OUR CULTURAL CONTEXTS

Updated Edition of Part I of *Searching*, 1982

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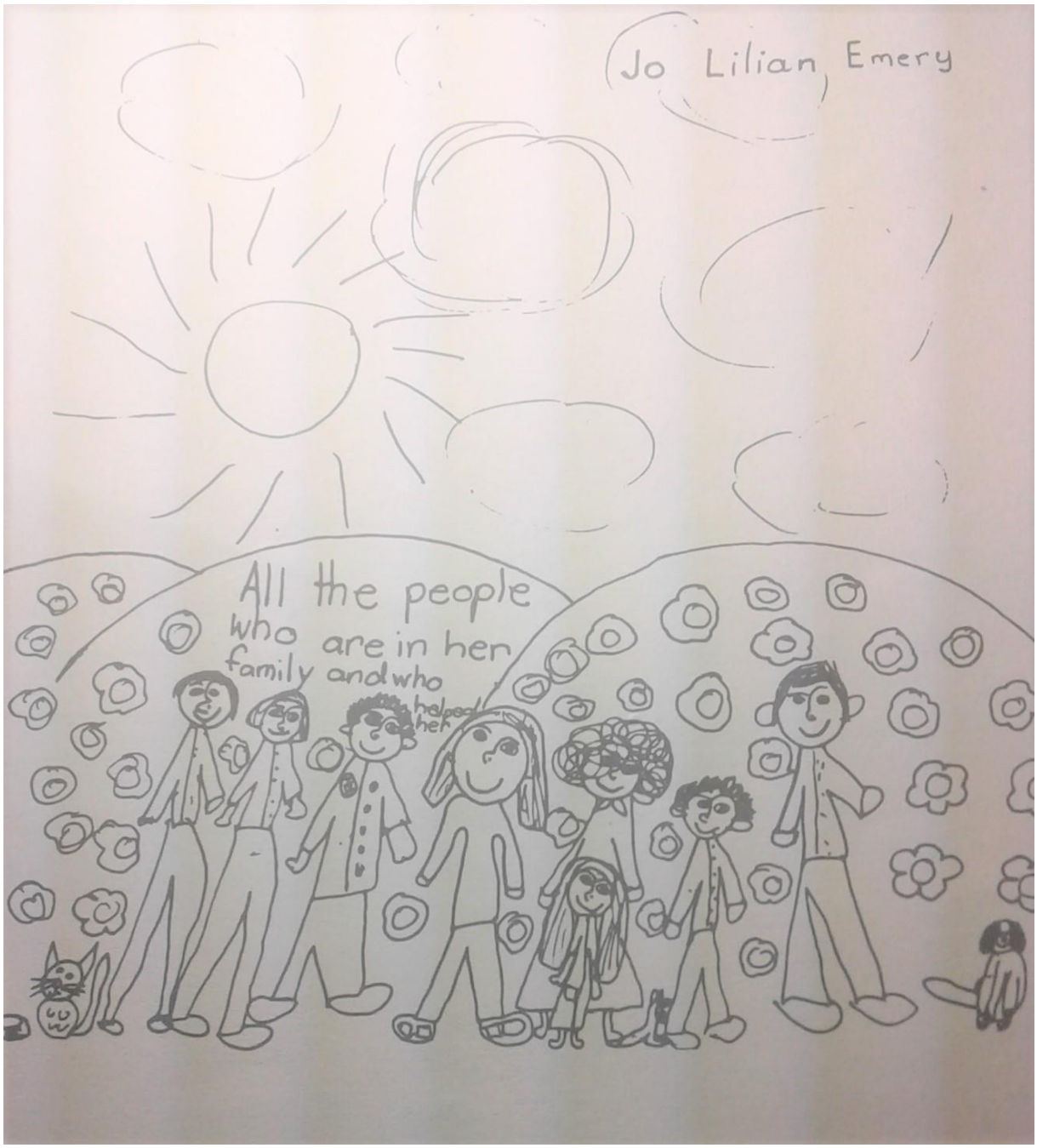
Searching

-for new directions

---in new ways

-----for new times


Jo Lilian Emery
All the people who are in her family and who helped her

1980

OUR CULTURAL CONTEXTS

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Introduction to 2021 edition

This is not a revision of the whole of *Searching* (1982) because Parts II and III were concerned with the conceptual tools for the 'barefoot social scientist' and practicing the new paradigm. This latter consisted of the detailed theory and practice of the Search Conference and the Participative Design Workshop as they were developed at that stage and a variety of examples of variations on a theme including a first design of a Search training workshop. Part III concluded with a first draft of an exposition of participative learning as the base for an indirect approach to diffusion. If the reader wants details of any of the examples analyzed, such as the Futures Direction Conference, they can consult the original.

These second and third parts, apart from the examples, have been in large part superceded by new learning as time has gone by. Parties interested in the up to date theory and practice of open systems theory (OST) methods are much better off reading *Searching* (1999).

Part I, the story and subsequent analysis of the Search Search, the conference doomed to failure by the incompatibility of its purpose with its design and management, is unique and has yielded new insights undreamt of at the time of the original research and writing. It has led me into new paths, reinforced some old learning and sparked new conclusions which when they arrived, seemed to have been there forever. Maybe they were, I just couldn't see them.

The main conclusion was only arrived at in late 2020 during the period when I was finishing the writing up of the research report on the data from scans of the extended social field from 1973-2009. I suddenly thought of Part I of *Searching* (1982) and returned to it immediately to check my memory, and then it struck me - Emery & Trist's (1965) social fields, excluding Type I and V which are theoretical or limiting cases only, cover the environments arising from cultures based primarily on one or other of the design principles plus the transitioning between them (see table below).

Classification of Emery & Trist's environmental types by primary organizational design principle		
Type	*Name*	*Primary design principle in cultures*
I	Placid, random	Theoretical or limiting case, can be approached only
II	Placid, clustered: <1793	Design principle 2 (DP2), redundancy of function
III	Disturbed, reactive: 1793-1953	Design principle 1 (DP1), redundancy of parts
IV	Turbulent: >1953	Transition from DP1 back to DP2
V	Vortical	Theoretical or limiting case, can be approached only

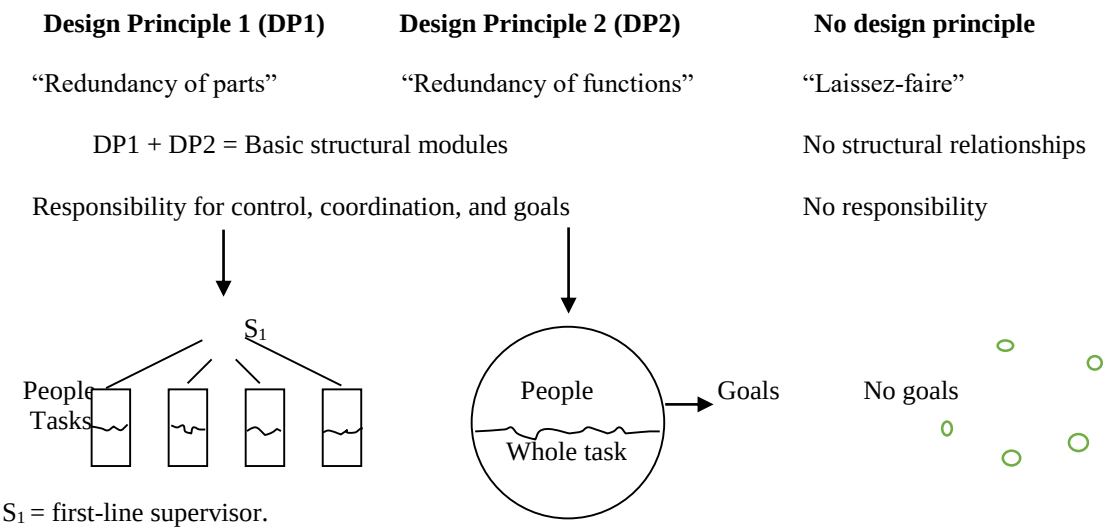
In numerous publications subsequent to the 1965 classic, Fred Emery and others have worked on these various environmental types to both clarify and elaborate their natures. "Most of the collecting, hunting and early agricultural societies appeared to have lived in such environments" (as Type II, Emery F, 1977a, p7). He then goes on to clearly identify the Type III as one in which "elements of a competitive, zero-sum game, have been introduced as it is not likely that the optimal location is big enough for all" (p8). As the Type III becomes more disturbed and reactive, organizations devise ways of operational planning to out-manoevre the other, and as we know from observations at the massive bureaucratic structures that surround us, that is a perfect description of how these behemoth pyramids behave towards each other in a constant management game of out manoeuvring the competition.

Emery's description of the behaviour of these organizations in the Type III field is the perfect description of DP1 structures as we find them today, relics from a bygone age. *He has all but said it here himself that the typical and fitting organizational structure for the Type III was built on DP1.*

As we trace back through the two chapters here, firstly *Recent History*, we are actually tracing the evidence for the growth of DP1 structures and their effects through Western culture and in the second, *New Visions and Old Worlds*, we are compiling evidence that the ancient cultures were indeed primarily based on DP2. My original writing however, did not at all make this explicit. I believe it is now definitely the case and have edited the originally text to reflect this conclusion.

The organizational design principles

To refresh our memories of these design principles and their functions I am reproducing the basic diagram and description from Emery (2021). Many papers exploring these principles and their effects can be found at www.socialsciencethatactuallyworks.com.



Note: S_1 = first-line supervisor.

The first design principle, DP1, (Figure 4) 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, negotiated and measurable group goals. Because in DP2 people are collectively responsible for achieving these goals, 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.

These design principles lie behind every form of organization from families to work organizations to governance structures. Our governments have organizational structures as do boards of directors in exactly the same way as your corner store. Discussion of all these forms can be found on the website above.

The relation between system and environment

It seems remarkable to me that it has taken me nearly 40 years to tumble to what now looks like a self evident truth. But perhaps I am just a slow learner and everybody else knew that these environments were essentially the products of a majority of systems with one design principle or another. But if everybody knew it, nobody said it.

The 1965 paper was a revolutionary leap from the immature point at which Bertanlanffy left the conceptualization of open systems, but as befits its innovatory status, it was vague in places. It specifies the nature of the L_{22} but does not say much about the relationship of L_{11} and L_{22}. 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 then 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.

In the 1965 paper, the four 'ideal types' of causal texture could be thought of "as existing simultaneously in the 'real world' of most organizations- though, of course, their weighting will vary enormously from case to case" (p57, 1997 edition).

By 1977, Emery could state "I am further contending that the L_{22} has been evolving in ways that significantly change what is possible and probable in the L_{12}s and the L_{21}s…His thought had moved from there being L_{22}s as above to an L_{22} as we had already demonstrated through many Search Conferences that the L_{22} was a global entity.

In general as the concept evolved over time, it become less abstract and more rooted in real history as we have seen above from the quotes associating the Type II with the hunting, gathering and early agricultural societies and the Type III with the high age of the bureaucracies.

The original paper by Emery & Trist was a long way from a finished product as Fred clearly recognized as he continually returned to it with further insights and subsequent developments. The concept has undergone evolution over time as more R & D has gone into it. Some parts of it are also now clearly wrong as has been shown by later work. Such an example is the statement that organizations under the conditions where it needs to concentrate resources etc to attain a desired location "tend to grow in size and also to become hierarchical, with a tendency towards centralized control and coordination" (Emery & Trist, 1965, in Trist, Emery & Murray, 1997, p58). Remember that the causal texture paper was published two years before the first edition of the design principles. We now know that organizations can grow without sacrificing DP2. All articles work off the knowledge available at the time and this classic is no different.

Even in the 1965 edition, Emery & Trist said that "turbulent fields demand some overall form of organization that is essentially different from the hierarchically structured forms to which we are accustomed...turbulent environments require some relationship between dissimilar organizations whose fates are, basically, positively correlated. This means relationships that will maximize cooperation and which recognize that no one organization can take over the role of 'the other' and become paramount" (p62, 1997 as above). At the time they referred to it as an 'organizational matrix' but now we can see that the form of organization required is a DP2 structure working with others in the field or in the immediate ecosystem in an equal relationship, not one defined as above or below, superior or inferior or subordinate, in other words, not designed on DP1 but on DP2.

This has been accomplished now for years by organizations participating in Search Conferences, Two Stage Models and Unique Designs for such purposes as planning for

communities of various sorts, industries, or national or other issues. The participating organizations form an ecosystem designed on DP2, fulfilling the purposes proposed for the 'matrix organization' and behaving cooperatively towards them. The language has changed but Emery & Trist's prescience has been realized and the solution they could see for the Type IV embodies DP2.

The 1965 paper stated that from Types I through to IV or V the degree of causal texturing is increased - I am not disputing this but I am contending that together with the identification of the nature of the systems in Types II and III by design principle, what also increases through each of these types is *instability*. That is both instability of value systems and the instability associated with the types of systems that correspond to the environments. Types I and II were described as 'placid' in 1965 where 'placid' was not explicitly defined. In 1977, Emery said that placid basically meant neutral in Chapman's sense that a jungle is neutral: it has no intention to destroy or sustain (p5). These descriptions all relied on the derivation of the Type IV as the result of the routine and somewhat mechanical processes outlined in 1965 and elaborated in 1977.

All these descriptions and definitions were however, thrown into disarray when in 1978 Emery convincingly argued that the Type IV was not the result of the previously described trends but the destruction of the two fundamental beliefs that had anchored the people's subordination to the state during the period 1945-1953. You will find discussion of this in the chapters below. What it means in terms of stable values is that for the environment prior to the end of WWII, value systems were stable and governed by this state-individual relationship. When the rug is pulled out from under this stable value system, individuals and groups are then left rudderless, or free to determine exactly what it is they really value in their lives and in their cultures. Nothing could better capture this than the *relevant uncertainty* that Emery & Trist recognized was the striking feature of the Type IV.

