy sources such as solar and wind. There was evidence this would bring with it huge opportunities for the future and needless to say, more jobs without the ever niggling worries about occupational health and safety and the long term health and ecological implications of Big Oil and Big Coal after disasters such as the Exxon Valdez (1989).

It is sometimes forgotten that before economic rationalism or neoliberalism became dominant, multinationals often led the movement for democratization of work, both in the experimental phase before 1971 and during the implementation phase after 1971 (O'Toole, 1974; Hill, 1971). H work is illustrated by statements such 'trend toward collaborative work teams', 'increasing valuing customers not products', 'increasing intellectual content of work' and 'people work their own hours'. At the time these statements were made, 1993 to 9/11, they were accurate reflections of the reality of the time. Since these statements were made, the world has changed dramatically and frequently today these statements or their ilk are nothing but PR or nonsense like Agile, based on approaches dreamt up by consultants which totally ignore the science in the field.

In Australia as we have seen, the accelerating movement towards democratization of work was dealt a serious blow by the election of the first Howard government in 1996. Although previous Labor governments had made moves towards 'free trade' with changes such as the floating of the dollar, they had also negotiated with the union movement the First Accord which initiated the conditions for easy registration of DP2 workplaces through enterprise bargaining with legally binding agreements signed in the Industrial Relations Commission. Howard embraced neoliberalism in an extreme form and the business community enthusiastically followed suit rather than democratize.

Abroad, Ronald Reagan was one of the first to embrace the new philosophy enthusiastically with his aims of shrinking government, tax cuts, deregulation, free trade and monetarist policies. While enthusiastic, there were counter currents and Albo (2001) argues that it was actually Bill Clinton who completed Reagan's agenda in 1995-97. As we saw in Australia, both sides of the political fence became enamoured of neoliberalism. As in Australia, democratization began to stall although some companies such as General Electric, Hewlett Packard and Champion in the USA continued with it. However, during this period, some companies such as Syncrude in Canada chose democratization rather than the trendy neoliberal formula.

Margaret Thatcher, famous as the Iron Lady, also ruthlessly followed the neoliberal recipe in Britain, but her approach was additionally coloured by perhaps the most virulent of all union busting components with devastating results on some industries and communities. Percentages belonging to a union went from 57.3% in 1979 to 49.5% in 1985 (Wikipedia). Some industries never recovered.

The *second and third outcomes* show the devastating consequences of the backlash of the elites to the Cultural Revolution of the 1960-70s. We know it started to show up in Australia as early as 1977-78 and it was clearly in evidence around the world in the period 1993 to the fall of the twin towers in 2001.

By denying the necessity of homonomy for growth and development, we have created cultures in which we prize our pathology, our individualism and our individuality, although the metal health results of that are there for all to see. Today's 'liberated' but dissociated and superficial individual is no longer bound to family, group, tribe or community, "by historically evolved cannons of mutual responsibility" (Neumann, 1954, p436-437). The

resulting mass man "is psychically a fragment, a part personality" split off from his unconscious (p439), and "his isolation in a mass which no longer affords him any psychic support becomes unendurable" (p439)" (Emery, 2013). So as dissociation and superficiality increased, they had one definite consequence – a trend towards more hopelessness expressed as doomsday scenarios. It is well understood within the helping professions that people who have been cut off from the deeper levels of their selves and also from other people and their communities need support in order to return them to a full life in association with others.

And so we see that the *second outcome* combines Doomsday with Law and Order. Law and order rarely featured in the Australian analyses but clearly it was more obvious and meaningful in other parts of the world. Doomsday includes such items as feelings of powerlessness, global terrorism, global epidemics, "the world is unsafe", all of which express in some way that they are beyond our capacity to control them. Other examples include 'Y2K' when we saw many in the USA take to the hills or stockpile food, and 'greater fear of disease'. The combination of these two variables documents the growing distrust of the elites as examples of doomsday thinking such as Y2K exemplify the perceived incompetence of experts and authorities. When the same elites are causing the problem as those who are supposed to be the protectors and peace keepers, it is easy to see how a sense of hopelessness and despair can arise. Similarly, there is no point in demonstrating and protesting about a perceived injustice when the perpetrators of the injustice are also those over-reacting to the protest itself. After a while, people just give up.

Obviously doomsday scenarios have serious implications. Hopelessness denies purposefulness so doomsday scenarios go to the heart of our very nature. Obviously, a society or culture overtaken by hopelessness would be extremely vulnerable to the dulcet tones of a 'strong leader' promising a rescue, a return to 'normality'. Or that vulnerability could be exploited by an idea or belief system which could capitalize on nostalgia for the past and myths about it. In the political sphere a party could promise to oppose anything that interfered with that belief. This appears to be part of the reasoning behind radical libertarian economic theories as exemplified by the deliberate set up of the Tea Party in the USA and the taxation pledge of Grover Norquist (Amadeo, 2011; Wikipedia). Either way, the result is Evangelicism and that is exactly what we find in the *third and final outcome*.

However, there is an intervening variable and that is N Death of the expert, that form of the ideal of nurturance which implies that we pursue greater self reliance on our own ideas, escaping the authoritarian structures that would dearly like us to adopt their views of the world. 'Everybody is more knowledgeable'. 'everyone has qualifications' and 'people being fed up with being told how to think' says it all really. A much more educated population armed with new tools for research and continuing education which enabled them to escape the cage of ignorance in which they had been incarcerated was not about to continue to take kindly to being told how to think.

However, in a world where dissociation, superficiality, segmentation and the active maladaptions are rife, so is uncertainty. Not everyone has the confidence to seek nurturance through their own perceptions and understandings. Some will neglect or reject the newly acquired freedom to research and learn because of their deep seated 'fear of freedom'. Instead of embracing the joys of Cultivation and Defiant Lifestyles with their greater love of learning and the excitement of new ideas, new ways to live, the possibility of enhanced human potential can morph into something much more worrisome, and that is certainly Evangelicism.

Evangelicism is that active maladaption which is pursued by the people rather than the elites. It captures the more extreme thinking and fundamentalism in our cultures, those trends

that were set in train by the increase in maladaptions noted above. It showed up around the world as references to the death of Diana and outbreaks of various forms of fundamentalism, religious and otherwise, 'increased influence of Islam', 'more black and white' and 'increase in extreme right wing parties'.

It is basically a belief in and a following of the 'strong leader' who promises salvation, an end to all their problems. Strong leaders sing sweetly to people who yearn for a return to a more simple or peaceful time. For those struggling with the advent of neoliberalism and the upheavals in, for example Europe during the cold war followed by the advent of Solidarity and the ultimate fall of the Berlin wall, that could be a siren call. Years of hardship and emotional distress render populations extremely vulnerable to the seductions of Evangelicism.

It is easy to see in such volatile and uncertain times how the genuine nurturance of confidence in our inbuilt abilities to learn and know rather than accepting the authority of elites can be corrupted and distorted, particularly with electronic technology and a deteriorating education system. The internet is a perfect tool for such corruption and it was during this period that the internet really took off. Democratic distribution of knowledge and understanding, under the influence of maladaptions and uncertainty, can be interpreted to mean every opinion is as good as every other. It can mean a lack of respect for, and denial of, expert knowledge gained from long years of scientific study which we have seen in the false 'debate' about climate change. The same can happen to those who have years of experience in a field. Rather than a more equal distribution of knowledge, it creates a vacuum into which can rush any idea, nutty, wrong and deliberately spread for personal, organizational or political advantage.

This is not what is meant by Death of the Expert; it is an expression of the opposite. It is those with a lack of educational grounding, a lack confidence in their abilities to learn, explore and research, who are exploited by the 'fake news', mis- and dis-information deliberately disseminated via the net. In the period under review here, that potential to mislead was only getting started, a mere glacial trickle, not the avalanche we have today.

As respect for genuine expertise, facts and thorough analysis gradually diminished, their place was taken by Evangelicism. Participants clearly observed the build up in Evangelicism during 1993-9/11 that set the scene for the assault on the twin towers. Perhaps our intelligence agencies should augment their armoury of investigative skills with L_{22} scans.

The presence of Evangelicism here as an outcome and prediction for the future does not tell us what form the messianic leader will take but it alerts us to the possibility that our populations can succumb to these phenomena without too much warning – while the undercurrents may well be swirling around strongly, because they are beneath the surface, they will be invisible until just before they surface.

Summary

The world has fragmented in this period, into three outcomes, scenarios or clusters of behaviour which look radically different. The first consists of those who have looked around them, determined that they are going to fight for the world they want, picked their targets of work and the environment, rolled up their sleeves and got on with it.

The second lot have given up as the elites seem to be in total control so there is no hope. They predicted doom and they got it in the form of 9/11.

The third option was to put their faith in an exciting, charismatic leader who solves all problems and absolves the people from any responsibility for, or need to put any effort into their life or future. They can just lie back and enjoy it.

10. *The World Remains Fragmented and Despondent: 9/11-2009*

The effects of 9/11 varied around the world and here we look at the long term consequences for some of the countries for which we have a sample. But before that, let us look at perspectives on the effects in the USA itself where it was widely believed the world, including itself, would never be the same again.

The view of 9/11 from North America

Since 9/11 the US has increased spending on domestic homeland security well past $1 trillion with trillions more spent abroad. These extraordinary expenditures have utterly failed to make people feel safer. In 2013 and 2014, they were more likely to deem their country to be less safe than before 9/11 and that they were a decade or so earlier. The rise of ISIS and various attacks around the world such as in London in 2005 have pushed that figure even higher.

Poll data on which side was winning the war against terrorism bounced around but the percentage maintaining that terrorists remained capable of launching "another major attack" was if anything higher in 2013 and 2014 that in 2002 (Mueller & Stewart, 2015). Clearly 9/11 had seared itself into the American psyche rendering it extremely fragile.

While Americans remain anxious and pessimistic about terrorism and future attacks, in terms of psychological distress, the effects decreased over time. Many were exposed to multiple television 9/11 replays of various sorts which caused collective trauma which could not be distinguished from symptoms caused by direct experience. This psychological distress still had a measurable impact on mental and physical health such as increased risk of heart disease three years later, and this was correlated with the number of hours of 9/11 related TV they viewed. Both direct and mediated exposure had a cumulative effect; however, "most people are resilient in the face of tragedy" with symptoms decreasing over time (Garfin, 2017). These results mirror those from direct studies of the effects of television on human beliefs and behaviour which found that the higher the number of hours watched per week, the more fearful and anxious people were about the world around them (e.g. Gerbner & Gross, 1976).

One of USA's nearest neighbours, and the country with the second highest number of records in this study, Canada, was immediately involved in 9/11 as not only did 24 Canadians die in the event but when the USA closed its airspace, the planes were diverted to various Canadian airports, avoiding the larger ones such as Toronto, Ottawa and Montreal. Smaller communities such as Gander with less than 10,000 people in Newfoundland had to cope with about 6,700 stranded passengers needing food and shelter. By all reports the communities responded generously.

Canada also joined the 'War on Terror' by sending naval ships and commandos to fight the Taliban and was there in Afghanistan until 2014. Far more controversially as there was substantial resistance, the government enacted a number of new security measures to combat terrorism at home. Some of the most conflicted laws were not passed until years later (Dubreuil, 2015).

For long term trade, there is greater evidence of 9/11 disrupting trade flowing from Canada than from US to Canada but increased border security has reduced incomes in both countries (Globerman & Storer, 2009). Other long term changes include passports for travel

between the two countries with security and privacy obstacles and inconvenience at airports and road crossings. But there are more subtle changes such as feeling more comfortable and proud with their place in the world as Canada resisted American exhortations to join the war in Iraq, gaining respect and "solidifying a sense of political independence" (Perkel, 2011.

However, many things in Canada remained unchanged with many predictions not coming to pass; for example, anticipated restrictions on immigration and a backlash against multiculturalism. Anxiety levels have returned to pre-9/11 levels as have perceptions of safety. There appear to be no lasting psychological or social behavioural effects, showing people are incredibly resilient. They get on with their lives and society does not fall apart (Perkel, 2011).

In the two countries most directly affected we see, therefore, that while 9/11 has affected American's fearfulness about the possibility of future attacks, there really have been no long term psychological disaster or even distortion of basic orientations which could alert us to radically different policies towards internal affairs or towards the rest of the world. The changes that have occurred since 9/11 appear to have more to do with the positions of the various parties in power and the Presidents or Prime Ministers than 9/11.

Most analysts of world affairs since 9/11 have concluded that the effects have been miniscule compared with other changes. Here we will just take two of these observers, Shapiro (2016) who has documented the huge extent of changes that have occurred in the Middle East for example, with maps showing the forces that exert power. The determining forces have been war, the Arab Spring, economic frailty and various other dynamics that have dramatically redrawn the maps.

The second is Perthes (2011) who has listed "the rise of China, India and Brazil, the financial and sovereign-debt crisis, and the uprising in the Arab world" as having done much more to change the world than 9/11. He concluded: "The attacks of 11 September 2001 did not, after all, transform the world".

The view from elsewhere

We will see below the conclusions from the analysis of our data from the L_{22} scans but before then we need to briefly review some of the major changes taking place around the world from 9/11 to 2009. These are the basis for the perceptions of change from our participants and taken collectively form the socioemotional context of ideals and maladaptions, that backdrop that can both motivate and inhibit future ideal seeking.

Overall it was a period of opposite forces, towards independence on the one hand and consolidation into cooperative blocs such as the EU and NATO which both grew in size on the other. It was also marked by innumerable attacks and small and larger conflicts but also by coordinated global events such as the Live 8 concerts in 2005 to make poverty history. And besides all these human events was an accelerating list of ecological disasters from hurricanes, tornados, volcanic eruptions and the earthquake in the Indian Ocean followed by the tsunami in 2004 which caused massive damage and death in eight countries.

2002 illustrates several of these themes as the highlights of the year were probably East Timor regaining its independence from Indonesia with a new name, Timor Leste, while in Bali (Indonesia), Jemaah Islamiyah organized and implemented the massive bombing at the popular tourist destination Kuta Beach with significant international casualties. In the same year we also had Presidents Bush and Putin signing the Strategic Offensive Reduction Treaty.

And so it continued with Yugoslavia becoming Serbia and Montenegro (2003) while global anti-war demonstrations around the globe could not prevent war against Iraq on the ground of Iraq holding weapons of mass destruction which proved to be entirely false.

At the same time the Human Genome was mapped and the Kyoto protocol came into effect (2005) as a cooperative effort at containing climate change. Later the UN established the new UN Human Rights Council (2006) while the army overthrew elected governments in both Thailand and Fiji.

Climate change was obviously galloping along with increasingly tangible effects such as the European heatwave of 2007 sparking elevated levels of awareness which were further heightened with the Live Earth concerts.

And then in 2008 as both Australian and Canadian governments were making apologies to their Indigenous populations for stealing their children, the stock market plunged ushering the world into the Global Financial Crisis, an economic shock and downturn from which it took years to recover. There were untold losses and misery around the world from Iceland to Australia.

And so our data finishes at this point where after nearly a decade of ups and downs after 9/11, all the competing trends and the gathering crisis of global warming, these were temporarily overtaken by economics. However, all the trends and events which punctuated this period culminated in a new cultural upheaval which became known as the Arab Spring, which is another whole story (Emery, 2013)

World excluding Australia 9/11 to 2009

As discussed in the methodology chapter, there were too many differences between Australia and the rest of the world in the period after 9/11 for them to be analysed as a whole so we are starting by exploring the causal path for the rest of the world minus Australia. Despite taking the correlations to exhaustion, there was no unitary path in the data. This means that there was no single outcome and outlook for the rest of the world: it was split.

The original analysis yielded a solution consisting of four separate clusters but with strong secondary links between two pairs. In each pair, there was a fairly large cluster plus a fragment. Clearly this is not an adequate resolution of the data so in an effort to establish a more coherent solution, each pair was treated as a separate entity. At no stage in the analysis did the data suggest that there were three possible clusters so the variables in each of the two groupings were re-entered into a matrix from M0, and then analysed in the normal manner.

The two clusters that finally emerged revolved around two aspects of the human condition during this period, the first being human needs and their deliverance through such institutions as work and governance, the question of the nature and health of democracy. The second centrally involves the health of our environment and its relationship to our health and cultural future.

What emerged was the following:

Cluster 1: Human/social

Year → Defi Life / Defi Health .38
.38
Defi Life / Defi Health → SI Work .38
SI Work → Partic Democ / N Death Expert .37

.50

SE Work → H Ind Lib .40
H Ind Lib → Global Planning .33
Global Planning → Evangelicism .35

Cluster 2: Environment

Year → N Environ .33
N Environ → SE Econ .33

SE Econ → Defiant Tech .53

Marketing / H Work / SE Global → Defiant Tech .37

Defiant Tech → Cultivation .41
Defiant Tech → SE National .46
Defiant Tech → SI Environ .40
Defiant Tech → Mala Defi / L & O .52
Mala Defi / L & O → Cons Dom .52

Doomsday dropped out

N=40; r=.30 @ p<.05; r=.39 @ p<.01; r=.49 @ p<.001

Dotted lines indicate secondary links

Figure 25. World (excluding Australia) 9/11-2009 (from M1)

Cluster 1 is primarily concerned with the continuing efforts of the elites to subvert work to serve their purposes against a backdrop of the previous periods in which people were also asserting their needs. At this stage, as we note from the fact that the cluster containing H work only had a secondary relationship, we are a long way along from the heady days when increasing the quality of work was a huge concern around the world with genuine democratization based on changing the design principle increasingly being recognized as the most efficacious method. While a significant fraction of the world is concerned with the human condition, the main focus of cluster 2 is the changing physical environment and its effects, again against an historical context of increasing nurturance of the physical environment as it deteriorated in front of our eyes. These pictures, fragmented, but taken as a whole show the dreadful dilemmas the people of the world faced as they confronted the breakdown of climatic stability, trust in representative democracy and the simultaneous breakdown of social cohesion, harmony and, therefore, potential for adaptation.

In *cluster 1* we see that that the increased social engineering of work has led to the people making greater efforts to secure individual liberation which is closely tied to Defiant

Lifestyle and Health. During this period the social engineering of work included increasing casualization of work, diminishing role of unions with an increase of contracted jobs with workplaces feeling less responsible for employees. People responded by getting less caught up or locked into rituals and generally being more mobile as they pursued greater liberation from Defiant Lifestyle and Health. The key items in these constructs did not differ much around the world. During this period more of an aging population was for example, living closer to cities as part of a counter to living alone with greater emphasis on the individual while concomitantly, people were becoming more health conscious, particularly about food and nutrition.

Thus we see that the prevalence of opposite or countervailing trends that was noted in the introduction above shows throughout these causal paths. Throughout the whole study we have seen that whether people were conscious of particular trends or not, there were wholescale movements that belied a tacit knowledge and understanding of how to deny, counteract or somehow survive the efforts being made to reduce and diminish the quality and richness of their lives and general humanity.

These changes towards enriching human experience triggered even greater efforts by the elites towards globalization and market deregulation which affected many national services including workplaces. Consequently the people were motivated to invest more in participative democracy with more confidence in their own knowledge and judgement. Within this broad category, at the global economic level there was a greater focus on China and India with their growth and influence as capital flowed in acknowledging their potential markets and economic clout while domestically, there was an increased demand for participation and empowerment.

The dotted line between individual liberation and global planning shows that this is a secondary link which means the rest of the world was split in these scenarios, however, the secondary link explains the logic behind that smaller fragment. It was the continued push for individual liberation which prompted the elites to increase global planning which has also resulted in increased Evangelicism. During this period Evangelicism took the form of greater 'extreme fundamentalism and dogma', 'increasing impact of Islam', as the religious aspect and George Bush and the New World Order, with Blair and the Coalition of the Willing as the secular one. Some perceived that Blair and politicians in Europe were following similar lines to George Bush and his conservatives. There was an awareness of the probability of another outbreak of this devastating condition.

These two outcomes from cluster 1 are poles apart as one is active adaptive while the other is maladaptive, however, both are outcomes primarily determined by the people.

What we see in *cluster 2* is totally different. The sequence begins with people pursuing sustainability and taking care of their environment with a profusion of similar small but effective initiatives for emissions reduction and environmental remediation around the world. However, the elites counter this by increasing costs and user pays, typical reactions within the neoliberal approach, at a time of rising interest rates and fuel costs.

In addition we see that a secondary influence on the core of cluster 2 is a combination of marketing as the handmaiden of social engineering at the global level, economic globalization, battling it out with moves to increase the quality of working life. While the maladaptive efforts of the elites to influence the nature of work and workplaces feature in cluster 1 as the impetus to greater participative democracy and individual liberation, the QWL movement and particularly the democratization of work triggered the big guns of the

combined global efforts of business and governments alike as they recognized the power of relocating responsibility for coordination and control of organizational structures to workers.

The upshot of this is an increase in Defiant Technology where the elites and the people slog it out by putting technology to their separate purposes and this has several outcomes. The first is the elites put even greater emphasis on, and transferring more power to, corporations within the nation state with continued deregulation.

The others are all concerned directly or indirectly with the deterioration of the climate and environment and efforts to ameliorate that. Looking first at Cultivation, that construct which goes with Participative Democracy to fill out the full concept of democracy with the dimensions of learning, egalitarianism and diversity, our participants recorded greater emphasis on learning for life, increased activism for 'causes' and more focus on and acceptance of diversity in social groups and multiculturalism around the world. It was an intent to 'cultivate' all the best of us socially to match our attempts at cultivation in the physical environmental sphere.

At the same time we also have an intensification of the war on the environment. The other outcome of Maladaptive Defiance and Law & Order leading to further negative consequences of dominance combines the social with the ecological scenarios and shows not only how fragmented the world had become but also just how seriously the degraded condition of the planet was considered to be. As Doomsday had dropped out so these responses do not imply hopelessness but there is no doubt from this analysis that a significant proportion of the population could see that our ecological crisis was a long way from peaking. Worse was to come.

A selection of items from the variables involved here shows why the future looks so dire for life on Earth: in terms of Maladaptive Defiance we have a more consumer society with increased materialistic beliefs, more hedonistic behaviours as people abandoned villages and communities, with a decrease in social services and threats to retirement and a decreasing quality of life. Some of the more anti-social types of behaviour listed under superficiality were clearly drawing the attention of law enforcement which were only reinforcing the 'live fast, die young and leave a good looking corpse' attitude among those engaging in them. At a time when we needed every hand to the pump, we had a rush into the denial of life, the very meaning of it.

In terms of the consequences of dominance we have firstly segmentation as our societies are now seriously fractured along many fault lines. Economic inequality, 'polarization between the haves and the have nots', is commonly noted but it is only one amongst many of those fault lines: 'alienation between generations', 'an increase in conflict – siege mentality', a 'decrease in trust and increase in terrorism'. A sample of other fault lines or the results of them noted during 2004-09 include 9/11, Iraq war, Taliban still active in Afghanistan, increasing polarization of ideologies, religious wars, attempted genocides, internal civil wars, increase in generation gap particularly in relation to the environment and more emphasis on youth – a distaste for aging, increases in discrimination and racism and backlashes to multiculturalism and diversity, more exploitation of Aborigines, Native Title causing divisions, and increased tensions between forces for participative democracy and dictatorial, top down governance. There many variations on the themes. It is summed up by one statement: 'More hate than love in the world now'.

Then we have SI Environment with 'open, green, spaces are being reduced' with more bulldozing of the natural environment leading to increased emissions, global warming and dissociation from the environment with increased diseases, depletion of food stocks and the

increase in all the natural disasters which these people had witnessed around the world by 2009. The import of the combination of the destruction of coherent, harmonious human communities with the destruction of the natural world was not lost on the rest of the world and this causal path shows that they were well aware of a more ravaged world into the future.

However, just when we needed more togetherness, we got more apartness.

In summary

The contrast between the two clusters could not really be much greater. While there is nothing positive about Evangelicism, it is not commonly a major scenario and from the numbers, we would expect that Participative Democracy would be the dominant view of the future in cluster 1. Both express futures emanating from the people rather than the elites.

The only adaptive future, and the only one based solely in the purposes of the people, in cluster 2 is that of Cultivation. Some could see the answer.

However, all the other fragments and their obvious interrelationships are maladaptive whether they arise from the behaviour of the people or the elites. It is a deeply disturbing glimpse into the future as seen by the rest of the world but it cannot be doubted as it springs from immaculate perceptions of the present as it was then. Now 10 years on from the last data collection, are we witnessing this future play out in all its horrible detail?

11. So Did 9/11 Change the Rest of the World?

Because Australia's perceptions deviated from those of the rest of the world after 9/11 as shown by the number of differences in means before and after 9/11, we obtained the causal path for the whole world before 9/11 and for the rest of the world that is not Australia after 9/11. Similarly, to answer the question of to what extent did 9/11 change the world we have taken out the patterns for the whole world before 9/11 and for the non Australian part after that. We have added the figures for Australia into those tables as well to make it easy to see where Australia's views diverged from the rest of the world.

We will repeat here the process we used to determine the extent to which 9/11 changed Australia, examining the pattern of changes at the levels of individual variables, ideals and maladaptions, and strategies.

Patterns for individual variables

Here we follow exactly the same methodology as we employed for Australia. At the level of individual variables we can distinguish the same four types of patterns of change that appeared for Australia although as we would expect from the differing graphs, there are corresponding differences in distribution through the tables.

In the tables that follow, the pattern for the world is given by the first four columns, for Total World plus those for Not Australia. The last two columns are there so that we may return and examine the exact ways in which Australia and the rest of the world diverged after 9/11.

Recovering

Here we look specifically at the recovery pattern as it unfolds for the world, recovering from the onslaught of neoliberalism, being knocked around again by 9/11 only to mount another attempt at recovery.

Table 24. Percentage mention of variables showing the recovery pattern for the world s						
	Total World		Not Australia		Australia	
Variables	*1993-1997*	*1998-9/110*	*9/11-2004*	*2005-2009*	*9/11-2004*	*2005-2009*
Participative Democracy	8.0	15.2	8.9	9.8	8.1	10.5
Cultivation	4.8	5.4	3.2	5.1	3.5	3.0
Defiant Technology	12.4	14.2	9.3	14.6	10.0	10.3
SE Work	2.2	1.8	2.8	1.4	5.1	5.8
Consequences of Dominance	8.5	7.7	12.5	11.9	9.4	10.0

Table 24 shows the recovery pattern for three adaptive variables and two maladaptive variables. Those three adaptive variables were the bedrock of a flourishing liberal democracy together with the more operational variable of Defiant Technology, innovative ways of designing and using technology of all sorts towards adaptive ends. Those three were in the core of the graph for 1993-9/11 while PD and Cultivation were outcomes from the two cluster fragmented solution for post 9/11. Defiant Tech was in the core of the second cluster

for that period, the one predominantly concerned with the environment, showing us that it was still powering the forces towards a more active adaptive future.

The two maladaptive variables, the social engineering of work and the consequences of dominance were both strong variables feeding into the core for the period before 9/11 while SE work continued to be an input to the core of the first cluster after 9/11, that cluster involved with social and economically oriented outcomes. Unfortunately Cons Dom was an outcome of the environmentally oriented second cluster as obviously many around the world expected the consequences of our dominant hierarchies to worsen.
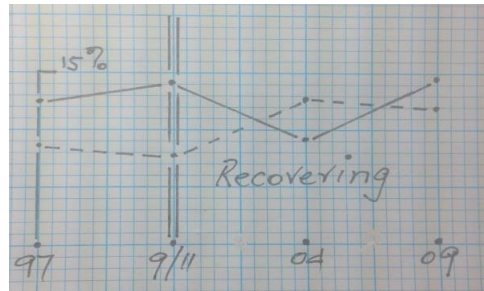
Figure 26. Recovering

Figure 26 illustrates the recovery pattern using Defiant Technology (solid line) and the consequences of dominance (dotted line). We see that Defiant Tech rebounded from 9/11 into a stronger position than it occupied when then the event happened. Cons Dom on the other hand declined a little by 2009 but had not returned to the low point it occupied at the time of 9/11. That is primarily because one of its constituent items, dissociation from planet or climate change continued to increase over the whole period.

Consistent increase or decrease

In Table 25 we see that one adaptive and two maladaptive variables consistently declined over the periods while the extremely powerful Maladaptive Defiance increased consistently. Defiant Life is that construct in which people were choosing active adaptive lifestyles rather than fall into dissociation from their kind. Its reduction is due to a consistent fall in dissociation around the world while the percentages of those choosing more adaptive lifestyles were more variable.

Table 25. Percentage mention of variables showing consistent increase or decrease for the world						
	Total world		Not Australia		Australia	
Variables	1993-1997	1998-9/110	9/11-2004	2005-2009	9/11-2004	2005-2009
Defiant Life	8.3	6.0	5.6	5.5	6.2	6.7
SI Work	11.1	2.9	1.2	0.6	3.7	3.2
Global Planning	7.9	5.5	5.2	2.2	5.4	5.8
Maladaptive Defiance	10.8	12.8	13.9	18.6	10.0	10.4

Global planning by the elites at both the global and national levels for a global economy is a strong influence leading into the core of the graph for 1993-9/11 while SI work dropped out of that configuration. Apart from global planning many of the SI variables reduced sharply after the initial period (1993-97) when as we have seen, the data about strategies indicates that the elites changed their strategy around this time from predominantly SI to SE, from planning to social engineering. However, both these variables turned up as outcomes in the social/economic first cluster after 9/11 indicating that some of the world's population expected the elites to continue their efforts.

Maladaptive Defiance, that most maladaptive variable consisting of the powerful variable Superficiality plus the two elite efforts to control lifestyles (SI and SE) just grew and grew over the four sub-periods. It formed part of the core before 9/11 and an outcome after 9/11 meaning that people around the rest of the world, not in Australia, expected this maladaption to worsen. The most significant jumps in all three of the individual variables contributing to Maladaptive Defiance occurred from period 3 (9/11-2004) to period 4 (2005-09), i.e. when there was solid evidence of a recovery from the effects of 9/11.

This jump is a variation of the pattern, another expression and a confirmation of the explanation given for the reverse recovery pattern for Maladaptive Defiance seen in the Australian data. As we argued then, superficiality as the expression of a loss of meaning in life can thrive when times are bad but not too bad: When things start going seriously wrong and demand concerted remedial action, it cannot thrive as many of its adherents are forced back into taking life seriously and behaving adaptively.

Without wishing to downplay the seriousness of living a superficial life, it does appear through this data both at the Australian and world levels that a certain level of disaster and cultural or societal distress can be sufficient to jolt some of those who have lost some meaning in life back to an appreciation of the whole system, rejoining humanity with a full complement of affect and understanding.

Figure 27 shows the curves for Global Planning, the solid line that declines over time and Maladaptive Defiance, the dotted line that just goes up and up. Obviously with these consistent rises and falls, 9/11 had no effect at all.
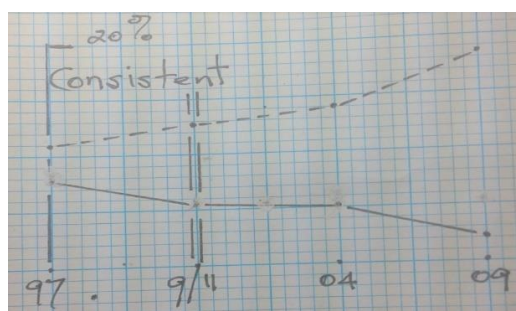
Figure 27. Consistent Increase or Decrease

No meaningful pattern

Two adaptive and three maladaptive variables showed no consistent pattern over the total period with a variety of ups and downs in different sub-periods.

Table 26. Percentage mention of variables showing no meaningful pattern for the world						
	Total world		Not Australia		Australia	
Variables	1993-1997	1998-9/110	9/11-2004	2005-2009	9/11-2004	2005-2009
Defiant health	9.4	6.3	5.6	8.0	11.5	8.1
H Work	1.7	2.4	2.4	1.3	1.9	1.5
Marketing	2.5	6.5	8.1	3.2	6.2	5.0
SE Global	0.4	0.7	7.3	2.9	1.5	1.6
SE Economy	2.7	3.0	3.6	3.2	4.9	4.4

Defiant Health was combined with the consequences of dominance to form a major influence on the core of the graph for the world pre 9/11. Its largest component is the nurturance of human health. As we have seen previously, people seem to be more aware of and take greater care of their health when there are good reasons to do so, as you would expect. Increasing destruction of the environment, plus climate change and a splintering of the population present great reasons to put health at the front of mind. As Table 26 shows us, while the percentage scores were declining from 1993, they were still relatively high. In the graph after 9/11 Defiant Health combined with Defiant Life and H individual liberation to form the very positive core of the first cluster which is reflected in 2005-09 when it shot back up again to 8.0.

The pattern for H Work is quite different because it showed an increase over the period 1993-9/11 when it was an outcome of the causal path but then suffered a plateau and then a decline. In the post 9/11 period it became tangled up with Marketing and social engineering for globalization, the whole neoliberal venture that led to the rest of the world expecting greater destruction both social and environmental.

Marketing and SE both showed much the same pattern as H Work with Marketing really taking off after 1997 and SE Global taking off after 9/11. Like H Work, they declined over the last period generally reinforcing the idea that despite some negative changes at the level of individual variables, something of a recovery was underway.

As a further confirmation of that, SE Economy, the social engineering of costs, prices and immediate economic concerns to the people, showed the same patterns but in less exaggerated form. It consistently played a role in influencing the core and outcomes both pre- and post- 9/11 and like the preceding variables declined at the end of the overall period of study again suggesting recovery.

Figure 28 illustrates the pattern for Defiant Health (solid line) and Marketing (dotted line) and while the changes are opposites, they show nothing meaningful in relation to 9/11. Both changed direction at the end of the 9/11 to 2004 period when there were no dramatic changes of any kind. All these variables are responding not to 9/11 but are just varying according to other fluctuations in their relevant systems.
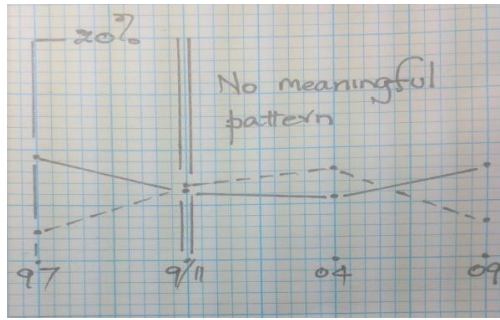
Figure 28. No Meaningful Pattern

Effect of 9/11

There were only two variables that showed a definite effect of 9/11, that is 9/11 caused a change in direction from that observed before 9/11. Both variables showing this effect were adaptive (Table 27).

Table 27. Percentage mention of variables showing effect of 9/1 for the world						
	Total world		Not Australia		Australia	
Variables	1993-1997	1998-9/110	9/11-2004	2005-2009	9/11-2004	2005-2009
H Individual Liberation	4.1	4.5	3.2	3.2	5.9	7.4
N Environment	1.7	1.6	3.2	4.2	2.8	2.8

In the graphs both pre- and post- 9/11, H Individual Liberation was at the core concreting its place as one of the main aims of the population as they gradually extricated themselves from the Type III environment (1793-1953) with all its straight jackets and authoritarian tendencies. However, the data here for most of the world show that 9/11 really was a set back and dampener on this dimension of the push towards a more active adaptive future.

On the contrary, nurturance of the environment showed a large pick-up in activity after 9/11 and while it was seen as an outcome before 9/11 when it teamed up with H Work, it became a powerful input to the core of the second cluster after 9/11 which was the cluster primarily concerned with the environment. However, despite the higher levels of activity classified as N Environment after 9/11, it was still insufficient to stop an outcome of greater consequences of dominance and therefore, climate change.

Figure 29 shows the curves for both variables showing an 'effect' pattern, a solid line for H individual liberation and dotted for N environment. The inescapable conclusion is that for both these variables the effect is really quite small and if that is the sum total of the effect of 9/11 on the world, it was no effect at all. In fact the numbers are so small here it wouldn't be worth the effort of testing them.
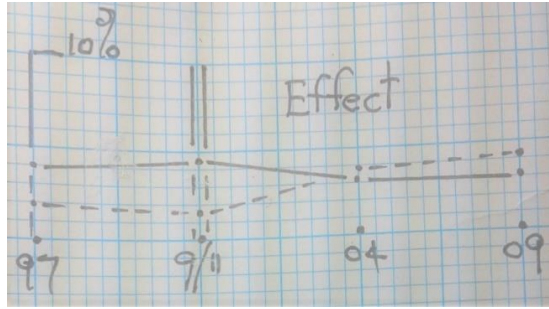
Figure 29. Effect from 9/11

In Summary

At the level of individual variables over time, we have the following;

- Recovery pattern: 5 (31.2%)
- Consistent increase or decrease: 4 (25.0%)
- No pattern: 5 (31.2%)
- Effect: 2 (12.5%)

Fourteen of the 16 variables (87.5%) with sufficient numbers showed no lasting effect of 9/11. For the 2 that did show such a pattern, the numbers and differences are so small as to be insignificant.

The only conclusion we can draw from this analysis is that while the all the drama led to constant hype and sensationalism in the media, perpetuated by those who could foresee possible benefits, many of the effects so documented were:

1. nothing more than superficialities, and
2. those that did represent serious rips in the social fabric or exposed raw spots in various cultural psyches were recognized and remediation put in place. This is exactly what the recovery pattern tells us.

People and well established cultures and societies are far more adaptive than is generally acknowledged and it takes a lot more than a relatively isolated event in one country, even a dramatic and novel one in the USA, to "change the world".

Patterns for ideals and maladaptions

We don't have data from around for the period 1973-79 as we have for Australia but we know that elites right around the world rushed into neoliberalism in the same way as they did in Australia. We would expect, therefore, that a similar pattern would emerge for the latter four periods around the world as we have reviewed for Australia.

Starting at the overall categories we look at the changes over time in the ideals and maladaptions in Table 28 and Figure 30.
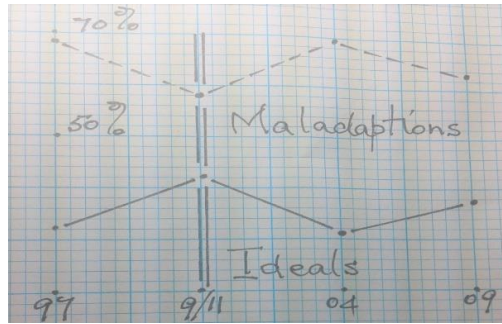
Figure 30. Ideals and maladaptions for the world 1993-2009

Where: Ideals = unbroken line;   Maladaptions = dotted line

Table 28 contains full data on the ideals and maladaptions over time around the world while Figure 30 illustrates the pattern using just the ideals and total maladaptions. We see that the ideals showed the recovery pattern and the maladaptions, both active and passive, showed the opposite. While the ideals showed recovery the level achieved in the last period was lower than that achieved immediately before 9/11 meaning that recovery while present was not sufficient to compensate for the damage done by 9/11. However, overall for the world the gap between the ideals and the maladaptions was smaller in 2005-09 (25.6%) than it was in 1993-97 (35.8).

Table 28. Percentage of mentions for ideals and maladaptions in four periods for the world						
	Total World		Not Australia		Australia	
Period	1993-to 1997	1998-9/11	9/11-2004	2005-2009	9/11-2004	2005-2009
Ideals	32.1	41.8	30.6	37.2	37.9	40.8
Passive Mals	22.9	21.4	22.2	26.4	19.9	19.3
Active Mals	45.0	36.8	47.2	36.4	42.2	40.0
Total Mals	67.9	58.2	69.4	62.8	62.1	59.3

Passive maladaptions were basically steady until they experienced a slight rise in 2005-09. The active maladaptions dipped in the period immediately before 9/11 but then more than regained their original percentage with another sizable leap in 2005-09.

These figures are not particularly reassuring for the future of the world. They appear to bear out some of the negative predictions contained in the causal path analyses reviewed earlier. The outcomes of cluster 2 discussed above for the post 9/11 world included the active maladaptions of more social engineering at the national level plus more synoptic idealism of the environment. The complex of Maladaptive Defiance, Law & Order and the Consequences of Dominance included the social engineering of the environment and a wholescale attack on people's lifestyles. Clearly the active maladaptions were in the majority here which we see reflected in the overall data in Table 28.

Although the causal path graphs for the post 9/11 world contain fightbacks against the continuing attempted subjugation of the population and environment, it is clear that people

from around the globe did not see the elites giving up on their attempted domination even though it entailed further destruction of the natural world on which we depend.

Figures 31, 32 and 33 are drawn from Appendix B, Tables B8-9 and B14-15 and make it obvious what happened over time to produce the causal paths discussed above. We show the active maladaptives first because it is quite clear from the Australia data that it was the first moves towards neoliberalism that initiated the maladaptions that appeared in the data for the first time in the period 1977-78. Whether or not there were maladaptions already present in the rest of the world and we have no way of knowing that - it would be unbelievable that the introduction of neoliberalism either did not cause their introduction or radically increase their incidence.

We illustrate the active maladaptions with the two most powerful variables in this class, Synoptic Idealism (solid line) and Social Engineering (dotted line in Figure 31).
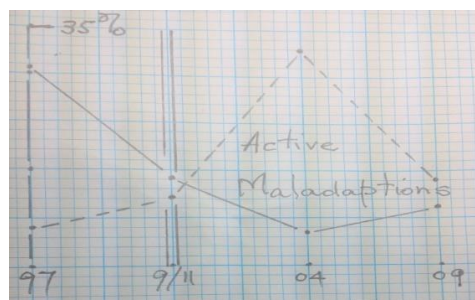
Figure 31. Active Maladaptions

Figure 31 tells us that as in Australia, Synoptic Idealism was the elite's first choice of strategy but was seriously declining after 1993 as they shifted to Social Engineering. The big encompassing policies and plans that were to drive the population in the directions desired by the elite were gradually replaced by actions directed towards producing specific outcomes. SI continued to decline with a slight bounce in the final period.

In contrast, the move to SE was emboldened by 9/11 but was not sustained and almost returned to pre-1997 levels by 2009. As we have seen before, this opportunistic behaviour by the elites was countered by the people engaging in both passive maladaptions and the pursuit of ideals. By 2009 the level of social engineering had dropped to almost the level of top down planning.

When it comes to the passive maladaptions, we assume that their trajectory prior to 1993 was roughly the same as in Australia, namely upward, as were those of the active maladaptions. And again as we see in Figure 32, they began to diverge after that time.
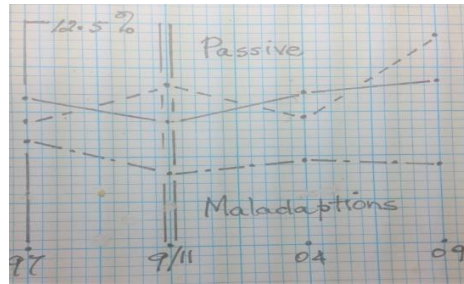
Figure 32. Passive Maladaptions

The passives are illustrated by Dissociation (solid line), Superficiality (dotted line) and Segmentation (dot and dash).

Dissociation which began as the most prevalent in 1993-97 declined slightly but started rising again after 9/11. Segmentation followed almost exactly the same pattern but at a lower level. Around the world, there does not appear to have been much change in the level of segmentation over these periods. As we would suspect from what we have reviewed before, 9/11 did not have a major impact on many countries and certainly not sufficient to significantly increase the levels of discrimination. The almost nonexistent rise in segmentation after 9/11 bears this out.

The one that followed an almost exactly reverse pattern was superficiality, the main variable in Maladaptive Defiance which as we have already seen above, tended to decline when the going got really tough and flourished when the pressure came off a bit. Here we see that pattern for superficiality for the world confirming the nature of this most common maladaption. It shows exactly the reverse of the recovery pattern.

As has long been noted, when humans face disaster or seriously dangerous or uncertain times, the predominant response is to cohere, solidify to provide the close and supportive social environment people need to survive these circumstances. Once the level of danger has dropped, once it is reasonably safe and the hatches have been raised, more can once again express their degrees of psychic or spiritual desolation. This does not mean that their psychological impairment is not real: it means that the need at certain times for solidarity in dense interconnected groups is sufficient to overcome or fill the spiritual wasteland some harbour within themselves. When the cohesion once again declines under the various pressures we have reviewed in detail above, the dissociation again increases and so does the prevalence of superficiality and the larger social disturbance of Maladaptive Defiance.

Confirmation of the ubiquity of this result throughout the total sample also confirms the basic theory of the genotypical design principles and their effects on human behaviour. These effects have been confirmed through various research technologies (e.g. deGuerre et al, 2008; Emery M, 2008) so this one based on perceptions of change in the extended social field merely adds to the already high validity of the theory.

The implications of this for the future are crystal clear: if we want any sort of viable adaptive future, it must be based on the second organizational design principle. We return to it in the last chapter.