In terms of more general instability of the systems involved, it is generally recognized that the systems in the ancient DP2 cultures were stable in the sense that they were not static but active adaptive (Emery F, 1977a; Emery M, 1999). This is attested to by their longevity and also the fact that despite everything they suffered after invasion by the colonialists organized into their DP1 structures designed to conquer, they survive to this day and fight on for rights for themselves and their lands, their Mother Earth. The evidence of the strong foundations of that stability is presented in 'New Vision and Old Worlds'.

On the other hand, 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). The effects of these incompatibilities show up in ways that are detrimental to an organization's future (Emery, 2010) and contribute to the rapid turnover of businesses on such as the Fortune 500 list. They have also contributed to immense damage to the biosphere where rapid climate change is also now contributing to huge uncertainty. Trying to dominate the natural world really is as disturbed as trying to dominate other humans. On top of this, 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.

As the organizations and value systems have become more unstable, so the fields or environments associated with them have become more densely causally connected. This can be seen as a direct consequence as people desperately attempt to find some solid ground for their lives, something to neutralize the uncertainly or instability they experience. People in DP2 structures, in Type II environments, do not spend their lives searching for the missing somethings, they calmly get on with pursuing their interests and purposes. In this sense the relevant uncertainty Emery & Trist saw as the feature of the Type IV was the culmination of

a series of escalating uncertainties. Increasing instability and causal texturing are directly correlated.

This illumination clarifies the continuing attempts to climb out of the Type IV environment with its high levels of relevant uncertainty. After the long years of encapsulation within the stultifying sameness and conformity of the Type III, suddenly being released, as if to freedom from a society wide prison was a cause for exultation for some but bewildering or repugnant to others. When we first started running Searches in the early 1970s, the most conflicted part of the whole process was the Most Desirable Future (of the L_{22}). Some were horrified by the present and wished to return to the values of the past, others were adamant that the new was the future and there was no turning back. Others were 'where to go and what to do? Freedom to ???' Apart from a very small minority today, rarely encountered in everyday life, those conflicts are gone. There are hardly ever disputes requiring rationalization about the Most Desirable L_{22} in today's events – I think the battle has been won, despite all the shouting.

As Fred Emery wrote in 1978 "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, 1978a, p18). In today's language, the 'system' principle should now be called and understood as organization design principle. This quote makes it clear that he understood the Type III was the environment for cultures in which the majority of organizations were designed on the first design principle, DP1. It is also as clear as a whistle that 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), two 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.

Similarly my conclusion to *Searching* (1999) was that a modern form of associative, joyful and wise culture is now not only possible, it is also desired and can be brought into being by the consistent application of some solid theory and its derived practices. The real question at this point in time is how long the old defunct institutions and their even more derelict justifications can hang on until the old sick hollowed out gum tree finally falls over in the breeze, opening up space for new generations of flora and fauna to evolve in its place?

This clarification of the real meaning of the two chapters here, namely that they are expositions of the effects of the two genotypical design principles, the cultures and the environments they produce also makes it easier to understand the nature of the conflicts we experienced in the Search Search. It was a conflict between those who had rejected the culture and value system based on DP1 and those who were still in its thrall. Its resolution there as in so many everyday situations is a testament to the power of DP2 and its absolute necessity for human beings. As intrinsically social creatures, we are inextricably bound together by the cast iron law of cooperation for survival.

Environmental Types I and V

Having then clarified the relation between environment and system for those environments that clearly have their roots in reality, what then do we make of those environments which were classified as theoretical or limiting cases only?

The Type V, the *vortical* environment (Emery F, 1977a; Baburoglu, 1988), can be seen as an extreme form of the Type IV where relevant uncertainty has intensified to the point where any form of adaptive response becomes impossible: people must play possum to survive. Given the approximations to Type V we have seen so far, the phenomenon occurs in temporary pockets.

Type I described by Emery & Trist (1965) as *placid random*, can be seen as a degraded form of Type II. The reasoning behind this view lies in Bachofen's descriptions of the Dionysian form of matriarchy below. These observations suggest that the Dionysian form was nothing more than an example of a culture resulting from laissez-faire at that time in history. For whatever reason, the well ordered *placid clustered* form of the Type II deriving from DP2 structures has broken down leaving only scattered and disorganized remnants affording no predictability to, for example, a wandering and hungry survivor. Like the Type V, its outbreaks seem patchy and temporary.

This clarification employs Occam's Razor while preserving the intent and insight of the original formulation. The two limiting cases can be seen to be the extremes of the scale of increasing causal texture from I to V while maintaining a practical relationship to the three environments that are undoubtedly accurate depictions of the results of cultures produced by well understood structural alternatives.

Changes in language

There have been some changes in language: e.g. to avoid any further confusion we settled years ago now on a clear differentiation between the *system principle* and the *design principles* (see example immediately above). Previously you will find in the literature references to the 'organizing principle' and yes, the system principle, from Angyal (1941), by governing the relation of system and environment, does govern the organization of the parts within the whole but that is quite separate from the design principles which give us genotypical organizational structures.

Similarly, the original text contained references to the *scientific paradigm*, popular in the literature of the time but misleading in that none of the authors who discussed it seemed aware that there are two forms of science. One is clearly based in the world hypothesis of mechanism and its practice is commonly that of reductionism. Science can also be conducted in a contextualist framework and I would argue is definitely the more useful for it. Reductionist science as in medical research has sown enormous confusions as for example, different studies show different substances are good/bad for us or increase/decrease life expectancy by 10% or 37% or 60%.

Science conducted within the world hypothesis of contextualism commonly takes its shape within the view of reality as consisting of material universals which concentrates on functions and synthesis, rather than that of abstract universals which concentrates on the essence of a thing and analysis. So in contrast to reductionist medicine, more comprehensive studies of people show that the same food can have radically different effects on different individuals in the same and different circumstances (Brophy Marcus, 2015).

'Paradigms' were big at the time I wrote the 1982 version, very big. One of the most popular posters then was a picture of an old tree with roots exposed – with the caption

Destroy the dominant paradigm. When I reread the 1982 edition with all the benefits of hindsight, many of these 'paradigms' easily resolved themselves into straight effects from one or other of the design principles as we know them now. Such is the extent of our learning! It serves to make the writing today much cleaner and simpler.

Going back to the original, I was also struck by how optimistic and positive it was that the worst of the old world we had been enduring was slowly seeping away into the dust, enthusiastically aided and abetted by hordes of people around the world who could see and feel in their bones that there was an active adaptive option in which people could be genuinely free and joyful. This was by far the dominant theme in the literature of the time as comes through the many quotes I used to illustrate my points. Many of these works were written during the 1960-70s Cultural Revolution - there was a feeling of surety that our new world as described in 'New Visions and Old Worlds' could be brought into being as it was just around the corner.

To be sure there were rumblings at the time of the dreadful new economic theory, economic rationalism, that had been imported by Malcolm Fraser, the Prime Minister of Australia from 1975, but nobody saw the full extent of the theory or philosophy as it was, and nobody anticipated just how deeply and destructively it was going to touch our country and our people. Neoliberalism as it is known now around the globe gradually took hold, not only in our economics and trade fronts, our industrial relations and workplaces, our health, education and related sectors, but also in some of our minds where it festered and ultimately replaced previously long standing value systems.

The damage it has done has been inestimable and we have not yet ridded ourselves of it. Perhaps one of the most damaging effects was to totally eradicate optimism and hope in many and erode it in others. Many today cannot imagine the sort of world which occupies a large part of this volume. It is beyond belief – and that is a tragedy.

The optimism still so prevalent in the early 1980s was a hangover from the attempted Cultural Revolution which was itself a culmination of the growing beliefs of the time that they had thrown off the yoke and were free to be self determining. People felt more free to research and rediscover some of their worlds, released from the straightjackets of the Type III and the emotionally deadening effects of living in wall to wall DP1 structures. What this snapshot in time reveals is just how energetically and enthusiastically people grabbed the opportunity of new freedoms. The contemporary references used expresses the excitement and joy generated as people literally 'rejoiced'. As has been observed throughout history, creative learning really only takes place in conditions which generate interest, excitement and joy.

As people are increasingly waking up to the profoundly dire effects of neoliberalism piled on top of a mass of large DP1 structures, we can expect that gradually, greater moves will be made to rid our world of that pernicious doctrine so we may all return to contemplating a future in which, once again, we can anticipate with hope, excitement and confidence. The study of social change data from 1973-2009 (Emery, 2021) has documented the recurrent recovery pattern that emerged from that analysis and there is no reason to assume people would lose their inclination to recover from nasty knocks. Perhaps we can regain the optimism of the 1960-70s using the knowledge accumulated since then about the design and implementation of structures to reunite our species and reunite us with the natural world.

In that way, and with the climate crisis sparking urgent attention, we can try once again to return the world to a new Type II with a landscape of DP2 organizations of every shape and size.

Release of learning

" I want to write in simple words
What I have come to know
In the meeting places of life
About how learning happens.

Let me first say
That I use simple words
Out of respect for a happening
As simple as the flow of life.

Let me then insist
That learning cannot be set
But only allowed to happen
in its own way and time.

And learning is allowed to happen
when people come together
in a meeting of mind and being
at a high point in time.

Learning begins easily
when one listens to another
with the hands of being
held out to give and receive.

Learning flows freely
when feeling and knowing and doing
are shared with another
and another and another.

Often learning moves
within the rules of a game
but as often like a random wave
responding to wind and tide.

Sometimes learning happens
in the face of strong forces
that try to hold people down
to a place that has been set.

Learning has high points
in birth, death and sorrow,
in love, growth and joy,
in the unasked energies of the day.

Learning has no age
and sometimes belongs to the old
and sometimes belongs to the young
and hopefully is now.

Learning is life wide
in home, street and market,
in work, play and school,
in speaking and in hearing.

Learning has no sex
but is there in the coming together
of man and woman and woman and man
and in their growing apart.

Learning has no single spring
but may flow from word to gesture
through film, book or stage,
steadily or by fit and start.

Learning has no single style
but may leap quickly into the unknown
or work step by step towards a goal
press firm ahead or quickly tire.

Learning has no measure
other than the speaking and doing
by which I shape and share
the flow of my life in the world.

But learning may take heart,
from a point of arrival,
a token of approval,
and encouraging word.

Learning has its enabling skills
in speaking that can be heard
in relating that is warm
and hands that create.

Learning's greatest day comes
When it leads me by a way
That nobody has walked before
To a place that nobody has been".

Phil Slattery. 1979.

Introduction to the 1982 edition

This is a book about learning and the ways in which people learn.

It documents the efforts of myself and some colleagues to help others to learn how to make a change for themselves, in directions they themselves determine. Our prime concerns have been twofold. First, to leave with these others a legacy of having learnt better how to do their own learning. Second, at the same time and through the same process, create for ourselves a better understanding of how we can help with such learning processes. 'Searching' expresses these intentions as well as being the name of one of our most comprehensive and effective methods for fulfilling such processes. It similarly conveys the open-ended ways in which our culture more generally is transforming itself, thereby providing additional fuel to the need for individual and community 'Searching'.

When considering the nature and role of learning in such a context we have found several key elements in the process of learning to learn, or learning to act wisely. These elements are both structural and functional and include, particularly, genuine participation in activities of concern, learning to unlearn, perceiving and conceptualizing the environment or extended field in which we are all embedded, and the experience of learning as the positive emotions of excitement and joy. Of these, the others explored below, perhaps the latter takes a primary place in this writing. The learning discussed here bears little relation to the concepts of learning which are to be found in many psychology text-books. Such concepts are part of a pattern based on the assumption that learning is just a cognitive activity. The pattern is the expression of the mechanistic scientific paradigm or metaphysic. Our data show however that learning cannot be divorced from the total human system and that it is tied most closely to the affect or emotional system.

Thus a different pattern is woven, one in marked contrast to even the traditional concepts of adult education, which is sometimes itself just a variant on 'schooling'. The new emerging pattern of learning with its roots in joy and excitement is part of the emerging culture and each of its elements stands in juxtaposition to the strands of traditional learning theory:

- Sharing personal perceptions and experience vs Being introduced to the stored 'wisdom' of texts and learning journals
- Unlearning 'truths' by acknowledging 'verities' vs Accreting 'higher' and more abstract bits of knowledge
- Wanting to learn vs The deadly serious business of steeling oneself to absorb and memorize the contents of the warehouse of the past

Such new learning and its processes however are not mystical; they are in fact amongst the simplest and more basic forms of human behaviour; those which we learn as children without being aware of the fact that we are so learning. These involve our most powerful and innate capacities for spoken language, our ability to directly extract meaning from all our perceptions, our inescapable tendencies as a group or social animal and the many levels and layers of our consciousness, our nature as one part of a much larger and open system. The meaning of this system is given by a system principle which orders and gives meaning to the parts. To learn how to re-discover this meaning and these abilities is the subject matter here. The conceptual framework behind this work is that of open systems theory (OST) and I attempt to spell out its assumptions, methods and values.

The picture of learning derived from the concepts and methods of OST is not one of an event which takes place within an individual. Learning is a process of intensifying

embeddedness within the person-environment system. As such there is one further dramatic contrast with the conventional academic concept.

Addiction to the Western tradition of learning can be created; this is probably the first and foremost purpose of the PhD system; to incur an emotional investment in the mechanistic notion of learning, so heavy that the investor is in hoc for the term of his/her natural life. In contrast, learning of the type I describe herein requires no investment of the self in social abstinence or personal flagellation, only a curiosity, a readiness to admit a desire to be purposeful, to be a responsible learning system who cares. The joy of discovering that one is such a purposeful, caring and socially useful person is such that it motivates learning about how to create the conditions whereby others can enjoy similar experiences. This type of learning is therefore *diffusive learning*: it is capable of reproducing itself. Because this learning touches so deeply upon our inner selves it also sparks the flame of cultural renewal, a reconstruction and revitalization of fundamental human ideals towards a projected point of new hope. It can, therefore, be seen as maturational learning at a cultural level. The implications of this for academic social science are profound.

While the excesses of mechanistic social science are documented herein to illustrate the extent and depth of the problem we face, it must be realized that there always has been a fine thread of sanity and humanity in the social science tradition.