Finally the ideals are illustrated by the two most numerous, Nurturance (solid line) and Humanity (dotted line) in Figure 33.
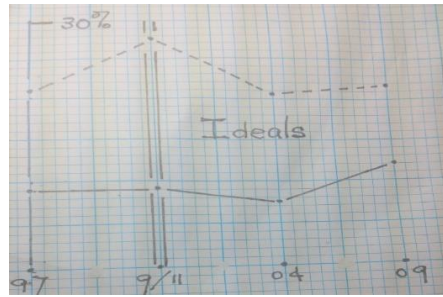
Figure 33. Ideals

Both ideals pictured in Figure 33 show a recovery pattern with humanity recovering more sharply after the onslaught of neoliberalism while the recovery of nurturance was more pronounced during 2005-09. This was of course as we have seen from the causal path graphs the response to the rapid deterioration of the climate and environment during that period.

The interplay of the ideals and maladaptions around the world over these periods was complex but if we keep our eye on active adaptation, we see that through it all, the people, plus those organizations which remained relatively immune to the siren calls of neoliberalism, kept asserting their desires to return to the conditions under which they could live lives governed by cooperation with others and their environments for creative and productive ends.

We turn now to those strategies and what else they can tell us about this tumultuous period.

Strategies

We have dealt in detail with the four parameters in the choice model and the strategies they represent in the chapter on Australia. Much of that discussion centred around the advent and progress of neoliberalism and as this phenomenon was pretty well worldwide and certainly affected the global economy, we will not repeat that level of detail here but merely note the main contours. We will note the critical decisions of people and elites and their meanings.

As Table 29 shows, ***parameter I*** around the world has been low with few deviations but generally lower since 9/11. That means a decrease over time in strategies which are concerned with the individuality of our land and our culture, our personality, sense of identity and belonging. As with the Australian data, we see that since the invasion of economic globalization we have lost much sense of our individual national characteristics and identity, become some homogenized, standardized global product.

The diversity around the world which is critical to continued health and vitality has been subsumed into an equation of financial worth whereby the unique and irreplaceable can be lost in a blink of the commercial eyelid as it is judged to be financially nonviable. How many 'weeds' around the world have been lost because someone saw no economic gain in them? Protecting minority human and ecological rights can be contrary to WTO rules.

Table 29. The parameters of the choice model 1993-2009 (percentages of total mentions).						
Parameter	**93-97**	**98-9/11**	**9/11-04**		**05-09**	
	Total world	Total world	Rest	Oz	Rest	Oz
I	7.6	8.1	6.8	7.2	6.9	6.6
II	18.8	16.6	17.0	21.0	22.0	18.4
III	35.4	45.4	54.9	45.9	41.5	50.7
IV	39.0	30.1	21.4	26.0	29.4	24.4

There is no clear pattern of increases or decreases for parameter I around the world but it was generally low (Table 29). As discussed with Australia as above, people rapidly lost their sense of identity and belonging after the 1970s and only the period immediate before 9/11 showed an increase in homonomy which then fell back again. Segmentation was higher in every period than homonomy while again we see low levels of law and order. Division outranked cohesion at every point following the introduction of neoliberalism.

In the process of becoming replaceable consumers in the global marketplace and replaceable parts in the tightened up dominant hierarchies that were one of the hallmarks of that pernicious 'reform', millions were forced into competition with all of its consequences.

People and Elites. Again as we saw with the Australian data, there was a difference in parameter I between the people with the people showing a much higher level of knowledge of self, the uniqueness of their own culture. It is clear the elites had almost no appreciation of such a dimension as individuality and uniqueness as you would expect from a techno and economically based philosophy lacking human values and ideals.
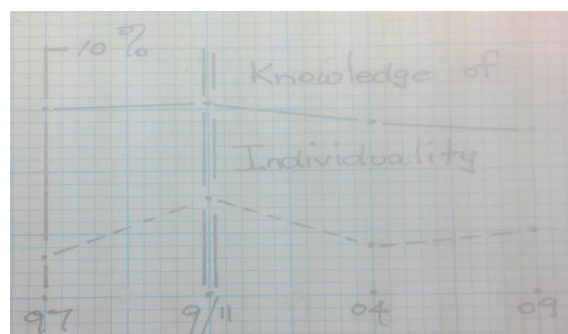
Figure 34. Strategies of People and Elites re Parameter I

The figures for ***parameter II,*** that dimension of the open system which captures how well we learn from the environment shown in Table 29 provides a little hope for the future as the percentages are certainly higher in 2005-09 than previously. However, this is misleading in some respects as Table 30 shows the improvement in our togetherness, lower dissociation from other people, is more than compensated for by the worsening ecological situation.

Table 30. Dissociation (people & planet) from 1993 to 2009, Percentage of total mentions)						
	93-97	**98-9/11**	**9/11-2004**		**2005-09**	
	World	**World**	Rest	Oz	Rest	**Oz**
Dissociation people	5.8	3.9	2.8	3.7	3.3	2.7
Dissociation planet	2.4	3.2	5.6	2.4	5.9	4.6
Dissociation total	8.2	7.1	8.4	6.2	9.2	7.3
N Environment	1.7	1.6	3.2	2.8	4.2	2.8

While the percentages for dissociation from people are roughly down over the intervals, those for dissociation from the planet are strongly up. These are the index of climate change showing up with a steady accumulation of damage over time. And in lockstep with the results of our dissociation from the natural world are the figures for increased care for the planet but as we see, these percentages are only a fraction of the unfolding disaster.

People and Elites. Again, we see that while the curves for people and elites are fairly synchronized, the people place far greater importance on learning from the environment. They have managed to maintain some appreciation of the criticality of the ecological context, the health and vitality of the planet on their lives because for one thing, most of them live much closer to the actual land than do the elites who are more able to insulate themselves from physical environmental effects.
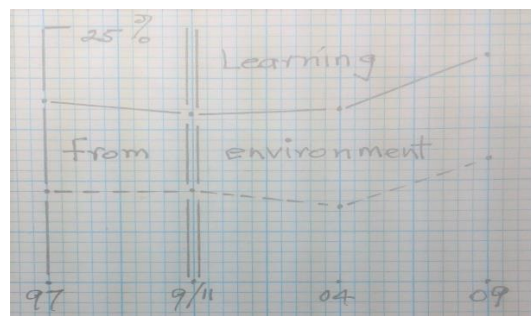
Figure 35. Strategies of People and Elites re Parameter II

As we have discussed, the upturn in the last period was due to the acceleration of the effects of climate change around the world.

For ***parameter III,*** Table 29 shows that this was by far the preferred strategy, directly pursuing outcomes. It reached its peak in the period immediately after 9/11 and then retreated a little. When we go back to the components (Table 31), we see that humanity shows a recovery pattern and it was social engineering that peaked after 9/11. As for Australia, the world definitely took a turn for the better in the period 2005-09. Then overall, there was slightly more ideal seeking than the active and passive maladaptions as there had been before 9/11.

Table 31. Components of parameter III from 1993 to 2009, (percentage of total mentions)						
	93-97	**98-9/11**	9/11-2004		**2005-09**	
	World	**World**	Rest	Oz	Rest	**Oz**
Humanity	20.7	27.4	20.6	22.2	21.8	28.1
Doomsday	1.1	0.9	1.6	0.8	0.7	0.4
Social engineering	13.6	17.1	32.7	22.2	19.0	22.9

The figures for the individual items in each of the ideals and maladaptions for the world do not differ from those for Australia so we will not repeat the analysis.

People and Elites. Figure 36 shows that it was the elites who were most enthusiastic about purposing outcomes and increasingly put their money on that strategy until 2005-09 when we see a decline. During that period there was overall something of a resurgence in interest in parameter IV with long term planning and policy making by the elite as opposed to the more direct manipulative social engineering. The graph for the people is much more stable.
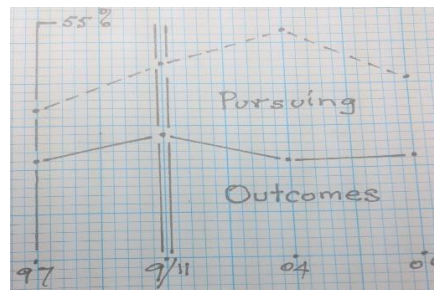
Figure 36. Strategies of People and Elites re Parameter III

Parameter IV, that parameter of the choice model which pertains to the social field or environment which surrounds all of us was by far the most favoured strategy in the period 1993-97 but fell away after that (Table 29 above). It never regained its favouritism although there was a slight recovery in the final period for the rest of the world, not Australia.

Table 32. Components of parameter III from 1993 to 2009 (percentage of total mentions)						
	93-97	**98-9/11**	9/11-2004		**2005-09**	
	World	**World**	Rest	Oz	Rest	**Oz**
Beauty	1.0	2.1	0.8	0.6	1.5	1.3
Superficiality	7.6	9.3	7.3	6.6	11.9	6.3
Synoptic idealism	30.4	18.7	13.3	18.8	16.0	16.8

In Table 32 we see that beauty fluctuated over the periods showing only a very faint recovery curve while superficiality showed a more pronounced one. We have discussed above the phenomenon of superficiality's rise as times improved and this paradoxical improvement added to the general increase in the fourth strategy during the final period of the

study. However, the major contributor to the bounce back on parameter IV was the elites returning to synoptic idealism after years of relentless social engineering.

People and Elites. Figure 37 presents the curves for the people and the elites on parameter IV, our appreciation of the whole.
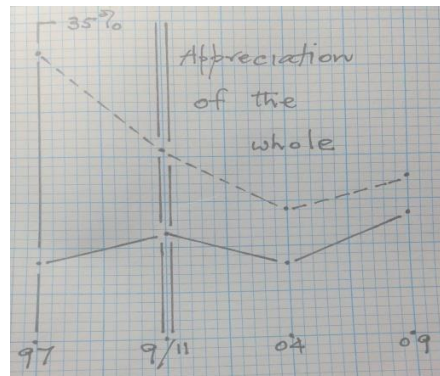
Figure 37. Strategies of People and Elites re Parameter IV

It shows us the precipitous decline in this parameter for the elites (dotted line) after 1997, which continued as the elites stayed with social engineering and the slight recovery in 2005-09. The curve for the people is again the recovery curve and as we have seen above (Table 32) the increase in the final period was due to both the ideal of beauty and the maladaptive superficiality.

In Summary.

These four little graphs show the quite different approaches to their decision making by the people and the elites. The people emphasized the first and second parameters, valuing uniqueness and individuality, and learning from the environment. The elites put their efforts into pursuing outcomes and exploiting the potential of the whole. The only major shift was the elite shifting primarily from synoptic idealism to social engineering.

There were wobbles and fluctuations in strategies over the total period but at no stage after the 1970s as we reviewed for Australia, was there really any balanced or equalized approach to decision making that could reassure us that in future, we could return to such a scenario. There were small signs of an increase in ideal seeking with a corresponding decline in maladaptive behaviours, certainly in the final period 2005-09 but as we saw with the same pattern just before 9/11, these changes can be fragile.

12. Different Perspective and Some Comparisons

In this chapter we do some tidying up to complete our survey of a quite remarkable period in world history. We have investigated in some detail the ways in which Australia and then the rest of the world dealt with both the event 9/11 and the much more significant advent of neoliberalism which was thrust upon people, and planet, in the late 1970s. We could concentrate entirely on that interval and its dominant groups but as we explained in the orientation to this study, the essential time frame for this research is necessarily much longer, delving back into the beginnings of known human history.

So we go full circle, right back to where we started in presenting the background to this study, the 65,000 years of human history that preceded the little sample of time this research investigates. In the preparation phase we recorded a significant difference between the Indigenous samples and the rest of the world. Here we look in more detail at those samples analysing them in exactly the same way as we did those documenting the majority views.

The people from these ancient cultures still adhere to the same cultural laws. These laws are derived from their adoption of the second design principle as their governing principle, meaning they acknowledge and live by the understanding that they were of the planet, living in harmony with it, not above it, and that all humans are equal. The design principles are another dimension of this research and as the analysis of the Indigenous sample shows, it is a powerful one in affecting how people see the world around them.

Another dimension that runs through the data is whether the Searches and Unique Designs were for an organization or community. Our data contains samples of both. Again the preparation indicated some significant differences here after 9/11 so in the interests of completeness of understanding, we take out this comparison.

Firstly before we get onto those additional matters, we need to wrap up Parts II and III by way of direct comparisons so we may be quite sure of our conclusions.

Australia compared with the rest of the world

The tables presented in the previous chapter contain data for Australia and the rest of world and here we test those apparent differences. Only those variables where the two periods after 9/11 were in a consistent direction, either over or under, for Australia were tested.

The first thing we note in Table 33 is that every single consistent difference, that is 11/16, is significant confirming the original indications from single variables that Australia had deviated from the rest of the world after 9/11.

In terms of adaptive and maladaptive variables, the table shows that Australia had higher percentages on ¾ adaptive variables and 4/7 of the maladaptive variables. The three adaptive variables they perceived more of are Defiant Life, Defiant Health and H Individual Liberation and we know from the all the previous analyses that these variables were prominent in the war many Australians had been fighting over the last 40 plus years. They are reactions to the active maladaptions they saw the elites pursuing primarily in the areas of work and economics. The people fought to preserve their individual freedoms through healthy lifestyles.

Table 33. Comparison of Australia and rest of the world on individual variables after 9/11*					
	9/11-2004		2005-09		X^2
	Rest	Oz	Rest	Oz	
Defiant Life	5.6	6.2	5.5	6.7	154.53, d.f.=1, p<.001
Defiant Health	5.6	11.5	8.0	8.1	223.85, d.f.=1, p<.001
H Individual Liberation	3.2	5.9	3.2	7.4	63.19, d.f.=1, p<.001
N Environment	3.2	2.8	4.2	2.8	76.87, d.f.=1, p<.001
Consequences of Dominance	12.5	9.4	11.9	10.0	199.05, d.f.=1, p<.001
SE Work	2.8	5.1	1.4	5.8	28.37, d.f.=1, p<.001
SI Work	1.2	3.7	0.6	3.2	81.03, d.f.=1, p<.001
Global Planning	5.2	5.4	2.2	5.8	35.12, d.f.=1, p<.001
SE Global	7.3	1.5	2.9	1.6	24.06, d.f.=1, p<.001
SE Economy	3.6	4.9	3.2	4.4	72.16, d.f.=1, p<.001
Maladaptive Defiance	13.9	10.0	18.6	10.4	317.84, d.f.=1, p<.001

*where green indicates adaptive variables, red indicates maladaptive

Australians perceived less nurturance of the environment. This latter is correlated with the consequences of dominance showing up primarily as the effects of climate change. As Australians perceived fewer consequences, so they did less to compensate, repair and create. Australia has had a serious problem with climate science denial and while there are many dedicated environmentalists in Australia, there has been for a long time a fairly widely held white view that the country was untamed, needed to be taken under control and put to the service of agriculture and horticulture by means of chopping it down or shooting it. Unfortunately many of the holders of that view were easily recruited into denying the science of climate change and more generally opposed to departures from conventional European farming practices and energy alternatives.

Defiant Life posits a joyful, often community based lifestyle against dissociation while Defiant Health pursues health against the elite's efforts to control health and education. Taken together with the pursuit of individual liberation, we can see that generally Australians put significant more energy than the rest of the world into combatting the elites in the area of personal life, a free and easy lifestyle and individual freedom.

This fight for freedom of lifestyle has long been misinterpreted to mean that Aussies were a bit on the lazy side of the equation, not really as devoted to work and effort as the rest of the world. This belief is easily contradicted by any amount of data showing that Australians put in as many if not more hours at work than many of their overseas counterparts. But when they are at home or at leisure, they want to be able to do it their way, to pursue their own purposes with their chosen means.

Throughout this study the world of work and industrial relations has been to the fore in Australia and it shows up here again in the direct comparisons where we see the elites used both social engineering and synoptic idealism in Australia to a greater extent than overseas. It is true to say that work in all its aspects has been, and is, one of the most prominent battlegrounds in Australia, influencing the direction of other forces, as we have seen them

play out through the chapters. While industrial relations may look dismal today from the perspective of the collective and its history, it has to be seen in the context of the many ferocious battles that have been fought in its name, not the least of which occurred since the fateful days of the reign of Malcolm Fraser back there where this data began.

When it comes to the global level, Table 33 tells us that Australians perceived more synoptic idealism, expert, top down planning, while the rest of the world perceived more social engineering except in the areas of economics and finance. It is probable that the elites emphasized money more heavily in Australia than they did work and industrial relations. The whole notion of neoliberalism as the pursuit of profit and/or money as the sole goal in life, virtually to the exclusion of all else, fits with the never ending assault on unions, and the seduction of contracts as rights and conditions were gradually eroded, and as dominance through the hierarchy was enforced with a rapid increase in competition and negative feelings throughout the workforce. Money and the pursuit of it at work became a driving force as it had never been before as hours lengthened, all costs (except managerial salaries and bonuses) were cut, including corners cut on safety and all conditions previously instituted to ensure some baseline of safe, humane and dignified activity. Even previously eradicated diseases such as black lung have returned.

However, Australia perceived less suffering from Maladaptive Defiance, people responding to the elite's attempts to change their lifestyles by indulging in superficiality, a loss of meaning in life. When we consult the correlations we see that Maladaptive Defiance was highly correlated with doomsday thinking, law and order and the consequences of dominance. The figures for law and order are too small to test but both consequences of dominance (see above) and doomsday (X^2=14.98, d.f.=1, p<.001) are significantly lower for Australia than for the rest of the world.

Given the figures in Table 33, it should come as no surprise that Australia perceived more ideal seeking and fewer maladaptions, both passive and active than the rest of the world (Table 34).

After the initial shock, ideals were increasing after 9/11 showing that this event did not break the human spirit. It increased it. Commensurately, the active maladaptions were down after 9/11 so that to some extent, the strategies of the elites may have been running out of steam. Or perhaps they simply could not combat the resurgence in ideal seeking as people were recovering from the onslaught of neoliberalism and then the additional shock of 9/11. People were waking up to the whole philosophy and methods of neoliberalism by then and were already expressing their opposition in more or less subtle ways. The results of these behaviours have been reviewed in detail above through the causal paths.

Table 34. Comparison of Australia and rest of the world on ideals and maladaptions after 9/11*					
	9/11-2004		2005-09		X^2
	Rest	Oz	Rest	Oz	
Ideals	30.6	37.9	37.2	40.8	733.52, d.f.=1, p<.001
Passive maladaptions	22.2	19.9	26.4	19.3	495.34, d.f.=1, p<.001
Active maladaptions	47.2	42.2	36.4	40.0	692.00, d.f.=1, p<.001
Total maladaptions	69.4	62.1	62.8	59.3	1191.04, d.f.=1, p<.001

However, there is one serious way in which we cannot see recovery because passive maladaptions actually increased around the rest of the world after 9/11. Both the Consequences of Dominance contains the passive maladaptions of dissociation from the natural world and segmentation while Maladaptive Defiance contains superficiality and Defiant Life contains Dissociation from other people. We have seen that the percentages for the rest of the world were less adaptive on these measures and the fourth of the set, Doomsday, has also been tested above. It too was less adaptive than for Australia. Certainly after 9/11, Australia pushed ahead of the rest of the world in pursuing ideals rather than resorting to passive maladaption. As we saw in discussing the causal path, it was in this latter period that there was a widespread revolt against John Howard's Orwellian termed 'Work Choices', his subsequent loss at the 2007 election with the elevation of the Labor party with Kevin Rudd.

When it comes to the strategies underlying these choices we see from Table 29 in Chapter 11 that Australia and the rest of the world did not deviate in any consistent ways after 9/11. Nor was there any significant difference in direction pursued by the people and the elites in Australia and the rest of the world. There were some fluctuations but it would seem once a strategy has been established, it was effectively a global approach which played out in slightly different ways according to local circumstances and issues arising.

As we have seen through various aspects of this research, the elites did make one major strategic change early on, from Synoptic Idealism to Social Engineering and although the coherence about this appeared to be breaking up by about 2005, SE was still the dominant force by 2009.

In Summary

Overall, there are some significant differences recorded in the perceptions of Australians and the rest of the world: Australians perceived more ideal seeking behaviours, more active maladaptive behaviours but fewer passives.

When we examined the nature of these differences, we saw they expressed the major contours of the social change landscapes that had emerged through the causal path analyses, the emphasis in Australia on work, the workplace and the whole industrial relations arena which was so highly entangled with the elite's push on economics and finance. Australians also emphasized the life, health and freedom of the individual while the rest of the world saw greater consequences from dominance, damage from climate change with corresponding moves to repair and prevent. They also were more aware of the elite's manipulative efforts to globalize the economy and the maladaptive effects it was having on their people's ability to maintain fully meaningful lives.

And as we have seen above, from interrogating the data in several ways, in neither Australia nor the rest of the world was there visible any major irreversible effect from 9/11.

Through a participative democratic lens: the Indigenous perspective

From the initial recces of the raw data it was immediately evident that our small sample of indigenous communities showed some significant differences to the white societies in which they were embedded and to the rest of the world in general. Here we look at those differences in detail in the context of their appreciation of social change and the future.

The sample consisted of 12 communities in total with only two sampled before 9/11. That left 10 communities, 8 Aboriginal communities in Australia and 2 Canadian Mohawk communities who contributed after 9/11. None of these communities have lost their roots in their original cultures. They all, therefore, tend to look at the world and its changes through the lens of a culture governed by the second organizational design principle, DP2 with equality of status, not the first, DP1 with ubiquitous dominant hierarchies, of their larger societies. In this short section we examine the extent to which these structural lenses affect their perceptions of changes in the extended social field.

First, we examine the overview given by causal path analysis of the Indigenous data for the period after 9/11 (Figure 38).
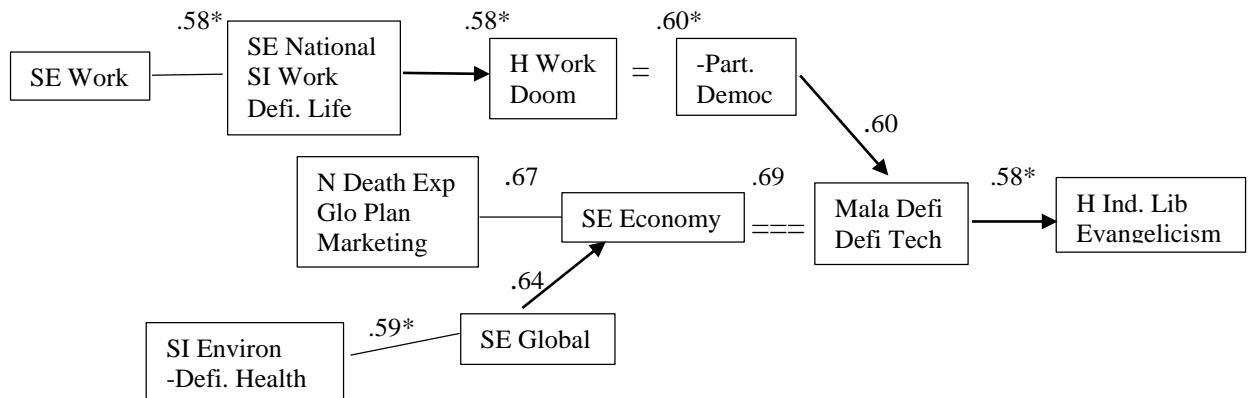
N=10; r=.58 @ p<.05; r=.71 @ p<.01; r=.82 @ p<.001

*Those marked have been corrected to compensate for multiple iterations.

Figure 38. The Indigenous View of 9/11-2009 (from M2)

The Indigenous perspective is simple and clear. There are three streams feeding into the core and one outcome.

The top stream starts with the social engineering of, and expert planning for work, a favourite topic in Australia as we have seen throughout the study, combined with the more general social engineering of national affairs which elicits a range of behaviours through which the people control their own lifestyles. This leads to a complex of doomsday thinking about the decline of participative democracy in particular with a marked effort to restore workplace democracy and a high quality of life.

The second stream illustrates their awareness of the elite's global efforts at long term planning for the world driven by their experts for the benefit of the elites combined with efforts to mould the beliefs and behaviours of the people to their will and again to the benefit of the corporates and the money people, which the people counter by increasing their cynicism and reducing their listening to the pronouncements and opinions of the experts. This loss of faith in the authority and infallibility of the experts is bolstered as the people perceive the elites manipulating the economic and financial conditions that affect their everyday lives.

The third stream feeds into the second as the Indigenous people also perceive the environmental damage and destruction being done by the elites and the ways in which it is

damaging the health of their people, making it harder and harder to maintain their efforts to preserve their own health. These perceptions are reinforced by the realization that the environmental assaults are part of the effort to socially engineer the global economy to the detriment of the biosphere and all who sail in her.

The core of the graph consists of the elite's actions to control the economic conditions and costs of life together with some of the people using technology to advance adaptation while others use it to pursue a sweet easy life of superficiality to defy the desires of the elite to keep the people's lifestyles under their control. This maladaptive defiance is, as we have seen from other samples, often the result of the culmination of series of active maladaptions and as we see in this sample, that includes thoughts of doom and utter hopelessness.

At the end of all this we see the outcome, a small simple cluster expressing what the Indigenous sample views as the future: a scenario of people living only to pursue their individual liberty with a messianic leader, a perfect picture of an ideal pushed in isolation to a maladaptive outcome.

It is a uniquely negative picture of this period which while sharing some characteristics with the other samples (see below) portrays the Indigenous as particularly pessimistic about the future. Perhaps it is not surprising that cultures based on the second design principle with all the collectivization and cohesion it conveys take a dim view of the individualistic bent that the modern world has taken but the combination of Evangelicism as the active pole of dissociation with individual liberation is especially poignant.

Evangelicism as the alternative dynamic of dissociation is an attempt to compensate for the terrible psychic pain of isolation endured in dissociation and that it has teamed up with H individual liberation only compounds the impression of complete desolation involved for an individual here. H individual liberation almost seems like an act of desperation, looking after oneself as all else is lost. It would not have seemed so stark if there had been other forms of outcome or other variables in the cluster but its powerful sense of psychic damage lies in its simplicity.

In this it could also be seen that the addition of H individual liberation to Evangelicism is nothing more than an acknowledgement of the essential nature of the phenomenon of the maladaption itself. In a perverted sense, the individual realizes themselves in the act of handing over responsibility to the Evangelistic leader, in the act of emotional subjugation. It is part of the identification we saw writ so large with the death of Diana. It would not be an ideal pursuit of liberation but it may feel like it momentarily.

It could be argued that perhaps no other people on Earth apart from our Indigenous would have such an awareness of the terrible damage that can accrue when cultures are assaulted in virtual attempts at genocide. This is reflected in the suicide rate particularly among their young people and children. On the other hand however, the cultures from which this sample comes have proven themselves survivors of such genocidal attempts; they still can be among the most joyful people on Earth in their daily lives. But that does not appear in this analysis. It is profoundly negative.

This is simply demonstrated by the little Table 35 below. Australia emerges as having by far the most positive future scenario and while Evangelicism was present in the causal path, it did not form part of the outcome. The variable H Individual liberation appears in a clearly adaptive form as it combined with defiant technology to defeat the elite's efforts at global planning. That gives a very different sense than its appearance with Evangelicism in the Indigenous scenario.

Table 35. Comparison of outcomes for Australian, rest of world and Indigenous samples		
Australian-perceives most active adaptation in future	*Rest of the world* – perceives middle levels of active adaptation in future	*Indigenous* - perceives least active adaptation in future
H Individual liberation Global planning Defiant technology	Global planning Evangelicism	H Individual liberation Evangelicism
Cultivation	Cultivation	
	Participative democracy N Death of expert	
	SE National	
	SI Environment	
	Maladaptive defiance Law & Order Consequences of dominance	

The view from the rest of the world was fragmented with different perceptions operating in different parts or minds but it was more inclined to the maladaptive with predictions of some of the biggest problems we face such as Maladaptive Defiance and climate change (Cons Dom) would continue.

It also featured Evangelicism in combination with Global planning. However, like the Australian scenario it did contain Cultivation and also participative democracy. These several large and important adaptive variables mark it off from the Indigenous scenario in which none of these dimensions appear.

When we look in detail at where the major differences lie at the level of individual variables it becomes easy to pinpoint exactly where underlying cultural assumptions are affecting the perceptions.

The first thing we notice in Table 36 below is that again the Indigenous sample has more differences to the Australian sample than that from the rest of the world despite the fact that 8/10 of the sample were from Australia. That observation simply reinforces the belief of many that there is a sizable gap in the attitudes and values of black and white Australia. After 9/11 probably more than any other period, when the government of John Howard was pushing the country towards the mean, nasty and punitive ends of the scales, those who lived their lives predominantly in a culture of equals practicing cooperation and sharing would have been sensitized to a different range of events and changes than those trying to cope with increasing competition and self interest.

We can see what the Indigenous communities were particularly sensitive to by examining the ratio of the means. Three variables stand out in Table C6 (in Appendix C): For the Consequences of Dominance the ratio of Indigenous to white Australia was 4.7, for Defiant Technology it was 4.2 and for Maladaptive Defiance it was 6.4. In other words what they noticed particularly amongst the day by day array of changes in the L_{22}, the extended social field, was the increasing incidence of changes, including disasters, related to the climate, the increasing use of technology to maintain and advance ideal seeking behaviour and above all,

the deterioration in the social fabric as the relevant active maladaptions and especially superficiality tore it apart.

Table 36. Comparison of means of Indigenous communities with Australia and rest of the world*					
Variables	*Indigenous/ Australia*	*Indigenous/ Rest of world*	*Variables*	*Indigenous/ Australia*	*Indigenous/ Rest of world*
Cultivation	Higher	Higher	Global Planning		Lower
Participative Democracy	Higher	Lower	Marketing		Lower
Defiant Lifestyle	Higher		Consequences of Dominance	Higher	Higher
Defiant Technology	Higher	Higher	Law & Order	Higher	Higher
Defiant Health	Higher		SE National	Higher	Higher
N Death of Expert	Lower		SE Economic	Higher	
N Environment	Higher		SI Environment	Higher	
H Work		Lower	SI Work	Lower	Lower
			Evangelicism	Higher	
			Maladaptive Defiance	Higher	Higher

*adapted from Tables C6 and C7 in Appendix C

The construct, Consequences of Dominance, also includes the variables SE environment and segmentation, the splitting of the population into in-groups and out-groups which goes right against the grain of the cultures based on DP2 with its bedrock of cohesion and support. The Indigenous sample was highly sensitive to this as well as climate change plus the environmental damage being done by the social engineering of the elites in relation to for example, mining and rapacious agriculture.

These two prongs of healthy society embedded in healthy land also explains the other patterns of difference in Table 36 such as the Indigenous showing higher scores than Australians on Cultivation and Participative Democracy and N environment. Higher percentages on both Cultivation and PD express their sensitivity to the richness of genuine democracy encompassing the dimensions of egality, learning and diversity, sense of belonging, beauty and governance and economics for the people. As people with their sense of belonging arising from and tied to the land, they are sensitive to both the well functioning of societal units and their efforts to nurture the land. For Indigenous peoples, nurturing and cultivating the people and the land are indistinguishable. This is DP2 in action.

Those responses befit and are precisely what we would expect from a culture based on the cooperation and generosity that comes from acknowledged interdependence of people and land which is identity. Their survival in the face of the concerted and extended attacks has depended on the inherent strength conveyed by DP2 but also on their propensity to make and grab technological innovations and improvisations. This latter has been down played in the old dominant negative Australian narratives about our original peoples for obvious reasons of

accumulated ignorance and prejudice, but more recent research and reviews (e.g. Pascoe, 2014) have laid this bare, and this data confirms this more accurate recent appraisal.

The comparable ratios for Indigenous to the means for the rest of the world are respectively Consequences of Dominance, 2.4, Defiant Technology, 1.9 and Maladaptive Defiance, 2.6 meaning again that the Indigenous sample was closer to the rest of the world than it was to Australia. We do not have sufficient detail of the very diverse global sample to make judgements about the degree to which various of our sample would have shared perspectives from black or white Australia but it is a good bet that none of the cultures to which they belong would have condoned or even imagined the societal or political extremes to which John Howard attempted to take the country before his dramatic political demise in 2007.

Table 36 also tells us that the Indigenous communities were less likely to perceive the importance of the machinations of the global elite in their planning and marketing ventures and were less attuned to the world of work whether that was of the adaptive or maladaptive variety. Their long standing concerns have always been of a deeper and more fundamental level closer to survival and the laws of life.

Those age old concerns go a long way towards explaining their view of the future which included so few redeeming or adaptive features. Our Indigenous people do not suffer from a lack of active adaptation, far from it, they are the ultimate survivors, but they perceive a world moving away from what they know are the basic requirements for life and health. Perhaps they just don't have a lot of faith in the rest of us to make it through the ghastly disasters and traumas that lie ahead?

Through an organizational or community lens

Because early testing identified a large number of differences between records in organizational and non-organizational Search Conferences and Unique Designs post 9/11, these samples were taken out separately to examine the differences in detail.

As we surveyed in the methodology section, the sample contained about 63% organizational Searches or Unique Designs and a diversity of other types ranging from those dealing with international issues to records taken from OST courses. Some Searches such as those done by professional associations cannot strictly be called non-organizational but those associations were not paid workplaces. So that really is the distinction here. Those called organizational have been done by people who are paid employees in formal workplaces. We will refer to the others as 'community' events as that is their usual collective designation because they are organized and their participants selected in the same way as small geographical community Searches.
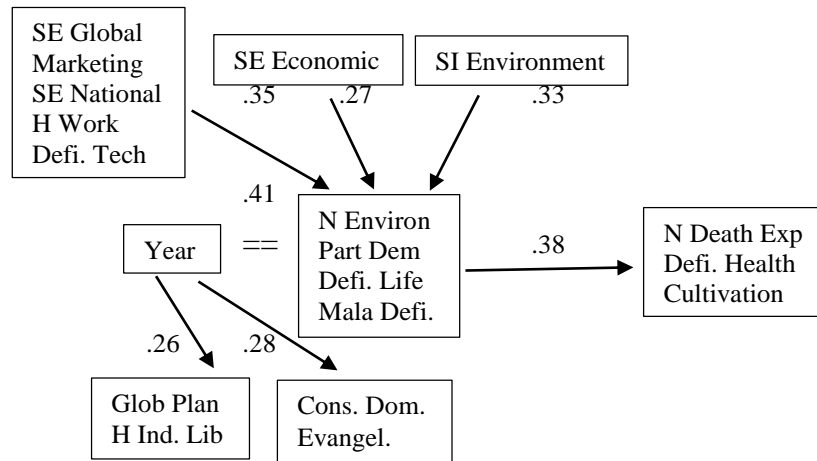
N=61. r=.25 @p<.05, r=.32 @p<.01, r=.41 @p<.001

Figure 39. The Organizational View of 9/11-2009 (from M6)

The organizational view is of three determinants, a core and three outcomes (Figure 39).

The first determinant is a complex of adaptive and maladaptive variables starting with the social engineering at both the global and national levels accompanied by marketing, that attempt to influence beliefs and behaviour in favour of corporate interests. This powerful combination of the push for economic globalization, identical manipulation of national affairs and marketing has been countered by efforts in the workplace and use of technologies.

This complex is supplemented by the social engineering of finances and economic affairs and by expert top down planning and policies to bend the environment towards the benefit of the elite. This whole scale assault on both the human and ecological domains results in a similarly whole scale resistance. This resistance encompasses nurturance of the environment, participative democracy and a fight for lifestyles that further human welfare.

Unfortunately, this highly adaptive mixture is also joined by Maladaptive Defiance, that lifestyle which by defying attempts by the elite to determine ways of life falls into the trap of superficiality, defiance by divorcing oneself from the meaning of life, just sliding along on the surface.

From this core comes one outcome, a highly adaptive one consisting of people continuing to question authority and its answers, defiantly pursuing their own health and nurturing the conditions under which people can flourish, those of egality, diversity and learning.

There are two other outcomes, however, which flow straight from Year which forms part of the core here and these are far from adaptive. The first tells us that this organizational sample expected the elites to continue with their efforts at global planning and that this would be met by people fighting back to protect and advance their individual liberties. This does not bode well for the people as there is no notion here of a collective or cooperative effort.

The final outcome shows an expectation of increasing consequences of dominance where the main component is the effect of climate change and environmental destruction combined with the rise of Evangelicism, some form of messianic leader.

The view from the community sample is quite different (Figure 38)
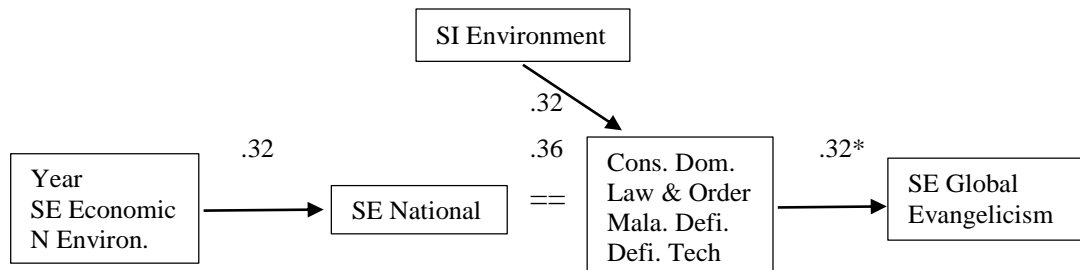
N=46. r=.29 @p<.05, r=.37 @p<.01, r=.46 @p<.001

*Correlation has been corrected

Figure 40. The Community View of 9/11-2009 (from M4)

The community graph (Figure 40) shows two determinants, the core and one single outcome. On the left we see that year providing direction for the graph is combined with the social engineering of finances and costs, and nurturance of the environment. This leads to social engineering at the national level which is the left hand side of the core.

The other determinant, the expert driven top down planning for the environment with all its negative consequences, feeds directly into the right hand side of the core.

The core is a complex of two active maladaptive variables, the consequences of dominance and law and order, one passive maladaptive from the people, Maladaptive Defiance, and one ideal seeking variable, Defiant Technology. This is not a particularly positive or adaptive combination and it is perhaps no surprise that the single outcome is decidedly maladaptive.

A combination of social engineering at the global level and Evangelicism brings to mind thoughts of a crazy dictator trying to run the world and that is pretty much what that combination means although Evangelicism does not necessarily imply one person. Indeed continuing attempts at economic globalization with all of its human, social and environmental consequences at a time when the accelerating effects of climate change to which it is clearly linked, are showing up all round the world on a weekly basis, bears all the hallmarks of a sort of insanity.

Comparison of the organizational and community views

Table 37 contains a break up of variables in the organizational and community graphs. In simple terms of variables, there is a great deal of agreement between the perspectives of

organizational employees and community people. All of the variables in the community causal path are to be found in the organizational path.

Similarly, the differences in means (see Table C8 in Appendix C) show that the community sample had higher scores than the organizational sample on almost equal numbers of adaptive and maladaptive variables.

However, there are more variables in the organizational path and these additional variables are largely adaptive. The organizational view consists of 18 variables of which half are adaptive. The community view consists of 9 variables of which 2 are adaptive.

Table 37. Comparison of organizational and community causal path graphs					
Determinants		*Core*		*Outcomes*	
Organizational	Community	Organizational	Community	Organizational	Community
SE economic	SE economic	N Environment	Defiant Tech	H Ind. Lib.	
SI Environment	SI Environment	Partic. Democ		N Death Exp.	
SE Global		Defiant Life		Defiant Health	
SE National	N Environment	Mala. Defiance	Mala. Defiance	Cultivation	
Marketing			Cons. Dom	Global plan.	
H Work			Law & Order	Cons. Dom.	SE Global
Defiant Tech				Evangelicism	Evangelicism

Even more telling is the difference between the distribution of these variables in the overall configurations. As Table 37 shows, most of the adaptive variables in the organizational graph are in the core and the outcomes meaning that this sample is quite optimistic about the future although they foresee some troubles ahead.

The community sample has only one adaptive variable in its core and none in its outcome. The future it foresees is devastatingly negative.

In this perspective it is very close to the Indigenous one we discussed in the previous section. Both present Evangelicism as part of the single outcome although it is teamed up with different variables. Similarly, the view of the organizational sample most resembles that of Australia in that there is a preponderance of adaptive variables in the outcomes. That is partly because 87% of the organizational events after 9/11 were conducted in Australia.

Although the organizational sample saw many more maladaptive forces operating on the core, they clearly saw changes taking place that foreshadowed a more ideal seeking future. This raises interesting questions about why these differences appear, apart from the proportion being Australian.

There is no point in too much speculation here but the first point that must be made is that the organizational sample is a broad one throughout the hierarchy of their structures. By no means was it confined to the top echelons although these levels usually form a majority of a Search Conference participants. A normal organizational Search usually takes as its participants, the top two or three levels, those who are charged with the responsibility for the direction and health of the total organization, and perhaps some specialized people from various departments. However, these scans were not all taken from Search Conferences as some organizations simply wanted a broad employee view of an issue or proposed change in

the organization and sampled accordingly. These events were Unique Designs and our sample contains some series of such events where participants formed a more hierarchically representative sample. Therefore, it cannot be assumed that this organizational sample would be more inclined to a neoliberal appraisal of the world or even anything which could be construed as a managerial perspective.

The fact remains though that they do have a much more positive appreciation of current and future events and changes than the community sample and in this time period from 9/11 to 2009, there can be little doubt that in general people in organizations were doing much better that their friends in the community or third sector. Many small geographical communities were losing industries and population through this period. Additionally throughout many parts of the world, funding had been cut to all sorts of community and voluntary services and as safety nets were reduced if not dismantled, those who were left to do more with less watched grimly as the ranks of the homeless and hungry grew.

It should not be assumed that this phenomenon was primarily in poor or less industrialized countries; on the contrary it was often the richest and most prestigious that were in the vanguard of the social Darwinian experiment. Australia was amongst them.

The other reason of course is that many of these small and often voluntary groups are spontaneously organized on the second design principle, DP2, on the same principle as our Indigenous sample. People who live their lives within DP2 structures, even though they are surrounded by the wider society governed by DP1, will tend to see the world through the same lens, a very different lens from that through which the wide society sees the world.

In Summary

Table 38. Comparison of outcomes for Australian, rest of world and Indigenous samples				
Australian- perceives most active adaptation in future	*Rest of the world –* perceives middle levels of active adaptation in future	*Indigenous -* perceives least active adaptation in future	*Organizational –* closer to Australian view than rest of world	*Community –* perceives even less active adaptation than the Indigenous sample
H Individual liberation Defiant technology Cultivation	Participative democracy N Death of expert Cultivation	H Individual liberation	H Individual liberation N Death of Expert Defiant Health Cultivation	
Global planning	Global planning Evangelicism Consequences of dominance SE National SI Environment Maladaptive defiance Law & Order	Evangelicism	Global planning Evangelicism Consequences of dominance	SE Global Evangelicism

Just to round off this exploration of the diversity of emphases around the world, we compare the organizational and community perspectives on the future with the three previous

analyses. This Table 38 is a simplified version of the table in the previous section on the Indigenous perspective.

We can see the high degree of commonality in the variables each of the samples predicted as part of the future with Cultivation and Independent Liberation being the most frequent adaptive variables and Evangelicism and Global Planning the most frequent of the maladaptive variables.

In terms of the relativities of adaptive variables to maladaptive we have:

Australia 3:1; rest of the world 3:7; Indigenous 1:1; Organizational 4:3; Community 0:2.

This reinforces some of the conclusions we have reached earlier from causal paths and other analyses:

- that Australia was significantly more optimistic about an adaptive future than the rest of the world,
- the organizational sample is similarly very positive about the future, closer to the Australian sample than the communities, while
- our Indigenous sample was less optimistic than Australia but saw fewer maladaptions than the rest of the world,
- and the community view of the future looks even more pessimistic than that of the Indigenous sample
- however in all this, it is critical to remember that the graph for the rest of the world was highly fragmented which means not particularly comparable in that sense to the Indigenous sample or the community and organizational samples which were simple and coherent.

Australia's causal path remains unique in that it was the only one that did not feature Evangelicism as one of the outcomes. It was present in the graph meaning that there was an awareness of it but its absence as an outcome is yet perhaps another indication that resistance to authoritarianism born of deep cultural roots dies hard.

We can conclude firstly that relative advantage and disadvantage is not only a contemporary state of being but also influences the view of the future. While this may seem trite it has important implications for the future of any society, and constructive action towards it. That should be contemplated by those seeking to play an active role in that determining that future.

We can also see that despite all the diversity around the world and through the samples, and the differences in difficulty in obtaining some graphical solutions that provide insights, the degree of commonality coming through these samples is quite remarkable. It confirms once again through a quite different methodology that people around the world have a shared appreciation of their world through their perceptions of changes in the extended social field, the L_{22}. Not only are there shared perceptions, there is also a solid shared core of meaning (Emery M, 1999, pp194-201).