Max Weber as early as 1895 was arguing that "rather than present value judgements in a scientific drapery of whatever kind, the social sciences should make clear which value options lie behind the various controversial issues in modern society, and enable people to make the right choices in view of their own values – instead of suggesting to them in a semi-authoritarian way quasi-objective solutions of social problems. It was... the most essential task of all social science, to make people aware of their own values" (Mommsen, 1974).

Such a tradition was maintained throughout the ancestry of the work recorded here, from the Lewinian school (see Marrow, 1969) and then to the Tavistock Institute of Human Relations. It was revitalized in Australia by Fred Emery on his return in 1969. The power and presence of Emery's genius lead to the evolution of a network who collaboratively maintained and developed the tradition. Trevor Williams' publication of *Learning to Manage our Futures* (1982) is an excellent instance of such development. Many of the concepts of these 'practical theorists' are incorporated into our current practices.

Brief history of developments to the Search Search

The first in the modern mode of consciously designed Search conferences was held in 1959. It was designed to create a higher quality of human interaction and greater process towards task, than was being achieved by committees, working parties and traditional academic conferences. It was designed and managed by Fred Emery and Eric Trist, who quite explicitly over some three months, designed for a face-to-face conference which would embody the implications of Bion's notions of group emotional processes, Selznick's concept of organizational character and Asch's theory of shared psychological fields (Bion, 1959, Selznick, 1957 and Asch, 1952).

That first design was what we would now call a mixed mode of design principles; a combination of work done by participants (DP2) interspersed by guest speakers or outside experts (DP1). Leaders were present throughout and personal note taking was done by them. The duration was five and a half days. In their report, Trist and Emery (1960) document their "Overwhelming impression...of *the greatest psychological intensity* of the conference...due to the *very high level of personal involvement in the overriding demand for intellectual*

integrity". This was the same impression that has been gained from Searches from that day to this, "immense energy and enthusiasm" (Sands, 1975).

The conference was, however, also marked by some turbulence and personal strain. The main problem as it appeared even then was one of trust or lack of it in the social scientists; their motives as judged through the roles they played. At one stage they were forced to abandon taking notes. With the benefit now of experience born of many subsequent Searches we can see with greater clarity the crucial nature of the trusting relationship and also other design faults which were inevitably built into the first attempt. This may clarify the reason for my emphasis today on such critical dimensions in practice as the role of experts, managers and observers; duration and timetabling, the nature of the external and internal structure of the conference and the experience of the staff in handling group emotional dynamics at the level of *the group*. It is all too easy, particularly in these days of growing laissez-faire and the instant expert, to slide past the accumulated experience of others. Managing a learning environment entails acceptance of many responsibilities.

Another eleven Search conferences were run by Fred Emery before his return to Australia in 1969. Modifications were made as new learning about the dynamics of task-orientated participative learning was accumulated. During the same period the Tavistock group were also intent on exploring the Lewinian concept of the democratic group at the work or 'coal-face'. In the early fifties the team began to use English coal mines as experimental sites for a program of action research. From coal mines to a textile factory in India to the Norwegian project on industrial democracy, emerged a new *paradigm of work* (Trist and Bamforth, 1951; Emery and Thorsrud, 1969 and 1975) which today, as a result of further development, is called the participative democratization of work and life or simply the quality of work life movement (QWL) or, herein, even more simple QL. [Since then we have been forced to use the terminology of democratization only as QWL was co-opted by those practicing human relations rather than democratization.]

The participative form of organizational democratization began in Australia in 1971 when, immersed in a program of industrial change, Fred Emery perceived that *those who work in a given enterprise are uniquely fitted to redesign it* for the responsible democratic function. Intellectual awareness of the impact of this move and its relationship to the Search Conference developed rapidly. On the basis of this insight combined with his decades of accumulated knowledge and experience, Fred designed the first Participative Design Workshop (Emery and Emery, 1974).

My experience began in the early seventies with the evolution of the Development of Human Resources Workshop (DHR) and hit a point of no return in 1973 with the planning of Gungahlin, a projected new town of Canberra, the national capital, by thirty-three people aged between 16 and 25 years. After a long period of intensive discussions with a working party invited by the National Capital Development Commission to determine the nature of the planning required for Gungahlin, Angela Sands and myself finally procured agreement that a Search with young people should be tried. Despite our best efforts we could not overcome scepticism about the capabilities of this age group to plan efficiently or on their own. The Search was therefore scheduled for five days and a leader was assigned to each of the three sub-groups of the whole community (M. Emery, 1975).

The other point on which we lost the argument was the nature of other resources these young people would need to do the job effectively. The commission transported to the mountain site of the conference, masses of technical information and expert planners. *None was called upon*. Similarly, the commission insisted upon an 'orientation day' where they were lectured about town planning and 'the future' and asked to fill in a 'delphi'

questionnaire – just to warm them up! It was, as we discovered, a waste of time and money. The time would have been better spent discussing the rationale for the alternatives open in the Search mode. Most people don't need warm ups, just an opportunity to begin to understand the process and get into the task.

At the conference, no sooner had I finished my brief introduction to the first session, the task of compiling a picture of the extended social field with its changes and trends, then the action began. Even with three of us writing as full speed there was no way we could keep up. It is doubtful if their machine gun fire picture of a social environment has ever been bettered; by more comprehensive coverage, quality of observation or commitment to the task. Perhaps only by a group of handicapped people in Melbourne taking into account the fact that their speed was slowed by the nature of their physical disabilities. Worse than this, with the usual protective and paternalistic concern, no night work had been scheduled, (it had even been suggested that the kids might not work through the day but treat it as a holiday). But then the staff couldn't stop them working and couldn't get them to bed!

News of the planning of Gungahlin diffused rapidly.

My learning and questioning was accelerated by a subsequent local community search conference in April 1974, following an invitation from a major consultant contractor whose brief included the requirements of community involvement in final evaluation procedures for transport alternatives. We, the subcontractors, designers and managers of the Geelong search, insisted that a preliminary sorting out of values and ground rules would be vital to the success of the conference. These pre-conference meetings served much the same purpose as the meetings of the working group that planned the Gungahlin search, but were far more intense, and concerned ultimately with the phenomena of change and resistance to and fear of change. This concern arose as much from as awareness of what the planning of Gungahlin meant for the future of professional 'planners', as from any great desire to learn new ways of social planning. We found a reluctance on the part of other social science practitioners to admit that they should have a non-manipulative social planning role.

The fact that there was this resistance to change and continued misunderstanding of the premises of a Search Conference was well brought out by a subsequent rash of 'search conferences', some of which bore no relation, and in fact utilized forms of management and design which are directly opposed to those of the Search Conference.

During this period also a network had begun to flourish and the final form of the DHR workshop was emerging from its protracted and difficult labour. There was a growth in a number and quality of organizational, institutional, industrial and national Search Conferences held across the country. Some titles may be illustrative: Nurse Education, The future of Industrial Relations, Designing a maximum security prison, The Future of Registered Clubs, Telecommunications 2000, Policies for the Department of Environment, Participative Playground Design.

The concept of self-management born of the marriage of Participative Design and Searching developed and was applied in education (Williams T, 1975 and 1982). Innovation was booming and activity showed a typical diffusion curve.

Particularly important was growth in the use of local community Searches which contributed to the concept of the 'searching community'. But the process of diffusion was by no means simple. Paradoxical inhibition or the tendency for new initiative to take place at a distance from the preceding site signalled the need for more appropriate strategic thinking. Community Search Conferences showed quite clearly that the distinction often made between 'social planning' and 'community development' is an artificial one. The search community at

Geelong was quite explicit in seeing itself as a group of planners. The survey questionnaire which was subsequently delivered around Geelong by the planning contractor organization was built explicitly on the values derived from the discussion and findings of this search conference. Its results replicated and validated the work of the conference (Schwartzkoff, 1974).

It became easy to see that the distinction between social planning and community development was a logical consequence of the splitting and specialization inherent in the bureaucratic perception of ordinary men and women as being without the means and responsibility to manage their own local, regional community affairs and futures. The result had been a proliferation of social planners, community development officers and social welfare agencies, whose job it was to manage the various fragments of community affairs for the people whose communities they were. But time and again we noticed that diffusion was the property of *individuals* and that this diffusive property appeared to arise from some aspect of the quality of the searching experience for them as individuals in community.

By restoring the unity and dignity of communities Searching also restored to its individual members some ability or quality of experience which was empowering and motivating to reproduce itself. Individual and community development were the same process.

We continued to test effective tolerances of the new methods when opportunities arose and as interest and knowledge accumulated decided to organise a Search Conference to explore the future of the Search Conference. This was the Search Search described herein. It proved to be the final trigger to my understanding of the mechanism of diffusive learning. From the most painful perception of a frozen crevasse into which humanity had fallen and become trapped, a picture emerged. I describe the story of the Search Search as a mythos because for me it was highly instructive.

Because my learning has flowed from a wholistic picture there are many themes interwoven here. It will be noted that learning is taken as a phenomenological given although we distinguish the concept of *new* learning. While all learning is by such a definition ‘new’ learning it is important to make a distinction between learning which represents an addition to our knowledge and learning which results in a reconstruction of what we most fundamentally *know*. A concept of ‘new’ learning is therefore critical at a time when what we know of ‘human nature’ is being slowly but surely re-recognized and re-organized. Only recently have we been able to speak of a Cultural Revolution; a revolution in perception and thinking about said human nature and condition which permits the re-entry to our consciousness and language of such terms as wisdom.

Yet in our work we found wisdom everywhere. By creating environments conducive to its emergence we could see that almost everybody had it, or at least a marked potential for its development. The complex of factors which are inhabiting the translation of wisdom present on such a massive scale to concrete change is to be found in the structures which have been developed as part of the spread and intensification of the metaphysic by which our culture is bound (or has been). The problem of change lies therefore not in changing the hearts and minds of the masses. They know now, if they have not always known, some fundamental truths or verities about themselves. Chein, (1972) uses ‘verity’ for self evident knowledge or that which cannot be contradicted by data. The problem of change is inherent in the structures which are now so ubiquitous that they entrap much of the emerging new energy. One dimension of the future then lies in methods of changing structures and releasing such energy to create better understanding of such concepts as wisdom as people fulfil intrinsic purposes.

"Wisdom is a faculty that we normally associate with venerable old men and women who have seen *patterns* recur in life" (Ornstein, 1976, p. 106). In many ways I am concerned here with the perception of patterns and *systems* of behaviour based on a consciousness of consistency encompassing multiple levels of phenomena. That such patterns or systems exist will, I hope, have been made clear as we proceed. But reading about such patterns is a far cry from directly perceiving them. This theme is not only involved in delineating the mechanistic and open systems world views but is in many ways the dominant theme of the whole work. The epistemology discussed as the second educational paradigm (Emery F, 1980a) had been implicit in the methods we had been developing for new learning. As continuing educators we knew that it was necessary to create new ways of learning, new forms of knowing ourselves and our environment. New learning is the result of perceiving the world directly, its inner and outer aspects unmediated by abstract constructions of its reality. We had been making a second set of epistemological assumptions quite intuitively and translating them into the creation of learning environments. The importance of understanding this epistemology then is central and that paper can be found on the website www.socialsciencethatactuallyworks.com in the section on perception.

Flowing from this theme are two interrelated sub-themes. Because the new epistemology emphasizes our innate and individual abilities to learn through perception, it both destroys the necessary conception of a hierarchy of abstraction and its priesthood, and promotes, as did Dewey (1922) and Williams (1975 & 1982) learning for democracy and democracy in learning. This denies methods based in the dualism of subject and object and encourages the aesthetic appreciation of intrinsic values. For the barefoot social scientist then this epistemology implies a consistency of congruence between preaching and practice – an avoidance of a new priesthood and a commitment to participation and group determination.

The methods described here are therefore conceived as wholistic in themselves; new social and cultural technologies or rituals to accelerate progress towards desirable futures.

Another theme is, therefore, in some way to help those who are intent on making their *own* contribution to active adaptive change, creating a more desirable world for all. As such an attempt it becomes a part of Ferguson's (1980) 'conspiracy' to enable transformation– not to impose it on those who are neither ripe nor interested, but to make it possible for those who are hungry for it. As I attempt to document, I believe there are fundamental givens in the nature of humanity-in-environment which are immediately recognizable to all but those who have been thoroughly brainwashed by the mechanistic cultural view and have heavy vested interests in its dominance. From my experiences I have come to hypothesize the necessary existence of what I prefer to term the *barefoot social scientist*, as in China's *barefoot doctors*. This is a person who accepts the responsibility of attempting to effectively help others make their own change and understand the context and implications of such actions. As I illustrate here, it is doubtful if many of these now designated as social scientists can rise from the depths of academia to discharge such a responsibility. It may be possible given enough time and energy to redirect the effort of 'social science' but more productive strategies are available.

This writing therefore is also a do-it-yourself manual for budding barefoot social scientists who are willing to accept the risks and responsibilities that such a purpose puts upon them.

The position of women and all minority groups, but particularly women, is another theme. After all, do not most disadvantaged groups, with exceptions such as the peculiarly disadvantaged social scientists, comprise women as about fifty percent of their membership? The world view and its methods of implementation reported here have proven to be

restorative of the status of minorities and because of factors intrinsic to this view, women have a very special role to play in its future.

This may become more clear as themes develop when theory and practice inform and create the other. Experienced practitioners know that both concepts and practical ‘know-how’ are necessary. Practice without conceptual understanding is as dangerous in its own way as the teaching of abstractions has proved to be. If I may oversimplify to claim practice as the surfacing of the feminine and conceptualization as the hallmark of the masculine then I may be forgiven my mention here of a nightmare in which I witness with appropriate horror the inauguration of the first chair awarded in Searching; the latest discipline to be granted institutional status.

Throughout I argue for a new synthesis to which men and women contribute both anima and animus. As with search and re-search, which are co-incident and therefore further each other, so open systems, as discussed here, expand and enrich female and male in a cycle of synergy and individuality. Development of *human* resources generalizes and summarizes this theme.

1. Recent History

> "Whereas one can perhaps afford to underestimate the importance of factors under one's control, it is an error of much graver consequences to underestimate the importance of factors beyond one's control" (Chein, 1954, p.116).