Part IV. Back in 2020

Because a decade has passed since we collected the data and started analysing it, we have a chance to assess its results in the light of the future that the people of that period actually anticipated and then created. We firstly take stock of the broad contours of the decade that has passed and then proceed to assess the predictions our samples made.

It was a tumultuous decade which began with economic turmoil and uprisings plus conflicting movements towards both more extreme discrimination and isolationism on the one hand and greater liberation on the other. It was a time during which extremism and polarization intensified along several dimensions and culminated in the election of Donald J Trump. However, it was the accelerating rate of climate disasters concluding with the start of Australia's *Black Summer* which really characterized it.

A brief review of the decade acts to set the scene for an assessment of just how accurate were the predictions contained in the causal paths for all our samples. We go through each of the clusters of variables that emerged as the anticipations of the future and attempt a rough evaluation of how closely reality followed the script. As we don't have the same type of data as we had for the preceding years, we have to rely on published reviews and other reports of the matters under consideration.

Despite these limitations we are able to draw some fair conclusions in most cases and none more so than for the most frequent prediction of an outbreak of Evangelicism. The evidence for the economic and environmental predictions is strong but there are doubts about the current status of constructs such as maladaptive defiance and cultivation. However, there are absolutely no doubts about the presence of a new more complex form of Evangelicism I have called *money fundamentalism,* of which Trump was the reigning exemplar.

Amidst some of the doubts about this set of predictions we also briefly assess the prospects of a new great social wave. The conclusion must be that the beginning of the wave called the Arab Spring has petered out and could not realize its promise. Like its predecessor in the 1960s, the conditions required to nurture and strength it were simply not there. Perhaps the accumulating climate crisis may be sufficient to initiate a wave that really can wash away the first design principle and the remnants of neoliberalism.

Finally we look back over the research and draw conclusions about some of the themes running through the unfolding results, some less visible than the main subject matter and attempt to assess their impact on the future. These include the acuity of our direct perceptions and the use of the methods within which these perceptions are elicited. Our societies could use the boost these events provide as they generate intrinsic motivation and confidence, while they generate ideal seeking.

We review the evidence for neoliberalism as the most powerful reason the world started on a cycle of destructive changes in the late 1970s. That requires a return to the orientation to this research and its historical and conceptual context. Against the vast span of human history the little drop in the ocean that is the 36 year period of our study stands out as a critical period of change in that the advent of neoliberalism occurred during this period. Because the OST analysis of changes in the causal texture of the extended social field isolates the interval 1793-1953, the Type III environment, as the one in which certainly the Western industrialized world adopted the first design principle, DP1, as its governing principle, we begin to see the sequence of change that has brought us to today.

At the end of World War II, and the Type III environment, people were beginning to put together a new system of values and in the process, recovering their sense of self as self determining individuals, groups and communities. This culminated in the Cultural Revolution pf the 1960-70s but its failure did not reassure the elites that their power was secure. They were saved by the new theory of neoliberalism which not only assumed DP1 and its dominant hierarchies as a given bedrock but also built on and accentuated its worst failings, the competition and the ever upward striving for financial gain regardless of other costs.

We then revisit the results of the Indigenous sample as they cast further light on the role of the design principles in this history. Our Indigenous sample brings to life this ancient history as it is a living history, still potent today as it influences perceptions of the present and beliefs about the future. It confirms the design principles as a determining factor in everyday decision making and thus the future we are creating.

This longitudinal analysis serves to remind us once again that if we want the design principles to play the important role in shaping our futures, people must have conscious conceptual knowledge of them. We have learnt from much hard experience that simply living or working in a DP2 structure is not sufficient to guarantee its future regardless of how satisfying or pleasant that experience may be. However, not everybody has our experience and many still expect that exhorting people to join groups, behave as equals, be cooperative and loving will do the trick – it hasn't and it won't. The necessary and sufficient conditions for long term success today require full conscious understanding of the principles and how to effectively use them in different settings.

Finally we reflect on the most frequent prediction coming through the sample and which has definitely come to pass, our modern form of Evangelicism now playing out around the world. Taken overall, the data tell us this particular maladaption is unlikely to be more than a temporary aberration but the present and future are fraught with other and sometimes existential dangers. If people continue their age old spontaneous practices of clumping together to survive disasters and beat common enemies, we will probably make it.

However even in the short term, some changes will happen or be necessitated. We outline some of the more recent trends which point to these changes and these together with other conclusions from this research such as the regularity of the recovery pattern may offer a glimpse of hope amid a lot of current gloom. We have the tools we need to fix today's problems and with the addition of much more widespread conscious knowledge of the design principles we can have a good shot at repairing some of the damage we have done. Next time around the wave may be successful.

13. Living in Yesterday's Future: 2010-2020

Well here we are today living in what used to be the future. A decade has passed since we finished collecting the data in 2009.

We have concluded that 9/11 did not change the world. All it did was take its place as yet another event which helped to shape the world in which we live today, no more, no less. The world continued on its merry way with all the twists and turns that result from people and elites attempting to further their various, often conflicting, interests and purposes. First we will have a look at the decade since the data collection and then we will assess the accuracy of our analyses. Did we create the world the data and its analyses predicted?

The decade 2010-2019

The decade began with two bangs which were closely interrelated; one was the culmination of the stressors and strains called the Great Recession in the Northern hemisphere and the GFC, global financial crisis in Australia while the other, partly a response to those stressors and strains was eventually called the Arab Spring. The economic tumult dated from the late 2000s in the USA with the subprime mortgage crisis and rapidly expanded into the European sovereign debt crisis. Much of this has been documented in the sections on 9/11 to 2004 and 2005-09 including Australia's response to the GFC under Kevin Rudd.

Although the philosophy of neoliberalism was one of the most powerful determinants of the GFC, its adherents continued on their chosen path by instituting austerity regimes to varying degrees with a resultant great wave of uprisings, unrest and calls for change across Europe and the Middle East that became the Arab Spring. Greece and Ireland were the most seriously damaged from austerity but France and the UK also endured significant social and political turmoil with riots and general unrest (Johnson, 2019). Nearly all European countries went bankrupt and the Vatican proposed global economic management (Owusu-Gyamfi, 2012). The wave also then spread to Western countries such as America with Occupy Wall Street where the focus was income inequality and the influence of money on politics (Pruitt, 2020).

China continued its assertive push into the South China Sea, Africa and some Pacific Island countries as it challenged the USA for dominance (Wikipedia, n.d.). Obama responded with his 'pivot to Asia' in 2015 which has been described as "a day late and a dollar short" (Brinkley, 2015) as China already had trade agreements with ten of the twelve Pacific Rim countries America included in its Trans Pacific Partnership. This strategy changed radically with the election of Trump in 2016 when he refused to be a party to the TTP. The agreement limped on until it was finally restructured and signed by the remaining parties later in the decade.

While the USA continued its military wars, ISIS rose to prominence creating even further instability around the world and particularly in the Middle East while Russia increased its military presence around the world. It took advantage of the chaos in the Middle East to annex the Crimea from Ukraine in 2014. Malaysian Airlines MH17 was shot down by a Russian made missile fired from Ukraine in that same year (Listverse, 2019). Globally, military spending reached its zenith in 2018 (Wikipedia, n.d.)

The USA assassinated Osama bin Laden in 2011 and later, ISIS leader Abu Bakr al Baghdadi (Alabaster & Calder, 2019), but terrorist attacks continued in a sporadic fashion from the Boston Marathon, Paris, London Bridge, Barcelona and others with an increase in attacks from the hard right wing particularly in the USA (Pruitt, 2020). Australia had its own few examples such as the attack on the Lindt café in Sydney, 2014, by a mentally ill man who killed two which provoked a massive outpouring of grief and flowers, reminding several of the excessive reaction to the death of Princess Diana.

The military interventions, terrorism and climatic and natural disasters combined to create a huge and prolonged exodus of refugees towards Europe and also Australia, setting up a jangle of conflicting policies that rapidly polarized along fairly conventional political lines with a hardening of attitudes towards asylum seekers from conservative and 'right wing' parties, policies which clashed with the long standing international agreements and conventions regarding the rights of asylum seekers and refugees.

Information technology and all things digital continued in their rapid growth trajectories and increasingly widespread use of social media contributed to all social movements such as the Arab Spring and the very successful culmination of campaigns such as that of marriage equality in 18 countries (Pruitt, 2020). WikiLeaks, founded in 2006 by Julian Assange, published rafts of documents governments would rather you didn't read, some leaked by Bradley, now Chelsea, Manning, while Edward Snowdon also released an unknown number of classified USA documents. He escaped to Russia while Assange is still languishing in a British prison. Meanwhile, variations on digital technologies multiplied at a dizzying rate increasingly intruding on many aspects of private and public decision making.

One of the macro trends of the decade, as illustrated by the reactions to the refugee crisis as above, was a more general polarization of attitudes and values as old conservative positions which had morphed into more radical and extreme views clashed with older more socially egalitarian and humane positions. The new radicals pursued values based on neoliberalism and culminated in sets of beliefs promoting raw individualism and self interest, pursuit of profit via competition, them or us, and went under several names such as populism and nativism (Wikipedia). Essentially these simply justify the main effects of DP1 structures.

At the same time there was a revived and growing movement towards all aspects of environmentalism plus liberation and equality which resulted in votes for marriage equality as noted above. Environmental or green parties made gains at the polls in some places at the expense of older centrist parties under fire from both 'left' and 'right', inadequate as those terms are. These opposing trends waxed and waned with different names and appearances in various locations at different times but some went global.

The liberation trend also contributed to the advent of the #MeToo movement originally coined by Tarana Burke in 2006 (Pruitt, 2020). #MeToo is now best known through its association with the crimes of Harvey Weinstein, the Hollywood Tzar whose exploits in the field of sexual harassment and assault exemplified all that is still wrong with a world of patriarchal and male domination.

MeToo was joined by Black Lives Matter in 2013 as years of frustration with police brutality and the over incarceration of blacks in the USA, and around the world, boiled over with the death of Trayvon Martin in 2012. The movement grew and spread as racially motivated violence against blacks, and by police in particular, continued. By 2020 Pew Research was reporting that a majority of Americans supported the movement and protests and demonstrations have been held in several other countries including Australia.

Greater polarization reached a point of discontinuity with the referendum in the UK in 2016 about the choice to leave or remain in Europe. The 'leave' campaign was marked by racism, nativism and a rash of other nasty 'isms' that betrayed the fact that many of those who voted 'leave' had not the faintest idea of the implications of what they were voting for, *Brexit*. The 'leave' side portrayed this momentous decision to go it alone as a simple matter of regaining one's identity and independence - in a world where complexity and interdependence, and the need for it, had never been higher. It seemed some had forgotten that they were no longer the owners of a far flung rich and exotic empire, now just the inhabitants of a small group of tiny islands off the coast of the European land mass. Indeed many regret the loss of Empire (Monbiot, 2020) as if it was something that just happened!

The Brexit decision was not finalized until 2020 when the parties are still negotiating the terms on which they will trade in the future. They finally avoided a 'no deal' but many are still dealing with multiple uncertainties. It is doubtful if there are substitutes for all of the complex previous agreements and rules, and some are suffering from bad deals resulting from exploitation, miscalculation or misadventure (Kettle, 2021).

Perhaps the most world shattering combination of the trends towards populism, individualism and general ignorance was the election of Donald J Trump in a victory given by the Electoral College against the popular vote. On the surface the slogans of *Make America Great Again* and *America First* were just loud echoes of the global themes, but more troubling for the long term was the huge emotionally intense cloud accompanying his campaign. They didn't just elect a man, they elected a powerful symbol with disturbing glimpses of déjà vu. This disturbing sense of familiarity of a man and his times was rapidly confirmed as events rolled on and the nature of the man became more visible and undeniable. Numerous comparison were made with Germany in the 1930s in the early phase of his term; I am guilty of one myself (Appendix E), and today they are being revisited (Monbiot, 2020).

Almost every dimension of polarization seen elsewhere is magnified and amplified in a country which had long descended into a state of laissez-faire and maladaption. Trump furiously tweets about 'the elites' but by this he, and Boris Johnson in the UK, mean intellectuals, advocates of Black Lives Matter, any independent thinkers who have joined the long list of immigrants, Muslims and other 'aliens' such as the media, 'the enemy of the people'. The rule of human law and the laws of physics and chemistry are ignored. The movement is profoundly anti-intellectual.

The old political structures still stand but many are now merely shells as the action and money has been moved to new unaccountable and often shadowy entities while the institutions charged with holding government to account such as the Electoral Commission and the BBC "are attacked, disciplined and cowed. Politicians and newspapers launch lurid attacks on parliament, the judiciary and the civil service" (Monbiot, 2020). The many 'tell all' reports from Trump's administration consistently document the shambolic and chaotic, if not illegal nature of decision and policy making, but then the results of that are obvious to anybody who is looking or listening. Trump was impeached but then acquitted by the Senate, moves which have appeared not to have changed his behaviour in any way at all. Indeed, after his incitement to violence before the storming of the Capitol, his second trial in the Senate for impeachment gets underway on 8th February 2021.

The combined effect of all this plus the continuous, multitudinous creation of conspiracy theories, denials of reality with cries of 'fake news' with lack of regulation of social media is a decline in the ability to distinguish fact from fiction, 'created reality', 'alternative facts'. This can leave citizens bereft of solid foundations, a sure footing for beliefs and actions, vulnerable to unscrupulous actors.

But beyond all the human machination and social punctuation points there was a steady and increasing drum beat of environmental and climatic decline and disasters. These are too numerous to mention individually but some stood out globally and in Australia. The decade began with the Haiti earthquake which left 300, 000 dead. It was followed by the eruption of Iceland's Eyjafjallajokull volcano which caused disruption to air travel over the N. hemisphere. June brought record floods to Pakistan causing a humanitarian disaster and major damage to the economy.

2011 brought both the Japanese earthquake and tsunami which destroyed the reactors at Fukushima and the extensive floods to N. East Australia and Queensland in particular. 2012 saw Hurricane Sandy bring devastation to 8 countries including the North East of USA after a long drought (Wikipedia).

In 2013 Super Typhoon Haiyan hit the Philippines, Cyclone Phailin hit India, Hurricanes Ingrid and Manuel integrated to hit Mexico and there was a rash of tornados in Oklahoma. All caused major damage (Kamal, 2013).

2014 brought the Polar Vortex down onto N America, saw a deadly avalanche on Mt Everest, a landslide in Pune, Floods in Jammu and Kashmir, Cyclone Hudhud in Odisha, Andhra Pradesh and Nepal while Typhoon Hagupit hit the Philippines (Britto, 2014).

2015 was a bumper year with earthquakes in Nepal and Afghanistan, Cyclone Pam hit Vanuatu while Typhoons Melor and Koppu hit the Philippines. There was also a devastating heatwave in India and bushfires in South Australia (Nguyen, 2015).

2016 was called the year of the earthquakes (Deamer, 2016) with quakes in Taiwan, Italy, New Zealand, Fukushima with several in Indonesia. Some caused tsunamis. Winter Storm Jonas hit the NE of the USA and Hurricane Matthew hit Florida while there was flooding in Louisiana and wildfires in California and Tennessee.

Hurricane Harvey in 2017 was the second most costly hurricane in the USA second only to Katrina (Newman, 2019) but was joined by Maria which hit Cuba and Puerto Rico while tropical Storms Tenbin and Kai-tak hit the Philippines and there were deadly floods in Peru and landslides in Congo and Columbia. There were more wildfires in California and a destructive monsoon in India and Sri Lanka (Top Tens, 2017).

2018 featured heatwaves in Pakistan with fires in Greece and California while there were floods in Nigeria, Japan and India. Sulawesi had an earthquake plus tsunami and Volcan de Fuego erupted in Guatemala. Scientists became increasingly worried about the effects of climate change on the rate of disasters (Sawe, 2018) but worse was to come.

2019 saw some of the most expensive disasters of all time and while the science of attributing climate change and its effects to specific events is nascent, some fingerprints have been found. There were heatwaves in India and Japan, Typhoons Lekima and Higibis hit China and Japan respectively while Cyclone Idai devastated Mozambique and Zimbabwe (Sinta, 2019).

It is obvious from running through this brief catalogue of disasters in the last decade that as time has gone on, so the ratio of climate related has increased relative to others such as earthquakes and volcanoes. This is confirmed by Munich Rei's graphs dating from 1980 which document that the number of geophysical events has remained basically unchanged as the numbers for meteorological, hydrological and climatological events have increased (Munich Re, 2015).

Most particularly we note the growing incident of heat waves and bushfires which are the most direct manifestations of climate change. In the USA, 2015-2018 firestorms culminating

in the Camp Fire after a multiyear drought which was the deadliest and most destructive and ushered in a new era of fire disasters in the 'Golden State' (Newman, 2019). However, this record was well and truly eclipsed by the Australian bushfires of the Black Summer of 2019-2020.

Australian summers always feature fires but this season was unprecedented in many ways. Fires broke out even before the arrival of spring. They fed on a prolonged drought, hotter temperatures and high winds for 9 months before they were finally extinguished, partly by heavy rain (CDP, 2019). The army was finally brought in as were fire fighters and equipment from overseas (Wikipedia, n.d.).

The country and its politicians were warned of the impending disastrous fire season ahead but this was unfortunately ignored in many quarters including that of the national government. The national political response was generally seen as totally inadequate, incompetent and when it did arrive, too little too late.

There were literally hundreds of fires with fire behaviour in some places never seen before. The costs were huge and may never be fully known but there were 34 human deaths and an unknown but massive number of wild life deaths, estimated at above three billion with the high probability of local extinctions. Some parts of the country are so badly damaged as to probably never recover, certainly not to their previous state. Among the destructive effects was a hazardous smoke haze which smothered large areas of the country and cities such as Canberra and Sydney for weeks on end.

The Royal Commission into this national disaster has just reported with many recommendations.

At the end of the decade Covid-19 arrived creating a pandemic long predicted. As it has spread around the world it has initiated not only a scale of medical distress and response unheard of for the last 100 years but also a global economic catastrophe. This is regardless of whether the efforts to shut down economies to contain the virus have been adequate or not, as the very incidence of illness and death also has a significant economic cost.

Were the predictions accurate?

The only remaining task is to assess how well our analyses with their predictive outcomes actually matches the future as it has played out over the last approximately ten years. The brief summary of the last decade above forms a backdrop we can use as a guide to pinpoint and amplify areas relevant to the futures predicted by our samples.

As we have analysed the data for our samples in each of the time periods, the causal paths have thrown up a series of outcomes which are essentially predictions of the future. We have noted throughout how accurately the perceptions of our participants matched the data in those periods as indeed they should as they were simply perceptions of what people saw going on around them. As we know from thousands of scans of the social field now, people are rarely in doubt of the significance of an observation and easily establish its meaning in the context of their times and their future.

There were five sets of predictions in the post 9/11 data with some high degrees of commonality. Eight outcomes were predicted by one sample only, two were predicted by two samples while three were predicted by three and one predicted by four out of five samples (see Table 38).

Table 38. Predicted outcomes across all samples by frequency	
Multiple mentions	*Single mention*
Evangelicism 4	SE Global
Global planning 3	SE National
Cultivation 3	SI Environment
H Individual Liberation 3	Law & Order
Death of expert 2	Participative Democracy
Consequences of dominance 2	Defiant technology
	Defiant health
	Maladaptive defiance

We don't have the sort of hard data for the period 2010-2020 as we had for the preceding periods so we will rely on published material in an attempt to establish the validity of those predictions. I have used some publications which describe discrete single events and other reports which are broader in scope, deriving meaning pertinent to our subjects. Using a combination of these diverse sources should enable us to draw some rough conclusions. Obviously there will be no attempt to put numbers on any such conclusions.

Because of these limitations we will group up the projected outcomes to make a more coherent discussion. Many of the published documents contained consolidated data around themes that mirror precisely several outcomes such as global planning plus social engineering at the global and national levels. We will start there as in all the causal paths we saw that these large scale efforts by the global elites were always among the determining conditions for the core variables and eventual outcomes.

Global planning and social engineering

The elites were very busy at the beginning of the decade because their years of Neoliberalism had come home to roost with the GFC or Great Recession that ultimately brought many countries to their knees, not only because of the accumulated damage done by those decades of economic abuse but also by the cascading failures of the remedies applied to the problem. Using a cure that was the cause was guaranteed to create even more distress and turmoil and so it did as documented above with riots and unrest until some sanity returned. All of the elements of top down global and national planning plus social engineering were highly visible.

While most of the economic ills of the world appeared to be the result of a wholehearted application of neoliberalism to every aspect of life through coordinated planning from on high, there were some clear examples of the effects of social engineering. Many countries rushed into bilateral so called free trade agreements for less than crystal clear benefits to people or planet; one such was the AUSFTA negotiated between the USA and Australia and ratified despite much diverse opposition.

The critics have been vindicated as the data shows that trade deals struck primarily for political reasons can cause significant economic damage. There has been reduced or diverted trade, both imports and exports, with the rest of the world by 2012 and no accompanying evidence that the FTA has been associated with any increased trade between the two

countries or even with the creation of efficient low cost trade (Armstrong, 2015). Like so much else associated with John Howard's reign where ideological purity was the means to the system goal of political supremacy, it was a dud.

Because the cure chosen for the GFC by many international bodies was generally more of the same, problems remained; the elite entities charged with piloting the global economy and its constituent parts such as the IMF and the World Bank amongst others have kept busy. Lack of stability has kept the IMF on its toes while the destabilizing climate system documented above has presented the World Bank with multiple and worsening problems of inequality and poverty. The G8, now G7, has concentrated its efforts particularly on food security and energy efficiency in the last decade as all official bodies, including the many arms of the UN, have focussed their programs around the systemic effects of environmental and interrelated economic failures.

Amongst these effects and high on the list of human distressors is unemployment and underemployment as neoliberal policies and repercussions from Trump's trumped up trade war with China run head on into the decline of manufacturing, the growth of financial services and ecological deterioration with agricultural disruption and crop losses. Australia has not been immune to this multidimensional catastrophe as year upon year of failed policies have gradually relegated it down the list of OECD countries from 2009 when it was the best performed economy in the world (Austin, 2019a; 2020). Since 2018 Australia's exchange rate has fallen against every major currency and most minor currencies (Austin, 2019c). For a full list of the criteria on which Australia's performance has been downgraded, see Austin (2019b).

The other variable marked out as a sign of the deadening effects of neoliberalism on the economic side of the current malaise, alongside unemployment, underemployment and precarious work, has been the flattening or depression of wages. This has ushered in, quite predictably, a reluctance or refusal on the part of large sections of the population to consume any more than the basics. For economies which have increasingly relied on unfettered consumption, this has been a tragedy unfixable by anything other than radically increasing wages and removing the anxiety associated with insecure jobs and dodgy employment practices.

The numbers for the changes in jobless and real wages growth tell the story here. From April 2019 to April 2020 the jobless increased by 11.1% in the USA which was the highest in the world and Australia increased by 1.02%, 8th highest out of 33 OECD countries. Real wages growth declined in the US by 8.8% which was the worst in the world while Australia's came in 7th worst out of those 33 countries (Austin, 2020).

When it comes to losing not just a race, but the whole sports carnival, there is no longer any economic outcome on which the USA is succeeding. We are witnessing the extraordinary collapse of a seemingly indestructible economy. The USA is at or close to the bottom on most rankings of economic health and the rot set in two years before Covid-19 hit the scene. "These are not the results primarily of mismanaging the coronavirus. Yes, that has worsened some areas in recent weeks. America's decay started with Trump's wasteful spending and was exacerbated by the tax cuts and the futile trade wars. These decisions have done in three years what America's rivals failed to do in the last 100" (Austin, 2020).

At this point it is worth remembering that Australia survived the GFC in the best shape of any developed country in the world in 2009 and 2011, with no recession. The dramatic if gradual sinking to the bottom documented in public accounts has occurred since the Coalition government took power in 2013. Throughout these last 6-7 years, the government has

maintained one of the most consistent and extreme stances on neoliberal philosophy with every dimension of union bashing, tax cuts, industrial relations changes detrimental to workers, cuts to essential services, privatizations and the whole catastrophe of demonization of the disadvantaged, of all colours and creeds, enthusiastically aided and abetted by most of big business, the Murdoch press and assorted others. The icing on this cake would have to be the unlawful Robot debt scheme reclaiming non existent debts from welfare recipients which cost countless lives and untold suffering.

On top of all this sat climate science denial and the 'climate wars' with the destructive lack of a climate and energy policy. Again publicly available figures tell the real story of Australia's decline into a climate pariah as the government attempts to cover that reality with statistical distortions and childish attempts at cheating by claiming left over Kyoto credits (Keane, 2019: van Oosterzee, 2020). Australia's emissions were reducing from 2007-2015 but have been increasing since then. Figures from the official report from the department of industry, science, energy and resources show Australia will not meet its target 2020 target until 2030 (Howes, 2020). The ideologues within government have turned their face away from the reality that a healthy economy depends on a healthy ecosystem.

We can only agree that the main condition of economic progress now is overturning of regressive ideologies rather than capital being unleashed. Progressive ideologies have been running out of steam. Demonstrations such as those by the 'gilet jaunes' in France illustrate exactly the sort of damage that has been done to societal cohesion and the social fabric (Davies, 2020). The damage has been planet wide as was the introduction of the elite's new favourite idea of replacing a richly diverse conception of human and environmental progress with a single crass measure of economic exchange.

The great industrial revolution that began all those moons ago in 1793 has finally run out of steam so to speak and with it has gone the concept of a 'job'. The 'job' which was created by the advent of the factory system with its insistence that humans fit into machine conditions has outlived its usefulness as the conditions which afforded its creation almost no longer exist. I am sure that those elites who most devoutly pursued the doctrine of neoliberalism had no idea that a successful pursuit would destroy one of their greatest historical achievements. We can agree with Haines (2020) that unemployment is "a system-wide failure that demands a structural response" but what that structural response entails awaits another discussion below.

And as if the global economy was not in enough trouble already despite some instances of mind changing on neoliberalism (Weissman, 2016), the advent of Covid-19 really pushed it over the edge. Those governments who took the pandemic potential seriously immediately moved to close down their economies with all the risks of recession and/or global depression. As soon as the economic effects of the virus started to be realized, the economic governing bodies such as the IMF, G7, G20 and Central Bank Governors, began a series of extraordinary meetings. Some flavour of those meetings is conveyed by a statement by Kristalina Georgieva, MD of the IMF at a meeting of the G20 leaders, to the effect that they were working with the World Bank and other international financial institutions to provide "targeted fiscal support to vulnerable households and to large and small businesses", recognizing emerging markets and developing economies, because the challenge is enormous (IMF, 2020).

That sounds remarkably like an active adaptive response to the pandemic quite unlike their previously maladaptive neoliberal responses to various problems. It remains to be seen whether this change of heart is confined to the IMF or more widespread across the economic governing bodies. It is most likely that there is still some wavering and divergence of views

at the global level as there is at the national. Until there is a full scale retreat from all dimensions of neoliberalism, the global population is going to see misery and suffering on an untold scale. So much damage has been done to every aspect of lives by the elites and their concerted assault on the old world of respect for planet and humanity by their elevation of monetary wealth above all other values. Neoliberalism stood on the shoulders of the industrial revolution and reached for the financial sky but it brought black clouds of inequality, ecological wastelands and wrecked human lives.

Maladaptive planning for the environment and the consequences of dominance

The consequences of dominance consists of the social engineering of the physical environment, our home, dissociation from that environment and segmentation of humanity into various parts or divisions. Of the three components, the most numerous over time has been that of a divided humanity followed by dissociation from our physical roots in the biosphere showing up as climate change and environmental disaster. As time has gone on, however, segmentation has become a smaller component as ecological disasters have become more frequent.

Segmentation. Both forms of dissociation, from people and planet, are of course the result of the long term use of the first genotypical design principle which underlies dominant hierarchies.

These hierarchies enshrine inequality of status between people and between people and planet. They produce further inequality in all its forms, from gender, ethnic or coloured to financial and it is no accident that the most common perception of segmentation amongst the 5.6% mentions is the growing gap between rich and poor. This is easily documented in just about every country on Earth and has reached its zenith in South Africa as measured by the Gini coefficient but many other countries have the same disease. We reviewed some of data describing trends in inequality in the section on a fragmented world which showed increases on all measures and that trend continues.

By 2015, the 90/10 ratio for the USA had risen to 6.2 and by 2018 was 8.7 (Kochhar & Cilluffo, 2018) while for Australia in 2015 it had risen to 4.3 (Data, 2015). There are different measures of 90/10 applied in different studies such as disposable or total income so it is the trends over time that give the real picture.

When measured by the distance between CEO and average worker wages, we see the same story. The US CEO pay grew by nearly 1000% since 1978 (when Ronny Reagan embraced neoliberalism) and by 2019 the average for the 350 top companies was $17.2 million, 278 times that of an average wage (McCarthy, 2019). Comparable figures for Australia in 2016 gave a ratio of 106 for the highest CEO salary (CBA) and 54 for the middle ranking CEO of Sonic Health Care (Walker, 2016). By 2019, we had a ratio of 275 for the highest paid CEO, Alan Joyce of Qantas, and 115 for the lowest paid of the top ten CEOs (Khadem, 2019). The trend in both countries is unmistakeably up.

Other Australian data illustrate the same deterioration in equality. In 2017, Austin noted a bumper year in growth of inequality with the worst infrastructure slump ever, lower private sector construction, fewer house approvals, more people unemployed, lower percentage of workers with full time jobs, fewer monthly hours worked per adult, lower wages, and a slow down in retail sales. All very bad news for the economy as it works for people on working to middle class money or welfare but then we come to record profits, increased executive

salaries and shareholder dividends. "Under current Government policies, more and more of the nation's vast wealth and expanding income are going to the rich, the very rich and particularly the foreign corporations" (Austin, 2017). Most Australians were simply being denied a fair share during a boom time. That has continued and looks to worsen despite moving into recession (Pascoe, 2020).

But income inequality is only one of the end results. The very fact of living and working in hierarchies where everybody is ranked from the highest to the lowest and those above have the right to take responsibility for, and make decisions about those below them robs those below of their status as purposeful human beings. This is inequality on the most fundamental level. Paying more the further one rises on the ladder is merely the icing on the cake which compounds and highlights the inequality in a world where money has become, thanks to the pernicious doctrine of neoliberalism, the supreme measure of all things.

This has become clear as now Covid-19 has hit, the real depth of inequality is showing up all over the world as it is the poor, the disadvantaged and minorities who are the real victims. Antonio Guterrres, the UN Chief recently slammed the 'myths, delusions and falsehoods' around inequality, calling for a radical shakeup of IMF and World Bank policies. Inequality is linked to economic instability, corruption, financial crises, crime and physical and mental health problems. The pandemic has exposed systemic inequalities and lies such as free markets can deliver health care to all. He has called for a new global deal, based on fairness and a revamped social contact to deliver universal health care and the possibility of a universal basic income. Both the climate crisis and digitalization mean seismic shifts in social relations as we see increasing movements towards racial equality, human rights and the rights of future generations. These movements are converging towards removing all forms of inequality and restoring peace, a healthy planet and justice for all (McVeigh, 2020).

Environment and climate. As we have assumed our fellow Earthlings can be ranked with rights of dominance for some over others, so have we assumed dominance over our planet and its other species: the results of this show up in many different forms. While the construct Consequences of Dominance only includes the social engineering of the environment we have added into this section on our maladaptive behaviour in relation to the planet and its effects, the related category of Synoptic Idealism (SI environment). The ecological consequences also flow from this maladaptive long term planning which has featured in so many of the causal paths. The world sample, excluding Australia saw this as a future outcome, that is a continuing feature of our condition along with the consequences of dominance and it is therefore, logical to include it in this section.

Around the world there have been some outstanding examples of SI environment but it would be hard to go past the Australian government's total incapacity and refusal to form a climate and energy policy in 7 years as mentioned above. This example is not the failure of a plan nor its unintended consequences but a total dereliction of duty to protect the nation, its land and its people from the ravages of anthropogenic climate change. Governments have a duty to plan particularly for matters of life and death for which there is no choice but to eliminate, or reduce the size of problem, or watch the accelerating rate of extinctions including ultimately - our own.

The saga began with the repeal of the carbon price brought in by PM Julia Gillard which although short lived from 2012-2014 significantly reduced the country's emissions by 7% (Wikipedia). What was substituted for it was a never ending series of statistical fudges, (Crowe, 2020) semantic distortions about a range of issues including the relative costs, values and prospects of renewables versus fossil fuels, a series of poor substitutes for a price on carbon such as the 'NEG', national energy guarantee, and not excluding outright lies such as

the very first one – that PM Gillard's price on carbon was a 'carbon tax'. This deceit was acknowledged by Peta Credlin, Chief of Staff to Tony Abbott, 2013-2015. Despite the inadequacy of all the attempted subterfuges for policy, the climate science deniers and coal aficionados within the government ranks destroyed all of them.

The dishonest scare campaign about a 'carbon tax' built on an era where the whole idea of tax had been endlessly demonized by the Coalition in pursuit of single minded pursuit of illusory wealth creation demonstrates how the maladaptions of synoptic idealism and social engineering can work hand in hand to fulfil the base purposes of a political party beholden to its rich donors and fanatical adherents; anything to beat the enemy! All war is total war should have been one of Tony Abbott's slogans.

The 2020 version of pretend policy is a 'technology roadmap' described by those within the renewables sector as a "fig leaf" which the Coalition is quite good at. "Remember Malcolm Turnbull's description of Tony Abbott's emissions reduction fund? Nothing much has changed" (Parkinson, 2020). In particular, the Coalition wants to dig up gas, lots more gas as announced by the new National COVID-19 Commission. Its chairman, Nev Power, has recently decided not to participate in board meetings of Strike Energy where he is a deputy chair (Butler & Morton, 2020). Apparently neither Nev nor the government had noticed the conflict of interest until it was pointed out by observers.

Now in 2020 comes another study, a large scale, longitudinal survey of 142 nations, 96% of the world's population between 1997 and 2017, quantifying the effectiveness of carbon pricing. If a carbon price is introduced, emissions reduced by 2% on average per year. For countries that did not introduce a carbon price, emissions rose on average 3% per year. The higher the price, the faster the fall (Kwan, 2020). It is doubtful if any such powerful study results could shift the belief systems operating in the current Australian government; they and the ersatz policies associated with them are not the stuff of reality, science or facts.

While some nations have moderated their maladaptive responses to the environment and climate, others have not. Extreme cases of synoptic idealism affecting the environment are not confined to Australia. In 2019, there were 80,000 fires burning in the Amazon as Bolsonaro, President of Brazil, yet another of those extreme 'right wing' climate deniers and neoliberal devotees, encouraged 'development' (Lindsay, 2019). Bolsonaro admires the President to his North, Donald J Trump, another denier who has similarly initiated extreme assaults on the environment and climate: he is the chief subject of our section below on Evangelicism

When it comes to the social engineering of the environment, there is no lack of examples around the world. The philosophy of neoliberalism featured privatization including many important national organizations either being transferred to the private sector or negatively influenced to downgrade or eliminate environmental safeguards. The shift towards privatization has been a trend since 1980 and with it has come the shift of purpose from social welfare to profit. That is what has done the damage (Cato, 2008).

Various forms of analysis have shown that privatization causes environmental damage such as that of Beladi & Chao (2006), but this is no purely academic observation or middle class white Western concern. People all over the world are battling to save their environments and their health from the ravages of corporatized industry running amok (Jha, 2020).

And when it comes to Australia, the recent stunning example of Rio Tinto blowing up another beautiful piece of Western Australia to increase their profit margin which just happened to include one of the old and revered gems of Aboriginal art in the Juukan Gorge, has writ large the total lack of legal responsibilities to the cultural heritage of the PKKP

traditional owners (Langton, 2020) and we might add, to anybody or anything. Rio Tinto said it was a mistake, a misunderstanding.

Rio Tinto subsequently gave evidence to a Senate committee where it admitted it knew the site was of the 'highest archeological significance' and it was only one of 4 possible options. The other options would not have destroyed the site. Their apology was repeated (Wahlquist & Allam, 2020). It would seem that social engineering is alive and well.

And this example is a far from isolated one. In the same area, the Senate has now heard that another sacred site going back 60,000 years is now at risk while there are 123 sites under threat from RioTinto and the Fortescue Mining Groups with totally inadequate protection from state laws (Allam, 2020).

Dissociation from our home, showing up as climate destabilization and environmental degradation, has accelerated. Climate disasters are continuing without respite although Covid-19 is consuming media and popular attention. For days now massive downpours have battered Japan moving North East across the country causing flooding and mudslides and leaving extensive, but as yet uncounted, damage in their wake (AAP, 2020). They are only the latest in this year's crop of disasters which began with the Australian bushfires as reviewed briefly above.

Nor is the record of life's decline confined to physical disasters. Extinctions also continue unabated and not only of iconic rock star species such as Koalas (Arnold, 2020). Two recent reports of environmental losses concerning very different species in different locations, Great Whites off Cape Town in South Africa (Burke, 2020) and Shore Plovers in New Zealand (Roy, 2020) illustrate the continuing damage accruing from climate change and other adverse conditions. Only 250 of the Plovers remained on a predatory free island but the colony has disappeared for reasons only to be guessed as they were not wearing radio transmitters.

It doesn't matter where you look, the picture is the same. The Great White's numbers have been dwindling for years but they have now vanished due perhaps to the arrival of Orcas or having their food supplies wiped out by longline fishing. Either reason more or less indirectly demonstrates we are impoverishing the once rich and abundant fabric of our ecosystems down to threadbare with reduced populations forced to migrate or expire as their ideal conditions deteriorate around them. We could go on to the loss of our great kelp forests and then on to and then...

And let us not forget that Covid-19, just the latest of our zoonotic diseases, is the result of our insatiable demands leading to the eradication of habitat for the wealth of other inhabitants of the planet who provide the ecological services we require to exist (Gosalvez, 2020). This is a self inflicted disease, not an accident, not a natural disaster, not a reason for national condemnation – just another sign of a fundamental mistake in our conceptualization.

This is not an exhaustive exploration but perhaps it is sufficient to demonstrate that our assumption that we are above the earth, nature, not a part of it, and can use it to our (maladaptive) purposes is bringing us to the edge of the precipice, something predicted by our study.

Maladaptive defiance and law and order

These variables were predicted in combination by the sample from the world excluding Australia so we will examine law and order here together with Maladaptive Defiance. Law and order is not a frequent variable so we would not expect many current examples. However, as we know from so many of these efforts, excess use of law and order campaigns

or blatantly employing them for purely political purposes does excite defiance. And right on cue, illustrating the point precisely about such abuse of power comes Trump sending federal agents into Portland (Greber, 2020). This would have been on every L_{22} scan across the world as such egregious examples are reported globally.

For an example of the social engineering of our lifestyles and behaviour more generally, we could not go past the big tech companies who have relentlessly pursued their system's outcome of enhancing their wealth and power. They have amongst other things, either harvested user data or allowed its harvesting for targeted advertising, particularly political advertising. These data include personally identifiable information as in the case of Facebook user data by Cambridge Analytica of 'up to 87 million people'. Powerful algorithms can identify associations between 'likes' and sometimes quite personal characteristics which can be exploited to influence behaviours.

The Facebook scandal has resulted from a generally slack administration including inadequate safeguards against harvesting data, little to no oversight of developers and users agreeing to overly broad terms and conditions although we must add that most terms and conditions are almost impossible to read. This is just one of a plethora of examples of 'small government' practicing inadequate regulation – 'let the market rip'. Repeated incidents and failures going back over a decade reveals systemic problems and TechRepublic (2020) has a list of such incidents and brushes with authorities.

Public concern and various outcries about the behaviour of these tech giants brought four of them before Congress recently where they were grilled about their business practices and abuse of power by the antitrust subcommittee. Congress is considering rewriting the American antitrust laws but don't hold your breath (Rushe & Paul, 2020).

On the synoptic idealism (SI lifestyle) front, we have the recent (2020) Australian example of the federal government reverting to form on the issue of childcare regardless of its impact on the lives and welfare of families or children. Our pandemic enhanced recession has already hit female dominated industries harder than the male dominated. The government originally promised the Job Keeper subsidy would extend to 27th September for all sectors but childcare was recently singled out for an early demise of the help. This announcement was made 5 days after $688million was allocated to the construction sector which, just incidentally, is a traditional male sector.

Probyn (2020) describes these decisions as 'perplexing', probably with tongue in cheek, but they are only perplexing if you forget that the current government is not only obsessed by neoliberalism but traditionally 'conservative' thinking which includes a strong component of male dominated, patriarchal religions. This has been the pattern since 2013 when PM Tony Abbott, devout and devoted Catholic, built these biases into numerous policies and plans over the time. After a small deviation due to pressure from the shock of the economic downturn and the subsequent screams for help, Morrison's government has reverted to its natural maladaptive form.

Superficiality. The most frequent variable in the construct Maladaptive Defiance is superficiality so we look at some of the main indicators. Smoking has decreased between 2016 and 2019 but vaping has increased. The proportion of people exceeding the risk guidelines for drinking remained stable but there has been an increase in use of all illicit drugs except pain killers and opioids. There has been an increase in verbal and physical abuse and people being made fearful in drug related incidents.

Sexualization of little kids, particularly girls, is still a major concern and shows up in various ways, one of the most obvious of which is the way little girls are dressed. The

America APA did a survey of retailers and found 31% of clothing for little girls contained sexualizing features (Senigram, 2017).

Road rage and domestic violence have both increased over the years in Australia and abroad. See for example Kershaw (2020) in the USA. A study by Monash University found 86% of Victorians admitted to road rage (Yahoo7, 2017). In Australia, the statement "there is widespread public concern about the increasing incidence and severity of aggressive driver behaviours" (RACQ, n.d.) is typical.

The figures for domestic or family violence are similar. While it is notoriously difficult to get accurate figures and in Australia there is no national classification scheme, it is clear that that the rate of violence remains consistent. Both hospitalizations and accessing of all related services such as help lines and refuges are still increasing (AIHW 2019; Laschon, 2019).

Let us round out this section by looking at personal and household debt. The figures both around the world and in Australia are astronomical. In 2018 both public and private debt have increased again as they have globally for years with wide variations between countries (Badia & Dudine, 2019): they rose again in 2019 to record levels (Tappe, 2020).

In Australia, housing debt for example has doubled since 2001 with no end in sight. People are increasing their debt year by year, forcing more into work and longer hours (Janda, 2019) but now with Covid-19 that option is drying up with increasing un- and under-employment plus stagnant wages. Now it has been revealed that the money some have extracted from their super after the government allowed access during the Covid-19 emergency has been spent on discretionary items including gambling which came in second in terms of spending (Ryan, 2020). The tendency to 'live fast, die young and leave a good-looking corpse' (Motley, 1947) might mean more of those good looking corpses end up in pauper's graves.

Defiant technology and health

Defiant Technology is the construct which includes all three measures of changes in technology, one ideal and the active and passive maladaptive forms plus synoptic idealism as applied to general finances.

The long term, top down planning and policy making by the elites for such matters as costs, prices, standard of living and general day to day finances (**SI economy**) takes many forms in various countries usually depending on how the government or authorities of the day assess the needs and future states of those countries. Fiddling with finances and costs is one of the easiest ways in which the elites can exercise power over the people as only the rich are relatively immune to such changes.

Cost of living for example gives a fair estimate of how the vast bulk of a population is travelling in terms of wealth and we find a general picture around the world of a deterioration in wealth amongst the masses that mirrors the data on growing inequality. In Canada for example, the dollar has less buying power over time meaning income does not stretch as far as it used to, household income has failed to keep pace with inflation and the costs of houses and cars has risen faster than inflation (Investopedia, 2019). Many people will be feeling the going is getting tougher as indeed it is.

Canada is not alone in this feeling as we have seen with Australian data above when we reviewed the growing levels of inequality but now predictions are looking much more severe. Graphs from the IMF show growth in global GDP had been reducing since 2009 but in 2020 it fell off the proverbial cliff as Covid-19 hit. By June, the IMF had further refined its

projections downwards from a 3% to a 4.9% contraction with a note to the effect that financial markets were being seen as disconnected from the economic outlook (Martin, 2020), in other words, the reality rapidly changing around them.

There is no need to document the many **technological advances and innovations** that have occurred since 2009 nor the various ways in which they have been put to work. 'Technology' is used here in its broad sense from biology to mechanics to communication. Just about everybody on Earth would be aware of the most ubiquitous of them, those in the information and communication sectors based on digital.

All technologies are instruments, tools, that can be used for adaptive or maladaptive ends and the same technology can be used by different groups for very different purposes. Some can be misapplied, totally inappropriate applications with disastrous results such as the simplistic application of averaged annual data by algorithm to assess incomes (Robodebt). Others such as applications to provide early warnings of serious medical conditions are proving successful (Econsultancy, 2019). We only have to consider the way in which people quickly adopted Skype and Zoom to stay in touch with family and friends once Covid-19 struck.

Over the last ten years, there have been multiple examples of all these variations. Despite all the advantages the elites enjoy to exploit their opportunities to use technology to further their ends, the people have always also found ways to use it for their purposes which is why this construct was labelled Defiant Technology. Similarly, while SI economy has raised the cost of living, people have continued to buy and use new technologies towards their desired ends and also lower their costs. There is no reason today to doubt that this has changed as human ingenuity will always find a way to beat the system. That is what the recovery patterns coming through the data tell us.

Defiant Health. This construct consists of SE and SI (health and education) plus nurturance of human health. Nearly all the various maladaptions ultimately end up affecting human health but here we investigate only the most direct and most pressing. Given emissions are still rising from many sources, both SE and SI, so is the death rate from climate change. Now a study has estimate the death rate at the end of the century under a high emissions scenario: global mortality death rates will rise by 73 per 100,000 people which is roughly the same as the current death toll from all infectious diseases (Milman, 2020). While we may be able to practice social distancing and isolation from cases of Covid-19 to contain it, there are no such remedies against rising heat with all its extended range of effects. Note also that this study considered only rising temperatures, not the associated dangers of acidification or rising sea levels for example. And as we reviewed above, Covid-19 is itself a result of maladaptions. We can confidently expect that the death rates from these various manifestations are also rising and will continue to rise.

The response to Covid-19 around the world has varied in its effectiveness as in some countries such as the USA and Brazil where the national government has neglected its responsibilities, the rates of infection and death have been high as many people have believed the ignorant nonsense about the virus being a 'hoax' or just 'a little flu'. However in most of the world, people have done what they usually do in times of crisis and that is cooperate, obey the rules to reduce the spread and hence defeat the virus. This is what we would expect from our causal paths as they have repeatedly shown that Defiant Health has been tied to, or in reaction to, maladaptions and in particular to the consequences of dominance. And so we find this pattern again.

One of the most frequent expressions of nurturance of human health has been increasing longevity with better health for longer. Unfortunately, some countries have seen a downturn in their life expectancy, for example the USA. This longest, sustained drop since 1915-18 of 3 years in a row by 2018 has been put down to an increase in drug overdoses and suicides, particularly in rural areas and where guns are readily available (Solly, 2018). Given the effect of Covid-19 and its mismanagement so far in the US, we can expect this trend to continue. Whether the virus will reduce life expectancies in other badly hit countries such as the UK, Spain or India is yet to be seen.

While most people have continued to protect and enhance their health over the last decade and are still committed to that goal during the pandemic, it remains an open question as to whether they can overcome the combined effects of virus and climate change. If we were to see a change to governments who were more interested in genuinely keeping their people safe instead of denying science and logic, we would stand a better chance.

Death of the expert and individual liberation

These two variables go hand in hand as they are both expressions of the need for requisite autonomy. **Death of the expert** reflects the confidence in one's own ability to discover the truth of a matter and make accurate judgements without overly relying on 'authorities' of various types or the state. It expresses the maturity of a people to exercise their self governance based on faith in their own perceptions and powers of reasoning.

Some will believe this has gone too far as we seem to be in an age of anti-intellectualism with denial of some branches of science such as climatology or currently medicine, but this is a maladaption, not the adaptive sense of a well educated and self confident people.

Perhaps today's best indicator of death of the expert is the rate at which people are consulting the internet searching for answers from a range of sites. Despite the ubiquity of sites promoting conspiracy theories and just plain nonsense, it is usually possible to gain information and data with good reliability from corroborative sources. From 1998 Google searches went from 0 to over 1,200,000,000,000 in 2012 when it had a 65.2% share of global traffic (Internet Live Stats, 2013). By 2019, 57% of the world's population use the internet frequently with usage increasing from 2000 by 1,157% (Broadband Search, 2020). There is no slowdown in sight so we can conclude that the death of the expert is alive and well.

Individual liberation was one of the most frequent variables and covered a variety of items as we have surveyed in the previous chapters. These ranged from the increasing liberation of females to rising consumer expectations to global mobility, decrease in loyalty to such as brands and religions with the young less concerned about things they can't influence.

Looking at one of the most frequent items we find that 'women's lib' has become 'gender equality' which really doesn't have the same ring to it. However, despite the less than catchy name, women have made some progress. Over the last decade, 131 countries have enacted 274 legal and regulatory reforms in support of gender equality, more girls are in school than ever before but there are still large gaps between and within countries. Maternal mortality has dropped by 38% between 2000 and 2017 but is still too high. But we are far from equality in many areas although progress is slowly being made (UN Women, 2020).

Different countries are making progress in different ways with different emphases. In the USA there has been a resurgence of efforts in the second half of the last decade with Nancy Pelosi becoming the first female House Speaker, who has not shied away from taking on the

President, and the #MeToo movement discomforting many high status men (Elting, 2019). Australia also had her first female Prime Minister, Julia Gillard, who made many progressive reforms despite a hung parliament where she had to negotiate with the Greens and three Independents.

Sweden has given us Greta Thunberg who at 16 years took on the climate science deniers and world Presidents, Prime Ministers and assorted VIPs with her fight for a habitable and healthy planet. In Malaysia, women have been fighting to upend traditional power structures and raise awareness of inequalities. They have increased membership in high ranking positions in politics and workplaces, public private and the courts (Goh, 2020).

It appears that the last decade has been one in which women all round the world have made gains and assumed a more powerful and visible presence. Despite the coronavirus now hitting women and other minorities harder than others, particularly in industries which have been traditionally 'women's work', we would expect that new trends such a #MeToo and women entering parliaments and prestigious councils to continue post Covid-19.

Decline in belief in Christianity and church attendance has continued its decline around the world although Christianity continues to be the dominant religion in many parts of Europe and the Americas plus industrialized countries such as Australia (Wikipedia, n.d.). Even in the USA which has traditionally been highly religious, believers are down, the religious 'nones' are up and attendance declines at a rapid pace (Pew Research Center, 2019).

The sex abuse scandal that has enveloped the churches, and other organizations as we saw in the recent Royal Commission in Australia has contributed to the decline in the last few years in Australia (Barrett, 2019) and also in the USA where Catholics also doubt that the bishops, or the church more generally, can or would do much to redress the situation (Crary, 2019). However, while the visibility of the abuse has hastened the decline, the trend is a long standing one extending back long before the scandal hit the headlines.

Finally let us look at family structure as this has long been known to be changing to accommodate the various needs of both adults and children. In America, the American Community Survey identified 50 distinct types of families with the traditional nuclear family coming in first but at only 54% (Sorrel, 2016). In Australia, mum, dad with two kids under 15 comes in at number 2 with 30.6% while the most common household now is a couple with no kids at 37.8%. There are many different types of families with varying constitutions with for example, grandparent led families on the rise (Churchill, 2018). It is clear that this aspect of liberation from the forms and conventions of the past has continued to this very day with no great pressures for any move back. In fact, the success of the marriage equality legislation is a sign that we are not about to forgo any forms of liberation any time soon.

Cultivation and participative democracy

Here we have the two dimensions of democracy, a genuine or real democracy to which representative democracy can aspire but never really reach. The real democracy (Emery F, 1976b; 1989), based on the second design principle, DP2, has all the elements of a liberal democracy and more as it cannot be breached by egoistic or narcissistic performers or hijacked by the dynamics of fight/flight in an adversarial system.

As we have explored this database over time, we have noted today's differences from the old Australia before the *eco rats* gained ascendancy as the new theory of neoliberalism was adopted by the powers that be. There is no reason to believe the data from other liberal democracies would be any different.

The most frequent items in **Cultivation** are the nurturance of learning, education and research and the ideal of humanity in all its diversity. The nurturance of egality or equality was perceived less frequently after 1993 than in the original study but items such as an increase in alternative media still appear.

In terms of education and learning, the world has seen marked improvements in many indices up to 2015.They include increased literacy, more education at higher levels particularly as secondary and tertiary is becoming more important and the majority of countries have seen improvements in learning outcomes to 2015 (Roser & Ortiz-Ospina, 2016). Mean years of schooling continues to increase (data UIS, 2019).

Most national governments and industry bosses both know that investing in their people by way of increasing education and training has benefits in competitive advantages as well as actually rewarding workers with higher incomes (Radcliffe, 2019). Those governments and businesses who have become seriously infested with neoliberalism, such as the Australian government from 2013-2021, have retreated from this view and reduced their investments in education generally. The government maintains the line that spending has increased in absolute dollar terms but this neglects the critical dimension of that spending which is dollar per head of population as population increases.

This quite deliberate reduction of government spending in favour of accumulating a surplus has negative effects on both the national economy as amply documented by Austin reviewed above, and can also be gauged by measures such as the number of people who fall for conspiracy theories, anti-intellectual campaigns such as climate science denial and scams more generally which in 2019 increased 34% over the year before (Barbaschow, 2020). These cause tensions within the national fabric such as the rise of the anti-mask wearing brigade in the midst of the pandemic, and risk serious damage to the health of others. These failures indicate lack of critical thinking and the educational wherewithal to engage in serious research and analysis. In this sense, while the population is generally demanding, and seeking for itself greater learning, the government is inhibiting the growth of Cultivation as a basic plank in a successful democratic society.

The second major variable in Cultivation is the ideal of humanity in all its diversity. Two of the greatest immigrant nations are Canada and Australia and both have adopted a policy of multiculturalism rather than the 'melting pot' approach adopted by the USA. Canada is generally described as a cultural mosaic rather than a multiculture with that term going back to the 1920s but its policies are essentially the same as Australia's. Canada's success has continued despite different emphases at times and with the election of Justin Trudeau in 2015, diversity and inclusion were back to being central policy planks. Numbers of refugees and permanent residents are still increasing although new citizenships are down as a consequence of higher prices (Griffith, 2017).

Australia's multiculturalism continues to be an outstanding success with a consistent acceptance rate of about 86% while about 80% of those with permanent residence for 10 years become citizens. While some countries have retreated from diversity, Australia has continued its commitment to multiculturalism as a foundation of nation building. The major vehicle for this is ensuring that new citizens must commit to the country's liberal democratic values (Soutphommasane, 2016). While there have been a series of attacks on multiculturalism in general and periodic anti-Semitic and anti-Muslim attacks, such as the ones we discussed following 9/11, plus the shameful policy for asylum seekers who have no choice other to arrive in leaky boats, 'boat people', Australia remains successfully diverse.

Participative Democracy is that construct which consists of the ideals of homonomy, beauty, and humanity in the areas of economics and government for people. In terms of democracy over the last decade, there really hasn't been much change as measured by the Democracy Index which includes 60 indices grouped into 5 categories, electoral process and pluralism, civil liberties, the functioning of government, political participation and political culture. The graph for most regions was flat with only slight increases and decreases with no significance ratings attached. There was a slight increase recorded for Asia and the Australasia region (Statista, 2020).

One very good example of economics for people, and planet, as the authors state, echoing the original by Schumacher in *Small is Beautiful*, is the announcement by NZ's Prime Minister Jacinda Adern that they are changing the way they think about what real wealth is. The plan is to move from measurement of Gross Domestic Product (GDP) which has long been the gold standard to a multi-faceted approach which focuses on measuring living standards and quality of life (Admin, 2019).

The work to perfect the ELSI scale for Economic Living Standards Index has been completed (msd, n.d.) and the New Zealand government has now adopted the overarching goal of improving wellbeing. All new government spending must advance one of five government priorities: improved mental health, reducing child poverty, address the inequities faced by Indigenous Maori and Pacific Islanders, thriving in the digital age and transitioning to a low emission and sustainable economy (Ellsmoor, 2019).

Evidence continues to accrue that there are strong positive correlations between employee well being, productivity and profitability across all industries (Krekel et al, 2019) and as we know from our work on democratization through change of design principle, it is not just an association but a causal relationship. New Zealand appears to be leading the charge here in replacing GDP with its ELSI scale but the OECD is recommending countries can supplement their measures of GDP with its Better Life Index (Coyle, 2014), again a compendium of disparate measures of health and well being.

This move away from isolated, strictly economic measurement of progress seems destined to last. Once more comprehensive pictures of national health and vitality are accepted, it follows that governments can be held to account for progress on these larger landscapes.

There is a statistic that comes through the work on all the various happiness or well being indices and that is people are usually 'happier' at times of disaster. This surprises many people but it follows from some simple, well established historical principles. When disaster strikes, people put aside their normal everyday ways of doing things to come together and help each other out. We have seen it time and time again in floods and fires. People cooperate in spontaneously formed self managing groups, DP2 structures. Remember these are the structures which provide the conditions for the 6 criteria, those psychological requirements people have of any productive activity (chapter 2). This is the real meaning of 'happiness'. The 6 criteria are an accurate and reliable measure of 'well being'. They are highly correlated with positive emotions (deGuerre et al, 2008).

When people spontaneously come together like this, they are pursuing their ideal of homonomy as they experience a sense of belonging and interdependence with others and that produces the affect or emotion of joy. As we saw again last summer, the Black Summer, homonomy is still alive and well as people once again went way above and beyond to help others and all the non human others devastated by fire storms.

Beauty is the last component of the Participative Democracy construct, a small but essential component that concerns that which is intrinsically beautiful, aesthetically ordered

and awe inspiring as in immediate appreciations of pristine natural environments. As such it includes spiritual awareness. All of these aspects of beauty are captured within ecotourism which until Covid-19 hit continued to grow around the world.

Ecotourism is defined as responsible travel to natural areas that conserve the environment, sustains the well-being of the local people, and involved interpretation and education, of both staff and guests (TIES, n.d.). Interest in 'green travel' has increased with destinations including archeological sites, wildlife and birds, national parks, culture and communities with an increasing emphasis on protecting the environment and local communities - 71% are making more ecofriendly choices up from 65% previously (Bricker, n.d.).

By 2019, ecotourism had increased further but instances of irresponsible excursions that damaged ecosystems had diminished. There was increased demand for energy efficient hotels and resorts that benefit the local cultures as well as the environment while immersion in the homes and lifestyles of different cultures delivered better appreciation of them and their environments. There is also growing awareness that fascinating destinations can be closer to home, reducing carbon footprints (Folk, 2019).

Australia has also benefitted by the demand for ecotourism as there has been a 54% increase in jobs and a 14% increase in annual revenue in the 2 years to 2019 (Cronin, 2019). One in three now prefer eco-friendly options (Melissa, 2020). Within these options, there has been an increase of 40% in visits featuring some aspect of indigenous tourism, 9% increase on average each year since 2013. Arts, crafts and cultural experiences have proven most popular (DFAT, 2019)

At the international level there have been great advances in all the major dimensions of a genuinely participative democracy, including its cultivative aspects, rather than a purely representative democracy. By this we do not mean here just a parliamentary system based on selection by sortition but a more encompassing conception of 'democracy' as a state of being characterized by those ideals that clustered in the data.

Yes, there certainly have been countries and governments who have pursued maladaptions at various times rather than adding to the cumulative picture that emerges from the data. These advances have not proceeded smoothly but overall the data tells us there has been progress just as most of our samples predicted. The key features of all the ideals with several elaborations on nurturance and humanity appearing to be undergoing a resurgence around the world.

Evangelicism

Every sample except the Australian one predicted an outbreak of Evangelicism and there is little doubt that we have witnessed and are still witnessing this phenomenon. Its contemporary form however looks a little more complex than some of the episodes from the past and we will elaborate on this. Firstly let us remind ourselves about the nature of this maladaption.

"The active counterpart of dissociation is different to the other active strategies. It is more complex as "dissociation induces, almost creates, its own active maladaptive response; it does not just stimulate others to act against it" (Emery F, 1977, p44). Using the analyses of Erich Neumann, Eric Fromm and Norman Cohn, Emery identified the evangelical response, the revolutionary millenarianism and mystical anarchism that have surfaced regularly throughout human history, as the alternative dynamic of dissociation. The focus of *Evangelicism* may be a person or an idea, a focus for concerted action or emotional support that replaces the

psychic pain of isolation endured in dissociation. Global instances of Evangelicism appear to be rare but recent example was the extreme display of global identification and grief following the death of Diana, 'the people's Princess' (Emery M, 1997). National or more localized instances of it are probably much more common" (Emery M, 2016, see Appendix E).

The background for the appearance of a full blown example of Evangelicism is the wave of polarization, populism and nativism, all words looking for an adequately comprehensive descriptor of the reality unfolding in front of them, that has spread around the world in recent years, particularly since the GFC. One of the other dimensions of this wave has been the maturing of neoliberalism plus a growing awareness of the damage done by decades of it which has left our social fabric and the communities which comprise it in tatters, with human misery and suffering in its wake. A favourite target has been economic globalization but this is a consequence of the economic disease, not its root.

The words 'community' and 'social fabric' are often thrown around without much thought of their foundations. The most powerful building blocks of community and social fabric are a sense of equality and belonging, shared purposes and participation in achieving these purposes. People such as politicians often talk about 'community' while at the same time proposing measures which encourage dissociation from the community and/or encourage people to give up on their purposes entirely. This is empty rhetoric. No community was ever strengthened by giving individuals a tax cut. Communities thrive on their collective sense of belonging, their joy in collective action and creation. The Australian data shows clearly the decline of communities and the rise of privatization since neoliberalism started to take hold with Malcom Fraser after 1975.

This has left us all psychically impoverished as well as economically which history tells us is the fertile soil within which dictators and messianic leaders bloom. We can see it in the long lead up to Brexit after years of painful austerity and the fight to survive. History books frequently ignore the dominant emotional tones lurking in their stories because we so often fail to acknowledge the powerful effects our emotions exert on our behaviour. But there is no doubt that frustrated, oppressed, 'unhappy' and/or depressed populations are vulnerable to the siren songs of 'strong leaders' who promise a reprieve from their woes, if not a gloriously ecstatic spell in the future.

And so we have seen a rash of extreme right wing 'leaders' who although in so called representative democracies behave as, and effectively are, dictators. They are scattered around the world and are not confined to either rich or poor, developed or not countries as is demonstrated by these leaders and wannabees in Europe and beyond (BBC News, 2019).

There has been more than one search for the common thread which unites these disparate examples; answers centre around factors such as economic downturns or immigration but these are not universal. Another group centres around law and order or just the anxiety associated with a loss of 'order' (Millman, 2020), but again I believe this is too narrow and simplistic.

I am not suggesting that all these candidates, Presidents and Prime Ministers are examples of Evangelicism as they do not fit the criteria nor are the conditions right in all circumstances. However, some such as Bolsonaro in Brazil have concentrations of fanatical supporters that display all the emotional intensity that marks Evangelicism. It is this type of radical support that permits the continued extremism of environmental and social destruction including the possible genocide of Brazil's Indigenous peoples who are the last line of defence of the

Amazon forests, protecting the world against ravaging climate change which of course has brought us zoonotic diseases such as Covid-19 (Antunes dos Santos, 2020).

One example which fits Evangelicism precisely is President Donald J Trump. I am attaching the paper I wrote about Trump as an example of Evangelicism in 2016, before he was elected, as Appendix E. It has not been changed in any way since then. Again we have a benchmark against which we can assess how accurate some of the implicit predictions in that paper are.

One hall mark of the dependency aspect of Evangelicism is its base in high octane *emotion* and the need of the messianic leader to keep generating and maintaining that emotion. Trump's rallies have fulfilled this need through gigantic, made for TV spectacles, not unlike the peak moments at the colosseum or Hitler's rallies; they have become the very machine that drives the campaign (Diss, 2020). These are rallies like no other where he launches populist, slogan based attacks on his opponents that become chants such as 'Lock her up'. These belligerent slogans generate roars of approval and the adulation he craves, fast positive feedback generating more energy that has spilt over into physical aggression against media and others. He himself feeds off the saturated emotion and energy of the mob which keeps him going between rallies.

His constant claims of conspiracies and general spreading of misinformation not only generate those slogans, they are themselves a symptom of the evangelical response which can embody mystical anarchism. It is seen in the growing spate of radical conspiracy theories created, spread and repeated endlessly around the internet. That repetition and amplification is a vicious cycle in which Trump plays an important role but it is a phenomenon which is bigger than him. As Trump and his performances echo around the net they do no more than fill a hole in the lives of severely dissociated people, a hole which cannot be filled by that means.

In describing the formula his rallies employ, Diss mentions the last stage where he explains how dangers lurk around every corner and how he alone can fix the state of the nation. The problem for him at Tusla in June, and all future attempts at this strategy, is that the nation is "already in the depths of darkness and in desperate need of some hope". The depths of darkness brought on in large part because of the total failure of his administration to get to grips with Covid-19 or even admit its seriousness.

The Tusla rally attracted only 6000 rather than the millions promised and the consequent lack of overriding emotional intensity amounted to a terrible failure for Trump. Who can forget the shot of the President trudging away, old, slow and despondent, a broken man. He didn't get his fix. Reality is setting in and the magic is fading. How long can the assumption of dependency hold?

[Footnote to last paragraph (6th November, 2020): Trump did rediscover some of the magic at rallies late in his election campaign but they provided false hope for him as the votes came in. While his 'base' was able to recapture the elation of the Trump promises, it was not sufficiently numerous compared with the greater number of those in touch with reality who had lost jobs, work, friends and relatives. While his remaining support base was not sufficiently numerous to win him the election, there were more than enough to mount a deadly assault on the Congress after more goading.]

In judging whether Trump has continued to be a President imbued with Evangelicism, we would expect that amongst the results of his strategy would be evidence of increased segmentation as his fanatical supporters target 'others', non supporters or the enemy, those opposing progress towards their supposed nirvana. This evidence has been compiled by

Brookings to show that Trump has encouraged racism, sexism and xenophobia amongst his supporters and benefitted politically from it. There are strong correlations between campaign events and "incidents of prejudiced violence" with anomalous spikes in hate crimes concentrated in counties where he won by large majorities. Counties that have hosted rallies show more than double the rate of hate crimes than counties that haven't (Williamson & Gelfand, 2019). The Guardian has compiled a list of incidents involving his supporters (Swaine & Adolphe, 2019) as Trump continued with his pandering to white supremacists, his attempts to mire Kamala Harris in the 'birther' movement, referring to Covid-19 as 'kung flu' (Lopez, 2020) and of course, blaming the mythical 'deep state' for delays in developing a vaccine or cure.

America is now more divided than ever before and not just along racial lines. Just in case anybody wonders whether Trump really is responsible for this deterioration, experiments have been done that show quite unequivocally that the links between Trump's hate speech, discrimination and violence are causal, not merely correlational. "Words do matter and data prove it" (Williamson & Gelfand, 2019).

In terms of '*making America great again*', we have reviewed some of the economic evidence above that shows the disastrous effect Trump has had on the US economy. Trump's approach to Covid-19 has been equally disastrous with the worse numbers in the world, for the simple reason that there was no coordinated response at all, with his claims it would disappear with warmer weather while he contradicted and denigrated the experts and then proposed a series of deadly solutions such as bleach.

Like Hitler before him, he tuned into the aspirations of many Americans, promising them their dreams and again, his methods have actually worsened the conditions that were partly responsible for propelling him into the White House. Tension between black and white has become even more explicitly violent and the economy has taken a dive while climate change gallops on as Trump tries to wind back even more environmental safeguards.

Perhaps more dangerous than any of this though is the underlying substrate on which much of this rests, his *tendency towards authoritarianism*, the greatest threat to democracy precisely because representative democracy is only a thinly veiled version of an autocratic state and therefore, extremely vulnerable to individuals suffering from megalomania. His acceptance speech at the Republican National Convention echoed the theme of the first in 2016, that he Trump is the only thing standing between anarchy and violence, inciting fear, not calling for unity but further dividing (Mercieca, 2020): Trump the saviour of a nation in crisis!

An authoritarian leader defined as one who "rejects constitutional democracy, the rule of law, individual rights, independent courts and free and fair elections" (Edelson, 2020) fits Trump's frequent unwillingness to accept the decisions of the courts, his recent use of federal law enforcement officers, sometimes unidentified, to illegally arrest citizens on the streets of Portland, Oregon, without cause and in violation of the 4th amendment, and his recent attempts to demonize and dismantle the postal service (USPS) in the service of claiming a rigged election in case he lost in November.

While his attacks on postal voting were quite transparent in terms of his motivation, they showed how far Trump was prepared to go in damaging the country in his bid to stay in power. Dismantling the USPS would cause untold disruption to many including the most disadvantaged as it is the only mail service that delivers to every address in the country (Ray, 2020). He had no limits as the rally and assault on the Capitol showed on 6 January.

There are two additional dimensions to the analysis of Trump as a messianic leader; one is his *mental health including cognition*, and the second is his economic philosophy or more specifically, his *weddedness to neoliberalism*. The first question of his mental health is also complicated by many observations of what could colloquially referred to as his low IQ – many of his 'colleagues' have explicitly called him a '(deleted) moron' or similar. This would not necessarily be a serious obstacle to a functioning presidency if the president took the advice of his advisors and public servants, but a "stable genius" who is convinced of his "great and unmatched wisdom" is above all such advice (Vatican, 2019).

Thousands of mental health professionals have been warning for years now of the president's mental ill health and instability making him unfit to govern (Vatican, 2019: Lee, 2020) and recently these calls have become more urgent as the blatantly abnormal signs have intensified. Amongst them an independent nongovernmental panel of specialists have noted cognitive decline, incoherence, repetitions, slurred speech, movement abnormalities and confabulations (Lee, 2020).

As a recent example, Trump's interview with Johnathan Swan of 4th August, 2020, was described as a torrent of 'incoherence and unchecked narcissism given full reign' for 40 minutes during which the President added considerably to his list of lies since being elected (Crace, 2020). Trump showed once again that he has little understanding of matters such as the nature of Covid-19, the meaning of testing or the valid ways in which it is measured, and is suffering from general delusions about the nature of the reality in which he is embedded. The fact that Hitler also suffered a gradual but significant mental decline, probably accelerated by drug use, insisting that Germany could still win the war as he directed imaginary forces until the Allies were within cooee of his bunker, only accentuates the risk a delusional, impulsive and erratic president presents to the whole world.

The second dimension implicates not just the man but a much wider and equally more damaging potential – the whole philosophy of the dark arts of neoliberalism including its promotion of fossil fuels and denial of climate science as well as the single minded pursuit of financial wealth above all else. His mental illness combined with his low intelligence and high level of egocentricity and narcissism mean he did not have sufficient cognisance of a concept such as neoliberalism to follow it consistently. Some of his decisions were made simply to 'feed his base'. However, his intrinsic values and beliefs have been so inline with the whole thrust of neoliberalism that his reign qualifies as a neoliberal one.

We have mentioned some of the effects of his reign above but their scope is broad covering everything from removing the USA from the Paris climate agreement to skimping on aid payments to areas devastated by natural disasters such as Puerto Rico (Axelrod, 2019), to tax cuts for the rich, to trying to remove large sections of the population from health insurance (Klein, 2020). His last minute attempt to give the American poor $2000 instead of $600 was designed to make himself look good and win votes.

Throughout his presidency and indeed before, Trump has shown a ruthless pursuit of profit and money, defying the laws that prohibit presidents making money out of their official position. He and his immediate family that form the backbone of his administration appear consumed by financial wealth and the tacky trappings it can buy. In congruence with his autocratic tendencies, he believes in the power of money and monetary riches both on a personal and national level where he frequently, and often wrongly, accuses other nations of attempting to steal America's money; not paying their way in international organizations and impoverishing America through agreements such as the Paris accord or negotiations on trade deals. The fact that he may not understand these arrangements only accentuates his obsession with money.

Trump is not alone in his attachment to money and indeed, it is so prevalent among extreme right wing leaders who attract fanatical followers, for example in 'prosperity theology', that I am going to propose there is a modern form of Evangelicism around the world. I am calling it *Money Fundamentalism*, quite ungrammatical but 'monetary' has a quite different meaning. Words like 'wealth' or 'riches' don't quite express it as they can imply something quite subtle or complex, not the simple minded sense of putting financial gain above all else.

Neoliberalism itself is a pretty fundamentalist, essentially shallow belief system but not even John Howard was prepared to put his belief in it before the accumulating evidence that rising green gas emissions were endangering a stable climate and putting life on the planet at risk. Trump and Bolsonaro amongst others are doing just that, making this combination historically a quite unique form, one that captures the age old features of a messianic leader integrated with the madness of a philosophy that promises riches today as it damages human welfare and destroys life on Earth.

Consider the implications of putting money about everything else when 'money', which in reality isn't even a substance, just a fluctuating concept of value, just a form of transaction. That the value of 'money' is essentially a fragile floating ephemeron become all too obvious when the stock market is spooked by a rumour and the traders display their humanity by acting on pure emotion and Crash!

Money today has become increasingly untethered from real value and the longer neoliberalism endures, the more unstable all our finances will be. As a belief system, it is threatening to totally undo the fragile mechanisms for cooperation that were brought into being immediately after World War II and after. It threatens to return us to a paranoid and dangerous competitive world where it is black vs white and other forms of 'us and them' such as bloc vs bloc, nation vs nation as the UN and other international agencies become denigrated and devalued. Unfortunately, too many today cannot imagine living in WWII and the impoverished, devastated conditions it left. Too many like Trump and the other wannabe dictators around the world know not what they do!

Or if they do, it is because they simply do not care because they are in thrall to the dynamic, the belief in the magical power of 'money' and their formula for gaining it through the emotional highs generated by stirring up fight/flight in a competition for survival. One only has to speculate about Nigel Farage who led the 'leave' party in the campaign for Brexit, with a poorly disguised racist platform, and his reasons for announcing that he thought 'remain' had won. He later conceded he had made a mistake but in the meantime hedge funds had made millions as a prelude to the main game where Brexit will make a few much richer while it further impoverishes the many (Scott Cato, 2018).

We have today many examples around the world of the twin gods of the messianic leader and money reinforcing each other on the backs of divided populations. These twins share a common origin in a top down structure, a dominant hierarchy of inherent inequalities which is increasingly 'winner take all' as governments in power have learnt how to manipulate the machinery of government to keep themselves in power and defy efforts to hold it to account. Our systems of representative democracy are now mature with politicians effectively acting as dictators for their term with many of the people being either so apathetic and tuned out that they don't care anymore. Only a few are endlessly waging futile wars again such atrocities as Australia's policies towards 'boat people' or a return to the dole of $40 per day, the Newstart allowance (or Newstarve as it is popularly known).

Wendy Brown (quoted in Zamora & Olsen, 2019) claims that Trump was produced in the ruins of neoliberalism, the result of the ferocious social and political forces that erupted from the remains of it. However, such forces could never have evolved from a participative democracy. She simply is not aware of the power of these dominant hierarchies on our lives.

When people have been living and working in DP1 structures the whole of their lives, fighting for their interests and gradually becoming more and more separate and isolated from their fellow humans, they become more distrustful of others. They do become 'others' as is documented in so much of the literature of discriminations and prejudice. When brought up in DP2 structures, there is little to no evidence of 'othering' (Emery M, 2021).

It is these forces that lie behind the recent rash of right wing leaders as conservative grass roots groups have gotten stronger in their beliefs and more popular over time by pushing policies of discrimination and bigotry (Youngs, 2018). They could not have achieved such power unless there was a sufficient ground swell of support for them amongst the population at large. The conditions for the burgeoning of money fundamentalism lie in the first design principle, inequality, and its amplifier, neoliberalism. The result is an unfolding tragedy for people and planet alike as we see most loudly and visibly every day in the USA.

Trump 'governed' as he campaigned and as he has lived his life. He did not create the conditions for his ascendancy but his life, personal characteristics and beliefs have melded with America's long descent into the violent phase of laissez-faire to create the perfect example of money fundamentalism, the messianic saviour who knows how to look after his and your personal fortune (if you are very rich) as we all drown, burn or blow away, or just die sick and alone in a lonely world.

To Summarize

The decade since we collected data has been a tumultuous one with the clashing of opposing forces in many areas of life around the world. Of more import than this, however, is the steady beat of climate change with the accumulation of utter destruction caused by its gradual but unabating acceleration. While neoliberalism was debilitating human lives in a myriad of ways, it was also depleting environmental resources and the services they deliver to us. However, people were clearly fighting back in many ways, opposing the destructive human forces, attempting to stop the environmental damage and repair that already done.

The outcomes our samples predicted have been examined in the light of this last decade and some results are pretty clear, others less so. The data is some areas is more prevalent than in others and the examples chosen are merely illustrative. However, there is little doubt that the predictions about the elite's efforts at global planning and social engineering at both the global and national levels have wreaked destruction around the planet. Many of our miseries can be traced back to the truly and totally misguided conceptualization of our place in the universe. Assuming the first design principle, with its dominant hierarchies, is the basic law of life, not only flies in the face of reality but is obviously the primary cause of life draining from our environment and vitality draining out of our communities.

The data is less certain about the outcomes of Maladaptive Defiance. The propensity for the autocratically inclined to resort to law and order measures seem undiminished and both the social engineering of, and top down planning for, our lifestyles seems alive and well. However, when we looked at various indices of superficiality, we found that some of the most frequently found symptoms such as all the drug and alcohol categories appear to have moderated. Others such as personal or household debt are still rising but overall, there is a

feeling coming through the literature that superficiality may be waning, losing its attraction or the conditions are just not conducive for it.

Again there is little doubt that Defiant Technology, Death of the Expert and pursuing the ideal of human individual liberation are going strong. Despite the best efforts of the rich and powerful to control us through everyday costs and finances, the people have persisted with pursuing their ideals of being self determining and rapidly adopt, and adapt, every technological advance to those ends.

There is more doubt about Defiant Health as here we found some disturbing data about the very powerful, negative effects of the slow motion global train wreck that is climate change and its side effects such as Covid-19. These effects would be ameliorated by substantial active adaptive efforts by governments but too often we see actions dictated more by the ideology of neoliberalism than the science and medical advice. This means people's own efforts are rendered even more difficult as they try to fight on two fronts simultaneously, the health assaults themselves and the government's inaction or inadequate reaction to circumstances which demand the highest level of coordination with dedicated, concentrated energy.

We have found a similar situation with regard to the two side of democracy, Cultivation and Participative Democracy. The data is mixed. Evidence about the progress of participative democracy seems clear with some outstanding examples of major leaps in thinking but when it comes to the cultivation, nurturing side of the equation, it is more murky.

Years of formal education have increased but governments with a neoliberal philosophy have reduced the opportunities for learning and research through successive years of cuts. This significantly damages the national fabric as it has long been a truism that genuine democracy relies on an educated populace. This moth eating of the fabric is now showing up in various ways such as gullibility, inability to critically assess or investigate. This is offset to some extent by the people's inherent curiosity and desire for learning which leads them to invest heavily in internet based research. But there again, there are obstacles such as the unregulated nature of the content which has exploded into countless social and intellectual monstrosities of fiction taking every form from quite bizarre conspiracy theories to rebuttals of scientific data which sound plausible to the poorly educated.

The other dimension on which Cultivation is floundering is diversity where many governments around the world have dumped the ideal of humanity as they decided 'divide and conquer' was a winning strategy. Multicultural communities still largely function with energy and joy as they celebrate their differences and many constantly fight for refugee rights. Currently however, it is doubtful if they are winning the war. Some of the countries in which these dynamics are playing out are those where there is significant evidence of the most successful of the predictions, that of Evangelicism.

Evangelicism has featured around the world in the last decade but surely, the gold medal example is Donald J Trump, a man in a land when taken together fit every criteria. However, several of the other 'leaders' together with Trump, have gone beyond the age old definition of messianic to give us a new phenomenon that breaks all bounds in destructive potential. This combination of millenarianism based around wealth, the worship of money, and the anarchism always inherent when rigorously top down societies break down, has brought us to the edge of the crevasse. I have called it *money fundamentalism* as it bears so many of the characteristics of the old fundamentalisms built on theisms of various sorts. But while the old gods of the past and the contemporary one are fading from the popular mind, a new one has gripped the imagination of many. The ecstatic emotional performances of the past have

always featured deep seated myths and archetypes woven into fleeting but memorable glimpses of a glorious future and today's promises are no different, apart from the fact that 'greatness' is based in part on the altogether rather base, root of all evil. America thrives on its own myths such as its exceptionalism, its gifts to the world but its supremacy has frequently derived from pure material and military power in pursuit of self interest rather than any human ideals.

Many of the maladaptions included in the outcomes documented above derive in part from the far reaching tentacles of neoliberalism and in this sense, they form the integrated dynamic package or scenario we see around us. This dynamism ensures though that the next phase in our social evolution will look different again. There is sufficient adaptivity running through all the analyses and their outcomes to provide hope that we can put the newly evolved monster of money fundamentalism behind us as we strive to nurse and revive our stricken planet.

From this review, and particularly the evidence for Evangelicism, we can conclude that Australia with its optimism was the one out of step with its predictions compared with the rest of the world whose data was so fragmented and difficult. The last ten years *have* been fragmented and difficult. But perhaps reality was neither as negative as the world and some of its Indigenous and community people perceived it nor as sunny as the Australians saw it. Certainly we have seen setbacks with the nurturance of learning and highly visible examples of maladaption like Evangelicism, but these are more the exception as many of the variables expressing ideal seeking have advanced and there appears to have been slowing in maladaptions such as superficiality. These are all excellent signs of a return to collective mental health and vitality. In the next chapter we will attempt to spell out what the most probable scenario may look like. One thing this study has shown is that people take knocks but then they get up again, and they will fight back to retain a habitable planet.

Another wave?

Does this survey of the last decade of data support the idea of a new wave as we saw in the 1960-70s? To answer this question we must disregard the actions of the elites and concentrate on those of the people. Clearly the Arab Spring which originally provoked this question petered out although we can believe the motivations and forces which inspired it are still working away below the surface. But we need more than this.

While the people were clearly recovering from the shock which was 9/11 in the period 2005-09, and there has been progress since thing in many quarters as documented above, there is scant evidence of another great social wave. The rush of energy and enthusiasm, the mighty sense of a global movement empowering people everywhere, just isn't there. The Arab Spring may have been the forerunner of something in the future but it has not yet arrived. It remains an embryo waiting in the pouch for the rains to come.

The Arab Spring probably petered out for the same main reason the 1960-70s wave failed: I cannot any evidence that there was awareness of the need to organize and build DP2 structures. There was a great deal of commentary of how it was the first social media revolution, a lesson perhaps to technophiles. The French did not require a technological medium in 1789, not even a phone. Our new technology is wonderful and exciting. *However, technology has never solved a problem that can be solved only by a change of organizational design principle.*

It is to be hoped that this next wave will arrive, and soon, as it is unlikely we can maintain our level of sophistication as a technological society unless it does. We will simply not be able to preserve a roughly habitable planet for humans unless it is all hands to the pump. More than this, we will need a widespread understanding of the organizational design principles. The 1960s taught us that you cannot fix a problem unless you know exactly what is causing it. It is not sufficient to have a wonderful set of goals: you have to know how to meet them. That generation did not have the design principles because they were not discovered until 1967 (Emery F, 1967). Then the method for changing to, or creating, an organizational structure based on the second principle which produces human dignity, cooperation and positive emotions, the love, peace and freedom so clearly desired, was not tested and proven until 1974 (Emery &Emery, 1974).

The world will recover from its little excursion into money fundamentalism and will perhaps be pushed out of it by the climate crisis as it intensifies and reaches deeper into more lives. Perhaps somewhere in the few years we have remaining, that crisis will be the spark that triggers the wave that washes away all the life deadening maladaptions that currently beset us. Fingers crossed!

14. In Conclusion

This manuscript started life as a report on how we decided that 9/11 didn't change the world; that it wasn't the great apocalypse it was hyped up to be. The data from Australia and the rest of the world are very clear. Only 3/16 variables showed any effect from 9/11 in Australia while there were 2/16 in the rest of the world and while the pattern is discernible, the numbers are so small as to be insignificant. The most frequent pattern in the data was that of recovery: apart from a significant reaction amongst Americans, once the initial shock was over, the rest of the world started getting back to where they had been.

However, answering the question of whether 9/11 changed the world was not a simple matter so it is also a report on a method for tracking the future by continually monitoring the social field to see how that future may pan out. Remember the future does not just happen, it is created. As the causal paths spell out a way from starting point to destination, they provide a guide to a plan if you think you may want to deflect the most probable future a little. Could be useful for activists everywhere!

Many different strands are woven into the rich tapestry of change as it has unfolded through time and many of these have been spelt out in the preceding chapters. We will not repeat them here but attempt to take some of them further to explore a little more what we can make of the future given its possibilities at the moment. This includes the future of this sort of research and of course the events from which the data was drawn.

Accuracy of perceptions and predictive capacity

One of the most powerful conclusions coming through this systemic data is just how remarkably perceptive our participants were in recording the significant events and changes of the times. Each of the major patterns is easily matched to the major contours of their socio-political environments.

But why are we surprised? This is what human beings do – they look around them and learn from their environments. You don't need to go to school to learn how to do this; it is an inbuilt capacity, for direct and unmediated learning from our perceptions, *ecological learning* (Emery F, 1980). Babies do it (Valenti & Good, 1991). It is way beyond time that we stopped ignoring our fantastic intrinsic learning capacities and the huge benefits they award us.

Our society could do a lot better than we are at present by running Searches and other participative events with these scans of the external social field as a component, and then compiling them every few years. This would give an accurate and comprehensive appreciation of the dynamics of the period and where it was heading. This would be an invaluable base for any policy makers as well as the general public who would be in a better position to adjust their behaviours through widespread public debate about active adaptive directions into the future.

But even if the data from the L_{22} scans was not translated into measurable scales amenable to the sort of analysis performed in this research, the benefits are immeasurable. Bringing people together, even temporarily, within a structure based on the second design principle, DP2, has been shown time and again to create powerful cohesive groupings: it is community building. This is on top of achieving their ostensible purposes of creating adaptive futures through strategic planning, effectively evaluating data or solving problems (Emery M, 1999).

Imagine the powers of the motivated human intellect that would be unleashed if groups all over the country could get to work on planning their futures and then designing and implementing their local strategies on the basis of these data. The whole country would be up and running virtually (see e.g. Emery M, 2014).

What really changed the world

This is also a report on the evolution of a society built on the first genotypical design principle. That is because it is that principle that lies behind all the data, behind the analysis and lots of words. The very concept of a society where there is a conflict between the intentions of the elites and those of the bulk of the people is the expression of an unequal society, one which has been evolving over a couple of hundred plus years, and one which has brought us to the brink of a global catastrophe, another consequence of the first principle. We have assumed dominance over the natural world and are reaping the bitter fruit from what we have sown.

Some of the data show that most of us really do know deep down that our future as a species is in doubt unless we start observing the rules of nature, those iron clad laws that govern life on Earth - they show we understand the need to respect, appreciate and nurture all life and beauty on our planet. They are reflected in the reality that we saw during the bushfires of the black summer of 2019-20 where people risked their lives to rescue other species. These are the laws that have governed the lives of all ancient peoples since time immemorial and are observed to this day. They are the laws of life.

These laws have been learnt by the ancient cultures over thousands of years of respecting nature as they live with her, not above her. They are the result of the operation of the second design principle which locates us as a part of this planet, a species which because of its special gifts must share responsibility for the whole planetary future, including of course our own future. But those laws preclude us from putting our future or our day to day well being above the future and well being of others on this planet because, quite simply, there is only a whole with some parts to it, in an environment. There is no 'above'.

We have tracked the history of this data and the society it describes, from its origins in the Type III environment, 1793-1953, the heyday of the industrial revolution, to today. The first design principle, DP1, began to be the accepted way of organizing *all* people in that period when the factory system was established, when we began the grand experiment of seeing what happens when we force all people to be parts of the great machine that our universe was believed to be, and to be cogs, replaceable parts, in the smaller organizational machines that again it was believed, would more efficiently exploit our resources and bring us wealth.

As we see, the life span of the great machine age of the Type III was brief as it gave way to the Type IV, misnamed the turbulent environment, which began roughly in the years 1945-53. As the value shifts taking place within the Type IV gathered momentum, the younger generations staked out ground in what has become known as the Cultural Revolution of the 1960-70s.

As we review this whole span from the evidence provided by this research, particularly the perspective from the Indigenous sample, we see that the three reality based social fields, II, III and IV have the sequence of design principles: DP2, DP1 and ? - *quo vadis*? These great chnges are the oscillation of the design principles as they have occurred over well documented human history. The 1960-70s wave was an attempt to resolve the uncertainty occasioned by the utterly dismal failure of the industrial revolution to deliver on its promises

to make us all rich and happy. It was just the first attempt to return us to a society based on the second principle DP2.

That wave failed but it served notice on the powers that be that they were well and truly under attack. It was probably just a lucky coincidence for the elites but the theories that eventually integrated to become neoliberalism were hatching just as they were needing to repair their defences against people feeling their collective power during a time of growing wealth, financial equality, optimism and continued rebuilding after the war. Eventually people had found ways around having to work in hated DP1 structures so they could keep disruption and damage to their relationships to a minimum. They were starting to sort out their new value system and save the best of the old. But then came the new theory of economics and more.