This work offers a context within which the theory and practice of Searching may be more clearly perceived and evaluated as different perspectives of a figure on a ground. The need to contextualize is increasingly gaining recognition as part of a process of ideological and cultural change and the concept of context is intrinsic to the subject matter of the work described here.

The context concerns two systems of thought or belief which, while they exist simultaneously in the current social field, are only variously coexistent through past and future orientations. In most eras, one or other is most visible. While I attempt to trace monochronically their origins and histories, this can be only moderately successful and the final form, which is perhaps more appropriate anyway, is that of a mosaic. As can be seen from various perspectives, these systems of thought are the consolidation of long standing experiences within cultures based primarily on one or other of the genotypical design principles. They are not the direct equivalent of world hypotheses (Pepper, 1942) but they overlap in places, certainly when we come to the practice of some sciences.

Frequently today people are finding it necessary to explore the past in both its recent and more ancient forms; to search for lost origins or for dimly perceived continuities. Since the onset of 'turbulence' discussed below we have witnessed the intensification of this searching in the hope of capturing values and forms of relatedness that may yield some measure of stability. Such a search was part of my own effort to understand the dynamics of the Search Search; to check whether my initial insight was historically feasible and to aid in understanding the more complex process of change in which the event was embedded. As I searched I began to see that the crevasse into which we has fallen contained a web, recently woven, and within which we lay entangled and pacified, awaiting only the final digestive act of the spinners of the web. The weaving is described in *There's A Track Winding Back*, and the nature of the web as it is relevant here, in *Why the Barefoot Social Scientist Played Hard To Get.*

As discussed in the Introduction, the development of the theory of environmental casual texture identifies three types of concern here. They are known as the environments:

- Type II, clustered, placid.
- Type III, disturbed, reactive.
- Type IV, turbulent.

Application of the notion of casual texture to human evolution to its turbulent state today clarifies the timing and nature of the turning point which has emerged. *New Visions and Old Worlds* explores the ideological system of the past, as it was predominantly until the advent of the factory system and the beginning of the Type III. It can be seen as a re-emergence of a humanness which lies deep within us after the deadening experience of Type III and its dissolution into the Type IV. The success of new learning today may be in part dependent on what we can recover from some very old learning which was a feature of more civilized ages and cultures, those that we can see now were governed by the second design principle, DP2.

The contrast of competing systems is exposed in the separation of the two chapters and the context itself then represents a fundamental choice for us all.

I begin with the story of the Search Search for two reasons. First, this conference set the scene for my thinking about learning and diffusion which became a major focus of research until its final exposition in *Searching* (1999). Second, it embodied the ideological and cultural conflict which forms the broader context for my conclusions today. It informed the development of methods and strategies for transformation. Many of the dimensions of the Type IV field are implicit and explicit within the story as is the powerful role of the emotions in shaping our behaviour.

A Mythos. The search for the barefoot social scientist. 1976

(i) Rationale

As explained in the introduction we had by early 1976 gained sufficient confidence in our knowledge of the Search Conference to organize a conference about its future and development. Briefly, the purpose of the exercise as the name 'Search Search' indicates was to provide a place, an environment and a set of resources whereby interested people could come, experience a Search Conference and use its processes to learn about the theory and practice of Search Conferences, at the one and same time. In short it was our first attempt to deliberately design a sort of 'training course' for search conference managers. Those of us who created, designed and attempted to manage the event had accepted responsibility for what we saw as a most important, and indeed critical, intervention in the progress of social science and its possible future uses.

We knew this had to be attempted because we had learnt from others that the experience of a successful Search Conference was not sufficient to enable participants to set up and replicate the experience they had had. There was something missing in the first hand experience and it seemed that the missing link was an integrated conceptual-experiential understanding of the theory and dynamics of the search methodology. Lack of replicability meant no real diffusion which conflicts with one of the aims of a Search Conference which is to enable those with no privileged access to social science knowledge to learn how to learn about the totality of their everyday affairs. Participants were learning and they were increasing their control over their own affairs, but they did not know how they were doing it. Hence the disquiet on our part and the frustration on theirs. [My hunch about what was missing, the integrated conceptual-experiential understanding, was spot on but it was only decades later that both prongs of the solution were finally published, integrated theoretical and practical training **plus** the two stage solution (Emery M, 1999)].

The above realization led inevitably to discussions, staff meetings, a number of drafts of the original monograph called *Searching* (M. Emery, 1976). This preliminary monograph concentrated more on the 'how' of searching and included a small number of Search Conference reports which attempted to spell out the theory and basic practical advice about running Search Conferences, and proposals for a dual purpose training meeting. The final proposal which was sent out to prospective members of the Search Search read as follows:

> "The 'Search Conference' is being used more and more in Australia in a variety of planning and policy-making contexts. In our review of this area we see two main needs emerging. The first could be generally stated as a need to 'assess the state of the art', to evaluate the effectiveness of the search conference as a new planning methodology. The second is a need for an opportunity to learn systematically about the structures and processes which are intrinsic to a search conference. Both these needs are related to the

problems of a diffusion of this new methodology. To be able to replicate a search conference one needs not only previous experience with the method, but also a conceptual understanding of the elements which go together to make the search conference a potentially powerful tool in the current social environment.

There is in existence a body of social science knowledge and skills in this field. In the particular area of search conferences I have attempted to put together and edit the available writing and some search conference reports. While this is a start to solving the problem it does not take us far enough in the direction of turning social science into the sort of common-sense that can be picked up and used by the man in the street.

We are concerned here particularly with the social responsibilities, not only of social scientists, but all those in executive positions in organizations and community structures, to disseminate the best of social science experience to the wider community. At the moment there is only a small group of practitioners and interested people looking at this problem. Many of them are working in fairly isolated circumstances. Our task as we see it at the moment is to attempt to bring together these people in such a way and with such a programme that the dimensions of the problem can be explored and practical plans arrived at.

The plan for the meeting is our attempt to design in all the various components that we see as necessary to fulfilling the task. The meeting needs to be a genuine experience of a search conference which takes as its central problem the diffusion of appropriate social science knowledge to an increasingly participative and democratic society. There also need to be opportunities to reflect, analyze this experience, and compare it with what stands as the academic literature. This will perhaps lead to the production of a more concise and refined 'manual' for others interested in search conferences, or it may lead to a re-definition of the basic parameters of a search. As with any search activity the plan is open-ended, and the conclusions are intended to constitute guidelines for future action." (extract from my letter of invitation to participants.)

The Search Search was thus an attempt to operationalize or put into practice the 'self-reflective paradox' of science (Churchman, 1968, p.116).

Why do I call it the Search for the 'Barefoot Social Scientist'?

From early on in the Search Search people used the expression 'social whatnots' to describe the new and proper role they saw for what they formally called 'social scientists'. This reflected at the time a significant turning point in the awareness of the community then present. The term 'barefoot social scientist' was suggested by one of the people present during the conference, and part of my preference for it lies in the power of the imagery that was invoked by the barefoot doctors in the Chinese Cultural Revolution. Indecision contained in the term 'social whatnots' appeared to have been resolved by the last morning which led me to believe that barefoot social scientist is an appropriate term and that it reflects the new hope, joy and humanity that emerged from learning in this temporary community.

Duration of the Search Search was Tuesday, 3rd of August, 5.00pm to Friday, 6th of August, 3.00pm. The plan for the time followed a classic Search Conference format beginning with mutual introductions, drinks and dinner and a first task session exploring the extended social field at 7.30pm. Wednesday was to be concerned with the uses and responsibilities of social science, its future relationships to the important practical affairs of humanity and the fostering of mutual learning.

Thursday's task involved exploring the difference between searching and modes such as committees and conventional scientific conferences, as a way to conceptualize the search

conference and its dynamics. We then expected to have a better informed and more thoughtful perspective on what needed to be done to improve the usefulness of social science in the process of planning and policy making. It was intended to enlarge this discussion into particular areas of interest such as education or industry, leaving time for unanswered questions and general tidying up (this is a summary of the detailed plan distributed with the letter of invitation.)

Needless to say the events did not turn out as planned. The days Tuesday to Friday were characterized by one person as blue, red, black and gold. Let me now describe the process of these colourful days.

(ii) The colourful days

Throughout the following record I have identified by name only Fred Emery (FE) and myself. The material in boxes is taken from the flip charts, or notes taken by participants at the time.

Tuesday Night, Blue, Gloom, Early Warnings and Some Mistakes

> If we don't get three inches, man,
> Or four to break this drought,
> We'll all be rooned," said Hanrahan,
> Before the year is out.
> (O'Brien, 1921. *Said Hanrahan*, pp.80-83).

Dinner and drinks were generous and leisurely. Conversation was animated and happy. Work commenced with FE the manager of the process, asking everybody present to contribute what they had seen as current trends in the broad social field. His instructions were very brief, he asked for trends rather than events or hard pieces of data and he did not mention that the ground rule for the initial session was 'all perceptions are valid data for later consideration and are not to be argued about'. As soon as a few contributions had gone up it was obvious that something was wrong. FE had led the way by putting up inflation as a recent trend characterized by its rapid growth and international scope. What followed was a list of negative trends interspersed with a few positives. Very soon after the lists were begun, sniping and arguing began across the room. Some 'speeches' were made. Criticism of the methodology came from the back row. Heated exchanges took place. A few tried to point out the necessity of the above ground rule if the job was to be done. They were ignored. A couple of people pointed out that the list was getting more pessimistic by the minute. There was loud and wide dissent. Sporadic contributions continued to be written up by the faithful recorders (myself and another participant). It was suggested that it was time to stop the process and have a look at what we had done. The manager and a couple of others said that in their experience of many of these Searches they had never seen such a gloomy list. They asked that we should try and work out why this was the case, which it undoubtedly was. Again there was heated resistance which centred around FE and was mainly directed at him. I pointed out that the instructions had been inadequate and indeed misleading, allowing everyone to project their speculations and fly away for the real task which was to produce hard data and then work out what it meant. Nobody was really very interested and after a few more criticisms had been made, time was up. The point had been raised that the task would

have been performed more constructively in small groups rather than a large group, so it was decided to try the same exercise again the next morning in small groups and to note the differences.

What can one say in retrospect? That the designers had not forecast the dynamics they would release in this group? That inadvertently they had set a scene for frustration, competition and professional jealousy? Possibly. However, that could not be the whole story, as Wednesday showed.

Wednesday Morning – Red – We Are in Conflict With Science

The morning started with a short plenary session in which we discussed in a more orderly fashion the events of the previous night, I attempted to clarify the purpose of the perspectives of the session and reiterate my points about data and ground rules. Small groups were formed randomly and each set about their task of exploring the extended environment.

And every creek a banker ran,
And dams filled overtop;
We'll be rooned", said Hanrahan,
"If this rain doesn't stop.

However despite the prediction of the night before that the task would be easier in small groups, despite the fact that small group cultures developed rapidly, groups gave themselves names, and were given names by other groups; the task remained beyond grasp, value conflicts were evident and in some cases explicit.

"Community Bullsheet
Piano group failed to strike a chord?
It is because they're still looking for the lost....?
or has someone cut their string?

What was the problem? What was the conflict really about? Why could not this group of people do well what others with less education and privilege have done eagerly and competently many times before? Do they not have ears, eyes and memories? Was it a failing or a reluctance?

The break-up in one group into two 'unrealistic idealists' and six 'realistic pessimists' gives a clue. Mind and heart were at war with one another, to misquote Schumacher. Much of the hesitation and conflict in the groups was expressed as criticism of the Search methodology. It was described as "unscientific"; "we haven't taken everything into account"; "unrepresentative": "superficial"; "subjective"; "you are not being realistic about the power base of our society".

Have Techniques – Will Solve!

(For a Fee $$$)

Later Wednesday Morning – More Red Flashing Lights – Social Science is in Trouble

At morning tea the groups wandered around and studied each other's product. There was a short plenary at which it was decided to move on with the plan and start looking at phase 2 – 'What are the uses and responsibilities of social science in a turbulent social world?' Groups moved into their own separate group rooms. The period of Wednesday red alert extends from 11.00am that day until 2.00pm on the following day. There was a plenary late Wednesday afternoon which was continued after dinner that night. Groups resumed work on Thursday morning and finished 12.30pm, lunch time. Group reports from the butcher's paper show that most of the groups had no problem in initially listing what they saw as the uses and responsibilities of 'social scientists' but were struggling with the implications of what they meant personally and in terms of styles of work, models and strategies of work and interventions. Most groups fastened onto a key concept or phase which embodied for them the most useful or ethical role for social science – collaboration, diffusion of expert knowledge or knowledge to which social scientists have privileged access; creating climates or environments within which creative learning is encouraged. Most groups then attempted to use the case study method, asking one or more of its members to describe a place of work such that it could be analyzed for model building, evaluation and the drawing out of basic lessons for others.

Two points emerged; one arising from the group reports and one from the process of plenary discussion. The first begun to emerge after groups went into case studies. It can be stated quite simply. "Isn't a lot of what is known as expert social science knowledge irrelevant to the nature of the work that we, as social scientists, see ourselves ethically doing and as having done in the past? Could not what we have done be done by others with the same values and purposes but without the years of specialized training? What does the hard core of responsible social science knowledge, know-how and nature really consist of?" When somebody finally protested that the use of the word 'scientist' had outlived its useful life in the community the statement was translated into "who and what are Social Whatnots?"

This was indeed a significant turning point. Having finally given away the label of expert and everything that that implied within the context of a technocratic and elitist society, we were then faced with the problem of what we had left – if anything. But before the conference could cope with this theoretical challenge, we had to learn *how* to give it away in practice. That is the substance of black Thursday.

> "We seem to get nearly free and then slip back into bondage". (Wonders why)

The second realization came through the groups' attempts to report back to plenary on Wednesday afternoon, and more seriously later that night. Everybody was tense, increasingly frustrated with their attempts to come to grips with the implications of the content of the group reports and on top of all this were increasingly dissatisfied with the management. Everybody felt that they had been working hard and were not being listened to. Groups were tight, closed and inattentive to each other. There were further rumblings of inter-group hostility but this was subordinated to feelings of fatigue, helplessness and frustration with the management.

The management after dinner that night continued to point out that the groups had achieved very little and had failed to come to grips with the critical issues. The plenary room

that night was messy and disorganized; people were just sitting anywhere. In brief, there was no sign of structure at all. It had degenerated into laissez-faire.

ANONYMITY DISPLAYS
****
BOO!
****

We were all then participant observers of a classical and extended period of dependency and our attempts to climb out of it. FE had suggested twice in the late afternoon that it was time to move on to the next phase – what are the possible future relationships between social science and the practical affairs of mankind? On both occasions there had been passive resistance to the suggestion. He suggested it once more after dinner when it firstly and briefly engendered anger with him and charges that he had been preventing work from proceeding. There was then a protracted period when various people got up to point to various pieces of butcher's paper to prove how much ground they had covered in their group, and also to point out that much of the task of phase 3 had been completed. In their effort to break out of his hold of the leadership, they turned to the butcher's paper which they now endowed with all the authority. They were still in a dependent mode but they had changed the leader. The butcher's paper had become 'The Bible' (See Bion, 1961, p.65). I pointed this out and it was acknowledged by some. FE said it was a ridiculous explanation. There were a couple of agonized cries of "what do you want us to do?" An increasing number of people gave the session away and it finally petered out....

It was beginning to look like a hopeless situation. Several people could see the dynamic operating very clearly, but nobody seemed to be able to break it. We had challenged FE but he was beyond challenge and our efforts only accentuated the problem. "We learned that leaders who neither fight nor run away are not easily understood" (Bion, as above, p.65). Nor toppled.

Group work began again the next morning, mostly working through cases to draw conclusions for phase 4 – which of these relationships between social whatnots and the practical affairs of humankind best foster learning both for social whatnots and for people and systems with whom they work? Group work finished again at 12.30p.m.

Thursday P.M – Black – The Fight

Reporting back began at 2.00pm but reporters appeared to lack confidence, seemed half-hearted and were in some cases reluctant to answer questions about what had gone on in their group. There had been a couple of instances of individuals being treated not too kindly when they had visited other groups for various reasons and while this had been joked about, there was no doubt that groups had turned into themselves even tighter than the day before.

"The group has systematically ignored every attempt at bridge building that anyone has tried".

I had a terrible feeling of tension, partly because the situation was so disastrous and partly because I was feeling a helpless failure. The whole world seemed to be getting more and more out of control.

As it became increasingly obvious that there was a reluctance to share, one courageous soul put up a piece of paper which he headed **Shared Learning**. Some of the responses were still in the mode of complaining about the management, its hidden purposes and its inadequacies, but others reflected more genuine learning from the happenings. However, this constructive move was not sufficient to change the direction of the meeting. It was a group in crisis; with utter chaos and an extreme level of emotional tension.

I resolved my difficulties with the distress and my sense of utter failure by turning my frustration and helplessness into rage against 'them'. They who had criticized and questioned, no doubt quite rightly, and yet who had not been able to cure their own dependency on the bad managers. (I moved in and out of the managerial role). Finally, they did. We were asked to leave in such a way that we were told to leave, and we went.

The crisis was a classical example of how a high level of stimulation can be generated through frustration and reach the necessary level for anger to erupt. It functioned to shut off the process that had been producing the painful effects of the previous days, and as such expressed the basic concern of all organisms for maintenance of integrity and survival. The negative emotions generated previously had been inherently unacceptable and should have served as a warning for action if anybody had been able to conceptualize at the time the nature of the warning.

Thursday Night – After the Exodus

This section is composed entirely of quotes written by the participants.

> "As I recall that last evening of the search conference, I had a strong impression of a highly emotional setting with little or no task-orientation. We were all physically and psychologically tired, and we began the evening session with a strong approach-avoidance (fight-flight) conflict. During the first hour after dinner we witnessed one of our leaders, (Merrelyn), almost totally immersed in her despair at the failure of the conference – we had destroyed her hopes and had failed to understand and support her ideology, and we watched her ego metaphorically crumble before us. Then came the climax, followed explosively by another climax. Merrelyn and Fred left the setting, unable to contribute anything more, and dramatically one of the participants leapt to his feet (as did most of us) and exclaimed "come on, now that the Emery's have gone, let us move closer and get on with it". But simultaneously two other participants shouted "Stop! You can't do this to them. Just take a look at yourselves! What are you doing to them and to yourselves?""

One of these continued:

> "These days for me have been such a non-event as far as quality of life goes. I am most disappointed about what we've achieved. If this bunch of people can't do it better in the next few hours I will leave the room as well. God verdomme!"

Break up!
LOVE!

> "So in that climax we were dragged first in one direction and then in another. There was a deeply emotional challenge made to us by H and I, who were the two who asked us to stop, and the resentment, fatigue and confusion rose to such a high level that I think at that point we almost shattered as a group, for we were at our most vulnerable and most impoverished state. And we didn't like what we saw when we reflected on our behaviour. As the leadership moved into more impartial chairmanship, the atmosphere defused and, as one of the members told me later 'that night we became quite human – at that point the warmth began". We found we were able to discuss openly and without bitterness our feelings about the conference, about the Emery's, about each other, and we all felt it was worthwhile tackling a new agenda as human beings. We also drew eagerly on the wisdom of N whose serenity and vision were now relevant to us. For the first time during the conference, I think, we had become purposeful human beings, believing that no conceptual search was possible without nurturance, feelings and above all, humility".

> "Where we were, the words came out of our mouths in pieces of ice, and we had to fry them to see what we were talking about" (Wannan, 1954, p.28).

Friday Morning - Golden. Social Science Discovers Its Humanity

When Fred and I returned to the conference the next morning, it was as to a different world. There was a feeling of piece and calm. People were speaking quietly and appeared relaxed and contented. They even seemed to look physically different. The plenary session began with a brief re-cap and discussion of the previous night and its meaning. The most critical question that arose was does it feel different or is it *really* different now? Could we break into small groups now, do some work, and come back together as a cohesive and communicative sharing community? It was essential that this question was tested. Groups were formed and work was done around the issues of what we now know as barefoot social scientists, the transition back to the 'real' world, and the problems of crossing barriers and boundaries between ourselves and others, the groups appeared to experience no difficulty in creating and maintaining enthusiastic cultures.

The report back which was the critical test began in a quiet and cooperative way. There was listening going on. Questions led to discussion. Interest in the reports was obvious and several conclusions and ideas sparked particular common concerns and themes which people apparently had not previously felt free to seriously discuss with others. One in particular concerned the gap that so frequently seems to develop between husbands and wives, or within families when experiences cannot be shared. It is a matter which has affected many of us, especially those who find their work stimulating and engrossing, and extremely time consuming. Ways and means were constructively suggested and considered.

It was clear that there had been a break-through. Not only was the process of the report back an indication that we were now a 'working' group or community but the way in which the very human and personal concerns that we as barefoot social scientist had, could be expressed and made the subject of work, as of course they should be. It was not now simply an academic question of the need for congruity between ends and means, but the necessity to be able to be a member of a democratic family at the same time as one 'preaches' democracy to others. There was a whole new appreciation and feeling about the 'wholeness' of things; a new perception. This carried over to lunch discussions.

After lunch we tackled the question of "where do we go from here?" What to do with all the work, all the butcher's paper? Burn it! Write about it! The group was in a state of exultation. The last entries on the wall were:

"The search is dead. Born.
Long live the search"

A new level of understanding –

"We Are the System"

It was decided that I should collect the paper, apart from bits and pieces that others particularly wanted for themselves, and do something with it. There were offers of help in writing thoughts and reflections. These have been received. We soberly decided to reconvene in about six months.

The Search Search ended with drinks and a high level of community. From the rather academic and cold questions which brought it into being it had become an event, a happening, unforgettable.

"Bjorn un der avanderinkstarr"

There's A Track Winding Back

> "He said he was strong. He had no strength
> But that which comes of breadth and length.
> He said he was fond. But his fondness proved
> The flame of an hour when he was moved.
> He said he was true. His truth was but
> A door that winds could open and shut"
> (Gilmore, *Eve Song*, 1972).

Mary Gilmore here has managed in one stanza to capture 3 dimensional Newtonian universe of space and time as a function of masculine consciousness.

> "There are two related crises in the world of contemporary man. The first and most visible is the population/ environment crisis. The second, more subtle but equally lethal, is man himself – his relationship to himself, to his extensions, his institutions, his ideas, to those around him, as well as between the many groups that inhabit the globe; in a word, his relationship to his culture. Both crises must be resolved or neither will be solved" (Hall, 1976, p.1).

As Marilyn Ferguson explains in her introduction to *The Acquarian Conspiracy* she was drawn to "The symbolic power of the pervasive dream in our popular culture: that after a dark

violent age, the Piscean, we are entering a millennium of love and light… the Age of Aquarius" (Ferguson, 1980, p.19). While I share Ferguson's optimism that the dream is, and will continue to be emergent as tangible reality, I believe the more we can appreciate the damage done by that 'dark violent age' the more we will be aware of its effects and work to negate them.

My little story about the Search Search does not giver cause for rejoicing despite its happy ending because it illustrated very clearly that these effects can be seen to be as much within ourselves as in our unresponsive inhuman institutions and our tortured, poisoned planet.

"However, it is not man who is crazy so much as his institutions and culture patterns that determine his behaviour. We in the West are alienated from ourselves and from nature. We labor under a number of delusions, one of which is that life makes sense, i.e. that we are sane. We persist in this view despite massive evidence to the contrary. We live fragmented, compartmentalized lives in which contradictions are carefully sealed off from each other. We have been taught to think linearly rather than comprehensively, and we do this not through conscious design or because we are not intelligent or capable, but because of the way in which deep cultural under-currents structure life in subtle but highly consistent ways that are not consciously formulated" (Hall, 1976, p.9). The greatest threat to us all is the "pathology of normalcy" and we all are suffering to some extent from a "socially patterned defect" (Quotes from Fromm, 1963, p.3). Unless we can constantly compare our perceptions, beliefs and actions and their underlying assumptions and cultural filters with our hopes for the new era, we may defeat ourselves with our own unknown blinkers. Now, more than probably ever before, we must be vigilant as well as hopeful.

The origin of the Piscean age may be as recent as 3,500 to 2,500 years ago. Nor is there a final answer about the reason for the emergence of this age although as evidence accumulates from archaeology, the earth sciences and the space probes, a Velikovskian explanation of cataclysm gains in credence. *Worlds in Collision* (1950), *Ages in Chaos* (1952) and *Earth in Upheaval* (1955) are Velikovsky's first three volumes on this subject. To many they represent the antithesis of science as they are adisciplinary and drew upon the widest possible range of human data including myth and legend. Velikovsky and his great scholarly work have in fact been subjected to one of the most single-minded witch hunt of recent history which continues today in the latest writing of Martin Gardner, reviewed by John Little (1981). This is despite the avalanche of new data which strongly supports hypotheses put forward by Velikovsky.

Cohen (1977) has also documented the emergence of agriculture around the globe within a short space of time which similarly supports a catastrophe interpretation. Elizabeth Gould Davis (1973) has commented on the feasibility of this explanation in her thesis. But certainly from the beginning of the 'great' cultures of ancient Greece and Rome there is evidence of a hardening of a world view, a dominant Western culture from which we may trace several basic assumptions and sub-paradigms still very much alive and well today. As we know from the analysis of Emery & Trist (1965), this culture reached a fully formed state from the beginning of the industrial revolution to 1953, that period defined as the Type III social environment, featuring competition. With the beginnings of the factory system, the first design principle (Emery F, 1967; www.socialsciencethatactuallyworks.com) spread throughout all walks of life capturing ordinary people into the organizational structures known as dominant hierarchies, but it appears there was a growing propensity for it long before that.

Three main tenets of this ideology can be analysed out as:-

(i) a mechanical and stable universe concretized in Euclid's fifth proposition that parallel lines do not meet
(ii) human beings are separate from and have the right of dominance over the Earth, (See particularly here Schumacher, 1977).
(iii) Within the human race some are superior to and have the right of dominance over others as men have dominated and oppressed women.

The first premise of this world view needs elaboration. Fred Emery has hypothesized that the motivation behind the fifth postulate, the only one which is counter to our direct perceptual knowledge of the world, was to hasten the repression of memories of the destructive inter-planetary collisions described by the ancients and synthesized into a modern theory by Velikovsky (personal communication).

For Hesiod and Plato writing about these events within the recent past of living memory there is no sense of either speculation or expectation of challenge.

> "The wonderful conflagration crushed Chaos,
> and to the eyes' seeing
> and ears' hearing the clamour of it,
> it absolutely
> would have seemed as if Earth
> and the wide Heaven above her
> had collided, for such would have been
> the crash arising
> as Earth wrecked and the sky came piling down
> on top of her,
> so vast was the crash heard
> as the gods collided in battle.
> The winds brought on with their roaring
> A quake of the earth and dust storm,
> With thunder and with lightning,
> ……..
> there grew a hundred snake heads,
> those of a dreaded dragon,
> and the heads licked with dark tongues,
> and from the eyes on
> the inhuman heads fire glittered
> from under her eyelids:
> from all his eyes' glancing;
> and inside each one of these horrible heads
> there were voices
> that threw out every sort of horrible sound".
> (Examples from Hesiod translated by Lattimore 1959, pages 165 and 173. The dragon of course is almost universal in mythology and appears below in the Australian Aboriginal terminology of the Rainbow Snake.)

While, if this hypothesis is correct, Euclid reassured future generations of the necessary stability of their universe, the fifth postulate also had dire side-effects. Firstly it laid the basis for a belief in the status quo more generally: everything in its place and a place for everything.

Phenomena which could not be explained by reference to the laws of geometry came to be outside the realm of rational enquiry. Change in the other two premises of the ideology was unthinkable because 'this was the way it always had been and must remain so'. Challenges to

them had therefore to be met in such a way as to increase the psychological distance between exploiter and exploited, person- person and person-planet. Otherwise the tram tracks might be seen to not only converge but meet.