Starting with a visit back to the 1979 study we track data from 1973. In that data set, maladaptions appeared for the first time in 1977-78, the period that coincided with the introduction of neoliberalism into Australia. Neoliberalism proved not to be just an economic theory but a pernicious philosophy which wiggled its way into minds where it did enormous damage. Even to this day with all the accumulated evidence that it did not do what it promised, in fact the opposite, leaving huge social and environmental wastage in its wake, it has dedicated if not fanatical adherents following its tenets and arguing for its imaginary benefits. Those it does benefit, the elites, naturally throw their weight behind its advocates presenting a united front against the masses who have lost power and wealth as they gradually succumbed to the false doctrine that money alone and the pursuit of it would make them rich.

It has impoverished them, financially, socially, culturally and environmentally as services deteriorated, opportunities for work and the arts dried up and the quantum of life in earth plummeted. It has also made them 'unhappy' with an epidemic of mental illness of various sorts which shows no sign of abating, and won't as we live with an ever upwards spiral of disasters – unless we create the conditions in which we can collectively design and implement our adaptive solutions.

Neoliberalism replaced human ideals with money and tightened up hierarchies of dominance while its advocates simultaneously reduced rights and conditions at work. It was nothing but a wholescale assault on the human condition to benefit a few. It completed the mechanistic concept of person in an organization that came into being at the beginning of the industrial revolution. However, there always was considerable resistance and slowly but surely, more came to see the error of their ways and departed company with neoliberalism. They returned to older beliefs and ways which has shown up as the recovery pattern, the most frequent pattern for Australia (6/16) and the rest of the world (5/16).

This recovery pattern is a summary of the original damage done by the introduction of neoliberalism, confirms the slow recovery from it until 9/11 as people gradually started to get around it, returning to their more favoured ways, then the regression after the 9/11 shock including the exploitation by the elites and again, the slow march forward to more ideal seeking. It is to be hoped that this recovery can continue in the face of worsening problems and begin to overcome them.

Australia did deviate from the rest of the world after 9/11 and it was in the direction of perceiving a much rosier future. In fact, compared with the outcomes of every other sample, Australia had certainly not only put on the rose coloured sunnies but was also hell bent on restoring an ideal based future as soon as possible. These differences are only matters of emphasis but they are clues to the various ways in which different populations respond to

various sorts of change. As we saw above, both these samples increased their perceptions of ideal seeking after 9/11 while Australia's was higher; and both reduced its perceptions of the maladaptions while Australia's was lower. At every stage, Australians have shown themselves to be more resilient and resistant to maladaptive forces. Whether that positioning remains healthy or realistic is open to debate.

We are lucky that we have a sample of Indigenous cultures from two continents because they show just how powerfully the design principles affect our cultures and consequentially, our perceptions of the world around us. They do not change what we perceive but those perceptions are subjected to interpretation through a different system of priorities and values. It may seem to some that reaching back into what must be a completely irrelevant or unable to be known territory such as 65,000 years ago, the past, could have no bearing on such research but in many ways it is foundational. The humans and their cultures that existed in that past validate many of the concepts and principles that are part of, and used in, OST's theoretical framework and research. Those cultures are not just in the past, they are alive and well today.

Our Indigenous sample is very pessimistic in terms of their anticipated outcomes and the most obvious explanation for this is the nature of the circumstances in which they find themselves. Brought to the brink by aggressive cultures with DP1 structures and later, societies seduced into neoliberalism, they were consequently further degraded by the reduction of funds and general caring, for the obvious reason that they are not privatized profit earning entities. No wonder their perceptions are influenced towards negativity because unless there is dramatic change and soon, that is their continuing reality. But more than this, it is clear from the nature of their perceptions that they are perceiving the L_{22} through a quite different lens to the majority cultures.

Our ancient peoples in these samples have retained DP2 as the basis of their cultural and organizational lives while being surrounded by the wider Canadian and Australian societies. Living within DP2 structures produces a whole different framework of values, attitudes and perceptions. This framework acts as a filter on perception of changes in the social environment. In particular the items that stood out from the Indigenous analysis included those aspects of participative democracy which emphasized cultivation, law and order and their concern about climate change and environmental degradation, accentuating all notable features of their ways of life which were structured on DP2. Totally self governing, their lives revolved around the nurturance of their country and we must remember that the old Indigenous cultures were very law abiding.

Therefore, this Indigenous sample confirms what experienced managers of the process will tell you, namely that they have often had difficulty getting groups of various sorts off their hobby horses or prime purposes to explore the full scale of the L_{22}. We have known from years of work, predominantly qualitative, that different cultural variations produce slightly different perceptions of the social field as they filter according to cultural priorities. Here we see a quite dramatic confirmation of that finding which is not really surprising as the design principles are exact opposites.

And so we see from our snapshot of the last 65,000 years with focus on our little 36 years recent sample that people do have a fundamental choice to make, a choice of design principle to underlie their societies. They can make that choice as there is a wealth of information about the design principles and their consequences available.

Criticality of conscious conceptual knowledge

There is one dimension of understanding and changing the design principles that cannot and must not be ignored. As we noted in the background to this research, the 1960's Cultural Revolution failed because flower power was no substitute for conscious conceptual knowledge of the genotypical design principles.

It is frequently not understood that words alone, no matter how beautiful, cannot replace the precision of an operational definition plus a simple diagram. Nor can they replace the understanding that those definitions and diagrams generate. So many well intentioned and otherwise excellent publications founder on the task of providing tools for lasting change because they assume that words alone can achieve it.

Team Human (Rushkoff, 2019) is such an example getting so much right about organizations based on the second design principle DP2 and their effects. He describes "a self-governed organization" from which ideals flow, "the sense of shared ownership and responsibility for our collective interest" and "shared goals" (p212). "Communities composed of genuinely interdependent individuals, in which each of us is both needed and accountable, offer the highest quality of life" where "the individual is actualized through the community" (p213).

Yes, sounds good! But what exactly does a self-governed organization look like and how do you get one? In the absence of conscious conceptual knowledge, people go ahead as they have done time and again before and after the 1960's Cultural Revolution and set up various forms of organization, most of which fail in the short to medium term.

Failure is more likely in those countries and cultures where the vast majority of structures are based on DP1, the principle that gives us hierarchies of dominance where those above have the right and the responsibility to tell those below what to do and how to do it. Many people in these cultures assume that there is no alternative, and that the effects of these structures such as self interest must be some innate feature of the human species. Therefore, they recreate what they know.

They fail and once again, we have an outcry of railing against the failings of our politicians or our fellow citizens, the failings of our species.

We have recently had a reminder of how endemic this misconstrued mythology is in our Western cultures. *Lord of the Flies* tells the story of a group of English boarding school boys who having been shipwrecked, organize themselves into a hierarchy from which they descend into individualism, competition and ultimately into destruction and death. Both book and film emphasize the horror. Ever since it was published in 1951, it seems to have been accepted by the vast majority as a true story, as fiction educating us about our nasty reality.

In contrast, Bregman (2020) discovered the story of six Tongan boys, 13-16 years old, who were shipwrecked for 15 months. They did not indulge in any of the negative or aggressive behaviours so emphasized in *Lord of the Flies* but cooperated fully to survive while setting up a food garden with chooks, water storage, a permanent fire and a gym, a badminton court and a guitar. They worked in pairs on a strict roster for garden, kitchen and guard duty. They set an injured boy's leg with their improvisations. After they were rescued, "The local physician…expressed astonishment at their muscled physiques and Stephen's perfectly healed leg." ***No destruction, no death, no horrors***.

As this real life example demonstrates, the common assumption in Western culture is far from reality. "For centuries now western culture has been permeated by the idea that humans are selfish creatures", a cynical image of humanity that has been reinforced in every medium,

not least by influential books such as *Lord of the Flies*. Bregman puts forward some convincing ideas as to why that may be but behind these lies another reality: it is simply that we fish do not know we are swimming in water.

Because we have been immersed in DP1 structures for so long we are unable to see that these structures function as a medium through which we interpret the world around us. They become the water in which we swim every day without thinking about it. As we saw with the Indigenous sample, the design principles act as a lens which slightly refracts the world around us.

Rushkoff does not make the mistake of assuming the worst of us, far from it; the message of his book is that we are social creatures, members of 'team human', that we are not alone and just need the find the others to start creating modern versions of a decent and just society fit for people. In that, it is an important book as it totally refutes the arguments of the unknowing fish. But he simply has not grasped the critical role of understanding the design principles in creating the future and so in that respect he has prolonged the theoretical inadequacies prevalent in the 1960s Cultural Revolution and still in evidence today.

Fish swimming in water is an explanation for one set of failures to realize the importance of understanding the design principles. There is another case, however, where these principles are ignored and that is when some people have a vested interest in maintaining the status quo. This explanation also tells that we cannot rely on words as the foundation of our science or to educate us about our choices.

That case of self interest is illustrated by consultants who took the name 'self managing group', the name used by Fred Emery for the basic organizational module redesigned from DP1 to DP2, and applied it to an unchanged section of a DP1 structure. The supervisor was renamed a 'trainer', 'leader' or 'coach', sardonically called a 'TLC' for tender loving care by Australian researchers (Emery M, 1992). It is also known as the 'cop to coach' model and fuelled lucrative training programs where the 'cops' were retrained in the very best but debunked tradition of the Human Relations School going right back to the Hawthorne experiments. That HR theory says that if we train people to be nice to each other and to communicate well, all the organizational problems we know are caused by DP1 will disappear (Emery M, 2010).

Of course the newly trained TLCs had exactly the same legal rights and responsibilities as they had previously when they were called supervisors. The workers' rights had not changed either. Responsibility for coordination and control was still vested in the same place, with the supervisor. Nothing had changed except the words. It was not the change of design principle which was required; it was purely a cosmetic change, a con job.

Such is the power of words in our culture that many fell for it and assumed it was the same thing as the real change towards democratization that others were making when they redesigned into self managing groups. So now when people talk of organizations compromised of self managing groups or self managing teams, they could be talking about structures based on either DP1 or DP2. It is impossible to tell from the words. So the term 'self managing group' has lost its meaning: it has been destroyed as an accurate and useful descriptor of the basic module of a democratized (DP2) organization.

This unfortunate belief in words has also led Rushkoff astray as he uses the example of the 'cooperative' to illustrate his understanding of the self governed organization. "Co-ops help engender this sensibility"…a sense of shared ownership and responsibility for our collective interest" (p212) without seeming to understand that most of the co ops in the world have DP1 structures where the limit of their member's participation in the organizations is owning

shares in the co-op, most of which today are corporations. Calling something a 'cooperative' does not mean they encourage cooperation or that the people within them behave cooperatively.

Studies of co-ops go back to the famous example of Mondragon in Spain where it quickly became apparent that financial ownership means little when people still do not have responsibility for coordination and control, the right to be treated as adult humans. Mondragon had some of the fastest cycle times in Europe with a strict dominant hierarchy. Consequently its workers were not enjoying the high levels of satisfaction by way of the 6 psychological requirements that others were enjoying, for example in Norway's newly democratized commercial workplaces (Emery & Thorsrud, 1976). *Psychological ownership is far more powerful than the financial variety.*

Thorsrud visited Mondragon and found its management uninterested in democratization. Whatever ideals may have created the financial co-op, they were insufficient to convince a professional management to relinquish its power over others. They behaved exactly like the execs of so many other dominant hierarchies who put their own power and wealth above the needs of those who beaver away in the lower ranks of their organizations (personal communication).

There are plenty of co-ops in the world today and unfortunately, most of their members are unaware of the design principles. Like all other DP1 structures these could be redesigned into DP2. This would confer the benefits of both forms of cooperation, social as well as economic.

More generally in today's world we need to be very careful and precise when discussing organizations and change in them. Similarly, we need to ensure that people have accurate and conscious knowledge of the concepts, their applications and their effects. There is nothing complex or complicated here at all, the principles and meanings are simple and straightforward. Without them, we may be condemned to continuing disillusionment.

The future

We have examined and analysed the data from 1993-2009 from several angles and their results confirm findings that have been rolling in for decades now. We are still a very sick society but at every stage the people have fought back to regain health. Recovery from each set back remains the most frequent pattern coming through the data.

We have also examined the predictions from the analyses and found that most have been reasonably accurate, particularly that one most likely to excite strong emotions, Evangelicism. Of all the maladaptions, it is psychologically the one tied most closely to the first design principle as it is an extreme manifestation of the principle in action, authoritarian leader inducing the basic assumption of dependency (Emery M, 1999).

Despite every piece of historical and scientific knowledge, folk lore, instinct and grass roots resistance, rebellion and revolt, we have arrived at Evangelicism, but with a difference; '*money fundamentalism*'. Evangelicism has been lurking in the data as we have tracked it through its historical sequence and cultural differences and from 9/11 onwards it came through as an outcome in all but the Australian sample. The message in the data is quite clear: if you persist with DP1, you are going to end up with some sort of mad men who are using existing DP1 structures to impose a nihilistic lunacy on the world.

However, our current examples of Evangelicism take a different form from the historical examples. Today's lunacy is a variation on the desire for total power. Not only do we have

over 220 years since DP1 began to be the accepted way of organizing all people, we also have over 40 years of a drastic approach to economics. Evangelicism today reflects an apocalyptic merging of the two as we see with 'strong leaders' who for example, burn the Amazon and let their people die because 'the economy' is most important, has higher value. Our messianic leaders today deny all human and ecological values for an imaginary god who values something called 'money' above all else - some sort of monster who sacrifices and devours human and other lives in the pursuit of ever greater piles of this thing called 'money'. Their followers also worship this god which in reality isn't a thing but just a fluctuating form of material transaction which often amounts to nothing more than cyphers on a piece of paper or in an electronic cloud. In reality it could all disappear in the collective moment of panic in a trading room somewhere.

This maladaption was long predicted and so it came to pass. However the rest of the data and its major trends give us reason to believe that this aberration will not become a permanent feature. There are 'tos and fros' around the world but the money fundamentalist-in-chief lost the election on 3 November. Evangelistic leaders rarely enjoy long reigns in the more modern eras and Trump was no exception. They simply cannot meet their exaggerated claims or the expectations of them for ever. The dream becomes nightmare or the dreamer wakes up.

As we have seen throughout the data, the contours of tomorrow's world have been emerging. Some have been brought into greater relief through the data of the last decade while others have become less certain. We have seen some very clear signs that infatuation with neoliberalism is coming to an end. This may not appear to be the case of one examines only the Australian evidence but elsewhere, and certainly in the halls of economic power where international trends are incubated, those signs are unmistakeable.

Covid-19 has thrown a huge spanner into the works of some scenarios but has also consolidated some trends. One thing we cannot forget as we contemplate another span of future is the remarkable consistency with which people facing disaster, danger or seriously uncertain times, show the predominant response is to cohere, to solidify to provide the close and supportive social environment people need to survive these circumstances. In other words, when humans find themselves in danger they ignore the legal organizational infrastructure around them if it consists of the top down dominant hierarchies that come from the first design principle (DP1). They revert to the age old alternative of cohesive, cooperative groups based on the second design principle (DP2). This pattern has also repeatedly come through the data here as has even been demonstrated by the waxing and waning of Maladaptive Defiance. When the going got really tough, people moderated their Maladaptive Defiance and returned to higher levels of ideal seeking.

On the individual liberation front as surveyed in the previous chapter, there has been no letup in the push for greater equity and equality in all matters. Similarly there is clear evidence of greater activism for diversity, nurturance of human potential in terms of grass roots learning and research, beauty in all its forms and a yearning for a return to a more homonomous democracy, a greater sense of belonging as people return to joining groups while regarding the need for distancing and occasional isolation.

Overall there is little doubt people have made their intentions clear to return to older more participative ways that restore and celebrate the joy of life as they attempt to repair and revitalize their ecologies through exercising and enhancing their connectedness. A formal legal DP2, participative, government (Emery F, 1976; 1989) remains in the distant future awaiting a campaign to educate about its many advantages over our representative

democracies but as people reawaken once more to their vast potentials, they are setting their own groundwork for the change of design principle in the area of governance.

The chances of the continuation of neoliberalism as a dominant or even prevalent philosophy are discussed below but it will now be the interplay of these two major variables, the design principles and neoliberalism, along with climate and a multitude of supporting players such as we assessed in the previous chapter, that will sketch the outlines of the immediate future. Overall, it will be climate change that dominates reality and must necessarily form the backbone of the prognostications that follow.

On the climate front, we have seen increasing concern about climatic instability and environmental destruction including accelerating extinctions with more grass roots activism and a proliferation of groups opposing coal and gas developments. While the Black Summer may have depressed many, it seems also to have revitalized and multiplied networks of groups devoted to the natural world, caring and repairing. Citizen scientists are busy researching and tracking regeneration. There is an increased return to cultural burning and more interest in its potential. The installation and building of renewables continues apace despite there being no climate or energy policies and virtually no incentives for such shifts in Australia. The people don't care that there is no policy, they build and install regardless. Similarly state governments are pursuing adaptive integrated climate and energy programs.

So where to from here? As we saw with the data from the last nearly 40 years, the major pattern in the data is recovery towards ideal seeking: and as we see from the larger trajectory of history, it is also towards greater ideal seeking although there have been periods of regression and occasionally intervals of hiatus, episodes of the doldrums in the great sweep of change. So given the context and the data we have reviewed, we would expect the next few years or so to be a period of progress but there are two variables which will exercise a great deal of control over that progress. They differ markedly in their predictability:

- The first is climate change and its predictability is very high. How bad it gets depends on exactly when the global population is going to pull out all the stops to reduce emissions. The longer the further delay in this, the faster we rush towards experiencing a planet which probably cannot support human life except perhaps in very small numbers living in the most primitive and precarious conditions. Regardless of the date of concerted human action, the disasters in the short term are going to continue with accumulated and spiralling systemic damage. That is 100% predictable.
- The second is neoliberalism and as we weight up the probabilities here it seems clear from the many lessons of history that once there is a turn against such a once dominant phenomena as neoliberalism that its days are done. Day by day as people survey the ever increasing damage bill, and the extent of it, they sharpen their intent to find more modern forms of economic theory, perhaps forms of old economic theories adapted for today's ravaged world with new practical prescriptions to remedy the most acute of its ills.

  However, the answer to the question of how quickly those governments and relevant bodies are going to ditch this philosophy, if they haven't already done so, has a much lower predictability. In the previous chapter we noted that powerful institutions such as the IMF and World Bank have already retreated from their previous stands on neoliberalism and many others have similarly retreated to various extents. The Coalition government in Australia is one of the more recalcitrant in this regard along with governments such as that of Trump and

Bolsonaro. Apart from the increasingly visible effects of climate change as above, the most powerful determinant of the fall of neoliberal governments is their dramatic failures in dealing with Covid-19. Trump's loss was certainly partly a result of his shocking dereliction of duty towards the people of the USA. The Swedish king has publicly condemned that country's policy and Johnson's bumbling inconsistent response in the UK is similarly producing ever louder rumblings of discontent as the NHS comes under threat. This could be the silver lining of Covid-19.

The informal shift from DP1 to DP2, the gradual but terminal decline of neoliberalism and accumulating environmental disasters are going to interact in ways that are quite unpredictable but we can hazard some outlines as new ideas and innovations creep above the horizon.

The ubiquity of the finding throughout history, and the report above, that people continue to spontaneously revert to DP2 when confronted with danger or disaster, even when immersed in, and surrounded by DP1 structures, not only adds to the already high validity of the theory, it portends hope for our most probable future. As discussed in previous sections, the implications of this for the future are crystal clear: if we want any sort of viable future, it must be active adaptive which means it must be based on the second organizational design principle. We have muddled along with the first principle for far too long and have now reached the crunch point.

The accelerating rate, intensity and extent of rippling effects of disasters from climate change are going to reunite the human race like never before in most people's lifetimes. In most countries, most people have made tremendous sacrifices to cooperate in the local efforts to contain Covid-19 so we know that despite all the pressures exerted on people by decades of neoliberalism, our most fundamental innate mechanism for survival is intact. As the disasters continue, we will see even more spontaneous collective cooperation.

Already the accelerating rate of disasters is showing up as decrements in productive outcome and economic value. As disasters increase in frequency and intensity so the economic impacts will rise commensurately with more unemployed and impoverished (DiChristopher, 2019). For Australia, the cost from 2006-2016 averaged $18.2 billion per year equivalent to 1.2% of GDP and was forecast to rise to 3.4% per year (iag, 2017). For the world, the cost for 1998-2017 was $2.25 trillion, up 150% from 1978-1997 (Niall, 2018).

Obviously our current arrangements with dicey unemployment benefits and welfare safety net in general will be totally inadequate. People will demand a total rethink and this in turn will require qualitatively as well as quantitatively different arrangements. Climate disasters may be a slow train wreck at the moment but the cumulative pile up will reach a point where it cannot be handled incrementally. Eventually there will have to be a societal system wide redesign of all economic distribution measures.

And to fully recover from the money fundamentalism with which we are now infected, and achieve new states as above, we must all also consciously reject neoliberalism. People can do this directly as they are now in various ways such as commenting in media: they can also do it indirectly through demonstrating they value people power and a healthy planet by augmenting their participative efforts at environmental restoration.

Around the world, we see intensifying forces and accompanying trends towards stronger more cohesive groups and communities and an economics for people and planet. There may even be a return to business interest in genuine democratization as people increasingly reject authoritarianism in all its forms. Our short lived most recent global experiment with elevated

levels of authoritarianism and nativism is pretty much over. While there are hopeful signs that fewer people are rejecting or denying climatology, we must rapidly overcome this obstacle to climate neutrality and better, a severe reduction in parts per million CO2e. We are also going to have to find a way to remove it from the oceans.

The real question here is why the denial of this very clear science when the mechanism has been known for close to 200 years? What particular notions persuaded otherwise sensible people they knew better than their highly educated and experienced scientists, and indeed the evidence of their own eyes and thermometers? We know the denial of climatology was instigated and funded by consortia of fossil fuel barons, a few 'scientists' and their fellow travellers, and basically designed to create doubt (Orestes & Conway, 2010), but why were they increasingly believed?

We must return, once again, to the most powerful forces impinging on the period, those summed up by the advent of neoliberalism and its effects as they have played out through our data and its many corroborations elsewhere. When Hayek conceived of the whole of society purely as a market and Melton Friedman declared economics to be a pure objective science where "the only objective truth is determined by the market" (Metcalf, 2017) then all other values including those previously conceived human values such as discourse, accumulated knowledge, cooperative collective action and negotiated conflict resolution or rationalization slowly lose status and degrade into mere opinions. This factor has been aided and abetted by the explosion of social media and echo chambers as discussed below. Together, they powered the growth of a pathological rejection of expertise expressed in cultures becoming more sharply divided by a chasm of values. Only recently have these destructive forces and the technological 'wonders' through which they were nurtured been confronted.

It is early days on the actions to curb dis- and mis-information but there are small indications that many people have been dismayed and disgusted by the excesses they have experienced on social and extremist media. It appears to be a similar reaction to those reports, scattered throughout the day to day data, of instances of a growing rejection of neoliberalism as people have experienced and recognized its destructive effects on various aspects of our welfare. The latest example is that of aged care where this privatization of care has produced the most appalling examples of cruelty, inhumanity and neglect. The differences in indices of care between the private and public sector are highly significant.

Similarly, government moves to reduce benefits and welfare in the name of budget repair are being solidly resisted by a diverse swathe of experts and spokespeople from many points of the compass (Black, 2020). The virus has exposed weaknesses in what many had come to see as 'normal' and opened up cracks through which are growing little green seedlings of a more genuinely nurturing or cultivation oriented culture. As the climate crisis intensifies with more drawn into disasters and traumas of various sorts, we can expect that spontaneous cooperation will become more of a way of life as maladaptions such as the dissociations and superficiality continue to fade away. With overlapping disasters on the horizon and terrible strains placed on resources, more localized temporary organizations will appear to fill the vacuums left by failures of the private, and current government, sectors. That is until governments start taking their responsibilities seriously again, perhaps with a radical Labor, Green and Independent government in Australia for example. However, given that neoliberalism has infected most political parties, this may not fully happen until we have a government selected by sortition and working with open, group methods, a participative rather than a representative government (Emery F, 1976; 1989).

We have seen recently that the Australian government was denied a spot to speak at the international remote conference on reporting more ambitious emissions targets. This is an

omen that attitudes are hardening towards intransigent countries that fail to abide by their global responsibilities; eventually, these miscreants will not be tolerated. As the global damage toll mounts, this intolerance will escalate to shaming and then to punishment.

So what does this all add up to? Given that disasters are the future, and some will be irreversible and shocking in their implications, there is an extremely high probability that in the next 2-3 years:

- there will a global agreement that most fossil fuels are banned and substituted by renewable technologies,
- non compliant countries will be warned and later heavily sanctioned if intransigent,
- people will continue to rise to the challenge in greater numbers, and
- will eventually rise against their governments if they defy the new global requirements.

During the last decade as during the preceding three, technology has raced ahead. Denial of the science as above has been aided by the rapid encroachment of digital technologies where a world of quick scans and clicks unfortunately often substitute for sustained periods of reading, thinking and subsequent deliberate action. Again, the notion of isolated individualism has led us astray. No number of isolated individual thoughts or opinions is ever going to equal the weight of diverse corroborations based on validations by cold hard reality. Without that validation, the opinion or thought remains just a small collection of words with no import regardless of how many clicks it may have generated. A wildly popular wrong opinion remains wrong and its utterance by a celebrity cannot elevate it to the status of fact.

Apart from any neurophysiological effects of the technology (Emery & Emery, 1976; Emery M, 1986), the facility with which a superficial appraisal can translate into a form of immediate reaction always favoured the emotional over the reasoned and deliberative. The odds in favour of prejudices overcoming established knowledge shortened dramatically and as is now common knowledge, one of the major effects of the internet has been to amplify bias in all its forms through echo chambers while attenuating for many, opportunities for genuine democratization and diffusion of knowledge.

As mentioned above, one of the biggest problems with this technology, its almost total lack of regulation, may now be in the process of solution. It is coming under greater control thanks in part to Trump and his use of Twitter to incite the violent insurrection on 6 January, 2021. Facebook and others rapidly followed to remove accounts and offending material from their sites and it is to be hoped that more formal regulation will follow to ensure these reforms are permanent. Strict regulation of all social media would also help ordinary citizens put it to their purposes rather than just those of well capitalized organized groups. We would expect that now the initial moves have been made, more governments and regulators will institute carefully designed laws to protect the original intent of the net while diluting its potential for harm.

The 'digital revolution' which covers many forms, some more exaggerated or hyped up than others, is now in full swing. One other dimension of it is already causing serious disruption to one of the long standing structural changes established during the industrial revolution. This is of course the idea of 'a job'.

Many assume we have always had 'jobs' but the 'job' as we know it today did not exist prior to the industrial revolution. People worked with various skills and abilities, had vocations such as milling, blacksmithing or midwifery but were still primarily members of a community who joined in harvesting at harvest time, helped out at the monastery when they needed help or went fishing when there was no milling or odd jobs to be done. They worked

only when there was work to be done. They were multiskilled and accepted sharing in communal tasks as a way of life. We know from many Participative Design Workshops that having a job, being required to put in a full week at work when there is little or no productive or meaningful work to be done, is deadening to the spirit. So many of our jobs are low quality with almost no redeeming features. Jobs have been responsible for a variety of injuries to humanity at large depending on the quality of the work, the most ubiquitous of which is probably long and sustained periods of negative affect from being denied adequate levels of the 6 psychological requirements for productive activity (see chapter 2).

Along with no jobs went no unemployment. The concept of a job created the concept of unemployment or as we additionally have today with a casualized workforce and gig economy, underemployment. Many people now talk about their hours rather than their job or jobs. As artificial intelligence gradually changes or swallows jobs and the pandemic has rapidly amplified our economic decline, the ratio of unemployed to jobs available has leapt. Macrobusiness calculated it as 20:1 on 25th June, 2020 (Llewellyn-Smith, 2020) and more jobs have been lost since then.

Many of the weighty investigations of the future of jobs or work such as those of the World Economic Forum (e.g. Eerd & Guo, 2020) were done before Covid-19 hit and assumed a steady state in terms of gradual trends. But the steady state has disappeared as many have now experienced working from home, free to some extent from the niggling to intense pressures exerted by all the manifestations of DP1 from supervision to constant surveillance, from mild competition to the extremes of bullying, scapegoating or ostracism. Having escaped the day-to-day stressors and strains, they have experienced this increased freedom as they have produced and experienced increased productivity (Quiggin, 2020). How willing are they going to be to return to strict, inflexible hierarchies which inhibit their work and psychological satisfaction at every turn? It is early days yet but while reactions are mixed, it would seem that most prefer to spend a majority of their work time at home (Pickard-Whitehead, 2020; Purnell, 2020).

More guidance to the future is to be found in sources that have already factored in some of the more dramatic shifts we have seen in employment in recent years such as those recognizing that our current world of work is already unsustainable, detrimental to the whole society. It is in these areas that we find exciting, innovative thinking such as the notion of a universal basic income (UBI, n.d.; Devarajan, 2017).

Very few satisfactory experiments with UBI have been done so far and some demonstrate how not to do it (Ward, 2017) but two show valid results. Both refute the critic's loudest claim that people would stop working as in both cases, the participants did the same or more work. The continuing trial in Kenya also showed that many spent the income on productive assets such as fishing nets or increased savings (Mahapatra, 2019). The Canadian experiment in Dauphin from 1974-78 also showed that teenagers completed an extra year at school and hospitalizations reduced by 8.5% with the largest drops for accidents, injuries and mental health diagnoses (Nature, 2018). Forget, the researcher who returned to unearth the results of the experiment said the reduced hospitalizations were primarily due to a reduction in alcohol related incidents as people became more secure in their lives (Cox, 2020). What a perfect solution for so many of today's problems of insecure work, insecure and insufficient welfare, and an epidemic of mental illness!

These are only a sample of current trends as the last few years have made clear but they represent the major dimensions of our problem – *survival in the long term.* They cover our global reaction to dominance/subservience or above/below others and the natural world, the expression of DP1. They also cover the intrusion of the pernicious theory of neoliberalism

into all our lives, accelerating the destruction of life on Earth, and inhibiting if not denigrating the instinctual, forever expression of a social species going about their everyday lives. It is only when we see what we have lost, and are losing, that we begin to understand the depths of the inroads of DP1 plus neoliberalism, their advocates, financiers and general enhancers, have made into the human condition.

We have also seen the indomitable spirit of the human in pursuing their ideals through thick and thin, getting back up again time after time. They will continue to do it but at the moment, it is not enough. Perhaps now we can give them a little help by educating them in the data about the design principles and their effects and then, the practice of changing from the first to the second principle. Without the motivation generated by living and working in DP2 structures and experiencing the ideal seeking that can happen while acting together in such organizations, we will not survive the slow train wreck the planet is experiencing or is it just a slow planetary wreck?

That is why we do not want to go back to some 'normal' state, pre-Covid 19 or otherwise (Reich, 2020). Even if we could and as this research has shown, there is no evidence that we can return to a previous state, *there is no glorious recent normal past to which we can return.* Normal has not only given us Trump, coronavirus, growing inequality and climate change amongst others, this study has documented our gradual but undeniable physical and psychological decline. "If the underlying trends do not change…we could have Trumps as far as the eye can see" (Reich, 2020) but there are other trends as well, some of which will actively inhibit the conditions for the elevation of another Trump. It is the confluence of these other trends that will ultimately determine what our societies look like in the next five years.

These several trends of:

- increasing climate related disasters also destroying economic potential and output,
- increasing rejection of neoliberalism,
- accentuated by e.g. the Australian Royal Commission into aged care plus the pandemic forcing us to look at the results of the privatization of 'caring' and by implication, those other psychosocial (person to person) industries, such as education, whose purpose of human nurturance has been diluted and in some cases diverted to the purpose of making money
- leading to people rejecting governments that don't care for both people and environment, plus
- digitalization leading to less employment,
- resistance to 'going to work' rather than working at home, and
- disasters and a flat economy leading to further lack of, and insecure, work leading to the death of 'the job' plus
- demand for a UBI to alleviate human suffering and incidentally fire up a rash of creativity
- along with other socioeconomic practices such as restoring Medicare and the NDIS to full coverage to provide a decent standard of living for everyone at a sufficient level of resourcing to allow for volunteering for cultural and environmental revitalization and regeneration

are currently thrashing around in the extended social field as people search for answers to their current predicaments. Slowly but surely they are coming together to produce something quite new but the principles behind it are very old. We have been here before, not in the same detail but the basic shape will be the same. Our new visions are of old worlds (Emery M, 2021).

As these new parameters fall into place, we will see in the new social landscape a couple of phenomena that will seem novel to a young observer. The first will be a reduction in people needing welfare of any kind as on the available evidence, feeling free, financially secure and self determining will mean an outbreak of vitality and creativity will replace the constant anxiety and distress so many experience today, beset as they are with difficulties and problems. Constant unrelieved tension, even at low levels, is a reliable forerunner of physical and psychological ailments requiring professional help. It accounts for much of the stress leave and absenteeism, sickies, in today's world.

The second will be an explosion of human energy such as we have not seen for many decades, in fact not since the 1960-70s when people were convinced they had escaped from the tyranny of the Type III environment and its bureaucratic systems. They could see a new world of renewal and hope. They didn't get it for the reasons we have reviewed above but the neoliberal experiment is not likely to be repeated in a hurry.

A last word

Perhaps given what we have seen coming through this study, - the will to survive - to have decent healthy communities on a healthy, vital planet - will be enough but there is nothing wrong with a belt and braces solution. That entails educating people about the design principles. We know what the reaction will be as people all round the world learnt about them and their effects? Enlightening, empowering, motivating and energizing, as it always is!

As the pieces of our next attempt at a Cultural Revolution fall into place, they will also coalesce with other longer term trends such as increasing disillusionment and disgust with representative democracy with its adversarial, self interested politics, increasingly corrupt and neglecting the national interest. With knowledge of the design principles comes the possibility of a genuine participative democracy built on DP2; a government of the people, not an elected elite, actually governing in the interest of the nation and the planet. This will not happen in the next few years but we can work towards it as we intensify our efforts to secure a future.

Climate is critical: It is going to be too late when the global warming spiral becomes irreversible. Not even the richest of the richest or the most opinionated will survive on a dying planet which no longer produces the oxygen or other chemicals and services required for human life, let along the conditions for a flourishing high tech life with all mod cons.

We can do this. We have all the tools we need, conceptual as well as physical. Our Aboriginal people can help if we are willing to listen. One thing this research has shown is that the intrinsic knowledge is there. What is missing are the conscious concepts and the experiential knowledge of how to translate them into effective action. We are lucky in that we have both.

Using a combination of our age old knowledge passed down from the ancestors and today's science, we can resuscitate our land and our oceans, bring them back to health. We need to start by regenerating our communities; that is easy. That is what people are crying out for; it is at the very heart of our being, our need for belonging. Then there are the technologies for emissions reduction and environmental repair; we have them. And if we need more, we still have the creativity to invent them. We can do what we have to do.

The data tells us we will try to do it. Life is tenacious; it hides in little crevices and clings to bare windswept rocks; it survives droughts and fires and thrives in black smokers and

under the ice. It fights to survive. Always. So do we; we are just a part of life on this little blue dot.

And so we return full circle to where we started, with the acknowledgement of the open systemic nature of our existence and how our human history is itself an acknowledgement of the mutual determination of environment and ourselves as system, ourselves as powerful agents of environmental futures both social and physical. We took a wrong turn a while ago but have read the *Wrong Way, Go Back* sign. This study reassures us that we can and will do it: we can get back on that right road. Another wave, and a successful one, is still just possible.

References

AAP. (2020). Floods, heavy rain kill 58 people in Japan. *The New Daily.* https://thenewdaily.com. 9th July. Retrieved 9.7.2020.

ACTU. (2010). Executive pay watch. *Australian Council of Trade Unions.* www.actu.org.au. Retrieved 21.6.2013.

Ackoff, R. L., & Emery, F. E. (1972). *On purposeful systems.* London: Tavistock Publications.

Admin. (2019). Economics as if people [and the planet] mattered. *The Gower Initiative for Modern Money Studies.* https://gimms.org.uk, 22 June. Retrieved 15.8.2020.

AIHW. (2019). New report sheds light on groups vulnerable to family, domestic and sexual violence. Media release: *Australian Institute of Health and Welfare.* www.aihw.gov.au. Retrieved 1.8.2020.

AIHW. (2020). National drug strategy household survey 2019: in brief. *Australian Institute of Health and Welfare.* www.aihw.gov.au. Retrieved 30.7.2020.

Alabaster, Olivia & Calder, Simon. (2019). The stories that defined the decade. www.independent.co.uk. 24 December. Retrieved 9.7.2020.

Albo, Gregory. (2001). Neoliberalism from Reagan to Clinton. *Monthly Review.* 1.4.2001. Retrieved 18.7.2020.

Allam, Lorena. (2020). Expansion of Pilbara mine threatens 60,000-year-old sacred site, inquiry hears. *The Guardian,* www.theguardian.com. 7th August. Retrieved 7.8.2020.

Alvarez, Rossana C & Emery, Merrelyn. (2000). From action research to system in environments: A method. *Systemic Practice and Action Research.* Vol. 13, No. 5, 683-703.

Amadeo, Kimberly. (2011). The Tea party and the economy. http://useconomy.about.com. Retrieved 21.6.2013.

Amath, Nora. (2013). The impact of 9/11 on Australian Muslim civil society. *Communication, politics and culture.* 46. p116-135. http://mams.rmit.edu.au retrieved on 18.11.14.

Angyal, A. (1941). *Foundations for a science of personality.* Cambridge, MA: Harvard University Press.

Angyal, A. (1965). *Neurosis and treatment: a holistic theory.* New York: Wiley.

Antunes dos Santos, Renato. (2020). Bolsonaro's hostility has driven Brazil's Indigenous people to the brink. *Nature,* 19th August. Retrieved from www.nature.com. In 20.8.20.

Armstrong, Shiro. (2015). The costs of Australia's 'free trade' agreement with America. *Inside Story.* https://insidestory.org.au. Retrieved 18.7.2020.

Arnold, Sue. (2020). Can the koala survive in Berejiklian's NSW? Independent Australia. 13th July. https://independentaustralia.net. Retrieved 15.7.2020.

Asch, S. E. (1952). *Social psychology.* New York: Prentice Hall

Austin, Alan. (2017). August economic news: Marvellous for the moguls, miserable for the majority. *Independent Australia.* Retrieved from https://independentaustralia.net. 3.9.17.

Austin, Alan. (2019a). Remember when Australia had the world's best economy? *Independent Australia.* https://independentaustralia.net. 15th April. Retrieved 11.7.2020.

Austin, Alan. (2019c). Australia's economy has deteriorated under the Coalition. *Independent Australia.* https://independentaustralia.net. 6th May. Retrieved 11.7.2020.

Austin, Alan. (2019b). Coalition economic management a huge fail. *Independent Australia.* https://independentaustralia.net. 12th August. Retrieved 11.7.2020.

Austin, Alan. (2020). World's largest economy in free fall. *Independent Australia.* https://independentaustralia.net. 22nd June. Retrieved 9.7.2020.

Aughton, P. & Butt, Phil. (2007). *Evolution or extinction: Organizational development for survival.* Presentation at the June meeting of the Australian Human Resources Institute National Convention, Sydney, Australia.

Axelrod, Tal. (2019). Trump officials say aid to Puerto Rico was knowingly stalled after Hurricane Maria. The Hill. https://thehill.com. Retrieved 30th August, 2020.

Ayres, Ian and Edlin, Aaron S. (2011). Don't tax the rich. Tax inequality itself. *The New York Times. The Opinion Pages.* www.nytimes.com. Retrieved 9.7.2020.

Badia, Marialuz Moreno & Dudine, Paolo. (2019). New data on world debt: A dive into country numbers. *IMF Blog*, 17th December. https://blogs.imf.org. Retrieved 2.8.20.

Barbaschow, Asha. (2020). Australians reported 25,000 phishing scams last year. *ZD Net.* Retrieved from www.zdnet.com on 12.8.2020.

Barrett, Jonathan. (2019). Soul searching: Australia loses faith as sexual abuse cases mount. *Reuters*, 13th March. Retrieved from www.reuters.com on 10th August, 2020.

BBC News. (2019). Europe and right-wing nationalism: A country-by-country guide. Retrieved from www.bbc.com on 20th August, 2020.

Beladi, Hamid & Chao, Chi-Chur. (2006). Does privatization improve the environment? *Economic Letters*, 93(3): 343-346. Retrieved from abstract in www.researchgate.net, 29.7.20.

Bion, W. R. (1952). Group dynamics: A review. *International Journal of Psychoanalysis, 33*, 235-247.

Bion, W. R. (1961). *Experiences in groups*. London: Tavistock.

Biddie, Nicholas and Montaigne, Maxine. (2012). Australian census: not quite the US, but income gap widens. *The Conversation*. http://theconversation.com. Retrieved 21.6.2013.

Black, Euan. (2020). Pressure builds on Coalition to announce permanent JobSeeker increase. *The New Daily*. https://thenewdaily.com.au. Retrieved 10.9.20.

Bregman, Rutger. (2020). The real Lord of the Flies: what happened when six boys were shipwrecked for 15 months'. *The Guardian,* www.theguardian.com. 9th May. Retrieved 9.7.2020.

Bricker, Kelly S. (no date.) Trends and issues for ecotourism and sustainable tourism. Retrieved from https://sustainabledevelopment.un.org on 19.8.2020.

Brinkley, John. (2015). Obama's pivot to Asia: A day late and a dollar short. *Forbes.* www.forbes.com. 15 April. Retrieved 29.7.20.

Britto, Darielle. (2014). 10 natural disasters that shook the world in 2014. DNA. www.dnaindia.com. 24 December. Retrieved 6.7.2020.

Broadband Search. (2020). Key internet statistics to know in 2020 (including mobile). Retrieved from www.broadbandsearch.net on 10th August, 2020.

Burke, Jason. (2020). Great White vanishing act: where have South Africa's famous sharks gone? *The Guardian,* www.theguardian.com. 8th July. Retrieved 9.7.2020.

Butler, Ben & Morton, Adam. (2020). Covid commission boss New Power steps back at gas company amid conflict of interest concerns. *The Guardian.* www.theguardian.com. 23rd May. Retrieved 15.7.202.

Cato, Susumu. (2008). Privatization and the environment. *Economics Bulletin*, Vol 12, No. 19, 1-10. www.accessecon.com. Retrieved 29.7.20.

CDP. (2019). 2019-2020 Australian bushfires. *Centre for Disaster Philanthropy.* https://disasterphilanthropy.org. 9th September. Retrieved 6.7.2020.

Chein, I. (1972). *The Science of behavior and the image of man*. New York: Basic Books.

Clancy, Damian. 2007. Workchoices: is globalisation really to blame? *E Law Journal* 14(2), 56-68. Murdoch University. http://elaw.murdoch.edu.au. Retrieved 28.1.12.

Cole, Juan. (2011). How a neoliberal shell game created an age of activism. *The Huffington Post.* 10.11.2011. http://www.huffingtonpost.com. Retrieved 12.2.2012.

Collyer, Ben. (2017). Learning to be fair. *New Scientist*. 29 July. pp42-43.

Cox, David. (2020). Canada's forgotten universal basic income experiment. *BBC: Worklife.* www.bbc.com, retrieved 14.9.20.

Coyle, Diane. (2014). Is GDP still useful? *OECD Better Life Index*. Retrieved from www.oecdbetterlifeindex.org on 18.8.20.

Crace, John. (2020). Trump's stream of subconsciousness becomes a torrent in car-crash interview. *The Guardian,* 5th August. www.theguardian.com. Retrieved 5.8.2020.

Crary, David. (2019). Sex abuse crisis the focus as US Catholic bishops convene. *AP News.* Retrieved from https://apnews.com on 10th August, 2020.

Crombie, A.D. (1972) *Planning for Turbulent Social Fields*, Ph.D. Thesis, A.N.U.

Cronin, Lina. (2019). Media release: Ecotourism in Australia delivers over 14,000 direct jobs and $1.6 billion in annual revenue. *Ecotourism Australia*. www.ecotourism.org.au. Retrieved 29th August, 2020.

Crowe, David. (2020). Labor says Morrison is funding emissions figures. *The Sydney Morning Herald.* www.smh.com.au. 13 Jan. Retrieved 15.7.2020.

Churchill, Brendan. (2018). Mum, dad and two kids no longer the norm in the changing Australian family. *The Conversation*, 8th January. Retrieved from https://theconversation.com on 10.8.2020.