In the same era the alphabet was invented and can be seen as the other opening of the Pandora's Box for our present state, one where literacy and typography have transformed our appreciation of life through relative balance of the senses. When sense ratios change so do people and their cultures. "By the meaningless sign linked to the meaningless sound we have built the shape and meaning of Western man" (McLuhan, 1962, p.50).

"We are the most abject prisoners of the literate culture in which we have matured. Even with the greatest effort, contemporary man finds it exceedingly difficult, and in many instances quite impossible, to sense what the spoken word actually is. He feels it as a modification of something which normally is or ought to be written" (Ong, 1967, p.19).

The relationship between the origins of the fifth postulate and the alphabet remains murky. Ong mentions the necessity of an alphabetic script for precise recording following rapid urbanization and notes that it was "no accident that formal logic was invented in an alphabetic culture". Urbanization could well have been the substantive response of the remaining Mediterranean population to the catastrophic period. However, whether originally related or not, the effects of these two changes were mutually reinforcing and intensifying.

Writing is critically different from the spoken word in three main respects. Spoken language is the province of the ear and sound centres man in reality. Written (alphabetic) language confers dominance on the eye but visual perception is severely limited to 'in front' and sequentially.

The *first* difference is thus the press the visual sense exerts towards the linear and the relational, away from the effect of hearing which is towards the complex and the whole. Vision emphasizes selectivity, while hearing encourages awareness of system properties.

The *second* difference lies in the dimension of moving versus static, "Sound is psychologically always something going on, something active… (It) implies movement and thus implies change". The printed word stays put and is intrinsically ordered and controlled subject to our manipulation.

Thirdly, as implied in the two points above "spoken words…have an aura of power" which itself communicates spheres of meaning or reality. A spoken work is an event through which the mind is enabled to relate actuality to itself. The alphabet on the other hand is 'a careful pretence". Letters are not sounds and do not have their properties. With alphabetic writing comes remoteness from reality, a dissociation or 'lack of touch'. (All this section is adapted from Ong (1967) with quotes in order from pages 45, 42, 112 and 22).

A medium which promoted these subtle trends toward selectivity, linearity, lack of movement and change, and remoteness from immediate reality was the perfect partner for the assumption of an unchanging cosmos. Hand in hand they created powerful vectors toward homogeneity, uniformity and replicability, those features which translated into concepts of learning and research explain so much of the tragedy of universities and so- called institutes of 'higher' learning today.

Intertwined with this is the way in which the fifth postulate led straight to Newton's mechanical universe. And the origins and assumptions of mainstream Science lie in the belief of a Newtonian world based on Euclidian space. The ideology of mechanistic Science is dealt with in greater detail below, but we can begin to see how "Western man has created chaos by denying that part of his self that integrates while enshrining the parts that fragment

experience". Hall has argued that culture modifies thinking and our cultures has led us to "value one way of thinking above all others- the one we call 'logic', a linear system that has been with us since Socrates" (Hall, 1976, p7).

We are now "a rampantly visualist culture" (Ong, 1967, p10) but were not always so. Through the ages observation gained dominance of the sensory complex and nowhere less than in science. By the eighteenth century literacy had "discernibly altered man's feeling for the world in which he lived and for his way of relating to his surroundings"… "The world of intellect and spirit and the physical universe itself became curiously silent in man's way of conceiving of them" (Ong, as above, p63). The universe of course is neither static nor silent and it could only be a matter of time before the ultimate implications of this culture were exposed as the *Silent Spring* (Carson, 1962). As Carson had pointed out in 1961 in *The Sea Around Us* (px), none of the issues with which she deals are academic; they have a direct and immediate bearing on our present and our future.

"Our scientific thinking consists prevalently in the logical manipulation of relationships" but "holistic connexions cannot be resolved into relationships" (Angyal, 1941, in Emery, 1981a, Vol. 1, p27). Systems cannot be deduced by the type of causal thinking based on isolated relations and so science, by choosing linear logic, has denied not only mutuality of causation but also the inherent complexity of systems-in-environment.

The other side effects are also closely interrelated. By including a postulate which contradicted perceived reality, Euclid proposed a form of knowledge which could not be known or learnt except by an intellectual process divorced from naïve realism. Because this postulate could not be derived or extracted from direct observation it provided the foundation for an elite, the literate who were to specialise in such *abstract* knowledge. Valuing knowledge unable to be derived from perceptual experience had these two effects: it devalued the experience of the ordinary person in so far as this led to a belief contrary to geometry and it had to be taught. In this way another element of stratification was introduced and institutionalized. Elites developed within elites.

This linear logic has therefore affected our views on how we learn. Emery has traced the evolution of this paradigm of learning through the philosophies of Locke, Berkeley and Hume to the pedagogy of Herbart, the empirical psychologists such as Pavlov and Skinner, to the present. 'Paradigm One Learning' is that which is held to take place through the processes of association, abstraction of generic concepts, repeated observation and/or replication, and memory. Those processes describe the accumulation of knowledge as it was assumed to happen in the Euclidian/Lockean, paradigm one, epistemology. This paradigm and its epistemological assumption, derived from the nature of Euclid's and Newton's universe, took as axiomatic the need for analytical abstraction and logical inference. As the mind was believed at birth to be a *tabula rasa* and capable of receiving only discrete stimuli, it was necessary to build into the paradigm the concept of logical inference. Only then was it possible to move from the association of stimuli to appreciation of meaning and of relations such as cause and effect.

The task of education in this paradigm had to be the distribution of accumulated knowledge. To achieve this distribution effectively it was of course necessary to disabuse individuals of any faith in the validity of their own idiosyncratic perceptions. Using the analogy of consulting maps in modern Russia Schumacher describes the effects of this process on his personal intellectual growth:-

> "It then occurred to me that this was not the first time I had been given a map that failed to show many of the things I could see right in front of my eyes. All through school and university I had been given maps of life and knowledge on which there was hardly a

> trace of many of the things that I most cared about and that seemed to me to be of the greatest possible importance for the conduct of my life. I remembered that for many years my perplexity was complete, and no interpreter came along to help me. It remained complete until I ceased to suspect the sanity of my perceptions and began, instead, to suspect the soundness of the maps" (Schumacher, 1977, p.11).

It also required the stressing of the importance of memorizing established associations and knowledge of the rules of classification and taxonomic hierarchies. Other requirements followed logically; externally imposed discipline and textual literacy. From these epistemological assumptions and the derivative requirements of a critical, disciplined and literate mind it is possible to deduce the evolution of most of the characteristics and highly stable features of the Western system of formal education" the teacher-student relation, timetables, standardized curricula, the nature of the reward and punishment systems, etc.

This paradigm is practised at every level of education and across every division of our culture.

> "Our entire learning process is little more than a twelve-to-sixteen-year training program for the Newtonian world view… At this very moment children all over America are taking tests or preparing for them. What they don't realise is that what they're really learning is not just facts but how to think in terms of causality and quantification, the basics of the Newtonian world paradigm. When our educators claim they are teaching children how to think, this is the particular type of thinking they have in mind. Of course, few of them are conscious of the 'fact' that they are promulgating a particular ideology when they teach. They would probably protest that their only concern is to teach the child how to think 'objectively'. Need we say more?" (Rifkin and Howard, 1980, pp.229-30).

The bureaucratized education system: That ubiquitous feature of our culture which illustrates the perfect integration of the themes arising from Euclid and Newton and the principle of hierarchical dominance.

The second and third premises of the Piscean world view are very probably closely related. If Velikovsky is correct and humanity did experience *Earth In Upheaval* to the extent that humanity came close to being decimated, it is not difficult to visualize that at least one if not many of the surviving cultural groupings would react by turning to punishment and the establishment of new, harsh control systems; over the Earth herself, over the Great Earth Mother and those who had been the caretakers of the total system- women. The Australian Aborigines have stories of the Dreamtime when the men plotted and planned to steal the power of the women and succeeded by subterfuge. Some say the women passed it over. This legend is to be found in many cultures. The significance of the Australian myths is discussed in chapter 2 below. Reed (1975) discusses it in her chapter 10. Hesiod includes it in *Theogony*, p.177). The nature of the relation between the second and third premises has however, been put most bluntly by Lederer: "world- loathing, wherever it appears, is woman-loathing" (Lederer, 1968, p.168).

Elizabeth Gould Davis maintains that it was this usurpation of the authority and spiritual wisdom of women and its replacement, by men, of the worship of sensate matter; their obsession with mechanical gadgetry and games "that is leading the human race inexorably back to barbarism". By cutting himself off from, and denying the existence of, 'eternal verities' man initiated a vicious cycle whereby women had to be declared of no value, degraded into a mere biological organism and thereby prevented from providing the

conditions whereby the young could learn of these higher and more human realities (Gould Davis, 1973, p336).

The internal dynamics of these three ideological premises interact to produce some well known features of recently recorded history. They clarify the intensification of the Western propensity to exploit and destroy natural resources towards the end of a greater material standard of living and glory for the ruling hierarchy while at the same time further degrading and exploiting not only women but 'inferior' races and the 'primitive' cultures with whom they clashed in the process of expanding empires. The white patriarchal West placed itself firmly in the centre of the Universe.

They also explain the gradual degradation of Christianity from its initial emphasis on the dignity of humanity, love thy neighbour and the meek shall inherit the Earth, to a caste and class system of domination and exploitation (Rattray Taylor, 1953; Gould Davis as above) Slater analyses the nuclear family as a two caste system, males and females, and a two class system, children and adults which eventually rivalled any secular power in venality, materialism and inhumanity (Slater, 1974). Emerging in reaction to the bloody thirsty and degenerate Roman culture, Christianity was doomed to failure. Lacking the assumptions which could have enabled it to challenge the fifth postulate as above (Ette and Waller, 1978) and being a religion of the book (Ong, as above) it had no option of survival but to join forces with the secular powers and justify by references to the divine and mystical, their joint descent into some of the blackest episodes in human history.

But the church later was more than an unwilling partner. The Jesuits profoundly influenced both the course of modern education and concepts such as schooling and childhood. They created an educational model which proved attractive to the upper classes as an alternative to the old decaying institutions. It was a primary tool of reconquest, "applied with extraordinary consistency" (Mandrou, 1973, p158) and it involved centrally the concept of discipline. "This discipline separated the child who suffered it from the liberty enjoyed by the adult. Thus childhood was extended by almost the entire duration of the school cycle" (Aries, 1973, p.321). *Only boys were educated*. Not only did the Jesuits succeed in countering the revival of pagan mysticism they have also endowed us with highly resistant positive attitudes to a teacher-centred paradigm as above.

These are examples during these two to three thousand years of little pockets of DP1 structure and its associated mechanistic features and behaviours but in no instance were these moves sufficiently strong or widespread to call a halt to the progress of the dominant cultural trends, not even the powerful Roman Empire managed to achieve this, not even in all the lands it conquered.

Thus, while with historical hindsight, we can map the steps and changes which led inexorably to the industrial climax, that point of development which contained the seeds of its own ultimate destruction, we can recognize that up until the full flowering of the industrial revolution, this culture had managed for most of its time to retain an environment whose causal texture was named the *Type II, clustered and placid.*

By this is meant a broad social environment which is patterned so that "goals and noxiants cluster in ways that are lawful"; that is, not randomly but according to the deep cultural assumptions and perceived structure of the environment. The appropriate form of learning in such an environment is meaningful, having to do with such structures. Planning needed only to be 'satisficing', devising strategies for maximum access to goal objects and minimum exposure to noxiants. Thus, for most of this long era, there was a stable and predictable world Emery (1977, p6). The work of archaeologists and anthropologists leaves no doubt that at

earlier times there were such social environments (Boyden, 1973; Michell, 1975). Within this environment people could build forms of organization and culture which fulfilled basic human needs and enabled them to live in harmony with the physical environment.

But unlike many other cultures existing concurrently, the West, because of the three premises above, put their capacity for using symbols and making tools at the disposal of these premises. From being unquestioned as the foundations of the social order these givens became cultural *purposes* and virtue accrued as their achievement in various forms became more highly visible. Undoubtedly the emergence of the scientific renaissance initiated this figure-ground reversal and we deal with its long-term consequence in more detail below.

The *Type III*, *disturbed reactive environment* probably first appeared about 1790 with the advent of the world economy. It emerged from the conditions created by the West resorting to an ancient model of organization, historically more prevalent in the East. They created bureaucracies on a massive scale; pervading all areas of life (Emery F, 1977a, pp.16-20). It was certainly fully fledged by 1895 when a great wave of large organizational acquisitions took place. These were triggered by technological break-throughs in the fields of energy generation and communication. The distinguishing features of a disturbed reactive environment are large systems in competition for resources to further fuel their own growth and ability to out-manoevre the competitors. Learning must become problem solving as in chess, and planning moves to a form intermediate between tactics and strategy; this is operational planning or optimising, the life blood of Operations Research and technocratic urban planning. While the environment was competitive and exploitative it was nevertheless stable and predictable; what instabilities there were, were cyclical and predictable. The simple linear projection was still the appropriate planning tool.

As above, bureaucracies are organizations designed on the principle of the redundancy of the parts (Emery F, 1967; Emery & Emery, 1974). These parts, whether they be people; sections of organizations or huge organizations themselves, must be "standardized, interchangeable and to all intents and purposes indistinguishable from each other" (Emery, 1977b, p.9). The epitome and the symbol of the 'success' of this cultural evolution is the ultra-short cycle *assembly line* (Emery, 1981a, Vol. 2, pp.334-388).

The *hierarchies of personal dominance* DP1 establishes can be and has been applied to any unit, regardless of purposes. It was applied not only to the major institutions of our society such as school, church and family, but to large business and service concerns and also to the multitude of processes involved in the planning and running of local community affairs, union and political machines and sub-machines, war and leisure activities. "The cry of the urban crisis is really the echo of one which began with the Industrial Revolution" (Goodman, 1972, p.66).

We can then begin to see how the logic of bureaucratic design interacts with and reinforces the three ideological tenets of the Piscean era.

DP1 structures constitute a communications medium with its own characteristics and the medium is the message. In a bureaucratized society the communication upwards is usually to inform: "Mum, this dinner is yukky". But the communication down the hierarchy is usually to instruct: "Be quiet", "Do what your mother tells you". The messaged contained in the asymmetry is quiet clear (Emery and Emery, 1976, pp.145-171). DP1 enshrines inequality.

Hierarchical dominance and de-skilling serve to further dispossess the already weak, powerless and unskilled. These people are inhibited in forming strong cooperative lateral links by the competitive atmosphere engendered by the structure. This competitive culture operates throughout the organization and between bureaucracies themselves, leaving little

care for the consequence of their actions. The fight is the thing: the purpose is to win. They are inward looking and variety and energy reducing. Hence, bureaucratic inertia and lack of effective action for change.

> "We have fine schools that are not really centres of learning; we have fine churches that are not really centres of worship; we have fine homes that are not really centres of family life; we have fine communications media that have less and less to say.
> Too much of our lives is façade, and the façade is crumbling"
> (Stewart, 1979, p.14).

The hidden cultural assumptions and pervasiveness of bureaucratic logic can be well illustrated by tracing the evolution of voluntary organizations (Emery M, 1976b).

Most voluntary organizations start with a small group of people who come together to solve common problems and give each other support in their efforts. While this group remains small enough for frequent face to face contact in planning and decision making there are usually few problems. The group functions well as a *group* and shares all business according to ability, experience and opportunity. If the purposes of the organization are viable and touch on the interests of others outside the initiating group, the organization will gain membership. Ultimately the total membership will reach a point where it is too large for frequent face to face planning, problem solving and general creative working. The first critical choice point then involves designing machinery to enable decision making and planning to continue without the chaos and confusion of an over large group meeting.

What usually happens at this point is that some form of representative structure is built into the organization – because that is what people know. Whatever its detailed form it will have certain characteristics in common with all other forms of representative systems. Basically it will involve the choice of a few members, usually by election, to the executive arm of the membership for a given period. This executive will appoint a chairperson and function as a committee. Other special purpose committees may be drawn from the membership to work and report to the membership through the executive.

1. The first main feature of this class of structure is that responsibility for decision making is devolved from the mass of the membership, and placed in the hands of a small minority.
2. The membership have lost immediate or direct control over the affairs and consequences of their organization. They are placed in exactly the same position as the political electorate of a nation.

A bureaucracy has been created. Of course! This is the only model of organization most members have ever experienced. Its effects in a voluntary organization are no different in essence from those experienced in representative government at any level. Briefly, the results of this representation are as follows:

(i) *Misrepresentation*. Those elected are inevitably the elite of the reigning status quo; the powerful, the rich, the men and the dominant racial or ethnic community. It thus serves to maintain the current power structure and its inequities; not the least of which is the denial to the people of the opportunity to learn how the system works and therefore an opportunity to change it.

(ii) *The Creation of Psychological Distance*. The dynamics of inertia inherent in the concept of representation result in a fairly stable class of representatives who increasingly lose contact with the majority of those being represented. A classic

'them and us' situation develops which produces cynicism and distrust. In this sense the representative system has already made its contribution to ungovernability

(iii) A *competitive situation* is set up between active members themselves in the struggle to become the next representative. The play becomes that of a power political nature in which the original purposes of the organization are virtually lost. Working in committee also has a reinforcing effect on the negative results of a representative structure. The dynamics of working in committee are such that they emphasize the power of procedure over the necessity to make quick and effective decisions, accentuate the role of individual interests over the common good, work to maintain the life of the committee past the point where it has ceased to perform a useful function within the organization, and creates further gaps between itself and other sections or committees.

(iv) Members who are unhappy with the current situation and can see no way of effecting change through the present arrangements may break away to set up their own organization, and start the same process all over again. This is a sad but common end point for many organizations, even political parties, which start off with a great deal of energy, good feeling and high ideals. It is even more tragic for organizations which have come together without any sense of the economic compulsion of work organizations.

"Representation has been shown to be merely an illusion, since the problem is not to participate in all decisions, but to exercise effective control over those who make decisions." Megill makes the point clearly: "In both the East and the West elections are regularly held in which it is claimed that the majority decides the crucial issues of the country. It has become clear that these elections- whether they are held in the United States or in a communist country- have little to do with determining the course which society will take". He concludes that democracy conceived as a system of electoral politics is a farce (Megill, 1970, p116 and 89).

It is difficult to overestimate the effects accruing from the interaction of these assumptions of a mechanical world, the propriety of oppression and bureaucratically structured organizations. Just image what it means that two children caught sharing and helping each other to learn can be accused of cheating!

All our paradigms of power, politics, health or illth, leisure, economics, work and learning have been shaped and fitted into the mould necessitated by this design principle. For those who have no knowledge of the design principles, these behaviours and attitudes comes across as an ideology or a world view. The literature now abounds with such discussion. (I have used Crombie 1980a and b; Ferguson, 1980; Gloster, 1981; Hall 1976). To satisfy this need in the aesthetic or arts sphere we have, for example, found it necessary to train people to torture their bodies into the correct *planes and angles* for the stylized, mechanical rituals of the classical ballet (Documentary by ABC television shown 1981). Hall has analysed the way in which our linear concept of time, 'monochronic time', forces us into schedules, segmentation, promptness, one thing at a time, even our ways of trusting or mistrusting each other and the making of agreements. But "the particular blindness of the monochronic organization is to the humanness of its members"…the ways in which it 'affects the very core of existence" (Hall, 1976, p.20).

Before summarizing the beginning of the decline and fall of the Piscean era, it is worth reminding ourselves of probably the most damaging long-term consequence of the time we have spent in this environment. 'The dead hand of bureaucracy' and 'death in the

bureaucracy' are not exaggerations or jokes; bureaucratic inertia does not apply simply in terms of its actions outwards- the "Nothing Can Be Done Society" (Roszak, 1968). Its effects upon the individuals within it have been to gradually reduce them as people with energy, initiative and above all a sense of involvement with and caring for the present and the future; a creeping paralysis of all vital organs but particularly that of will.

Our culture seriously diminishes the chance for satisfaction in whatever activities people are pursuing and removes from those people their dignity as human beings. It is an oppressive structure and diminishes the individuals within it, at whatever level of the organization they sit. As Paulo Freire has shown, in an oppressive situation, no one is free (Freire, 1972).

Apart from destroying certain basic rights and dignity, this structure affects human communications. Solomon Asch (1952) laid down four necessary conditions for effective dialogical human communication: openness, respect, mutual concern and trust. The intrinsic nature of the structural relations that define a bureaucracy cannot provide these conditions but replaces them with three of its own, namely asymmetry, egocentrism and 'them-and-us'. The structure itself acts as a medium and imposes on the message which it carries the form of itself as medium. There is little hope of attaining honest cooperative communication through a medium which induces competition, suspicion and me-firstism (Emery and Emery, 1976, Chapter 13).

Bureaucracy represents the pinnacle of the recording keeping ethic. As such it enhances the sense of individual rather than communal property and rights and through its judgements by resort to written evidence rather than by negotiation, further erodes confidence in the safety of human relationships.

This also severely distorts one other dimension of life, the capacity for human emotional responses. Tomkins (1962) has analysed the dynamics of joy and the conditions under which people can experience joy. Joy is that particular affect which serves the expansion of the self and provides the motivation for further relatedness with others. Under conditions where individuals are isolated from each other, both by superior-subordinate relationships, and also by competitive striving at the expense of the other, joy cannot be experienced. Bureaucracies may generate intense emotions, but these are rarely of a positive nature. Joy springs from genuine *communion* with others as human others, not as parts of the machine. Joy is not characteristically produced as the chairperson of yet another committee, or commission of enquiry, calls it to order, for the 'serious' consideration of the agenda at hand. Committees, joint consultative councils, and all the rest of the paraphernalia of the representative systems that bureaucracies set up in their desperate attempts to achieve something, fail because they neglect the human striving for togetherness and its joy. It is the official seriousness and the weddedness to sectional vested interests which gives a pretty fair guarantee that the decision of such a meeting will be not only inhumane, but almost totally unworkable. While joy is a given potential, its constant exclusion from everyday life leads to a narrowed and bitter outlook and loss of motivation for relatedness.

We can see that in terms of the two basic dimensions of mental health bureaucratic structures are breeding grounds for sickness. They remove the right of autonomy and opportunities for homonomy. We get a mask of conformity, not personal growth.

There is detailed evidence of the consequence of the bureaucratic structure on the health of the individual. *In the work place.* Still one of the best documented cases in the work place comes from Trist and Bamforth (1951 and see also Ireland, 1971, pages 31 and 49). The change from traditional group working in the mines to the bureaucratically organized 'longwall method' brought with it chronic uncertainty and irritation. These circumstances

contributed to the "widespread incidence of psychosomatic and kindred neurotic disorders". Four classes of defence were erected against these conditions and consequences but these were reactive rather than adaptive and their effectiveness therefore only partial. The defences which were labelled 'informal organization', 'reactive individualism', 'mutual scapegoating' and 'self-compensatory absenteeism' can still be found today in any mine, factory or public service office etc. etc. where work is similarly organized. There can be no doubt that much of the personal and ultimately social cost that is euphemized away, or lumbered onto such oppressed groups as migrant women workers is a direct consequence of an inhuman system. *Work in America* (O'Toole, 1974) also documents the physical and psychological damage done. If, as Fromm says, the healthy orientation is a productive one, then a set of social structures which produces diminished and unhealthy people must itself be unhealthy.

In the education system. There are currently in bookshops, probably more books analysing the failure of the school system than there are on any other topic. I do not wish to reproduce that mass of evidence but two examples are illustrative. Illich's analysis led him to say "The safeguards of individual freedom are all cancelled in the dealings of a teacher with his pupil" and that "School has become a social problem" (Illich, 1971). Paul Goodman has summed it up by saying "Every kind of youth is hurt" (Goodman, 1962, p.122). We could add to this that it doesn't do much for the teachers either.

Analyses of tertiary institutions and universities produce identical conclusions (Chein, 1972; Thompson, 1973; Roszak, 1968; Hudson, 1972).

The *professions* are under attack for the way they have used privileged knowledge to build dominance hierarchies between themselves and their clients which have in fact damaged rather than helped the clients (Laing, 1959; Agel, 1971). The bureaucratization of planning has also destroyed the human scale and vitality of *committees* (Goodman, 1972; Friedmann, 1973). Some believe it is necessary to kill the bureaucratic nuclear *family* to let the individual members live (Cooper, 1971; Greer, 1970; Slater, 1974).

This is the key point. Whatever aspect of human affairs we look at, we see that the bureaucratic form of organization has severely damaged the individual. Bureaucracies exist and work for themselves. We have allowed our culture to evolve such that the organization has elevated itself above the person. "We are forced… By a system which has no purpose and goal transcending it, and which makes man its appendix" (Fromm, 1963, p.87). This is the essence of DP1- we have all in some aspect of our lives become redundant parts.

The analysis of the recently documented effects of bureaucracy on persons is complicated by the rapid onset of the Type IV environment (below) and its induction of high levels of uncertainty. Obviously this environment and the uncertainty which it produces are going to have negative effects on people, unless they can find ways of adapting such that this destructive environment can be tamed. There is evidence that people do know ways of adapting but unfortunately, there is also evidence that our society has moved quite a long way in one direction of maladaptation to this environment. This dominant form of maladaptation called *dissociation* illustrates the magnitude of the mental health problem in our culture. Since writing in 1982, there is further evidence that DP1 structures cause mental damage (deGuerre et al, 2008).

"Dissociation occurs 'when individuals seek to reduce the complexity of choice in their daily lives by denying the relevance or utility of others as co-producers of the ends they seek to attain', and feeds upon the vicious circle of creating distance between self and others". There are two levels on which dissociation occurs, an individual level such that a person loses touch with a part of his/her nature or function and becomes incapacitated as a purposeful

being, and a social level when withdrawal into 'privatization' destroys the network of mutual obligations that characterize a meaningful social life (Emery and Emery, 1976, pp.64-65).

Ong maintains that by adjusting to the 'silent' world people have become psychically deaf, (Ong, as above, p.16) unable to hear the mesh of relationships within which they are embedded. Linkages between the imbalance of the spoken and written language, bureaucracy and dissociation are fundamental. As only the spoken language features vitality and change the refusal to converse and become involved, the hallmarks of dissociation imply a refusal or inability to effect change. A silent or predominantly literate culture is a victim of its own inherent logic, its characteristic inertia.

Dissociation is a crisis of responsibility. This has been amply documented in the frightening book *The Private Future* (Pawley, 1973). There is similar evidence to be found in Australia. We hear constant screams of anguish about the apathetic community, the lack of care and concern about the physical environment, the road toll, the drug problems in schools, the size of the informal vote. Yet probably the best single index of the extent of dissociation in any society is the average amount of time spent watching television. Television is the technologically dissociative medium, par excellence. All levels of dissociation lead inevitably to the sort of indifferent inhumanity that was witnessed through the Third Reich. It is a denial of everything that is caring, co-operative and responsive in human nature. Its effects on the individual are devastating as this denial progressively drains away psychic energy and the desire to become involved with others. This means a continuous narrowing in both autonomy and homonomy; precisely the opposite of health and growth. Television as a dissociative medium is discussed as part II of Emery and Emery, 1976.

Dissociation is what Australians understand as the 'Tele and Beer Can' response that was so well captured by Norm of *Life Be In It* fame. It appeared in Australian data for the first time in 1977 along with Synoptic Idealism which expresses that scenario in which all decisions are left to the experts and the technocrats because 'they know best' (Emery F, 1977a, pp.31-47; Crombie 1972). – the technological fix writ large on a bureaucratized society. It is that form of planning which has produced the 'space race' and 'the arms race', which may be the last race.

Up until 1977 Australians had perceived and portrayed to each other a future full of positive trends moving us slowly but surely to a better, more ideal world. But the weight of the dead hand had finally struck home.

Bureaucratic arrangements, dissociation and synoptic idealism rob people of their right to mobilize shared ideals and the exercise of shared responsibility and concern. Hildyard (1981) illustrated the connection between dissociation, the breakdown of the community and the ultimate violence resulting from this maladaptation in his analysis of the 1981 British riots.