Data. (2015). Income inequality. OECD Data. https://data.oecd.org. Retrieved 27.7.2020.

Data UIS. (2019). Education: Mean years of schooling. *UIS statistics*. Retrieved from data.uis.unesco.org on 12th August, 2020.

Davies, Geoff. (2012). Are the modern media fir to inhabit the fourth estate? *The Drum.* 7.2.2012. www.abc.net.au/unleashed. Retrieved 8.2.2012.

Davies, William. (2020) Capital and Ideology by Thomas Piketty review – if inequality is illegitimate, why not reduce it? *The Guardian*. www.theguardian.com. 20th February.

Deamer, Kacey. (2016). Biggest natural disasters of 2016: Year of the earthquake. *Live Science*. www.livescience.com. 23rd December. Retrieved 7.7.2020.

deGuerre, D. W. & Emery, M. (2008). Modern forms of laissez-faire organization. Unpublished.

deGuerre DW, Emery M, Aughton P, Trull AS. (2008). Structure Underlies Other Organizational Determinants of Mental Health: Recent Results Confirm Early Sociotechnical Systems Research. *Systemic Practice and Action Research*. 21. 359-379.

Deloitte. (2020). *The Deloitte global millennial survey 2020*. https://www2.deloitte.com, retrieved 6.2.21.

Devarajan, Shanta. (2017). Three reasons for universal basic income. *Brookings*. www.brookings.edu. Retrieved 9.9.2020.

DFAT. (2019). Indigenous tourism surge. *Department of Foreign Affairs and Trade*. www.dfat.gov.au. Retrieved 19.8.2020.

DiChristopher, Tom. (2019). Climate disasters cost the world $650 billion over 3 years – Americans are bearing the brunt: Morgan Stanley. *CNBC*. www.cnbc.com. Retrieved 15.1.21.

Diss, Kathryn. (2020). Coronavirus sees Donald Trump without huge campaign rallies marking a very different campaign to 2016. *ABC News*. www.abc.net.au. Retrieved 24.8.2020.

Dubreuil, Brian. (2015). 9/11 and Canada. *The Canadian Encyclopedia*. Retrieved 11.9.2019.

Econsultancy. (2019). 10 examples of the Internet of Things in healthcare. Retrieved from https://econsultancy.com on 3.8.2020.

Edelson, Chris. (2020). Opinion: Republicans must take a stand: Trump or democracy. *Market Watch*. www.marketwatch.com. Retrieved 26th August, 2020.

Ehmke, Rachel. (no date). How using social media affects teenagers. Child Mind Institute. https://childmind.org/article/how-using-social-media-affects-teenagers/. Accessed 1.3.19.

Eisler, Riane. (1995). *The Chalice and the Blade*. HarperCollins, San Francisco.

Ellsmoor, James. (2019). New Zealand ditches GDP for happiness and wellness. *Forbes*, 11th July. www.forbes.com. Retrieved 14th August, 2020.

Eltham, Ben. (2017). It's the inequality, stupid. *New Matilda*. 7 August. Retrieved 7th August, 2017.

Elting, Liz. (2019). The 2010s: The decade women fought back. *Forbes*. www.forbes.com. Retrieved 10th August, 2020.

Elton, Jude; Bailey, Janis; Baird, Marian; Charlesworth, Sara; Cooper, Rae; Ellem, Bradon; Jefferson, Therese; Macdonald, Fiona; Oliver, Damian; Pocock Barbara; Preston, Alison; Whitehouse, Gillian. (2007). *Women and WorkChoices: impacts on the low pay sector*. Hawke research Institute for Sustainable Societies, University of South Australia. www.unisa.edu.au/hawkeinstitute. Retrieved 28.1.12.

Emery, F. E. (1967). The next thirty years. *Human Relations, 20*, 199–237. Reprinted with postscript in *Human Relations* (1997), 5*0*(8), 885–935

Emery, F. E. (1976a). Causal path analysis. In F. E. Emery (Ed.) (1981). *Systems thinking Vol. 1*. 293-298. Harmondsworth: Penguin

Emery, Fred. (1976b). The Jury System and Participative Democracy**.** In Emery M, (Ed) (1993). *Participative Design for Participative Democracy*. Canberra. Centre for Continuing Education, Australian National University. 207-213.

Emery, F. (1977). *Futures We're In.* Leiden, Netherlands: Martinus Nijhoff. Revised edition, 1998, www.socialsciencethatactuallyworks.com.

Emery, Fred. (1978). Youth - Vanguard, victims, or the new vandals? National Youth Council of Australia. In Fred Emery, *Limits to Choice*. Canberra. Centre for Centre for Continuing Education, Australian National University. www.socialsciencethatactuallyworks.com.

Emery, F. (1980). Educational paradigms: An epistemological revolution. In M. Emery (Ed.), 1993. *Participative design for participative democracy.* Canberra, ACT: Australian National University, Centre for Continuing Education, 40-85

Emery, Fred. (1989). *Toward real democracy and towards real democracy: Further problems*. Toronto. Ontario Ministry of Labor; *Per una democrazia della partecipazione*. Torino. Rosenberg & Sellier. 1990. www.socialsciencethatactuallyworks.com.

Emery, F. (1992). Some observations on workplace reform: The Australian experience. *International Journal of Employment Studies.* 1994. 2(2). 327-342.

Emery, F. E. (1993). Policy: Appearance and reality. Ch 6 De Greene, Kenyon B, *A systems-based approach to policymaking*. Kluwer Academic Publishers

Emery, Fred & Emery Merrelyn. (1974). Participative Design: Work and community life, In Emery M (Ed), 1993, *Participative* d*esign for participative democracy,* Canberra, Centre for Continuing Education, Australian National University, 100-122. www.socialsciencethatactuallyworks.com.

Emery, F. & Emery, M. (1976). *A Choice of Futures.* Martinus Nijhoff. Leiden.

Emery F & Emery M. (1979). Project Australia: Its Chances. In E. Trist, F. E. Emery & H. Murray (Eds.) (1997). *The Social Engagement of Social Science Vol. III*. (pp. 336-353). Philadelphia: University of Pennsylvania Press

Emery, Fred & Merrelyn. (1980). The vacuous vision: The TV medium. *Journal of the University Film Association*, XXXII, 1 & 2 (winter-spring), 27-31.

Emery, F., & Thorsrud, E. (1969). *Form and content in industrial democracy.* London: Tavistock.

Emery, Fred and Thorsrud, Einar. (1976). *Democracy at work*. Leiden. Martinus Nijhoff Social Sciences division.

Emery, F E & Trist, E L. (1965). The causal texture of organizational environments. *Human Relations, 18*, 21-32.

Emery, M. (1982). *Searching: For new directions, in new ways, for new times.* Canberra, ACT: Australian National University, Centre for Continuing Education.

Emery, Merrelyn. (1986). *The Social and Neurophysiological Effects of Television and their Implications for Marketing Practice.* PhD. University of New South Wales

Emery, Merrelyn. (1992). The concept of TLC-trainer, leader, coach. In Emery M (Ed), 1993. *Participative* d*esign for participative democracy*. Centre for Continuing Education, Australian National University. 148-152

Emery, M. (Ed). (1993). *Participative design for participative democracy.* Canberra, ACT: Australian National University, Centre for Continuing Education.

Emery, M. (1999). *Searching: The theory and practice of making cultural change* Amsterdam/Philadelphia: John Benjamins.

Emery, M. (2000a). The six criteria for intrinsic motivation in education systems: Partial democratization of a university experience, partial success. In O. N. Baburoglu & M. Emery (Eds.), *Educational futures: Shifting paradigm of universities and education* (pp. 309–334). Istanbul, Turkey: Sabanci University.

Emery, M. (2000b). The current version of Emery's open systems theory. *Systemic Practice and Action Research, 13*(5), 623–643

Emery, M. (2003) Are there universal principles governing architecture in the mechanical, biological and social realms? The evidence so far. In *Conference Proceedings, 9th ANZSYS Conference, Systems in Action,* 18-20 November, ANZSYS 2003, Monash University Conference Managing Office

Emery, Merrelyn. (2004). Open systems theory. In Boonstra, Japp J. (Ed), *Dynamics of organizational change and learning* (p. 43-69).Chicester, UK: John Wiley and Sons

Emery, Merrelyn. (2008). The far reaching effects of the design principles. Publications: The genotypical design principles and democratizing organizations. *Social Science that Actually Works.* www.socialsciencethatactuallyworks.com. Retrieved 16th September, 2020.

Emery, M. (2010). When the cure is the cause. *The Innovation Journal: The public Sector Innovation Journal.* Vol 15(1). Article 6.

Emery, Merrelyn. (2013). From Tunisia to Occupy and beyond: past, present and future. In Jaworski, Jared A. (Ed). *Advances in Sociology Research*, 14. 1-67.

Emery, Merrelyn. (2014). Better late than never: Open systems theory's plan for dealing with climate change. In Metcalf, Gary S (Ed), *Social Systems and Design*, 185-211.

Emery, Merrelyn. (2021). *Our Cultural Contexts: Updated Edition of Part I of Searching*, *1982.* www.socialsciencethatactuallyworks.com.

Emery, M. & Aughton, P. (2006). *Organization health and innovation survey.* Melbourne: Amerin.

Emery, M. and de Guerre, D. (2007). Evolutions of Open Systems Theory. In P. Holman, T. Devane, & S. H. Cady. (Eds). *The Change Handbook, 2nd edition.* San Francisco, Berret-Koehler

Folk, Emily. (2019). The impacts of 'eco-tourism'. *Ecologist.* https://theecologist.org. Retrieved 19thAugust, 2020.

Fromm, E. (1963). *The sane society.* London: Routledge and Kegan Paul.

Garfin, Dana Rose. (2017). How the pain of 9/11 still stays with a generation. *The Conversation*. Retrieved 23.9.2019.

Gerbner, G & Gross, L. (1976). Living with Television: the violence profile. *Journal of Communication.* 26 (2), 173-199

Globerman, Steven & Storer, Paul. (2009). The effects of 9/11 on Canadian-US trade: An update. *Brookings*. Retrieved 11.9.2019.

Goh, Joyce. (2020). 2010-2019: Decade of disruption – pushing women to the forefront. *The Edge Markets (The Edge Malaysia).* www.theedgemarkets.com, 7th March. Retrieved 10th August, 2020.

Goodman, Robert (1972) *After the Planners*, Penguin.

Gorney, R. (1968). *The Human Agenda*. New York: Bantam Books

Gosalvez, Emma. (2020). How habitat destruction enables the spread of diseases like Covid-19. *Phys.Org*. (from N. Carolina State Uni). 23 April. https://phys.org. Retrieved 15.7. 2020.

Gottlieb, Annie. (1987). *Do you believe in magic? The second coming of the sixties generation.* NY and Toronto. Times Books, Random House.

Greber, Jacob. (2020). Trump pivots to a law and order campaign as early voting looms. *Financial Review*, 24 July. www.afr.com. Retrieved 2.8.20.

Greco, Marshall C. 1950. *Group Life.* NY. Philosophical Library

Griffith, Andrew. (2017). Building a mosaic: The evolution of Canada's approach to immigrant integration. *Migration Policy Institute*. www.migrationpolicy.org. Retrieved 12th August, 2020.

Haines, Nicholas. (2020). Australia's unemployment crisis: the job-seeker's game of musical chairs. Independent Australia. https://independentaustralia.net. 20th February. Retrieved 7.7. 2020.

Herzberg, F. (1987). One more time: How do you motivate employees? *Harvard Business Review, 65*(5), 109–120.

Hill, Paul. (1971). *Towards a new philosophy of management: The company development program of Shell U.K.* London. Gower Press

Howes, Stephen. (2020). Australia will not hit its 2020 emissions reduction target till 2030. *Renew Economy*. https://reneweconomy.com.au. 15 January. Retrieved 18.7. 2020.

HuffPost. (2012). Worst natural disasters of 2012. www.huffpost.com. Retrieved 6.7. 2020.

Iag. (2017). Natural disaster costs to reach $39 billion per year by 2050. www.iag.com.au. Retrieved 15.1.2021.

IMF. (2020). Press release No20/108, remarks by IMF MD Kristalina Georgieva during an extraordinary G20 leaders' summit. 26th March. Retrieved from www.imf.org. 18.7. 2020.

Internet Live Stats. (2013). Google search statistics. Retrieved from www.internetlivestats.com on 10th August, 2020.

Investopedia (2019). How does the current costs of living compare to 20 years ago? Retrieved from www.investopedia.com, 5.8.2020.

Jackson, Gordon, and the Committee to Advise on Policies for Manufacturing Industry. (1975). *Policies for development of manufacturing industry*. a *green paper*. Vol. 1. October, 1975. Canberra. Australian Government Publishing Service.

Janda, Michael. (2019). Australians' record debt is making us work longer, spend less. *ABC Radio National*, 18th October. www.abc.net.au. Retrieved 1.8.2020.

Jaques, Martin. (2016). The death of neoliberalism and the crisis in western politics. *The Guardian.* www.theguardian.com, 21 August, retrieved on 20.8.17.

Jakubowicz. Andrew. (2011). 9/11 anniversary: reflections on the ripple-down effect. *The Conversation.* 5.9.2011.

Jezer-Morton, Kathryn. (2019). Millennials in Canada. *The Canadian Encyclopedia.* https://thecanadianencyclopedia.ca. Retrieved 6.2.21.

Jha, Krishna. (2020). Privatization of coal blocks is a big threat to environment. *The Kochi Post.* 25 June. https://kochipost.com. Retrieved 29.7.20.

Johnson, Bridget. (2019). Top 10 news stories of 2010. *Thought Co.* www.thoughtco.com. Retrieved 8.7. 2020.

Kamal, Areeba. (2013). 6 natural disasters of 2013 that left us more unprepared than ever. *Mic.* www.mic.com. 25th December. Retrieved 6.7. 2020.

Keane, Sandi. (2019). Kyoto credits: as Australia cooks, the Coalition cooks the books. *Michael West Media.* 17th December. www.michaelwest.com.au. Retrieved 18.7.2020.

Kennedy, Robert F. Jr. (2016). Why they don't want us in Syria: The CIA and Syria. *Politico.*

Kershaw, Brittany. (2020). FCSO launches 'Don't Engage in Road Rage' safety campaign. *Palm Coast Observer.* www.palmcoastobserver.com. Retrieved 30.7.2020.

Kettle, Martin. (2021). If Brexit is 'done', then where's the dividend? *The Guardian,* www.theguardian.com, 14 January, retrieved on 14.1.21.

Khadem, Nassim. (2019). CEO bonuses soar as Qantas boss Alan Joyce tops list of highest paid executives. *ABC News.* 17th September. www.abc.net.au. Retrieved 27.7.2020.

King, Richard. (2012). Thatcher's tragic legacy. *The Drum.* 19.1.2012. www.abc.net.au/unleashed. Retrieved 12.2.2012.

Klein, Charlotte. (2019). Trump casually moves to cut health care for millions during deadly pandemic. *Vanity Fair.* www.vanityfair.com. Retrieved 30th August, 2020.

Knudtson, Peter and Suzuki David. (1992). *The Wisdom of the elders.* Toronto. Stoddart Publishing Co. Ltd.

Kochhar, Rakesh &Cilluffo, Anthony. (2018). Income inequality in the U.S. is rising most rapidly among Asians. *Pew Research Centre.* 12th July. www.pewsocialtrends.or. Retrieved 27.7.2020.

Krekel, Christian, Ward, George & de Neve, Jan Emmanuel. (2019). Employee well – being, productivity and firm performance: Evidence and case studies. Chapter 5 of *Global Happiness and Well-being Policy Report.* Global Happiness Council. Retrieved from www.happinesscouncil.org 18.8.20.

Kwan, Biwa. (2020). Global study finds carbon pricing is effective. Could it be adopted again in Australia? *SBS News.* www.sbs.com.au. 14th July. Retrieved 15.7.2020.

Laing, R.D. (1959) *The Divided Self.* London, Tavistock.

laMontagne, T. (2007). The tragic death of Sally Sandic. *Herald Sun* Retrieved June 20, 2007, from http://www.news.com.au/heraldsun/story/0,21985,21522835-5000117,00.html

Langton, Marcia. (2020). We need a thorough investigation into the destruction of the Juukan Gorge caves. A mere apology will not cut it. *The Guardian.* 28th July. www.theguardian.com. Retrieved 29.7.20.

Laschon, Eliza. (2019). Domestic violence still at 'unprecedented' levels despite hundreds of millions being spent. *ABC News*. 5th September. www.abc.net.au. Retrieved 1.8.2020.

Lee, Bandy X. (2020). Let's talk about you know who's deteriorating mental health. *DC Report*. www.dcreport.org. Retrieved 26.8.20.

Lewin, K., Lippitt, R. and White, R. (1939). Patterns of aggressive behaviour in experimentally created social climates. *Journal of Social Psychology, 10*, 271-99

Lindsay, James M. (2019). Ten most significant world events in 2019. *Council on Foreign Relations.* www.cfr.org/blog.

Lippitt, R. (1940). An experimental study of the effect of democratic and authoritarian group atmospheres. *University of Iowa Studies in Child Welfare*, *16*(3), 43–195.

Listverse. (2019). Top 10 iconic events of the last decade. https://listverse.com. 31 December.

Llewellyn-Smith, David. (2020). 20 job seekers per vacancy in Australia today. *Macrobusiness*. www.macrobusiness.com, retrieved 9.9.202.

Lopez, German. (2020). Donald Trump's long history of racism from the 1970s to 2020. *Vox*. Retrieved from www.vox.com on 26th August, 2020.

Mack, Eric. (2019). In 2019 climate change made these 15 natural disasters even worse. *Forbes.* www.forbes.com. 27th December. Retrieved 6.7.2020.

Mahapatra, Richard. (2019). On the world's largest and longest UBI experiment. *Down To Earth.* www.downtoearth.org.in. Retrieved 14th September, 2020.

Martin, Eric. (2020). IMF projects deeper global recession on growing virus threat. *Bloomberg*, 24th June. www.bloomberg.com. Retrieved 5.8.2020.

Mascione, Jessica. (2020). Nev Power to lead COVID-19 commission. *Business News.* www.businessnews.com.au. 25th March. Retrieved 14.7. 2020.

Matthews, Graham. (2006). Work Choices: a huge challenge for organized labour in Australia. *LINKS International Journal of Socialist Renewal.* http://links.org.au. Retrieved 28.1.12.

McCarthy, Niall. (2018). The cost of climate-related disasters has soared in the 21st century (infographic). *Forbes.* www.forbes.com. Retrieved 15.1.2021.

McCarthy, Niall. (2019). U.S. CEO pay growth has wildly outpaced the average workers. *Forbes.* www.forbes.com. 15th August. Retrieved 27.7.2020.

McVeigh, Karen. (2020). UN Chief slams 'myths, delusions and falsehoods' around inequality. *The Guardian*. www.theguardian.com. 18th July. Retrieved 18.7.2020.

Medibank Private. (2007). Sick at work costing more than 'sickie'. *CCH a Wolters Kluwer business*. Retrieved May 29, 2007, from www.cch.com.au.

Megill, K. A. (1970). *The new democratic theory.* New York: Free Press.

Melissa. (2020). Top ecotourism trends in 2019 and the future of tourism. *Tashi*, 11th March. https://tashi.travel. Retrieved 19.8.2020.

Mercieca, Jennifer. (2020). Trump accepts the nomination from the White House lawn, portraying a nation in crisis and himself as its hero. *The Conversation*. https://theconversation.com. Retrieved 31st August, 2020.

Metcalf, Stephen. (2017). Neoliberalism: the idea that swallowed the world. *The Guardian,* www.theguardian.com , 18 August, retrieved on 20.8.17.

Michaelsen, Chris. (2011). Our flawed responses to 9/11. www.canberratimes.com.au. 8.9. 2011.

Middleton, John & Tail, David. (1958). *Tribes with rulers*. Routledge and Kegan Paul.

Milman, Oliver. (2020). Rising temperatures will cause more deaths than all the infectious diseases – study. *The Guardian,* 4th August. www.theguardian.com. Retrieved 5.8.2020

Millman, Noah. (2020). Why are right-wing populists winning everywhere? *The Week.* https://theweek.com retrieved 20.8.2020.

Monbiot, George. (2020). Trump and Johnson aren't replaying the 1930s – but it's just as frightening. The Guardian. www.theguardian.com. 2nd July. Retrieved 9.7.2020.

Motley, Willard. (1947). *Knock on Any Door*. D. Appleton-Century Company. USA

msd. (no date). Direct measurement of living standards: The New Zealand ELSI scale. *Ministry of Social Development*. https://msd.govt.nz. Retrieved 14th August, 2020.

Mueller, John and Stewart, Mark. (2015). Terrorism in the American psyche: Why fears of attacks are so overblown. *Foreign Affairs*. www.foreignaffairs.com. Retrieved 11.9.2019.

Munich Re. (2015). World natural catastrophes 1980-2014. *Munich Re, Geo Risks Research, NatCatSERVICE*. https://planetindistress.com. Retrieved 9.7.2020.

Nature. (2018). Money for nothing: the truth about universal basic income. www.nature.com. Retrieved 14th September, 2020.

Neumann, Erich. 1954. *The Origins and History of Consciousness*. London. Routledge and Kegan Paul Ltd.

Newman, Katelyn. (2019). Unforgettable US natural disasters of the 2010s. *USNews.* www.usnews.com. 27th December.

Nguyen, Van. (2015). From earthquakes to flooding, bushfires to hurricanes 2015 had more than its share of record breaking natural disasters. *SBS*. www.sbs.com. 28th December.

Orestes, Naomi & Conway, Eric M. (2010). *Merchants of doubt: How a handful of scientists obscured the truth on issues from tobacco smoke to global warming*. Bloomsbury Press.

O'Toole, J. (Ed.) (1974). *Work in America*. Cambridge, Mass: MIT Press

Owusu-Gyamfi, Kaakyire Kwame. (2012). Top 10 world news events in 2011. *Modern Ghana.* www.modernghana.com. 2nd January. Retrieved 8.7. 2020.

Parkinson, Giles. (2020). The insanity of Angus Taylor's fossil fuel technology roadmap. *Renew Economy*. https://reneweconomy.com.au. 29th February. Retrieved 14.7. 2020.

Parr, Nick. (2012). Time to put baby bonus myths to bed. *The Conversation.* www.theconversation.com, Oct 26, retrieved on 18.8.17.

Pascoe, Bruce. (2014). *Dark Emu: Black Seeds: Agriculture or Accident?* Magabala Books, Broome, WA.

Pascoe, Michael. (2020). The other bad figures – inequality was worsening before COVID. *The New Daily*. https://thenewdaily.com. Retrieved 3rd September, 2020.

Pepper, S. C. (1942). *World Hypotheses.* University of California Press. Reprinted in 1970.

Perkel, Colin. (2011). Effects still felt in Canada 10 years after 9/11 horrors. *Global News.* https://globalnews.ca/news. Retrieved 11.9.2019.

Perthes, Volker. (2011). After 9/11: Three dimensions of change. *Open Democracy.* www.opendemocracy.net. Retrieved 11.9.2019.

Pew Research Center. (2019). In U.S., decline of Christianity continues at a rapid pace. www.pewforum.org, 17th October. Retrieved 10.8.2020.

Pickard-Whitehead, Gabrielle. (2020). 57% of employees would prefer to work from home in the future. *Small Business Trends*. https://smallbiztrends.com, retrieved 15.1.21.

Pikkety, Thomas. (2013). *Capital in the twenty-first century*. Seuil. (2014) Cambridge, MA, Belknap Press.

Pizzigati, Sam. (2013). The only CEO number that matters. http://inequality.org. Retrieved 21.6.2013.

Powell, Tate. (2010). Civility in America: a nationwide study. KRC Research. *Weber Shandwick*. www.webershandwick.com. Retrieved 6.2.2012

Probyn, Andrew. (2020). JobKeeper for childcare out, renovations in: Morrison's perplexing experiment turns the focus from women to men. *ABC News*. 9th June. www.abc.net.au. Retrieved 3.8.2020.

Pruitt, Sarah. (2020). 14 major events of the 2010s. www.history.com. 9 December.

Purnell, Kate. (2020). Deloitte survey shows employees still prefer working from home. *The West Australian*. https://thewest.com.au retrieved 15.1.21.

Quiggin, J. (1997). Economic Rationalism, *Crossings*, 2(1), 3-12.

Quiggin, John. (2020). Have we just stumbled on the biggest productivity increase of the century? *The University of Queensland: Research*. https://research.uq.edu.au. Retrieved 14th September, 2020.

RACQ. (no date). Road rage, aggressive driving and sharing the road. www.racq.com.au. Retrieved 30.7.2020.

Radcliffe, Brad. (2019). How education and training affect the national economy. *Investopedia*. Retrieved from www.investopedia.com, 12.8.2020.

Ray, Rashawn. (2020). Why Trump's attack on USPS is an attack on the Constitution, democracy and racial equality. *Brookings*. www.brookings.edu. Retrieved 26th August, 2020

Reich, Robert. (2020). Beware going back to normal thoughts – normal gave us Trump. *The Guardian,* 29th November. www.theguardian.com. Retrieved 29.11.2020.

Roy, Eleanor Ainge. (2020). Entire rare bird colony vanishes, baffling scientists. *The Guardian.* www.theguardian.com. Retrieved 9.7.2020. 9th July.

Rushe, Dominic & Paul, Kari. (2020). 'Too much power': Congress grills top tech CEOs in combative antitrust hearing. *The Guardian, 30 July.* www.theguardian.com. Retrieved 3.8.2020.

Roser, Max & Ortiz-Ospina, Esteban. (2016). *Global Education*. Retrieved from https://ourworldindata.org on 11th August, 2020.

Rushkoff, Douglas. (2019). *Team Human*. W.W, Norton & Company. New York & London.

Russell, Don. (2005). How the 'recession we had to have' built a decade of prosperity. *Sydney Morning Herald, Opinion*. 9.2.2005. www.smh.com.au. Retrieved 9.2.2012.

Ryan, Peter. (2020). Superannuation withdrawals spent on gambling, alcohol, takeaway food: report. AM, 1 June. *ABC News*. www.abc.net.au. Retrieved 21.8.2020.

Saul, John Ralston. (1997). *The Unconscious Civilization*. Ringwood, Penguin Books Australia.

Sawe, Benjamin Elisha. (2018). The worst natural disasters in 2018. *WorldAtlas*. www.worldatlas.com. 18th December.

Scott Cato, Molly. (2018). Why did Nigel Farage tell the world he thought remain had won? *The Guardian*. www.theguardian.com. Retrieved 30.8.2020.

Senigram, Francis. (2017). Little girls' clothing is being sexualized because kids can't just be kids. Entity. 12th June. www.entitymag.com. Retrieved 30.7.2020.

Sennett, Richard (1970) *The Uses of Disorder*. Pelican

Shapiro, Jacob L. (2016). The Middle East since 9/11. *Geopolitical Futures.* https://geopoliticalfutures.com. Retrieved 23.9.2019.

Sinta, Radu. (2019). The top 5 deadliest disasters in 2019. *USNews*. www.usnews.com. 3rd December. Retrieved 6.7.2020.

Solly, Meilan. (2018). U.S. life expectancy drops for third year in a row, reflecting drug overdoses, suicides. *Smithsonian* Magazine, 3rd December. Retrieved from www.smithsonianmag.com 8.8.2020.

Sorrel, Charlie. (2016). The nuclear family is still the majority of U.S. households – just barely. *Fast Company*. Retrieved from www.fastcompany.com on 10.8.2020.

Soutphommasane, Tim. (2016). The success of Australia's multiculturalism. *Australian Human Rights Commission*, 9th March. https://humanrights.gov.au. Retrieved 12th August, 2020.

Sparrow, Jeff. (2011). In the battle for the right, the market always wins. *The Drum*. 19. 8. 2011. www.abc.net.au/unleashed. Retrieved 10.2.2012.

Standing, Guy. (2011). *The precariat: The new dangerous class*. London. Bloomsbury Academic. Retrieved 17.11.20 from www.researchgate.net.

Statista. (2020). Level of democracy around the world according to the Democracy Index from 2010-2019. Retrieved from www.statista.com on 14th August, 2020.

Statistics Canada. (2002). Reported in *Mental illness in the workplace: The elephant in the room.* Bottom Line Conference, 2007. Retrieved June 30, 2007, from www.cmha.bc.ca/ bottomline/research.html.

Stephens, Tony. (2003). Mate, you're a legend. *Sydney Morning Herald, Books*. 17.5.2003. www.smh.com.au. Retrieved 8.2.2012.

Sun, Tzu. (no date). The art of war. In Major Thomas R. Phillips (Ed.), 1943. *Roots of Strategy*. London. John Lane, the Bodley Head. 9-34.

Swaine, Jon & Adolphe, Juweek. (2019). Violence in the name of Trump. *The Guardian.* www.theguardian.com. Retrieved 26.8.2020.

Tappe, Anneken. (2020). Davos 2020: The world is drowning in debt. *CNN Business*, 14th January. https://edition.cnn.com. Retrieved 2.8.20.

TechRepublic. (2020). Facebook privacy scandal: A cheat sheet. 30 July. Retrieved from www.techrepublic.com 3.8.2020.

The Top Tens. (2017). Worst natural disasters of 2017. www.thetoptens.com. Retrieved 6.7.2020.

Thomee, Sara (2012). ICT use and mental health in young adults: Effects of computer and mobile phone use on stress, sleep disturbances and symptoms of depression. University of Gothenburg, Sweden. www.researchgate.net. Accessed 1.3.19.

TIES. (no date). Definition of ecotourism 2015. *The International Ecotourism Society.* https://ecotourism.org. Retrieved 19thAugust, 2020.

Timmins, Nicholas. (2011). OECD calls time on trickle-down theory. *Financial Times.* www.ft.com. Retrieved 25th September, 2020.

Tomkins, S.S. (1962). *Affect imagery consciousness, Vol. I.* New York: Springer

Trist, E. L. and Bamforth, K.W. (1951). Social and psychological consequences of the longwall method of coal-getting. *Human Relations*, IV, 1, 3-38.

UBI. (no date). 50 reasons for a basic income. *Universal Basic Income UBI.* https://ubi100.net, retrieved 9.9.20.

UN Women. (2020). Gender equality and women's rights in review 25 years after Beijin. www.unwomen.org. Retrieved 10.8.2020.

Valenti, S. S. & Good, J. M. M. (1991). Social affordances and interaction I: Introduction. *Ecological Psycholoy*, 3(2), 77-98.

van Eerd, Robbert & Guo, Jean. (2020). Jobs will be very different in 10 years. Here's how to prepare. *World Economic Forum*. www.weforum.org. Retrieved 9.9.2020.

van Oosterzee, Penny. (2020). Today, Australia's Kyoto climate targets end and our Paris cop-out begins. That's nothing to be proud of, Mr Taylor. *The Conversation.* http://theconversation.com. Retrieved 18.7.2020.

Vatican, Johnny. (2019). Harvard Psychologist: Trump has 'serious' mental health problem. *Medical Daily*. www.medicaldaily.com. Retrieved 26.8.20.

Wahlquist, Calla & Allam, Lorena. (2020). Rio Tinto blew up Juukan Gorge rock shelters 'to access higher volumes of high-grade ore'. *The Guardian,* 4th August. www.theguardian.com. Retrieved 5.8.2020.

Walker, Julie. (2016). How much Australian CEOs get paid compared to the average worker. *Business Insider*. 4th October. www.businessinsider.com.au. Retrieved 27.7.2020.

Ward, Russell. (1958). *The Australian legend*. Melbourne. OUP.

Ward, Tom. (2017).What we can learn from Finland's Basic Income experiment. *Futurism*. https://futurism.com, retrieved 14.9.20.

WHO. (1996). Ad Hoc Committee on Health Research Relating to Future Intervention Options. *Investing in Health Research and Development*. Geneva: World Health Organization

Weissman, Jordan. (2016). The IMF just admitted that Neoliberalism isn't all it was cracked up to be. SLATE. https://slate.com/business. 26th May. Retrieved 13.7.2020.

Wikipedia. (no date). Carbon Pricing in Australia. http://en.wikipedia.org. Retrieved 15.7.2020.

Wikipedia. (no date). Tea party movement. http://en.wikipedia.org. Retrieved 21.6.2013.

Wikipedia. (no date). Grover Norquist. http://en.wikipedia.org. Retrieved 21.6.2013.

Wikipedia. (no date). 2010s. http://en.wikipedia.org. Retrieved 28.6.2020.

Wikipedia. (no date). 2010 Pakistan floods. http://en.wikipedia.org. Retrieved 6.7. 2020.

Wikipedia. (no date). 2019-2020 Australian bushfire season. http://en.wikipedia.org. Retrieved 6.7. 2020.

Wikipedia. (no date). Decline of Christianity in various countries. http://en.wikipedia.org. Retrieved 10.8. 2020.

Wilkinson R & Pickett K. (2009). *The spirit level: Why equality is better for everyone*. London, Penguin.

Williamson, Vanessa & Gelfand, Isabella. (2019). Trump and racism: What do the data say? *Brookings*. www.brookings.edu. Retrieved 26.8.2020.

Yahoo7. (2017). 'Calm down people': Almost 9 in 10 drivers admit to road rage. https://au.news.yahoo.com. Retrieved 30.7.2020.

Youngs, Richard. (2018). The ordinary people making the world more right wing. *BBC News*, 5 November. www.bbc.com. Retrieved 31st August, 2020.

Zamora, Daniel & Olsen Niklas. (2019). How decades of neoliberalism led to the era of right-wing populism. *Jacobin*. www.jacobinmag.com. Retrieved 30.8.2020.

Zevallos, Zuleka. (2011). The impact of the September 11 attacks on Australian-Muslims: managing ten years of social exclusion. *The Other Sociologist*. http://othersociologist.com 13.9.2011 retrieved on 18.11.14

Appendices

Appendix A: Frequencies and percentages

Table A1. Frequency and percentage of mentions of individual variables Australia 1993-1997								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Homonomy	28	1.7	Dissociation people	84	5.2	SE lifestyle	28	1.7
N death of expert	4	0.2	Dissociation ecology	33	2.1	SE health & education	26	1.6
N egality	7	0.4	Doomsday	10	0.6	SI global	78	4.9
N physical environment	27	1.7	Superficiality	118	7.4	SI national	67	4.2
N learning/ research	31	1.9	Law & Order	2	0.1	SI state/ province	2	0.1
N health	64	4.0	Evangelicism	13	0.8	SI physical environment	4	0.2
H work/ employment	25	1.6	SE global	7	0.4	SI corporate	6	0.4
H individual liberation	57	3.6	SE national	12	0.7	SI work/ employment	207	12.9
H lifestyle	35	2.2	SE state/ province	0	0.0	SI tech	11	0.7
H diversity	31	1.9	SE physical environment	1	0.1	SI finance/ economics	74	4.6
H finance/ economics	67	4.2	SE corporate	1	0.1	SI beliefs/ behaviour	9	0.6
H govt/ politics	30	1.9	SE work/ employment	32	2.0	SI lifestyle	20	1.2
H tech	79	4.9	SE tech	39	2.4	SI health & education	51	3.2
Beauty	14	0.9	SE finance/ economics	50	3.1	**Total**	1605	99.9
Segmentation	98	6.1	SE beliefs/ behaviour	23	1.4			

Table A2. Frequency and percentage of master matrix variables Australia 1993-1997								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Participative Democracy	139	8.7	Consequences of Dominance	132	8.2	Marketing	39	2.4
N death of expert	4	0.2	Doom	10	0.6	SE work/ employment	32	2.0
Cultivation	69	4.3	Maladaptive Defiance	166	10.3	SE finance/ economics	50	3.1
N physical environment	27	1.7	Law & Order	2	0.2	Global Planning	145	9.0
Defiant Health	141	8.8	Evangelicism	13	0.8	SI state/ province	2	0.1
H work/ employment	25	1.6	SE global	7	0.4	SI physical environment	4	0.2
H individual liberation	57	3.6	SE national	12	0.7	SI work/ employment	207	12.9
Defiant Technology	203	12.6	SE state/ province	0	0.0	**Total**	1605	99.7
Defiant Lifestyle	119	7.4						

Table A3. Frequency and percentage of mentions of individual variables Australia 1998-9/11

Variable	N	%	Variable	N	%	Variable	N	%
Homonomy	26	2.9	Dissociation people	34	3.8	SE lifestyle	17	1.9
N death of expert	4	0.4	Dissociation ecology	25	2.8	SE health & education	6	0.7
N egality	4	0.4	Doomsday	5	0.6	SI global	37	4.1
N physical environment	17	1.9	Superficiality	110	12.3	SI national	16	1.8
N learning/ research	13	1.5	Law & Order	0	0.0	SI state/ province	0	0.0
N health	26	2.9	Evangelicism	4	0.4	SI physical environment	0	0.0
H work/ employment	24	2.7	SE global	7	0.8	SI corporate	0	0.0
H individual liberation	37	4.1	SE national	6	0.7	SI work/ employment	36	4.0
H lifestyle	19	2.1	SE state/ province	0	0.0	SI tech	12	1.3
H diversity	12	1.3	SE physical environment	0	0.0	SI finance/ economics	25	2.8
H finance/ economics	71	7.9	SE corporate	10	1.1	SI beliefs/ behaviour	6	0.7
H govt/ politics	34	3.8	SE work/ employment	11	1.2	SI lifestyle	11	1.2
H tech	88	9.8	SE tech	35	3.9	SI health & education	19	2.1
Beauty	14	1.6	SE finance/ economics	16	1.8	**Total**	896	99.9
Segmentation	39	4.4	SE beliefs/ behaviour	20	2.2			

Table A4. Frequency and percentage of master matrix variables Australia 1998-9/11

Variable	N	%	Variable	N	%	Variable	N	%
Participative Democracy	145	16.2	Consequences of Dominance	64	7.1	Marketing	36	4.0
N death of expert	4	0.4	Doom	5	0.6	SE work/ employment	11	1.2
Cultivation	29	3.2	Maladaptive Defiance	138	15.4	SE finance/ economics	16	1.8
N physical environment	17	1.9	Law & Order	0	0.0	Global Planning	53	5.9
Defiant Health	51	5.7	Evangelicism	4	0.4	SI state/ province	0	0.0
H work/	24	2.7	SE global	7	0.8	SI physical	0	0.0

employment						environment		
H individual liberation	37	4.1	SE national	6	0.7	SI work/ employment	36	4.0
Defiant Technology	160	17.9	SE state/ province	0	0.0	**Total**	896	99.9
Defiant Lifestyle	53	5.9						

Table A5. Frequency and percentage of mentions of individual variables Australia 1993-9/11								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Homonomy	54	2.2	Dissociation people	118	4.7	SE lifestyle	45	1.8
N death of expert	8	0.3	Dissociation ecology	58	2.3	SE health & education	32	1.3
N egality	11	0.4	Doomsday	15	0.6	SI global	115	4.6
N physical environment	44	1.8	Superficiality	228	9.1	SI national	83	3.3
N learning/ research	44	1.8	Law & Order	2	0.1	SI state/ province	2	0.1
N health	90	3.6	Evangelicism	17	0.7	SI physical environment	4	0.2
H work/ employment	49	2.0	SE global	14	0.6	SI corporate	6	0.2
H individual liberation	94	3.8	SE national	18	0.7	SI work/ employment	243	9.7
H lifestyle	54	2.2	SE state/ province	0	0.0	SI tech	23	0.9
H diversity	43	1.7	SE physical environment	1	0.0	SI finance/ economics	99	4.0
H finance/ economics	138	5.5	SE corporate	11	0.4	SI beliefs/ behaviour	15	0.6
H govt/ politics	64	2.6	SE work/ employment	43	1.7	SI lifestyle	31	1.2
H tech	167	6.7	SE tech	74	3.0	SI health & education	70	2.8
Beauty	28	1.1	SE finance/ economics	66	2.6	**Total**	2501	100.0
Segmentation	137	5.5	SE beliefs/ behaviour	43	1.7			

Table A6. Frequency and percentage of master matrix variables Australia 1993-9/11								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*

Variable	N	%	Variable	N	%	Variable	N	%
Participative Democracy	284	11.3	Consequences of Dominance	196	7.8	Marketing	75	3.0
N death of expert	8	0.3	Doom	15	0.6	SE work/ employment	43	1.7
Cultivation	98	3.9	Maladaptive Defiance	304	12.2	SE finance/ economics	66	2.6
N physical environment	44	1.8	Law & Order	2	0.1	Global Planning	198	7.9
Defiant Health	192	7.7	Evangelicism	17	0.7	SI state/ province	2	0.1
H work/ employment	49	2.0	SE global	14	0.6	SI physical environment	4	0.2
H individual liberation	94	3.8	SE national	18	0.7	SI work/ employment	243	9.7
Defiant Technology	363	14.5	SE state/ province	0	0.0	**Total**	2501	100.1
Defiant Lifestyle	172	6.9						

Table A7. Frequency and percentage of mentions of individual variables Australia 9/11-2004								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Homonomy	9	0.8	Dissociation people	44	3.7	SE lifestyle	17	1.4
N death of expert	29	2.4	Dissociation ecology	29	2.4	SE health & education	33	2.8
N egality	7	0.6	Doomsday	9	0.8	SI global	34	2.9
N physical environment	33	2.8	Superficiality	78	6.6	SI national	30	2.5
N learning/ research	27	2.3	Law & Order	0	0	SI state/ province	2	0.2
N health	75	6.3	Evangelicism	5	0.4	SI physical environment	1	0.1
H work/ employment	22	1.9	SE global	18	1.5	SI corporate	3	0.3
H individual liberation	70	5.9	SE national	2	0.2	SI work/ employment	44	3.7
H lifestyle	29	2.4	SE state/ Province	0	0	SI tech	2	0.2
H diversity	7	0.6	SE physical environment	6	0.5	SI finance/ economics	49	4.1
H finance/ economics	55	4.6	SE corporate	20	1.7	SI beliefs/ behaviour	6	0.5
H govt/ politics	25	2.1	SE work/ employment	61	5.1	SI lifestyle	24	2.0

H tech	55	4.6	SE tech	13	1.1	SI health & education	28	2.4
Beauty	7	0.6	SE finance/ economics	58	4.9	**Total**	1186	100.0
Segmentation	76	6.4	SE beliefs/ Behaviour	44	3.7			

Table A8. Frequency and percentage of master matrix variables Australia 9/11-2004								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Participative Democracy	96	8.1	Consequences of Dominance	111	9.4	Marketing	73	6.2
N death of expert	29	2.4	Doom	9	0.8	SE work/ employment	61	5.1
Cultivation	41	3.5	Maladaptive Defiance	119	10.0	SE finance/ economics	58	4.9
N physical environment	33	2.8	Law & Order	0	0	Global Planning	64	5.4
Defiant Health	136	11.5	Evangelicism	5	0.4	SI state/ province	2	0.2
H work/ employment	22	1.9	SE global	18	1.5	SI physical environment	1	0.1
H individual liberation	70	5.9	SE national	2	0.2	SI work/ employment	44	3.7
Defiant Technology	119	10.0	SE state/ Province	0	0	**Total**	1186	100.2
Defiant Lifestyle	73	6.2						

Table A9. Frequency and percentage of mentions of individual variables Australia 2005-2009								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Homonomy	12	1.2	Dissociation people	27	2.7	SE lifestyle	21	2.1
N death of expert	8	0.8	Dissociation ecology	46	4.6	SE health & education	13	1.3
N egality	1	0.1	Doomsday	4	0.4	SI global	33	3.3
N physical environment	28	2.8	Superficiality	63	6.3	SI national	25	2.5
N learning/ research	14	1.4	Law & Order	1	0.1	SI state/ province	2	0.2
N health	51	5.1	Evangelicism	9	0.9	SI physical environment	0	0
H work/ employment	15	1.5	SE global	16	1.6	SI corporate	1	0.1
H individual	74	7.4	SE national	2	0.2	SI work/	32	3.2

Variable	N	%	Variable	N	%	Variable	N	%
liberation						employment		
H lifestyle	40	4.0	SE state/ province	10	1.0	SI tech	1	0.1
H diversity	15	1.5	SE physical environment	1	0.1	SI finance/ economics	33	3.3
H finance/ economics	57	5.7	SE corporate	14	1.4	SI beliefs/ behaviour	4	0.4
H govt/ politics	23	2.3	SE work/ employment	58	5.8	SI lifestyle	20	2.0
H tech	57	5.7	SE tech	12	1.2	SI health & education	17	1.7
Beauty	13	1.3	SE finance/ economics	44	4.4	**Total**	1001	100.1
Segmentation	53	5.3	SE beliefs/ behaviour	31	3.1			

Table A10. Frequency and percentage of master matrix variables Australia 2005-2009

Variable	N	%	Variable	N	%	Variable	N	%
Participative Democracy	105	10.5	Consequences of Dominance	100	10.0	Marketing	50	5.0
N death of expert	8	0.8	Doom	4	0.4	SE work/ employment	58	5.8
Cultivation	30	3.0	Maladaptive Defiance	104	10.4	SE finance/ economics	44	4.4
N physical environment	28	2.8	Law & Order	1	0.1	Global Planning	58	5.8
Defiant Health	81	8.1	Evangelicism	9	0.9	SI state/ province	2	0.2
H work/ employment	15	1.5	SE global	16	1.6	SI physical environment	0	0
H individual liberation	74	7.4	SE national	2	0.2	SI work/ employment	32	3.2
Defiant Technology	103	10.3	SE state/ province	10	1.0	**Total**	1001	100.1
Defiant Lifestyle	67	6.7						

Table A11. Frequency and percentage of mentions of individual variables Australia 9/11-2009

Variable	N	%	Variable	N	%	Variable	N	%
Homonomy	21	1.0	Dissociation people	71	3.2	SE lifestyle	38	1.7
N death of expert	37	1.7	Dissociation ecology	75	3.4	SE health & education	46	2.1

Variable	N	%	Variable	N	%	Variable	N	%
N egality	8	0.4	Doomsday	13	0.6	SI global	67	3.1
N physical environment	61	2.8	Superficiality	141	6.4	SI national	55	2.5
N learning/ research	41	1.9	Law & Order	1	0	SI state/ province	4	0.2
N health	126	5.8	Evangelicism	14	0.6	SI physical environment	1	0
H work/ employment	37	1.7	SE global	34	1.6	SI corporate	4	0.2
H individual liberation	144	6.6	SE national	4	0.2	SI work/ employment	76	3.5
H lifestyle	69	3.2	SE state/ province	10	0.5	SI tech	3	0.1
H diversity	22	1.0	SE physical environment	7	0.3	SI finance/ economics	82	3.7
H finance/ economics	112	5.1	SE corporate	34	1.6	SI beliefs/ behaviour	10	0.5
H govt/ politics	48	2.2	SE work/ employment	119	5.4	SI lifestyle	44	2.0
H tech	112	5.1	SE tech	25	1.1	SI health & education	45	2.1
Beauty	20	0.9	SE finance/ economics	102	4.7	**Total**	2187	100.0
Segmentation	129	5.9	SE beliefs/ behaviour	75	3.4			

Table A12. Frequency and percentage of master matrix variables Australia 9/11-2009								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Participative Democracy	201	9.2	Consequences of Dominance	211	9.6	Marketing	123	5.6
N death of expert	37	1.7	Doom	13	0.6	SE work/ employment	119	5.4
Cultivation	71	3.2	Maladaptive Defiance	223	10.2	SE finance/ economics	102	4.7
N physical environment	61	2.8	Law & Order	1	0	Global Planning	122	5.6
Defiant Health	217	9.9	Evangelicism	14	0.6	SI state/ province	4	0.2
H work/ employment	37	1.7	SE global	34	1.6	SI physical environment	1	0
H individual liberation	144	6.6	SE national	4	0.2	SI work/ employment	76	3.5
Defiant Technology	222	10.2	SE state/ province	10	0.5	**Total**	2187	100.0
Defiant Lifestyle	140	6.4						

Variable	N	%	Variable	N	%	Variable	N	%
Table A13. Frequency and percentage of mentions of individual variables, Not Oz, 1993-1997								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Homonomy	4	1.0	Dissociation people	33	8.0	SE lifestyle	9	2.2
N death of expert	2	0.5	Dissociation ecology	16	3.9	SE health & education	13	3.1
N egality	1	0.2	Doomsday	13	3.1	SI global	8	1.9
N physical environment	7	1.7	Superficiality	36	8.7	SI national	6	1.4
N learning/ research	16	3.9	Law & Order	1	0.2	SI state/ province	1	0.2
N health	19	4.6	Evangelism	3	0.7	SI physical environment	2	0.5
H work/ employment	10	2.4	SE global	2	0.5	SI corporate	0	0.0
H individual liberation	25	6.0	SE national	3	0.7	SI work/ employment	18	4.3
H lifestyle	16	3.9	SE state/ province	0	0.0	SI tech	7	1.7
H diversity	10	2.4	SE physical environment	1	0.2	SI finance/ economics	17	4.1
H finance/ economics	6	1.4	SE corporate	2	0.5	SI beliefs/ behaviour	2	0.5
H govt/ politics	6	1.4	SE work/ employment	12	2.9	SI lifestyle	7	1.7
H tech	21	5.1	SE tech	2	0.5	SI health & education	17	4.1
Beauty	6	1.4	SE finance/ economics	5	1.2	**Total**	414	99.7
Segmentation	22	5.3	SE beliefs/ behaviour	7	1.7			

Variable	N	%	Variable	N	%	Variable	N	%
Table A14. Frequency and percentage of master matrix variables, Not Oz, 1993-1997								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Participative Democracy	22	5.3	Consequences of Dominance	39	9.4	Marketing	11	2.7
N death of expert	2	0.5	Doom	13	3.1	SE work/ employment	12	2.9
Cultivation	27	6.5	Maladaptive Defiance	52	12.6	SE finance/ economics	5	1.2
N physical environment	7	1.7	Law & Order	1	0.2	Global Planning	14	3.4

Variable	N	%	Variable	N	%	Variable	N	%
Defiant Health	49	11.8	Evangelicism	3	0.7	SI state/ province	1	0.2
H work/ employment	10	2.4	SE global	2	0.5	SI physical environment	2	0.5
H individual liberation	25	6.0	SE national	3	0.7	SI work/ employment	18	4.3
Defiant Technology	47	11.4	SE state/ province	0	0.0	**Total**	414	99.8
Defiant Lifestyle	49	11.8						

Table A15. Frequency and percentage of mentions of individual variables, Not Oz, 1998-9/11								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Homonomy	43	3.9	Dissociation people	44	4.0	SE lifestyle	24	2.2
N death of expert	5	0.5	Dissociation ecology	38	3.5	SE health & education	20	1.8
N egality	12	1.1	Doomsday	12	1.1	SI global	37	3.4
N physical environment	15	1.4	Superficiality	75	6.8	SI national	20	1.8
N learning/ research	43	3.9	Law & Order	8	0.7	SI state/ province	4	0.4
N health	36	3.3	Evangelicism	10	0.9	SI physical environment	5	0.5
H work/ employment	23	2.1	SE global	6	0.5	SI corporate	9	0.8
H individual liberation	52	4.7	SE national	6	0.5	SI work/ employment	21	1.9
H lifestyle	23	2.1	SE state/ province	2	0.2	SI tech	8	0.7
H diversity	24	2.2	SE physical environment	7	0.6	SI finance/ economics	46	4.2
H finance/ economics	43	3.9	SE corporate	31	2.8	SI beliefs/ behaviour	23	2.1
H govt/ politics	45	4.1	SE work/ employment	24	2.2	SI lifestyle	19	1.7
H tech	52	4.7	SE tech	18	1.6	SI health & education	18	1.6
Beauty	28	2.6	SE finance/ economics	44	4.0	**Total**	1098	99.8
Segmentation	45	4.1	SE beliefs/ behaviour	30	2.7			

Table A16. Frequency and percentage of mentions of variables, Not Oz, 1998-9/11								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*

Variable	N	%	Variable	N	%	Variable	N	%
Participative Democracy	159	14.5	Consequences of Dominance	90	8.2	Marketing	93	8.5
N death of expert	5	0.5	Doom	12	1.1	SE work/ employment	24	2.2
Cultivation	79	7.2	Maladaptive Defiance	118	10.7	SE finance/ economics	44	4.0
N physical environment	15	1.4	Law & Order	8	0.7	Global Planning	57	5.2
Defiant Health	74	6.7	Evangelicism	10	0.9	SI state/ province	4	0.4
H work/ employment	23	2.1	SE global	6	0.5	SI physical environment	5	0.5
H individual liberation	52	4.7	SE national	6	0.5	SI work/ employment	21	1.9
Defiant Technology	124	11.3	SE state/ province	2	0.2	**Total**	1098	100.0
Defiant Lifestyle	67	6.1						

Table A17. Frequency and percentage of mentions of individual variables, Not Oz, 9/11-2004								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Homonomy	5	2.0	Dissociation people	7	2.8	SE lifestyle	8	3.2
N death of expert	0	0.0	Dissociation ecology	14	5.6	SE health & education	8	3.2
N egality	1	0.4	Doomsday	4	1.6	SI global	11	4.4
N physical environment	8	3.2	Superficiality	18	7.3	SI national	2	0.8
N learning/ research	4	1.6	Law & Order	0	0.0	SI state/ province	0	0.0
N health	5	2.0	Evangelicism	3	1.2	SI physical environment	1	0.4
H work/ employment	6	2.4	SE global	18	7.3	SI corporate	0	0.0
H individual liberation	8	3.2	SE national	3	1.2	SI work/ employment	3	1.2
H lifestyle	7	2.8	SE state/ province	0	0.0	SI tech	0	0.0
H diversity	3	1.2	SE physical environment	5	2.0	SI finance/ economics	7	2.8
H finance/ economics	14	5.6	SE corporate	11	4.4	SI beliefs/ behaviour	1	0.4
H govt/ politics	1	0.4	SE work/ employment	7	2.8	SI lifestyle	7	2.8
H tech	12	4.8	SE tech	4	1.6	SI health & education	1	0.4
Beauty	2	0.8	SE finance/	9	3.6	**Total**	248	99.4

			economics					
Segmentation	12	4.8	SE beliefs/ behaviour	8	3.2			

Table A18. Frequency and percentage of master matrix variables, Not Oz, 9/11-2004								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Participative Democracy	22	8.9	Consequences of Dominance	31	12.5	Marketing	20	8.1
N death of expert	0	0.0	Doom	4	1.6	SE work/ employment	7	2.8
Cultivation	8	3.2	Maladaptive Defiance	33	13.3	SE finance/ economics	9	3.6
N physical environment	8	3.2	Law & Order	0	0.0	Global Planning	14	5.2
Defiant Health	14	5.6	Evangelicism	3	1.2	SI state/ province	0	0.0
H work/ employment	6	2.4	SE global	18	7.3	SI physical environment	1	0.4
H individual liberation	8	3.2	SE national	3	1.2	SI work/ employment	3	1.2
Defiant Technology	23	9.3	SE state/ province	0	0.0	**Total**	248	99.8
Defiant Lifestyle	14	5.6						

Table A19. Frequency and percentage of mentions of individual variables, Not Oz, 2005-2009								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Homonomy	74	1.9	Dissociation people	130	3.3	SE lifestyle	131	3.3
N death of expert	31	0.8	Dissociation ecology	230	5.9	SE health & education	70	1.8
N egality	45	1.1	Doomsday	29	0.7	SI global	56	1.4
N physical environment	166	4.2	Superficiality	468	11.9	SI national	29	0.7
N learning/ research	73	1.9	Law & Order	21	0.5	SI state/ province	6	0.2
N health	154	3.9	Evangelicism	31	0.8	SI physical environment	12	0.3
H work/ employment	51	1.3	SE global	112	2.9	SI corporate	7	0.2
H individual liberation	127	3.2	SE national	25	0.6	SI work/ employment	24	0.6
H lifestyle	86	2.2	SE state/ province	7	0.2	SI tech	44	1.1
H diversity	83	2.1	SE physical environment	61	1.6	SI finance/ economics	207	5.3
H finance/ economics	140	3.6	SE corporate	31	0.8	SI beliefs/ behaviour	24	0.6
H govt/ politics	111	2.8	SE work/ employment	56	1.4	SI lifestyle	130	3.3
H tech	256	6.5	SE tech	63	1.6	SI health & education	88	2.2
Beauty	59	1.5	SE finance/ economics	126	3.2	**Total**	3913	99.5
Segmentation	176	4.5	SE beliefs/ behaviour	63	1.6			

Table A20. Frequency and percentage of master matrix variables, Not Oz, 2005-2009								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Participative Democracy	384	9.8	Consequences of Dominance	467	11.9	Marketing	125	3.2
N death of expert	31	0.8	Doom	29	0.7	SE work/ employment	56	1.4
Cultivation	201	5.1	Maladaptive Defiance	729	18.6	SE finance/ economics	126	3.2
N physical environment	166	4.2	Law & Order	21	0.5	Global Planning	85	2.2
Defiant Health	312	8.0	Evangelicism	31	0.8	SI state/ province	6	0.2
H work/	51	1.3	SE global	112	2.9	SI physical	12	0.3

employment					environment		
H individual liberation	127	3.2	SE national	25	0.6	SI work/ employment	24	0.6
Defiant Technology	570	14.6	SE state/ province	7	0.2	**Total**	3913	99.8
Defiant Lifestyle	216	5.5						

Table A21. Frequency and percentage of mentions of individual variables, the world, 1993-97								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Homonomy	32	1.6	Dissociation people	117	5.8	SE lifestyle	37	1.8
N death of expert	6	0.3	Dissociation ecology	49	2.4	SE health & education	39	1.9
N egality	8	0.4	Doomsday	23	1.1	SI global	86	4.3
N physical environment	34	1.7	Superficiality	154	7.6	SI national	73	3.6
N learning/ research	47	2.3	Law & Order	3	0.1	SI state/ province	3	0.1
N health	83	4.1	Evangelicism	16	0.8	SI physical environment	6	0.3
H work/ employment	35	1.7	SE global	9	0.4	SI corporate	6	0.3
H individual liberation	82	4.1	SE national	15	0.7	SI work/ employment	225	11.1
H lifestyle	51	2.5	SE state/ province	0	0.0	SI tech	18	0.9
H diversity	41	2.0	SE physical environment	2	0.1	SI finance/ economics	91	4.5
H finance/ economics	73	3.6	SE corporate	3	0,1	SI beliefs/ behaviour	11	0.5
H govt/ politics	36	1.8	SE work/ employment	44	2.2	SI lifestyle	27	1.3
H tech	100	5.0	SE tech	41	2.0	SI health & education	68	3.4
Beauty	20	1.0	SE finance/ economics	55	2.7	**Total**	2019	99.5
Segmentation	120	5.9	SE beliefs/ behaviour	30	1.5			

Table A22. Frequency and percentage of mentions of variables, the world, 1993-1997								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Participative Democracy	161	8.0	Consequences of Dominance	171	8.5	Marketing	50	2.5
N death of expert	6	0.3	Doom	23	1.1	SE work/ employment	44	2.2
Cultivation	96	4.8	Maladaptive Defiance	218	10.8	SE finance/ economics	55	2.7
N physical environment	34	1.7	Law & Order	3	0.1	Global Planning	159	7.9
Defiant Health	190	9.4	Evangelicism	16	0.8	SI state/ province	3	0.1
H work/	35	1.7	SE global	9	0.4	SI physical	6	0.3

Variable	N	%	Variable	N	%	Variable	N	%
employment						environment		
H individual liberation	82	4.1	SE national	15	0.7	SI work/ employment	225	11.1
Defiant Technology	250	12.4	SE state/ province	0	0.0	**Total**	2019	99.9
Defiant Lifestyle	168	8.3						

Table A23. Frequency and percentage of mentions of individual variables, the world, 1998-9/11								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Homonomy	69	3.5	Dissociation people	78	3.9	SE lifestyle	41	2.1
N death of expert	9	0.5	Dissociation ecology	63	3.2	SE health & education	26	1.3
N egality	16	0.8	Doomsday	17	0.9	SI global	74	3.7
N physical environment	32	1.6	Superficiality	185	9.3	SI national	36	1.8
N learning/ research	56	2.8	Law & Order	8	0.4	SI state/ province	4	0.2
N health	62	3.1	Evangelism	14	0.7	SI physical environment	5	0.3
H work/ employment	47	2.4	SE global	13	0.7	SI corporate	9	0.5
H individual liberation	89	4.5	SE national	12	0.6	SI work/ employment	57	2.9
H lifestyle	42	2.1	SE state/ province	2	0.1	SI tech	20	1.0
H diversity	36	1.8	SE physical environment	7	0.4	SI finance/ economics	71	3.6
H finance/ economics	114	5.7	SE corporate	41	2.1	SI beliefs/ behaviour	29	1.5
H govt/ politics	79	4.0	SE work/ employment	35	1.8	SI lifestyle	30	1.5
H tech	140	7.0	SE tech	53	2.7	SI health & education	37	1.9
Beauty	42	2.1	SE finance/ economics	60	3.0	**Total**	1994	99.7
Segmentation	84	4.2	SE beliefs/ behaviour	50	2.5			

Table A24. Frequency and percentage of mentions of variables, the world, 1998-9/11								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*

Variable	N	%	Variable	N	%	Variable	N	%
Participative Democracy	304	15.2	Consequences of Dominance	154	7.7	Marketing	129	6.5
N death of expert	9	0.5	Doom	17	0.9	SE work/ employment	35	1.8
Cultivation	108	5.4	Maladaptive Defiance	256	12.8	SE finance/ economics	60	3.0
N physical environment	32	1.6	Law & Order	8	0.4	Global Planning	110	5.5
Defiant Health	125	6.3	Evangelicism	14	0.7	SI state/ province	4	0.2
H work/ employment	47	2.4	SE global	13	0.7	SI physical environment	5	0.3
H individual liberation	89	4.5	SE national	12	0.6	SI work/ employment	57	2.9
Defiant Technology	284	14.2	SE state/ province	2	0.1	**Total**	1994	100.2
Defiant Lifestyle	120	6.0						

Table A25. Frequency and percentage of mentions of individual variables, the world, 9/11-2004								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Homonomy	14	1.0	Dissociation people	51	3.6	SE lifestyle	25	1.7
N death of expert	29	2.0	Dissociation ecology	43	3.0	SE health & education	41	2.9
N egality	8	0.6	Doomsday	13	0.9	SI global	45	3.1
N physical environment	41	2.9	Superficiality	96	6.7	SI national	32	2.2
N learning/ research	31	2.2	Law & Order	0	0.0	SI state/ province	2	0.1
N health	80	5.6	Evangelicism	8	0.6	SI physical environment	2	0.1
H work/ employment	28	2.0	SE global	36	2.5	SI corporate	3	0.2
H individual liberation	78	5.4	SE national	5	0.3	SI work/ employment	47	3.3
H lifestyle	36	2.5	SE state/ province	0	0.0	SI tech	2	0.1
H diversity	10	0.7	SE physical environment	11	0.8	SI finance/ economics	56	3.9
H finance/ economics	69	4.8	SE corporate	31	2.2	SI beliefs/ behaviour	7	0.5
H govt/ politics	26	1.8	SE work/ employment	68	4.7	SI lifestyle	31	2.2

Variable	N	%	Variable	N	%	Variable	N	%
H tech	67	4.7	SE tech	17	1.2	SI health & education	29	2.0
Beauty	9	0.6	SE finance/ economics	67	4.7	**Total**	1434	100.0
Segmentation	88	6.1	SE beliefs/ behaviour	52	3.6			

Table A26. Frequency and percentage of mentions of variables, the world, 9/11-2004								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Participative Democracy	118	8.2	Consequences of Dominance	142	9.9	Marketing	93	6.5
N death of expert	29	2.0	Doom	13	0.9	SE work/ employment	68	4.7
Cultivation	49	3.4	Maladaptive Defiance	152	10.6	SE finance/ economics	67	4.7
N physical environment	41	2.9	Law & Order	0	0.0	Global Planning	77	5.4
Defiant Health	150	10.5	Evangelicism	8	0.6	SI state/ province	2	0.1
H work/ employment	28	2.0	SE global	36	2.5	SI physical environment	2	0.1
H individual liberation	78	5.4	SE national	5	0.3	SI work/ employment	47	3.3
Defiant Technology	142	9.9	SE state/ province	0	0.0	**Total**	1434	100.0
Defiant Lifestyle	87	6.1						

Table A27. Frequency and percentage of mentions of individual variables, the world, 2005-2009								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Homonomy	86	1.8	Dissociation people	157	3.2	SE lifestyle	152	3.1
N death of expert	39	0.8	Dissociation ecology	276	5.6	SE health & education	83	1.7
N egality	46	0.9	Doomsday	33	0.7	SI global	89	1.8
N physical environment	194	3.9	Superficiality	531	10.8	SI national	54	1.1
N learning/ research	87	1.8	Law & Order	22	0.4	SI state/ province	8	0.2
N health	205	4.2	Evangelicism	40	0.8	SI physical environment	12	0.2
H work/ employment	66	1.3	SE global	128	2.6	SI corporate	8	0.2
H individual	201	4.1	SE national	27	0.5	SI work/	56	1.1

Variable	N	%	Variable	N	%	Variable	N	%
liberation						employment		
H lifestyle	126	2.6	SE state/ province	17	0.3	SI tech	45	0.9
H diversity	98	2.0	SE physical environment	62	1.3	SI finance/ economics	240	4.9
H finance/ economics	197	4.0	SE corporate	45	0.9	SI beliefs/ behaviour	28	0.6
H govt/ politics	134	2.7	SE work/ employment	114	2.3	SI lifestyle	150	3.1
H tech	313	6.4	SE tech	75	1.5	SI health & education	105	2.1
Beauty	72	1.5	SE finance/ economics	170	3.5	**Total**	4914	100.0
Segmentation	229	4.7	SE beliefs/ behaviour	94	1.9			

Table A28. Frequency and percentage of mentions of variables, the world, 2005-2009								
Variable	*N*	*%*	*Variable*	*N*	*%*	*Variable*	*N*	*%*
Participative Democracy	489	10.0	Consequences of Dominance	567	11.5	Marketing	175	3.6
N death of expert	39	0.8	Doom	33	0.7	SE work/ employment	114	2.3
Cultivation	231	4.7	Maladaptive Defiance	833	17.0	SE finance/ economics	170	3.5
N physical environment	194	3.9	Law & Order	22	0.4	Global Planning	143	2.9
Defiant Health	393	8.0	Evangelicism	40	0.8	SI state/ province	8	0.2
H work/ employment	66	1.3	SE global	128	2.6	SI physical environment	12	0.2
H individual liberation	201	4.1	SE national	27	0.5	SI work/ employment	56	1.1
Defiant Technology	673	13.7	SE state/ province	17	0.3	**Total**	4914	99.9
Defiant Lifestyle	283	5.8						

Table A29. Percentage mention of master matrix variables in Australia for 4 periods				
Variables	*1993-1997*	*1998-9/11*	*9/11-2004*	*2005-2009*
Participative Democracy	8.7	16.2	8.1	10.5
N death of expert	0.2	0.4	2.4	0.8
Cultivation	4.3	3.2	3.5	3.0
N physical environment	1.7	1.9	2.8	2.8
Defiant Health	8.8	5.7	11.5	8.1

H work/employment	1.6	2.7	1.9	1.5
H individual liberation	3.6	4.1	5.9	7.4
Defiant Technology	12.6	17.9	10.0	10.3
Defiant Lifestyle	7.4	5.9	6.2	6.7
Consequences of Dominance	8.2	7.1	9.4	10.0
Doom	0.6	0.6	0.8	0.4
Maladaptive Defiance	10.3	15.4	10.0	10.4
Law & Order	0.1	0	0	0.1
Evangelicism	0.8	0.4	0.4	0.9
SE global	0.4	0.8	1.5	1.6
SE national	0.7	0.7	0.2	0.2
SE state/province	0	0	0	1.0
Marketing	2.4	4.0	6.2	5.0
SE work/employment	2.0	1.2	5.1	5.8
SE finance/economics	3.1	1.8	4.9	4.4
Global Planning	9.0	5.9	5.4	5.8
SI state/province	0.1	0	0.2	0.2
SI physical environment	0.2	0	0.1	0
SI work/ employment	12.9	4.0	3.7	3.2

Table A30. Percentage mention of master matrix variables in Australia before & after 9/11		
Variables	*1993-9/11*	*9/11-2009*
Participative Democracy	**11.4**	**9.2**
N death of expert	*0.3*	*1.7*
Cultivation	**3.9**	**3.2**
N physical environment	*1.8*	*2.8*
Defiant Health	*7.7*	*9.9*
H work/employment	**2.0**	**1.7**
H individual liberation	*3.8*	*6.6*
Defiant Technology	**14.5**	**10.2**
Defiant Lifestyle	**6.9**	**6.4**
Consequences of Dominance	**7.8**	**9.6**
Doom	0.6	0.6
Maladaptive Defiance	*12.2*	*10.2*
Law & Order	*0.1*	*0*
Evangelicism	*0.7*	*0.6*
SE global	**0.6**	**1.6**
SE national	*0.7*	*0.2*
SE state/province	**0**	**0.5**
Marketing	**3.0**	**5.6**
SE work/employment	**1.7**	**5.4**
SE finance/economics	**2.6**	**4.7**
Global Planning	*7.9*	*5.6*
SI state/province	**0.1**	**0.2**
SI physical environment	*0.2*	*0*
SI work/ employment	*9.7*	*3.5*

Appendix B. Derived frequencies and percentages
Ideals and Maladaptions for 5 periods in Australia

Table B1. Frequencies and percentages for ideals and maladaptions, Australia, 1973-1978								
Ideals	**N**	**%**	**Passive Mals**	**N**	**%**	**Active Mals**	**N**	**%**
Homonomy	690	17.6	Segmentation	26	0.7	Law & Order	155	3.9
Nurturance	1071	27.3	Dissociation	183	4.7	Evangelicism	18	0.5
Humanity	876	22.3	Doom	52	1.3	Social Eng	0	0.0
Beauty	566	14.4	Superficiality	151	3.8	Syn Idealism	140	3.6
Total	3203	81.5		412	10.5	**3928**	313	8.0

Table B2. Frequencies and percentages for ideals and maladaptions, Australia, 1993-1997								
Ideals	**N**	**%**	**Passive Mals**	**N**	**%**	**Active Mals**	**N**	**%**
Homonomy	28	1.7	Segmentation	98	6.1	Law & Order	2	0.1
Nurturance	133	8.3	Dissociation	117	7.3	Evangelicism	13	0.8
Humanity	324	20.2	Doom	10	0.6	Social Eng	219	13.6
Beauty	14	0.9	Superficiality	118	7.4	Syn Idealism	529	33.0
Total	499	31.1		343	21.4	**1605**	763	47.5

Table B3. Frequencies and percentages for ideals and maladaptions, Australia, 1998-9/11								
Ideals	**N**	**%**	**Passive Mals**	**N**	**%**	**Active Mals**	**N**	
Homonomy	26	2.9	Segmentation	39	4.4	Law & Order	0	0
Nurturance	64	7.1	Dissociation	59	6.6	Evangelicism	4	0.4
Humanity	285	31.8	Doom	5	0.6	Social Eng	128	14.3
Beauty	14	1.6	Superficiality	110	12.3	Syn Idealism	162	18.1
Total	389	43.4		213	23.8	**896**	294	32.8

Table B4. Frequencies and percentages for ideals and maladaptions, Australia, 9/11-2004								
Ideals	**N**	**%**	**Passive Mals**	**N**	**%**	**Active Mals**	**N**	
Homonomy	9	0.8	Segmentation	76	6.4	Law & Order	0	0
Nurturance	171	14.4	Dissociation	73	6.2	Evangelicism	5	0.4
Humanity	263	22.2	Doom	9	0.8	Social Eng	272	22.9
Beauty	7	0.6	Superficiality	78	6.6	Syn Idealism	223	18.8
Total	450	37.9		236	19.9	**Tot=1186**	500	42.2

Table B5. Frequencies and percentages for ideals and maladaptions, Australia, 2005-2009								
Ideals	**N**	**%**	**Passive Mals**	**N**	**%**	**Active Mals**	**N**	
Homonomy	12	1.2	Segmentation	53	5.3	Law & Order	1	0.1
Nurturance	102	10.2	Dissociation	73	7.3	Evangelicism	9	0.9
Humanity	281	28.1	Doom	4	0.4	Social Eng	222	22.2
Beauty	13	1.3	Superficiality	63	6.3	Syn Idealism	168	16.8
Total	408	40.8		193	19.3	**1001**	400	40.0

Table B6. Frequencies and percentages for ideals and maladaptions, Australia, 1993-9/11								
Ideals	**N**	**%**	**Passive Mals**	**N**	**%**	**Active Mals**	**N**	**%**
Homon	54	2.2	Seg	137	5.5	L&O	2	0.1
Nurture	197	7.9	Dis	176	7.0	Ev	17	0.7
Human	609	24.4	Doom	15	0.6	SE	347	13.9
Beauty	28	1.1	Super	228	9.1	SI	691	27.6
Total	888	35.5		556	22.2		1057	42.3

Table B7. Frequencies and percentages for ideals and maladaptions, Australia, 9/11-2009								
Ideals	**N**	**%**	**Passive Mals**	**N**	**%**	**Active Mals**	**N**	**%**
Homon	21	1.0	Seg	129	5.9	L&O	1	0.0
Nurture	273	12.5	Dis	146	6.7	Ev	14	0.6
Human	544	24.9	Doom	13	0.6	SE	494	22.6
Beauty	20	1.0	Super	141	6.4	SI	391	17.9
Total	858	39.2		429	19.6		900	41.2

Ideals and Maladaptions for 4 periods in World minus Australia

Table B8. Frequencies and percentages for ideals and maladaptions, Not Australia, 1993-1997								
Ideals	**N**	**%**	**Passive Mals**	**N**	**%**	**Active Mals**	**N**	**%**
Homon	4	1.0	Seg	22	5.3	L&O	1	0.2
Nurture	45	10.9	Dis	49	11.8	Ev	3	0.7
Human	94	33.7	Doom	13	3.1	SE	56	13.5
Beauty	6	1.4	Super	36	8.7	SI	85	20.5
Total	149	36.0		120	29.0	**Total=414**(99.8)	145	35.0

Table B9. Frequencies and percentages for ideals and maladaptions, Not Australia, 1998-9/11								
Ideals	**N**	**%**	**Passive Mals**	**N**	**%**	**Active Mals**	**N**	**%**
Homon	43	3.9	Seg	45	4.1	L&O	8	0.7
Nurture	111	10.1	Dis	82	7.5	Ev	10	0.9
Human	262	23.9	Doom	12	1.1	SE	212	19.3
Beauty	28	2.6	Super	75	6.8	SI	210	19.1
Total	444	40.4		214	19.5	**Total**=1098 (100.0)	440	40.10

Table B10. Frequencies and percentages for ideals and maladaptions, Not Australia, 9/11-2004								
Ideals	**N**	**%**	**Passive Mals**	**N**	**%**	**Active Mals**	**N**	**%**
Homon	5	2.0	Seg	12	4.8	L&O	0	0.0
Nurture	18	7.3	Dis	21	8.5	Ev	3	1.2
Human	51	20.6	Doom	4	1.6	SE	81	32.7
Beauty	2	0.8	Super	18	7.3	SI	33	13.3
Total	76	30.7		55	22.2	**Total**=248 (100.1)	117	47.2

Table B11. Frequencies and percentages for ideals and maladaptions, Not Australia, 2005-2009								
Ideals	N	%	Passive Mals	N	%	Active Mals	N	%
Homon	74	1.9	Seg	176	4.5	L&O	21	0.5
Nurture	469	12.0	Dis	360	9.2	Ev	31	0.8
Human	854	21.8	Doom	29	0.7	SE	745	19.0
Beauty	59	1.5	Super	468	11.9	SI	627	16.0
Total	1456	37.2		1033	26.4	Total=3913 (100.0)	1424	36.4

Ideals and Maladaptions for 4 periods in the world

Table B12. Frequencies and percentages for ideals and maladaptions, World 1993-1997								
Ideals	N	%	Passive Mals	N	%	Active Mals	N	%
Homon	32	1.6	Seg	120	5.9	L&O	3	0.1
Nurture	178	8.8	Dis	166	8.2	Ev	16	0.8
Human	418	20.7	Doom	23	1.1	SE	275	13.6
Beauty	20	1.0	Super	154	7.6	SI	614	30.4
Total	648			463		Total=2019	908	99.8

Table B13. Frequencies and percentages for ideals and maladaptions, World 1998-9/11								
Ideals	N	%	Passive Mals	N	%	Active Mals	N	%
Homon	69	3.5	Seg	84	4.2	L&O	8	0.4
Nurture	175	8.8	Dis	141	7.1	Ev	14	0.7
Human	547	27.4	Doom	17	0.9	SE	340	17.1
Beauty	42	2.1	Super	185	9.3	SI	372	18.7
Total	833			427		Total=1994	734	100.2

Table B14. Frequencies and percentages for ideals and maladaptions, World 9/11-2004								
Ideals	N	%	Passive Mals	N	%	Active Mals	N	%
Homon	14	1.0	Seg	88	6.1	L&O	0	0
Nurture	189	13.2	Dis	94	6.6	Ev	8	0.6
Human	314	21.9	Doom	13	0.9	SE	353	24.6
Beauty	9	0.6	Super	96	6.7	SI	256	17.9
Total	526			291		Total=1434	617	100.1

Table B15. Frequencies and percentages for ideals and maladaptions, World 2005-2009								
Ideals	N	%	Passive Mals	N	%	Active Mals	N	%
Homon	86	1.8	Seg	229	4.7	L&O	22	0.4
Nurture	571	11.6	Dis	433	8.8	Ev	40	0.8
Human	1135	23.1	Doom	33	0.7	SE	967	19.7
Beauty	72	1.5	Super	531	10.8	SI	795	16.2

Total	1864			1226		Total=4914	1824	100.1

Table B16. Percentage mentions of ideals and maladaption in Australia in 5 periods					
	1973-78	1993-97	1998-9/11	9/11-2004	2005-09
Homonomy	17.6	1.7	2.9	0.8	1.2
Nurturance	27.3	8.3	7.1	14.4	10.2
Humanity	22.3	20.2	31.8	22.2	28.1
Beauty	14.4	0.9	1.6	0.6	1.3
Segmentation	0.7	6.1	4.4	6.4	5.3
Dissociation	4.7	7.3	6.6	6.2	7.3 no change
Doomsday	1.3	0.6	0.6	0.8	0.4 no change
Superficiality	3.8	7.4	12.3	6.6	6.3
Law & Order	3.9	0.1	0	0	0.1 no change
Evangelicism	0.5	0.8	0.4	0.4	0.9 no change
Social Engineering	0.0	13.6	14.3	22.9	22.2
Synoptic Idealism	3.6	33.0	18.1	18.8	16.8
Ideals	81.6	31.1	43.4	37.9	40.8
Maladaptions	18.5	68.9	56.7	62.1	59.3
Passive Mals	10.5	21.4	23.9	19.9	19.3
Active Mals	8.0	47.5	32.8	42.2	40.0

Table B17. Percentage mentions of ideals and maladaption in Australia in 3 periods			
	1973-78	1993-9/11	9/11-2009
Homonomy	17.6	2.2	1.0
Nurturance	27.3	7.9	12.5
Humanity	22.3	24.4	24.9
Beauty	14.4	1.1	1.0
Segmentation	0.7	5.5	5.9
Dissociation	4.7	7.0	6.7
Doomsday	1.3	0.6	0.6
Superficiality	3.8	9.1	6.4
Law & Order	3.9	0.1	0.0
Evangelicism	0.5	0.7	0.6
Social Engineering	0.0	13.9	22.6
Synoptic Idealism	3.6	27.6	17.9
Ideals	81.6	35.5	39.2
Maladaptions	18.5	64.5	60.8
Passive Mals	10.5	22.2	19.6
Active Mals	8.0	42.3	41.2

Table B18. Strategies used in Australia in 5 periods, people, elites, total					
	1973-78	1993-97	1998-9/11	9/11-2004	2005-09
By the people					
I	18.3	7.8	7.3	7.2	6.5
II	32.5	16.4	14.1	21.0	18.4
III	23.6	20.8	32.4	23.0	28.5
IV	18.2	8.3	13.9	7.2	7.6
By the elites					
I	21.5	1.8	2.9	0.8	1.3
II	27.3	8.3	7.1	14.4	10.2
III	22.3	33.8	46.1	45.1	50.3
IV	18.0	33.9	19.7	19.4	18.1
In total					
I	22.2	7.7	7.3	7.2	6.6
II	32.5	16.4	14.1	21.0	18.4
III	23.6	34.4	46.7	45.9	50.7
IV	21.8	41.3	32.0	26.0	24.4
	100.1	99.8	100.1	100.1	100.1

Table B19. Parameters as percentage of total mentions for people and elite, Australia in two periods*						
	People		*Elite*		*Total*	
Parameter	*9/11-2004*	*2005-2009*	*9/11-2004*	*2005-2009*	*9/11-2004*	*2005-2009*
I Knowledge of self, individuality, familiarity	7.2	6.5	0.8	1.3	7.2	6.6
II Learning from environment, efficient and effective 'know how'	21.0	18.4	14.4	10.2**	21.0	18.4
III Understanding, to achieve outcome	23.0	28.5	45.1	50.3	45.9	50.7
IV Intention, motivation towards whole, needs and affects to fulfil an intention	7.2	7.6	19.4	18.1	26.0	24.4
Total					100.1	99.9

*the percentage for the people is ideals + passive mals, the percentage for elite is ideals + active mals.

**The theory attributes Evangelicism to the people rather than the elite so the elite have only the percentage for the ideals on parameter II.

Table B20. Parameters as percentage of total mentions for people and elite, Australia in three periods*									
	People			*Elite*			*Total*		
Parameter	*1973-78*	*1993-9/11*	*9/11-2009*	*1973-78*	*1993-9/11*	*9/11-2009*	*1973-78*	*1993-9/11*	*9/11-2009*
I Knowledge of self, individuality, familiarity	18.3			21.5			22.2		
II Learning from environment, efficient and effective 'know how'	32.5			27.3			32.5		
III Understanding, to achieve outcome	23.6			22.3			23.6		
IV Intention, motivation towards whole, needs and affects to fulfil an intention	18.2			18.0			21.8		
Total							100.1		

Table B21. Strategies used around the world in 4 periods, people, elites, total						
	Total world		World excluding Australia		Australia	
	1993-97	1998-9/11	9/11-2004	2005-09	9/11-2004	2005-09
By the people						
I	*7.5*	*7.7*	6.8	6.4	7.2	6.5
II	17.8	16.6	17.0	22.0	21.0	18.4
III	21.8	28.3	22.2	22.5	23.0	28.5
IV	8.6	11.4	8.1	13.4	7.2	7.6
By the elites						
I	*1.7*	3.9	2.0	2.4	0.8	1.3
II	8.8	8.8	7.3	12.0	14.4	10.2
III	34.3	44.5	53.3	40.8	45.1	50.3

IV	31.4	20.8	14.1	17.5	19.4	18.1
In total						
I	7.6	8.1	6.8	6.9	7.2	6.6
II	17.8	16.6	17.0	22.0	21.0	18.4
III	35.4	45.4	54.9	41.5	45.9	50.7
IV	39.0	30.1	21.4	29.4	26.0	24.4
	99.8	100.2	100.1	99.8	100.0	100.1

Appendix C. Comparison of means

Table C1. Comparison of Means, 1993-97 with 1998-9/11, Australia							
Variable	**Levene's test sig.**	**t**	**df**	**sig**	**Mean**	**Mean**	**s.d.**	**s.d.**
					1993-97 (N=32)	*1998-9/11 (N=13*	*1993-97 (N=32)*	*1998-9/11 (N=13)*
Participative Democracy	.000	-2.45	13.15	.029	8.34	15.15	3.34	9.79
Defiant Technology	.000	-2.39	13.61	.032	10.34	16.31	3.52	8.73
SI Work	.699	3.46	43	.001	7.47	3.77	3.36	2.95

Table C2. Comparison of Means, 1998-9/11 with 9/11-2004, Australia							
Variable	**Levene's test sig.**	**t**	**df**	**sig**	**Mean**	**Mean**	**s.d.**	**s.d.**
					1998-9/11 (N=13)	*9/11-2004 (N=36)*	*1998-9/11 (N=13)*	*9/11-2004 (N=36)*
Participative Democracy	.000	3.11	12.34	.009	15.15	6.67	9.79	1.93
Defiant life	.204	2.06	47	.045	6.08	4.03	3.83	2.75
Maladaptive Defiance	.000	2.55	13.16	.024	13.62	6.31	10.09	3.66
Defiant Technology	.000	3.72	12.85	.003	16.31	7.14	8.73	2.72
N Death expert	.054	-2.03	46.63	.048	1.31	1.81	0.48	1.24

Table C3. Comparison of Means, 9/11-2004 with 2005-09, Australia							
Variable	**Levene's test sig.**	**t**	**df**	**sig**	**Mean**	**Mean**	**s.d.**	**s.d.**
					9/11-2004 (N=36)	*2004-2009 (N=31)*	*9/11-2004 (N=36)*	*2004-2009 (N=31)*
N Death expert	.003	2.42	48.18	.019	1.81	1.26	1.24	0.51

Table C4. Comparison of means, Australia and rest of world before 9/11							
Variable	**Levene's test sig.**	**t**	**df**	**sig**	**Mean**	**Mean**	**s.d.**	**s.d.**
					Oz (N=45)	*Not Oz (N=17)*	*Oz (N=45)*	*Not Oz (N=17)*
Participative Democracy	.25	2.2	60	.03	10.3	14.8	6.1	8.9
Defiant Health	.22	2.7	60	.03	7.3	10.2	3.6	4.6
H Individual Liberation	.07	4.1	60	.002	3.1	5.8	3.6	2.9
SI Work	.07	-3.2	60	.002	6.4	3.3	2.0	4.6
Consequences of Dominance	.04	2.3	22.3	.002	7.4	10.6	3.8	5.4

Table C5. Comparison of means, Australia and rest of world after 9/11								
Variable	Levene's test sig.	t	df	sig	Mean	Mean	s.d.	s.d.
					Oz (N=67)	*Not Oz (N=40)*	*Oz (N=67)*	*Not Oz (N=40)*
Cultivation	.000	6.4	46.3	.000	4.1	8.2	1.6	3.9
Participative Democracy	.000	6.4	44.5	.000	7.0	14.4	2.4	7.0
Marketing	.000	3.3	50.6	.002	5.8	7.6	1.6	3.2
Consequences of Dominance	.000	5.0	41.8	.000	6.1	16.q	3.0	12.4
Defiant Life	.000	5.1	53.1	.000	4.1	7.8	2.3	4.2
Maladaptive Defiance	.000	6.5	41.2	.000	6.3	22.1	3.3	15.1
Defiant Technology	.000	5.3	40.9	.000	7.2	19.3	2.8	14.1
N Environment	.001	3.6	41.2	.001	1.9	5.4	1.3	5.9
H Work	.003	2.4	52.8	.02	1.6	2.4	1.2	2.1
H Individual Liberation	.458	2.2	105	.03	3.1	4.3	2.6	2.7
Doomsday	.000	2.4	43.4	.02	1.2	1.8	0.5	1.6
Law & Order	.000	2.8	39.5	.008	1.0	1.5	0.1	1.2
Evangelicism	.000	3.3	49.0	.002	1.2	1.9	0.5	1.2
SE Global	.000	3.2	42.6	.003	1.5	4.2	1.4	5.2
SE National	.000	3.5	41.1	.001	1.1	1.7	0.2	1.1
SE State/ Province	.000	2.2	39.0	.03	1.0	1.2	0.0	0.5
SE Economics	.000	4.0	54.0	.000	2.5	4.4	1.5	2.7
SI Environment	.000	3.4	41.1	.002	1.3	1.3	0.1	0.6

Table C6. Comparison of Means, Indigenous with Australia, 9/11-2009								
Variable	Levene's test sig.	t	df	sig	Mean	Mean	s.d.	s.d.
					Indigenous (N=10)	*Australia (N=67)*	*Indigenous (N=10)*	*Australia (N=67)*
Cultivation	.000	4.95	9.36	.001	10.80	4.06	4.26	1.56
Partic. Democ	.647	5.87	75	.000	11.70	7.00	2.06	2.40
Cons Dom	.000	3.92	9.08	.003	28.70	6.15	18.14	3.04
Defiant Life	.015	2.99	9.71	.014	8.40	4.09	4.48	2.27
Mala. Defiance	.000	6.55	9.11	.000	40.30	6.33	16.36	3.30
Defiant Tech	.000	4.94	9.10	.001	30.10	7.22	14.61	2.82
Defiant Health	.001	4.04	9.76	.002	12.60	6.24	4.88	2.56
N Death Exp	.016	-2.86	43.16	.007	1.10	1.55	0.32	1.00
N Environment	.229	3.10	75	.003	3.30	1.91	1.57	1.29
Law & Order	.000	3.35	9.07	.009	2.80	1.01	1.69	1.22
Evangelicism	.000	2.32	9.55	.044	2.10	1.21	1.20	0.54
SE National	.000	2.38	9.05	.041	2.40	1.06	1.78	0.24
SE economic	.826	4.50	75	.000	5.10	2.52	1.60	1.51
SI Environ.	.000	2.63	9.06	.027	1.70	1.01	0.82	0.63
SI Work	.013	-3.47	27.14	.002	1.20	2.13	0.63	1.47

Table C7. Comparison of Means, Indigenous with Not Australia, 9/11-2009								
Variable	Levene's test sig.	t	df	sig	Mean	Mean	s.d.	s.d.
					Indigenous (N=10)	*Not Aust (N=36)*	*Indigenous (N=10)*	*Not Aust (N=36)*
Cultivation	.563	2.54	8	.015	10.80	7.37	4.26	3.50
Part. Democ	.021	-2.25	37.11	.031	11.70	15.23	2.06	7.84
Global Plan.	.001	-3.56	37.33	.001	2.90	4.50	0.99	2.67
Marketing	.315	-2.19	38	.035	5.80	8.23	2.35	3.23
Cons Dom.	.004	2.88	9.59	.017	28.70	11.93	18.14	5.66
Mala. Defiance	.002	4.51	10.60	.001	40.30	15.60	16.36	8.35
Defiant Tech	.208	3.11	38	.004	30.10	15.63	14.61	12.08
H Work	.008	-3.66	33.90	.001	1.20	2.83	0.42	2.34

Law & Order	.000	3.16	9.34	.011	2.80	1.10	1.69	0.40
SE National	.043	-2.38	38	.022	2.40	1.47	1.78	0.73
SI Work	.017	-2.16	29.55	.039	1.20	1.83	0.63	1.18

Table C8. Comparison of means, organizational with non-organizational, 9/11-2009								
Variable	Levene's test sig.	t	df	sig	Mean	Mean	s.d.	s.d.
					Non-org. (N=46)	Organizat. (N=61)	Non-org. (N=46)	Organizat. (N=61)
Cultivation	.000	4.50	61.53	.000	7.28	4.36	4.05	2.00
Part. Democ	.759	2.69	105	.008	11.47	8.46	5.60	5.77
Defiant Life	.001	4.24	71.08	.000	7.11	4.21	4.07	2.56
Defiant Tech	.000	2.87	68.64	.006	15.20	9.10	12.82	7.84
Defiant Health	.002	2.85	78.63	.006	9.50	7.00	5.04	3.66
N Environ.	.073	2.14	105	.035	4.15	2.48	5.62	2.15
H Ind. Liberat.	.146	2.89	105	.005	4.37	2.92	2.89	2.31
Cons Dom.	.000	4.44	48.79	.000	14.57	6.34	12.31	2.90
Mala. Defiance	.000	4.80	52.12	.000	18.73	7.30	15.53	5.02
Doom	.000	2.63	50.86	.011	1.78	1.16	1.55	0.45
Law & Order	.000	2.73	45.94	.009	1.45	1.02	1.09	0.13
Evangelicism	.000	3.03	59.16	.004	1.76	1.21	1.14	0.52
SE National	.000	2.36	53.90	.022	1.52	1.13	1.07	0.39
SE Economic	.009	3.14	71.24	.002	4.00	2.62	2.61	1.64
SI Environ.	.000	2.31	56.78	.024	1.24	1.05	.052	0.22
SI Work	.018	-2.20	103.4	.03	1.65	2.20	1.02	1.54

Appendix D. Results of additional tests

Table D1. Search Conferences and Unique Designs by year					
Year	*N*	*%*	*Year*	*N*	*%*
1993	1	0.6	2005	29	17.2
1994	1	0.6	2006	15	8.9
1996	3	1.8	2007	10	5.9
1997	31	18.3	2008	12	7.1
1998	8	4.7	2009	1	0.6
1999	12	7.1	Total	169	100.00
2000	4	2.4	1993-1997	36	21.3
2001 pre 9/11	2	1.2	1998-9/11	26	15.4
2001 post 9/11	2	1.2	9/11-2004	40	23.7
2002	12	7.1	2005-2009	67	39.6
2003	15	8.9	Before 9/11	62	36.7
2004	11	6.5	After 9/11	107	63.3

Table D2. Correlations of each final variable with Year for each period*					
1993-9/11 Before (N=62)	*9/11-2009 After (N=107)*	*1993-1997 (N=36)*	*1998-9/11 (N=26)*	*9/11-2004 (N=40)*	*2005-09 (N=67)*
N Death of expert .30	N Environment .38	N Environment -.33	N Death of expert .40	Defiant Life .31	N Death of expert .36
H Work .29	H Individual liberation .20	Cultivation -.34	Cultivation .39	Evangelicism .36	N Environment .39
Participative Democracy .43	Cultivation .43	Participative Democracy -.57	Participative Democracy .40		Cultivation .35
SI Work -.47	Participative Democracy .42	Defiant Life -.45	Defiant Life .70		Participative Democracy .28
Marketing .31	Defiant Life .42	Doomsday -.53	Evangelicism .39		Defiant Life .37
Maladaptive Defiance .33	Defiant Technology .36		SE National .44		Defiant Health .39
	Defiant Health .37		SE Work .38		SE National .26
	Evangelicism .22		Maladaptive Defiance .48		SE State/ province .42
	SE National .28				SE Economics .38
	SE State/province .34				
	SE Economics .32				
	SI Environment .22				
	Consequences of Dominance .30				
	Maladaptive Defiance .39				
Total=6	Total=14	Total=5	Total=8	Total=2	Total=9

*Where green indicates adaptive, red indicates maladaptive

Table D3. Number of differences between comparison groups before and after 9/11		
	Before: 1993 to 9/11	*After: 9/11 to 2009*
Organizational / other	9	16
Canada / rest of the world *	7	8
Australia / rest of the world*	8	19
Indigenous / rest of the world. Only 2 Indigenous samples before 9/11	Not tested.	14

* Indigenous records were not included in the Australian or Canadian samples.

Appendix E. Evangelicism, the Cases of Princess Diana and Donald Trump

A Global Outbreak of Evangelicism: The Death of Diana

Merrelyn Emery

October 1997

We have recently witnessed a remarkable event - evangelicism at the global level, its globalization courtesy of our global media. Without this latter, there may well have been an outbreak of the evangelicism but confined to its local region. It is an important matter as it shows that with the globalization of TV in particular, we are certainly vulnerable to world wide outbreaks of maladaptions. It also reinforces many conclusions drawn from the events of the cultural revolution of the 60s as to the role of TV in particular (Emery & Emery 1976; Emery M 1986).

However, the primary point of this note is the evangelicism itself. Mind you, I know personally of only one Australian who shared in the outbreak but I know there were many. Most people with whom I discussed it felt quite distant from it. Mostly they were amazed and/ or horrified by it. Without having a name for it, most felt it was somehow vaguely pathological but could not put their finger on its essence. One said that it gave her a strange foreboding for the future, not particularly positive or negative, just a sense that it was significant and somehow meaningful.

Many serious journalistic comments (not the women's mags) I have read were of a similar nature. The *Economist* (6 9 97) perhaps came closest to the analysis here. It is noteworthy that a week later, they recognized that the mass media were opportunistically feeding the evangelicism with the "world's greatest ever glut of hyperbole and humbug" although to some extent, they share my rather less cynical view that many individuals in the media were also simply responding with the same sociopsychological dynamic as were the mass of the people - "The emotional hyperbole was understandable" (*Economist* 1997e). I think it was very understandable.

"But above all the week has been extraordinary -and extraordinarily moving- because millions of people...have been affected by this event and transfixed by it in a way few of them would have expected...Here in our tower above St James's, we too have been surprised. Surprised at the popular response, and surprised at our own. That is why the biggest of the many questions raised by the death of Diana...have to do with the magnitude and nature of the reaction. Why has it been so prolonged, so emotional and so widely shared? Why is that people are so moved by her death, regardless it seems, of whether in life they liked or loathed the princess or of whether indeed they had thought themselves indifferent to all her doings?" (Economist 1997a).

My answer to these questions is that many around the world were ready and waiting for an opportunity to convert their withdrawal, their apathy, into an outburst of pure unadulterated emotion. Diana had the appropriate amalgam of characteristics in life to provide a point of identification for many of the demoralized and dissociated masses. Her death provided the trigger to the emotional outburst that bears the hallmarks of evangelicism. "The power of mass communication has been more evident than ever. Yet so too has been the force of **personal emotion**" (Economist 1997a:14, emphasis added).

Dissociation and Evangelicism

Evangelicism is the active maladaptive scenario arising from the parameter of choice *probable effectiveness* (L$_{12}$ in Emery F 1977; L$_{21}$ in Emery M in press). Probable effectiveness involves "knowledge of what courses of action are most effective, least effective etc." (Emery F 1977: 31). Its corresponding passive pole and scenario is *dissociation*, essentially the withdrawal of individuals from responsibility for coordinating and regulating their behaviour with respect to others who remain potential coproducers of their desired ends (Emery F 1977: 43). It is thus a withdrawal of the individual from the public space and into private worlds and as the scenario is developed by Fromm and Neumann, involves dissociation also within the individual - a splitting or psychological fragmentation.

But as Emery argues, dissociation is not just a private choice as it would seem that it is at the interfaces of the private and public realms that it is most manifest. While dissociation may ease the tension for individuals caused by the unpredictable nature of involvements with others, it has a multiplier effect on maladaption. Communities consist of shared responsibilities for a common future. Even a diminution of these responsibilities weakens both the sense and reality of community. Once weakened, spaces open for antisocial behaviours and the gaps must be plugged by an increased external superstructure for regulation and support. But as there is little personal commitment to these from the dissociated, there is no increase in responsibility per se. On the contrary, many resent the intrusion of these regulators into their lives and practice passive or more active resistance to their efforts.

Dissociation and evangelicism differ from the other scenarios in that the active poles of the others are initiated by the elites to counteract the passive strategies operating within the people at large. Dissociation is a personal response rather than a cultural or social change and it "induces, almost creates, its own active maladaptive response; it does not just stimulate others to act against it" (Emery F 1977: 43). When dissociation swings to the active pole of evangelicism, there may be a 'messianic leader' but the response is still personal, located within the individual and most probably within one of the fragments. The evangelical response is still not one likely to increase the probable effectiveness, connectedness or responsibility of the individual to the community. Because it involves probable effectiveness and psychic fragmentation, it can enhance the other strategies or scenarios such as superficiality or segmentation.

In his discussion of evangelicism, Fred Emery draws heavily on Cohen's history of four centuries of evangelicism which featured 'revolutionary millenarianism' and 'mystical anarchism' born of chronic frustration and anxiety. Cohen described it as a socio-psychological process which manifested itself in impulsivity and violence which while contributing to the instability of the times could not in any way change the conditions which produced the response. Fred saw the rapid rise in the popularity of the sensitivity movement and its various methods, as perhaps most indicative of the presence of evangelicism in our midst. He agreed with Carl Rogers that it indicated a need to imbue interpersonal relations with 'trust and caring'. Of all the scenarios, those flowing from the dimension of probability of effectiveness are the most optimistic and produce most hope for the future. Evangelicism shows that although it is a maladaptive response, the masses are not psychically dead. While there is life, it is possible to accelerate diffusion of knowledge of more effective courses of action, the triggers which will spark the turn from maladaption to active adaptation.

The Death of Princess Diana as Evangelicism

There is considerable evidence that dissociation is today's most prevalent maladaptive response to the ongoing (although tottering) mass of DP1 organizational structures and the Type IV environment. While across the world, there is now a high level of awareness that organizational structures must change, most of what is being done is ineffective, phenotypical rather than the required genotypical change of design principle. It should not be surprising, therefore, that from time to time we will see unique outbreaks of evangelicism. This is particularly so given that many now realize that the 'touchy-feelies' Rogers and Emery identified above can't deliver on their promises of effective, long term organizational change. The well known options for reducing evangelicism have narrowed as well as the perceived options for establishing active adaptation.

However, in the last few years, we have seen a new form of evangelicism, basically a return to mysticism including that described as New Age which covers a huge diverse range of ideas, practices and cults, everything from alternative (mostly rediscovered Type II) medicine to the power of crystals to computer analysts committing group suicide in order not to miss the alien bus being dragged along behind Comet Hale -Bopp.

Given then that so many of our people are dissociated, unable to find any psychic support, to the point where isolation becomes unendurable (Neumann in Emery F: 44), a 'messianic leader' with whom they can identify is bound to appear. This is particularly so given TV's constant creation and development of potential candidates. So why did Diana become this 'messianic leader'?

1. She was beautiful, famous, a celeb as so many are, but "Princess Diana...had another quality: rarity. Lovely young royals are extremely scarce" (Economist 1997b: 20). Given her rarity value, the Diana industry grew by leaps and bounds to saturation point. "You might expect that people would quickly tire of such an image, but they did not" (Economist 1997a: 13). Perhaps it is true that one of the great strengths of the monarchy is that it focuses on people rather than political abstractions, institutions or documents (as above: 13), but there were other powerful factors operating in the Diana phenomenon.

2. Two forces appear to be driving the demand for celebrities, the society's "enduring craving for heroes" (Economist 1997b: 19), even if no longer the traditional heroes of grand achievements, and the growth of the media which has created the global distribution channels for fame. The old fashioned heroes have lost their attraction with a very few exceptions. Mother Teresa who died in the same week was an also ran next to Diana. "People have become more cynical, better informed and more egalitarian" (20) and the old categories of heroes and saints no longer carry credibility.

The cult of the celebrity is a creation of this century and fame has become a commodity in its own right. Yet Diana did not even fit within the major class of celebs - not a star such as Monroe, nor a powerful politician such as the Kennedy brothers. The *Economist* noted that when you asked the question "What was she for?", she had no obvious function, although she eventually attempted to create one through the vehicle of royal charity promoter. So the *Economist* concluded that "fame is essentially an egalitarian commodity and society's approval is most readily earned by these celebrities who are seen to have the common touch - or in Diana's case, to be 'the people's princess'" (1997b: 21). Without a readily identifiable function, without much education and skills, she was simply another replaceable part like so many of her people, something which they could not failed to have noted even if subliminally, and that perception must have been reinforced by the fact that she was also replaced sexually by Camilla Parker Bowles.

3. Here we are getting to the final factor which I believe completes the case for the evangelicism. The *Economist* hit it on the head in their analysis of today's heroes - "human frailty is what sells" (1997b: 20). Diana was a classic victim-heroine-hers was "a tragedy of the classical sort: ill starred despite all its privileges...The frailty she exposed contrasted poignantly with the perfection of her glamour; the popularity of her causes served to balance her well-known shortcomings" (Economist 1997a: 13). "It was her bulimia, her unhappy marriage, her virulent divorce and her battle with the Palace that ensured her popularity, presenting her a **victim** who yet sought to triumph. In developed countries, women particularly suffer from depression, eating disorders and 'plea-for-help' suicides, at 3 times the male rate (James 1997).

Diana, argues James fought "like millions of her peers" to be taken seriously, to establish herself on a firm psychological footing. She used her celebrity status in support of her own self esteem (Economist 1997a). Her final coup - dating a Muslim playboy who was heir to Britain's swankiest department store and whose father has repeatedly been refused British citizenship - showed an astonishing genius for **blending revenge with romance**" (1997b: 20). How could the downtrodden, the disadvantaged and replaceable parts of the world fail to respond to such behaviour? Most of them would jump at the chance to extract that sort of revenge. She would have been the embodiment of many fantasies.

Let us backtrack for a moment. The main contributor to dissociation is the first design principle (DP1). At the moment, many are enduring both the continuing existence of representative democracy which becomes less democratic by the minute, as well as the world wide backlash to the continuance of the cultural revolution begun in the 1950s and 60s, expressed as economic rationalism and corporatism (Saul 1997). In the **them and us** dynamics of DP1, Diana was clearly identified as one of us rather than one of them. Most probably it was the long standing fight with the Palace which sealed the response, together with the psychological distance shown by the Queen after her death. While the Queen is deeply respected, it is doubtful if she is genuinely loved, and who else represents the highest pinnacle of the autocratic heap?

A Political Statement?

In assessing whether the reaction to Diana's death was 'political', it is important to note that it was definitely a global phenomenon. Contributions to *Mourning Diana* (Kear & Steinberg, 1999) document the reactions from England to Australia to India, with reports of places beyond. This in itself tends to indicate that it stemmed from something other than party politics of any colour or flavour as national politics around the world are diverse. Whether or not it can be argued that Diana's death became mixed up with and implicated in Tony Blair's New Labour (Kear & Steinberg, 1999; Hey, (1999) party politics are phenotypical. There is a deeper reality behind the international diversity that gathered and mourned after the death.

I am arguing that Diana's death was a recognition of, and protest, against the governing principle of our institutions, our education systems and our workplaces, our organizations in general, often our families, and our governments. In this sense, it was definitely political as they were protesting autocracy and its effects. Autocracy versus participative democracy is political at the genotypical level, i.e. at the level of the design principles.

The *Economist* is both right and wrong to dismiss the hyperbole in the media about changing the monarchy in UK. They are wrong in so far as those who speculated about the effect of Diana's death on the future of the monarchy were intuiting the 'them and us' dynamics and saw in the enormous mass reaction, the potential for change. They were right

in so far as the response was never based in, nor intended to be effective action for change. Whenever I tuned into the wall to wall coverage of the week, it was uncanny to hear the words of the ordinary people interviewed: 'She was lovely', 'She cared about people', 'She was the Queen of hearts', 'She was our Princess'. Most of them just parrotted Diana's own words or 'media speak'.

When people do not know there is an alternative to DP1 and do not have the energy or motivation to find or fight for one, then you have the conditions for evangelicism. No single response I heard from any of the masses interviewed gave the slightest hint that any effective action for change was involved. Di's death was simply an opportunity to let **them** know how **we** felt. And let them know **we** did. Yes it was a huge response, but it was a personal and purely emotional one, without intention to change the conditions which gave rise to it.

During the week it became increasingly obvious that Diana was becoming a saint, her many shortcomings disappearing as the response intensified. It was undoubtedly contagious as mass emotional phenomena are, but went far beyond the normal dictum of speaking no ill of the dead. It continued the practice of converting her lapses into the essence of humanity, supporting "the view that she was a real person" one of **us**, conveniently ignoring the fact that she was in fact one of **them**. While some press reports continued to mention factual material about her life, TV increasingly sanitized and sanctified her. They best understood her and the evangelicism itself, as you would expect from a medium specializing in dissociation and thus evangelicism (Emery & Emery 1976). Diana and TV enjoyed a mutually beneficial symbiotic relationship and the medium ultimately rewarded her handsomely. Her death and the circumstances of it merely confirmed for millions "that Diana the goddess was a victim of 'fate', whatever that may mean" (Economist 1997d).

Systemic Effects of DP1

And it was the bottom of the social heap who made the response. Eighty percent "(80%) of those signing the remembrance books for her at St James's Palace are women...Women identified with her, as did people such as gays and ethnic minorities, excluded in our increasingly divided society. It is possible that the grief we have seen was a conduit for the suffering and anger of the many millions of low-serotonin, subordinate people. They had the enormous consolation of being able to gather together around a single issue and feel solidarity" (James 1997). James is building on data which show that those who are subordinate or low status such as women and people of low income are more prone to low-serotonin problems which are commonly expressed as depression and compulsion in women and aggression in men. DP1 has long term systemic effects.

"Bad experiences affect the brain primarily through the stress hormones such as cortisol and adrenaline" (Kotulak 1996: 36). There is evidence that such phenomena as depression and epilepsy can be learnt by encoding through the genes into the physical structure of the brain. "Stress or drugs of abuse, like cocaine and alcohol, can turn on a gene called C-fos. The protein made by the C-fos gene attaches to a brain cell's DNA, turning on other genes that make receptors or more connections to other cells...The problem is that these new connections and receptors are abnormal. They can cause a short circuit in the brain's communication network that can give rise to seizures, depression, manic-depressive episodes, and a host of mental problems." (40)

"Genetic defects produce abnormal levels of serotonin and noradrenaline", neurotransmitters related to violence (57). "When serotonin levels fall, violence rises"...when

noradrenaline rises, impulsive violence becomes more likely. Female serotonin levels are generally 20-30% higher than male. (60)

"Poor environments" (e.g. DP1 workplaces and patriarchal families) produce "abnormal networks" perhaps pushing higher levels of noradrenaline and lower levels of serotonin (63). "While the monkey leaders who ruled through democracy had high-normal serotonin, another study found that some monkey leaders with below-normal serotonin ruled like dictators" (70). Those with highest rankings and most friends in college fraternities had serotonin levels about 20-40% higher than members whose rankings were lower. High serotonin was tied to obsessive compulsive behaviours (70).

"For millions of American children, the world... is relentlessly menacing and hostile. So, with astounding speed and efficiency, their brains adapt and prepare to do battle" (77). Kids from the Branch Davidian cult at Waco had very high noradrenaline levels at rest - heart rates of 100-170 beats per minute compared with normal average of 84 for kids that age (78). These are similar to those found in post traumatic stress disorder. (All page numbers from Kotulak 1996.)

Also note, low cholesterol diets may provoke impulsive or aggressive behaviour (64). Health fascism really does make you feel miserable!

[It is noteworthy that as we have progressively reduced the opportunities in Australian society for children and young people to have any purpose in their lives, through the bureaucratization of both education and workplaces, so the youth suicide rate has skyrocketed, particularly amongst males, now the highest in the world. Suicide is no more than aggression against the self. Australia has the highest suicide rate in the world for 15-24 year olds but is not in the top 12 for homicides. USA is top in the 15-24 group homicides and is 5th for suicide (World Health Organization 1991: 84). It is noteworthy that the Australian rate increased from 8.6 per 100,000 in 1970 to average of 16.4 in 1987-1990, i.e. it doubled in less than 20 years. It is similarly noteworthy that it increased directly with the percentage living in poverty. In 1991, Oz had the third highest % living under the poverty line. Unemployment is also a direct contributor to mental illth.

Homicide and suicide reflect different patterns of the neurochemical substrates as shown in the following table.

Homicide = High Noradrenaline + Low Serotonin

Suicide = Low Noradrenaline + Low Serotonin (Kotulak 1996)

The difference between the Australian and USA figures then can be explained by the much lower levels of overt and covert violence and fear in Australia. Kids in Oz are not required to raise their noradrenaline levels. Because they are less impulsive and because homicide is socially unacceptable and relatively rare, they are left only with intensifying depression and ultimately suicide.]

James also notes that 43% of adults in Britain did not watch the funeral on TV. It would be interesting to get these figures from other countries. It may tell us broad relativities between countries on the ratio of haves to have-nots, in terms of dissociation.

The Covert Aggression of Evangelicism

Perhaps one of the most notable features of the week following her death was the immediacy with which scapegoating took place, and blame was attributed. The scapegoat can be seen as the mirror image of the 'messianic leader'. The graffiti declaiming the *paparazzi*

as assassins contained this aggression and latent violence. They were still couched as the scapegoats even after the evidence that the driver was 3 times over the drink driving limit. Despite the many comments that ultimately the people bear the guilt because they bought the mags and watched the box, thus fuelling the Di industry, this approach founded before the tide of virulence that washed over the media. Similarly, a few brave souls mentioned that only an idiot would have not bothered to put on her seat belt while speeding through a tunnel in the middle of Paris but again, this commonsense died in the face of the evangelicism that turned Di into a saint and the *paparazzi* into all evil.

Implications for the Future

Many organizations found it difficult to read the national mood (Economist 1997c), including most notably the royal family. (But her brother got it entirely right.) The royal family was reportedly hurt by suggestions that they were indifferent to the people's sorrow but just as predictably, they were progressively designing the funeral on the run as their expectations of what was proper and required were found wanting. The consequences of keeping people subordinated within DP1 structures are little understood. Clearly the consequences do not only involve visible, surface effects such as relative economic deprivation and dissociation. They go to the heart of both our neurochemistry and our purposefulness, our systemic health. And people fight to live purposeful and adaptive lives. Until there is more general consciousness that people are whole open systems, this will continue to be the case leading to more and more such mystifying episodes.

There is implicit violence in evangelicism and Cohen's study describes its translation into overt rage and destruction. There have been many localized outbreaks of such rage around the world, the last Los Angeles riots, the destruction of French installations in Tahiti in reaction to continued nuclear testing and even in cool blooded Australia when a public service demonstration went wrong and resulted in the destruction of the entrance to Parliament house. Evangelicism is no more than a demonstration of fight/ flight at the broad scenario level. It frequently entails a move from dependency and passive resistance to the active pole.

And while there is life and energy in the system, there is something to work with. Clearly the global situation is nowhere near as bad as it could be. People are still willing to fight, all they lack is the effective means to the ends they desire. That is easy. And when we have a critical global mass who can conceptualize and articulate the alternative, it will be a brave organization who will deny them.

References

Economist. 1997a. 'The tragedy of Diana.' 6 September. 13-14.

Economist. 1997b. 'The Faustian bargain.' 6 September. 19-21.

Economist. 1997c. 'The people's princess.' 6 September. 55.

Economist. 1997d. 'Diana, Princess of Wales.' 6 September. 90.

Economist. 1997e. 'The people's monarchy.' 13 September. 18.

Emery, Fred. 1977. *Futures we are in*. Leiden. Martinus Nijhoff Social Sciences Division.

Emery, Fred & Emery Merrelyn. 1976. *A choice of futures*. Leiden. Martinus Nijhoff Social Sciences Division.

Emery, Merrelyn. 1986. *The social and neurophysiological effects of television and their implications for marketing practice.* PhD. University of New South Wales.

James, Oliver. 1997. 'Our unhappy roles in the capitalist paradise.' *The Canberra Times.* 20 September. C6.

Kear, Adrian & Steinberg, Deborah Lynn. 1999. *Mourning Diana: National Culture and the Performance of Grief.* Routledge. London & New York.

Kotulak, *Inside the Brain.* 1996.

Saul, John Ralston. 1997. *The Unconscious Civilization.* Penguin.

Smeeding, Timothy M. 'The War on Poverty: What worked?', testimony prepared for the Joint Economic Committee US Congress, September 1991, National Commission on Children, UNICEF.

World Health Organization, 1991. *World Health Statistics Annual.*

****

Trump – the Latest Case of Evangelicism?

Merrelyn Emery

March 2016

Yes, I have been a Trump watcher, an occupation which occasions the sort of fascinated horror felt by an arachnophobe watching a funnel web crawl over a baby. Confessions aside, after Super Tuesday I don't have much doubt about it. Trump and the reaction he is eliciting in the USA bears the hallmarks of Evangelicism. It doesn't matter whether he becomes President or not, the campaign so far has made it clear that Evangelicism is alive and well, in the USA at least.

On the surface Trump has none of the characteristics we would expect to see of a President of anything, let alone the USA which despite its military muscle must pick its way reasonably carefully in a conflicted world. Now more than ever before after so many military failures, discretion is the better part of valour. The indirect approach and diplomacy is demanded if the USA is to even maintain its wobbly position as 'leader of the free world' or top economy.

It is that wobbly position that seems to be a major determinant of the rise of Trump and the fact that for many, he can do no wrong. Another is the very foundation of America, as a society based on laissez-faire (Lippitt, 1940).

The parallels with Hitler are instructive. But first let us review the nature of Evangelicism.

Each of the mutually exclusive and logically exhaustive set of maladaptions has an active and passive counterparts (Emery M, 2013). The first set is called passive because they are directed only at reducing the immediately confronting uncertainties, not the source of them, by the masses who are usually not responsible for them. The second set is called active because when the elites, who can influence or order changes, perceive a social breakdown or a way to effect an improvement, they seek to initiate strategies to achieve those ends. In other words, the elite are the 'doers': the people are the 'done to'.

Dissociation which has been rife in most Western societies for decades now is defined as denial that coproduction with others could be more effective in reaching desired goals than acting alone or selfishly. It is an anomic response characterized as a withdrawal into *The Private Future* (Pawley, 1973) and *Bowling Alone* (Putnam, 2000). It is to keep oneself to oneself and not get involved with others: the classic leisure pursuit is watching television which is the ultimate in dissociative media (Emery & Emery, 1976). It is essentially a denial of responsibility for the public space and the common good.

The active counterpart of dissociation is different to the other active strategies. It is more complex as "dissociation induces, almost creates, its own active maladaptive response; it does not just stimulate others to act against it" (Emery F, 1977, p44). Using the analyses of Erich Neumann, Eric Fromm and Norman Cohn, Emery identified the evangelical response, the revolutionary millenarianism and mystical anarchism that have surfaced regularly throughout human history, as the alternative dynamic of dissociation. The focus of *Evangelicism* may be a person or an idea, a focus for concerted action or emotional support that replaces the psychic pain of isolation endured in dissociation. Global instances of Evangelicism appear to be rare but recent example was the extreme display of global identification and grief following the death of Diana, 'the people's Princess' (Emery M, 1997). National or more localized instances of it are probably much more common.

Considering Trump as a case of Evangelicism is obviously in the national arena as apart from a few gung ho bloggers, most Australians view his candidacy aghast. The reaction has gone from 'clown', 'only in America' to utter incredulity that this man could be Commander in Chief of our main strategic ally.

So why is Trump even being considered as an example of Evangelicism?

"When dissociation swings to the active pole of Evangelicism, there may be a 'messianic leader' but the response is still personal, located within the individual and most probably within one of the fragments. The evangelical response is still not one likely to increase the probable effectiveness, connectedness or responsibility of the individual to the community. Because it involves probable effectiveness and psychic fragmentation, it can enhance the other strategies or scenarios such as superficiality or segmentation (Emery F, 1997). Given what we know of American culture today, Trump's campaign is enhancing both segmentation and superficiality.

The question is in all these instances is what are they actually mourning or searching for? Are they mourning the loss of their 'leader', their promise or a fantasy of a leader or their personal search for one? Note that in every case, there is an assumption that there must be some sort of autocracy. It is inconceivable that a genuinely democratic group of equals would experience, or want, Evangelicism.

As the active pole of Dissociation with the rising incidence of depression (deGuerre et al, 2008), it is most likely the followers are grasping at somebody or something that can relieve their depression, their anxieties or restore what they see as the natural order of things. We see the strong leader and the sheep like, unquestioning followers, the classic symptom of dependency.

There is a twofold problem here. The first prong of the problem is dependency itself, which is not merely a low degree of independence as is frequently implied in the vernacular but a capitulation of the self to the 'leader'. Dependency is technically called the 'assumption of dependency' as it comes into being as the result of the assumption that there is somewhere a great and powerful being (leader) who exists to ensure that no untoward events will follow the irresponsibilities of individuals, to provide security for them (Bion, 1952. 1961). NB that

Trump constantly says words to the effect of 'there is no problem, I can assure you everything is OK'. Essentially he is saying that they can carry on being as racist, misogynist, obese, poorly educated and ignorant as they like because he has all the equipment and power to ensure their survival. He does deals.

The second prong of the problem is that people driven to Evangelicism are likely to be indiscriminate in their choice of new 'leader'. As we have seen throughout history, their choices can prove fatal to millions and destroy their own future as we saw with Hitler. All the 'leader' has to do is to tune into exactly the right combination of emotions and aspirations, and promise the desired solutions. *Mein Kampf*, My Struggle, outlines clearly the elements that united Hitler and the German people: the restoration of the glorious Fatherland after the destructive reparations demanded by the allies in the Treaty of Versailles, the removal of 'the other', the Jew, who was not only believed to be polluting the genetics of the pure Aryan race, the hypothesized foundation and future of Germany, but also the perceived power behind the New Order that had beset Germany's rise to its perceived deserved high place in the international firmament.

It is no coincidence that Trump's slogan is **make America great again**. His followers know perfectly well that America has ceased to be great – because they are on the receiving end of the loss of her greatness. The facts speak for themselves: whether it is indebtedness, inequality, stagnant wages, the inability to get ahead, the division and the divisiveness of their society or the undeniable loss of prestige of America the supreme on the world stage as she bogs down again in the Middle East and makes deals with previous enemies such as Iran, many Americans feel in their bones that the exceptionalism with which she and they were endowed is no more. Their deserved high place in the international firmament.is gone. Their myth is destroyed.

These perceptions are accurate. America is now well down on the list of 'advanced' countries as there has been a collapse in intergenerational mobility (Matthews, 2014) with a poor quality safety net. Between 2010 and 2013, 91% of income gains went to the wealthiest 1% of households, those with incomes above $400,000. Gallup Poll found two thirds were dissatisfied with the way income and wealth were distributed. Inequality of income and wealth is now comparable to the levels before the Great Depression of the 1930s (Lauter, 2015).

With rapidly increasing inequality comes deteriorating conditions for business, more ill health and increasing social problems such as depression, obesity, alcoholism, gambling and crime (Matthews, 2014). Parts of the country are in ruins, infrastructure is rotting while some cities such as Detroit have filed for bankruptcy. Krugman (2016) argues that none of this is necessary as America achieved its most rapid growth and technological prowess ever during the 1950s and 1960s when inequality was much lower. Since Obamacare, which was supposed to cause the sky to fall, unemployment has fallen to 5.5%. But Obamacare is anathema to those who believe in the superiority of private enterprise, the rugged individual and, therefore, small government.

The problem is not just one of the number of jobs but the poor quality of those jobs, plus the fact that increasingly they are part time or casual. While there are many discrete reasons for 'lousy' wage growth in the USA, the truth is that the labour market is in a 'sickly' state (CW, 2015). Wages and salary growth from July to December 2015 has been seriously down and seems stuck in low (trading economics, 2016; Chance, 2015).

This should not be taken to indicate Trump is drawing support only from those who have suffered materially from recent changes. That is not the case as he appears to be drawing

support from a wide cross section of voters. His appeal is more than materialistic. It is not only the poor and marginalized that have seen their identities as the exceptional ones disappear before their eyes.

Because, while material inequality is beyond doubt, that is not the half of the malaise in America. While some cling to the belief that America still stands united, e.g. McElroy (1999), evidence keeps arriving to show the splits, around even the most fundamental beliefs. Only 58% believed in American exceptionalism in 2013 and of those, 75% believed it was in danger of being lost. Nearly half (49%) thought the Founding Fathers would consider today's America to be a failure with only 34% thinking they would consider it a success (Winchister, 2013). Studies of religious beliefs and their influences show some quite acute differences (Dougherty et al, 2011).

There is also a growing mass of data that America has lost its unity of underlying belief system. Schall (2012) has outlined six major beliefs about America, most of which are contradictory. He concluded "America no longer has a coherent common view of itself and what it stands for". Gauld (2016) similarly thinks they are losing the glue that holds them together, that glue being the American Dream but implicates the political class in that loss. That he believes is the reason Sanders and Trump have risen to attention. But while there can be little doubt that 'buying democracy' is a factor, Schall shows that the problem is deeper and more multifaceted.

On the weight of evidence, America the Great, the United and the Exceptional– is gone.

So with so much disenchantment and disillusionment, any demagogue who is well attuned to his audience will receive a good hearing. And as we have seen, all the predictions that Trump would fail, would fade as more saw through his divisive bombast, were wrong. The more badly he has behaved, the more popular he has become. That can mean only one thing, that he is well and truly tapped into the deepest anxieties and aspirations of the American people.

The USA was, probably uniquely, founded on laissez-faire, now defined as the absence of a design principle and, therefore, of structure. Its basis is the individual and that individual's right to freedom and to pursue individual 'happiness'. Nowhere can one find any notable emphasis placed on cooperation although the early settlers only survived because they practiced cooperation.

Particularly since Reagan and Reaganomics (economic rationalism), collective structures such as unions and cooperation have been fighting a losing battle. Neo-liberalism with its privatization and the screwing down of corporate structures had the simultaneous effects of reducing sociable cooperation in the interests of getting work done, and increasing competition amongst peers and 'team mates' (that's a joke). Inevitably, it exacerbated the tendencies within the laissez-faire society at large.

Ever since the first experiments on social climates (1938-40), it has been known that laissez-faire is not a suitable basis for harmonious or constructive function in a small group, let alone a society. In the laissez-faire condition, there was a "vicious cycle of frustration-aggression-frustration" (Lippitt & White, 1943, p. 503). The boys wanted to accomplish things, but lacking a structure for cooperation, they were all talk and no action. They became dissatisfied with the chaos, confusion, and uncertainty. Even the boys who tried hardest to use their freedom to get work done found it impossible, as they experienced constant interference from other boys. Little productive work was done.

There was twice as much independence in democracy than laissez-faire and many more expressions of individuality (Lippitt & White, 1947). Contrary to what many believe,

freedom to do whatever one pleases actually results in a reduced opportunity to express individuality. It is only in democratic structures which produce cooperation and a sense of belonging that an individual can be truly free.

Sooner or later America and its belief system was going to fall in a heap. With the general demise of cooperative structures, the disrespect and sometimes outright contempt expressed towards its institutions and the slow decline of its economic base and its international status, a descent into Evangelicism was always on the cards.

Both Hitler and Princess Dianna tapped into the deepest desires and emotions of their times and both used the media of their day to huge advantage. Trump is doing the same today. Specifically he uses it to target those who exhibit the most difference, however superficial that difference. Remember that since 9/11 we have been regularly told that the reason the other, the Muslims, hated us was our way of life, our 'freedom'. Nothing to do with geopolitics or the long standing policies that somehow or other always ended up oppressing the people of the various Middle Eastern areas endowed with oil, bringing war and devastation upon them and generally using them as pawns in much larger, wider strategic wars (Kennedy, 2016).

And nothing to do with the ruthless deposition of leaders that brought in policies of which the West and the USA in particular disapproved, regardless of whether they were democratic or autocratic. Yet at the same time, we have seen our freedoms eroded by repeated extensions and intensifications of 'terror laws' ostensibly designed to keep us 'free'. All this amounts to creating confusion and anxiety in the minds of many. So Trump targets the Muslims. It is their fault we are less free.

Particularly for many in the USA where freedom of expression is paramount, the slow accretion of laws against racism, sexism and general bigotry has had the effect of some declaring war on 'political correctness' (PC). PC is seen as a denial of their individual freedom. Again, this hardens attitudes against the subjects of the constraints, immigrants such as Muslims and Mexicans.

When time are tough and work is precarious, many search for and lash out against a culprit, one who must have taken the good jobs, some other sufficiently different and numerous to justify a hate campaign. Immigrants, particularly Mexicans who cross the border searching for whatever work white Americans prefer not to do, become obvious targets. And who is Trump highlighting?

And so as division, segmentation, takes hold in a population so it extends to others who are also different. Black/white racism never went away in America despite the gains made since the civil rights marches. It has surfaced again with a gusto with our TVs covered again with pictures of dead black kids and kids being suspected of being terrorists. Segmentation becomes a vicious cycle sucking more 'others' into its maw.

America as the home of individualism was one of the first countries to show symptoms of dissociation and from all reports, still presents high levels of it. That means millions have endured years of dissociation, psychological and emotional isolation which for group animals is immensely painful. As we saw with the death of Dianna, it was precisely those who would have been most likely to endure that isolation and pain that mourned.

In the case of Dianna, many around the world were ready and waiting for an opportunity to convert their withdrawal, their apathy, into an outburst of pure unadulterated emotion. She was a **victim** who sought to triumph, something she accomplished only in her death.

The emotions on show at Trump's rallies are far from mourning but they do contain a common element, *revenge*. "Diana showed an astonishing genius for **blending revenge with romance**" (1997, p20). "How could the downtrodden, the disadvantaged and replaceable parts of the world fail to respond to such behaviour? Most of them would jump at the chance to extract that sort of revenge. She would have been the embodiment of many fantasies" (Emery M, 1997). Through his idiosyncratic blending of mocking, insults and aggressive triumphalism over his business successes (such as they are), his money and his success in the campaign so far, Trump must be fuelling many fantasies amongst those who itch for the opportunity to throw a few insults of their own. 'Anti-establishment' doesn't even come close!

In Hitler, the humiliated citizens of Germany, faced with a hopeless future of low prestige and crippling debt, saw a chance to regain their rightful place in the world, the resurrection of their myths and dreams. Hitler told them they could get their revenge on the nations who had humiliated them by restoring the glorious Fatherland. His rallies attracted the sort of behaviours we have to come to associate with successful religious crusaders such as Billy Graham. Similarly, Trump's rallies are described as 'incredible', 'never seen anything like it before' – they are running on highly contagious pure emotion.

Trump is the Evangelical leader of his time: he tells them America will be great again and they roar approval. It doesn't matter how vacuous his policies are, how ridiculous his claims, how unlawful they may be or how many may get hurt in the process. He promises them their myths and their dreams. He restores hope and a semblance of the reality they believe in. And for frustrated, angry people on the receiving end of the loss of said myths and dreams, that is enough. All they have to do is believe. And there, we are back to the basic assumption of dependency.

Clinton's message to counteract Trump's divisiveness is we will '***make America WHOLE again***', and while this is the sensible, active adaptive strategy to overcome dissociation and segmentation, it is not likely to cut the mustard with those who are in the grip of a maladaption as deep or serious as Evangelicism. They don't want whole, they want great.

Much the same criticism can be made of Sanders' campaign. Sanders like Trump recognizes the death of the dream but like Clinton, his strategy is active adaptive, urging more concrete changes towards people working cooperatively together to overcome the political stand offs and division. Apart from cooperation being socialism if not communism, frustrated, angry people are unlikely to contemplate working with their perceived enemies. For those already primed to attack, to scapegoat, this is laughable just as dealing with climate change is a joke. It is far more satisfying to see it as a hoax perpetrated by those who have stolen their dreams and their future.

So while a reasonable rational future for the USA demands care, diplomacy, the strategy of the indirect approach, a cooperative and science based approach to improving its quality of life and environment, Trump promises the direct approach, pure brash aggression against any person or group who gets in the road of America's path to greatness. Isn't that the American way?

He has the answers to the lost dreams, the lost identity, and no matter how stupid, insubstantial or ephemeral he may sound to others, it is irrelevant to those who are immersed in the depth of those losses, who feel them in their very being. If Trump doesn't make it to the White House, it won't matter because if Evangelicism is stalking the land, it is only a matter of time, all things being equal, before another Trump comes along.

References.

Bion, W. R. (1952). Group dynamics: A review. *International Journal of Psychoanalysis, 33*, 235-247

Bion, W. R. (1961). *Experiences in groups*. London: Tavistock

Chance, David. (2015). U.S. seems stuck with slow wage growth despite strong jobs data. *Reuters*. www.reuters.com

C.W. (2015) Why American wage growth is so lousy, *The Economist*. www.economist.com

de Guerre DW, Emery M, Aughton P, Trull AS. (2008). Structure Underlies Other Organizational Determinants of Mental Health: Recent Results Confirm Early Sociotechnical Systems Research. *Systemic Practice and Action Research*. Online

Dougherty et al. (2011). *The values and beliefs of the American public: Wave III Baylor Religion Survey.* Baylor University.

Economist. (1997). 'The Faustian bargain.' 6 September. 19-21

Emery, Fred (1977) *Futures We Are In*. Martinus Nijhoff Social Sciences Division, Leiden

Emery, F. & Emery, M. (1976). *A Choice of Futures.* Martinus Nijhoff. Leiden

Emery M. (1997). A Global Outbreak of Evangelicism: The Death of Diana. Unpublished.

Emery, M. (2013). From Tunisia to occupy and beyond: The new wave of social change, past, present and future. In Jaworski, Jared A (Ed), *Advances in Sociology Research*, 14. 1-67.

Gauld, Joseph W. (2016). What's really going on within American voters today? *Huffington Post*. www.huffingtonpost.com

Kennedy, Robert F. Jr. (2016). Why they don't want us in Syria: The CIA and Syria. *Politico*.

Krugman, Paul. (2016). Is vast inequality necessary? *The New York Times.* http//:nytimes.com

Lauter, David. (2015) Income inequality emerges as key issue in 2016 presidential campaign. *Los Angeles Times*. www.latimes.com/nation

Lippitt, R. (1940). An experimental study of the effect of democratic and authoritarian group atmospheres. *University of Iowa Studies in Child Welfare*, *16*(3), 43–195

Lippitt, R., & White, R. K. (1943). The "social climate" of children's groups. In R. G. Barker, J. S. Kounin, & H. F. Wright (Eds.), *Child behavior and development* (pp. 485–508). Norwood, NJ: Ablex

Lippitt, R., & White, R. (1947). An experimental study of leadership and group life. In T. M. Newcomb & E. L. Hartley (Eds.), *Readings in social psychology* (pp. 315–330). New York: Henry Holt

Matthews, Chris. (2014). Wealth inequality in America: It's worse than you think. *Fortune.* http//:fortune. com

McElroy, John. (1999). *American beliefs: What keeps a big country and a diverse people united.* Ivan Dee Publishers, Chicago.

Pawley, M. (1973). *The private future*. London: Thames and Hudson

Putnam, R. (2000). *Bowling alone: The collapse and revival of American community*. New York: Simon & Schuster

Tradingeconomics. (2015). www.tradingsconomics.com

Winchister, Richard. (2013). American's beliefs about the United States. *American Thinker*. www.americanthinker.com