It seems pretty clear that these structures and the turbulent field have carry-over effects into all areas of life. It has been said "Remember that one of the real products of work is people. A lifetime of work can shape, bend or develop the way people live the other parts of their life" (Emery & Phillips, 1976, p.76; Herbst, 1974). Heller has also explored this theme in his novel *Something Happened*. The 'telly and beer can' approach to leisure has been shown more than once to be a transfer effect from the mind-deadening work situation (e.g. Parker, 1971). Housewives don't become addicted to Valium because their daily lives are full of exciting and rewarding activities and relationships (Oakley, 1974: Wesson, 1975).

But in this era which removed from people the opportunity for responsible decision making about their own affairs lay a flaw which ensured that the Type III environment would be in the West a brief historical aberration. People are purposeful (Ackoff & Emery, 1972),

not limited simply to adapting to the environment as given. Bureaucratic structures robbed people of the conditions under which they could fulfil their basic nature and potentialities. It was inevitable that once people could see through the smokescreen of hidden assumptions which bound them, they would act in their own interests to undermine the bureaucracies and reassert the old values. "This power of men over men, exercised by a simple act of will and congealed in a property right is not freedom…It is only a delusive short cut in which humanity was for a time lost" (Caudwell, 1949, p.114). Booker expresses an identical view (1980, pp.27-31).

Bureaucratic logic:

- by assuming that people could be confined to merely goal seeking behaviour,
- by creating the conditions whereby they were forced to act as goal seeking,
- thereby contributing to the creation of the most affluent *and* destructive culture probably ever known on Earth,

made the major contribution to its own self-destruction and the destruction of the age which nurtured it.

Before we examine the crisis which caused the breakpoint in our culture it is necessary for my story and my argument to examine its greatest achievement, what has been seen as the 'Scientific mind'. This is the almost invisible web of Science, a construction of reality so far removed from the common sense of our senses and naïve consciousness that it may for some have destroyed certain abilities present in the non-scientific mind. Ong (1967, p.172) sees science as a fabrication of the mind consisting of immensely complicated psychological structures. Lee (1974) believes the Western mind may have lost touch with consciousness itself. This may be the ultimate Trojan horse.

In this preceding paragraph we see a critical difference in the beliefs of the time amongst some of the most thoughtful observers. It opens up what is clearly a divergent perspective in that science can be conceived and practiced as either a matter of abstract or material universals (Lewin, 1931: Feibleman, 1946). What Ong and others were calling 'science' and 'scientific' are practices within the realm of abstract universals. This has become the basis of what is today mainstream or conventional science, commonly associated with reductionism and other mechanistic concepts. Rather than science per se, I have referred to it as mechanistic science. It is a closed systems perspective and has, unfortunately, been adopted by many social scientists.

However, the practice of science within the realm of material universals is also as old as the hills and is practiced today in systemic approaches such as OST (Emery M, 2000). Indeed all the years of research which have gone into the development of *Searching* itself are a prime example of wholistic science using all the logics of hypothesis generation including retroduction (Emery & Emery, 1997).

Why the Barefoot Social Scientist Played Hard to Get

The story of the Search Search illustrates very clearly the extent to which mechanistic science as culture has been internalized. Twenty-five quite sophisticated people indulged in an extraordinary process with a totally unforeseen conclusion. Twenty- one of these people had degrees and thirteen of these were in the social sciences. By any standards these people were both highly learnt in the ways of, and rewarded by, Western culture. They had been long exposed to its most central beliefs and invested with the responsibility to either teach or practice in the interests of their continuance.

Since the event several participants have reflected on the experience. Some made observations about specific personalities and relationships. Those quoted below reflect on the systemic nature of the problem because there can be little doubt that the course of events reflected on identification of a system or paradigm conflict.

As described on the night of Black Thursday: "so these conflicts were shared by most of us who were seated once more in our square circle (chairs against the wall), them against us (even the staff of the Centre were part of 'them' since we seemed to be witnessing struggles between various staff members which were unrelated to this conference)".

It was a Type V or vortical environment where each individual square of the wall becomes personal security to which one clings in a desperate attempt to merge into the scenery- 'playing possum'.

"When the Search Search conference assembled I was elated that we had such a gathering of social scientists and social practitioners whom I knew to be committed to social service. There was no doubt in my mind of a shared commitment to developing and understanding the search conference as a tool for genuine participative planning.

Very soon after the opening of the first session on future perspectives (10 or 20 minutes?) it became clear to me that something extraordinary was taking place. People whom I knew from long and close experience to be banking their life's work on the positive trends in today's world were projecting a doomsday scenario. A scenario in which new forms of participative planning for the ordinary people was an irrelevant, deceptive pastime."

> "And, oh the smiles on every face,
> As happy lad and lass
> Through grass knee-deep on Casey's place
> Went riding down to Mass.
>
> While round the church in clothes genteel
> Discoursed the men of mark,
> And each man squatted on his heel,
> And chewed his piece of bark.
>
> "There'll be bush-fires for sure, me man,
> There will, without a doubt;
> We'll all be roomed," said Hanrahan,
> "Before the year is out"
> (O'Brien as above, p.83).

"As group leader I was confronted with group flight and that was obvious to me at the time. Equally obvious was the fact that the group was now working to an agenda that was hidden to me. I could not fathom what this was. I did know that the explicit agenda which brought us together from distant places was still just as relevant to our personal concerns. As a group, however, there was an over-riding but concealed concern.

"How do we avoid creating a 'Jesus Christ' and then crucifying him?
OR
Is 'Jesus Christ' creating himself for crucifixion?"

So, I think we have a question here. Why did social scientists and social practitioners have to renege on their perceptions of the future when they were called on to do it as a group? This would not have been such a pressing question if we had not seen so many disparate groups in very recent times come up with so different a view of the future. In these cases the group view was typically more optimistic than the individual views. Now we were unexpectedly confronted by a reversal. Individual social scientists in an audience of social scientists reversed their beliefs.

A second question arises when we look at the record of failures in this conference to convey what was learnt in small groups to the plenary. The plenary was supposed to be the learning community. The task of the conference was such that it could not be accomplished at any level less than the total learning community. There was never any ambiguity about this, simply a proven inability to make it happen over the first two days. Why?

There is a third question, that probably goes deeper than the first two questions. Why did they struggle so hard to be in a dependency or fight-flight mode? Any other search conference of which we have knowledge would have moved into the creative sharing mode by Wednesday afternoon or evening".

Is it possible then to find a unifying principle to explain the Search Search?

"You had taken on one of the most difficult and perhaps impossible tasks you can find. A group of so-called Social Scientists…with all that means of stress and frustration. Each person has an image about his own professional competence; any threat concerning changes of that image will produce a mild or severe identity crisis."

"I belonged to 'the pro's' group and we very quickly developed a culture with norms like how to behave expertly, to be 'competent experts'. No learning could take place because it was a closed system. It was socio-emotional collusion.

With this it was impossible by definition to do the task properly, that is to spell out a desirable future for Social Science- either now or a different one – that was threatening and could not be expressed. Therefore the depressive scenarios. Any other form of perspective on the future would include designing yourself out of the system and it was just not safe for the group to Search."

"At the Search Search there was no trust whatsoever…people were so locked into their social scientific roles that they couldn't afford to 'lose their face'- a status feeling."

"Let me describe some of the conflicts that I felt as a member of this group which were expressed frequently by other members. First, here am I, a social scientist, trained, and functioning, as a professional or 'expert' in human behaviour in social settings, and in the presence of similar experts, yet I have been unable to 'cope' with the series of discussions over the past 2 days. We have tried to meet the challenge presented to us by Fred and Merrelyn on the first evening when Fred asked us to comment on significant aspects of society. Yet we seem to keep 'failing', to be less than honest with ourselves. How can this be possible? - either my experiences of the past 10 years have been futile and meaningless, or this setting is false and barren.

Second, I have been told by Fred and Merrelyn that I have been responsible as a member of the conference (haven't we all?) for contributing to what has been, to date, a negative and destructive perspective on society. We have extended a 'problematic

> approach' into a scenario which is pessimistic- are we, the experts, aware of what we are doing? We didn't see our mutual reinforcements of this 'problematic' perspective as maladaptive, and yet we are being told that this is how our behaviour can be labelled.
>
> Third, I have a desire to be warm and humanly responsive to ideas and intellectual discussion, yet I seem unable to merge the emotional and cognitive levels together, with a consequence that the tasks remain without depth and I remain a lesser person."

In the following section I attempt to use these clues by constructing a picture of the still predominant mode and ethic of science and social science in particular. To some readers this section may appear extreme or overly pessimistic. However, in compiling it I am not unaware of the efforts of an increasing number of scientists and social scientists to redress the balance towards humanity. My references here are themselves evidence of this. Nor am I unaware of the many studies which have shown some disciplines and individuals within the social sciences to be liberal in their intentions and behaviour. Scientists and social scientists are not totally immune to the pervasive ongoing Cultural Revolution. Ladd and Lipset's study of *The Divided Academy* shows clearly that politically and intellectually the social scientists, especially the sociologists, anthropologists and psychologists (in that order) are predominately "left-liberal and change-directed" (Ladd & Lipset, 1975, p.124). Most if not all of those present at the Search Search would similarly describe themselves.

While not discounting this evidence, it has become clear that holding a liberal political view, taking part in a demonstration or even dismissing as impossible a value-free science, is no guarantee that the 'scientific mind' or the internalization of the Newtonian world view is not still ticking away, adjusting and colouring behaviour in its own image. This mind is becoming autonomous (Loebl, 1972, p.40). My presentation here is to expose in as pure and snap shot a form as possible the degree to which this autonomy or isolation through abstraction has circumscribed the translation of social science intentions into effective behavioural patterns. This describes the playing out of the first educational paradigm into the broader culture. In the field of social science, as with all others, belief and method reinforce each other. This is both the learning from the Search Search and a definition of problem and solution.

(i) The Web of Mechanistic Science

The common thread of these observations and interpretations was the character of the group itself, regardless of whether the individuals were 'manager' or 'participant'. The core of the problem appears to have been the relationship *between the individual and the collective self-image of;*

- scientists
- social scientist
- expert
- professionally competent
- with specialized knowledge
- elite and psychologically distant

With these parameters it may now be possible to look between the lines of some deeper dynamics and conflicts, the nature of which makes the expressed conflict between individuals appear trivial by contrast. It is only by tracing recent history that we come to see that we have all been caught up and trained in an ideology that was never really explicit. This is the ideology or metaphysic of science within the world hypothesis of mechanism (Pepper, 1942).

We may begin by examining the criticisms made of the Searching methodology.

"Unscientific" should speak for itself. Yet science as a metaphysic, a set of practices and a set of effects has for some time been undergoing vigorous criticism from within its own ranks. Goldsmith concluded that Science "on strictly empirical grounds one cannot avoid the conclusion that Science has been a failure" (Goldsmith, 1981, p.52). We are suffering from "a bad, vicious life-destroying type of metaphysics…the philosophy put forward in the name of science" (Schumacher, 1973, p.74-5). Herbert York, a leading participant in *The Race to Oblivion* describes the result as "at once wondrously absurd and exceedingly dangerous", expressing his conviction that "absolutely no solution (is) to be found within the areas of science and technology" (York, 1970, p24, p22).

He concurs that a major part of the problem lies in its linear thinking, the twin false assumptions of no change and prediction by simple extrapolation (York as above, p.158). He believes human questions must be answered by human beings, not by scientists, or their close relatives (York as above, p158, p.219).

The metaphysic called Science in the passages above is, of course, the supreme flower of the Euclidian and alphabetic revolutions and the tragedy of its success was inherent in its basic premises (Schwartz, 1971, p.10), those beliefs and practices which we have reviewed as paradigm one learning. What is now known as 'scientific' is only that set of knowledges and skills which can be systematized and incorporated into the academic culture of the ruling classes (Gorz, 1980, p.268). Within a culture of dominance Science has become, through the affinity with violence both a means and an end (Schwarz, 1971, p.34). Many thinkers now concur that Science has developed from rational, logical, positivist empiricism to the status of a religion and mythology responsible for the evolution and maturation of a technocratic or bureaucratic society; "that society in which those who govern justify themselves by appeal to technical experts who, in turn, justify themselves by appear to scientific forms of knowledge. And beyond the authority of science, there is no appeal" (Roszak, 1968, p.7).

> "After a while he says, "Do you believe in ghosts?"
> "No," I say.
> "Why not?"
> "Because they are un-sci-en-ti-fic."
>
> The way I say this makes John smile. "They contain no matter," I continue, "and have no energy and therefore, according to the laws of science, do not exist except in people's minds."
>
> The whiskey, the fatigue and the wind in the trees start mixing in my mind. "Of course," I add, "the laws of science contain no matter and have no energy either and therefore do not exist except in people's minds. It's best to be completely scientific about the whole thing and refuse to believe in either ghosts or the laws of science. That way you're safe. *That doesn't leave you very much to believe in, but that's scientific too* (Pirsig, 1974, pp.38-9, emphasis is mine).

So despite the fact that some of the same people had noted a trend of anti-science, anti-rationalism, we had an appeal to the highest authority, 'science' – against what? Subjectivity, the seeking of ideals, non-rational knowledge and the projection of self.

The defence of Science now appears concentrated in two forms. Harris makes an excellent example of the last line of defence whereby the act of stating unequivocally that

> "Science is a unique and precious contribution
> of Western civilization – (it) has a uniquely
> transcendent value for all human beings" (Harris, 1979, p.27)

allows him to label criticism as "an intellectual crime against humanity", that which presumably I am committing here now.

Along the first line of defence Waddington makes a brave and more reasonable attempt to distinguish the method of science and the behaviour of scientists from an 'inadequate social philosophy", materialism, the acquisition of material things, to which science has been misapplied (Waddington, 1977, p.27). But as much as this caution is worthy there is no escape from the fact that mechanistic Science and materialism share a genesis and historically are mutually reinforcing threads of a cultural matrix. When Booker looked back on the seventies he found a hankering after a spirituality, a meaning to life.

> "What is existence? The very term itself has come to mean mere physical existence and that is why there is such a deep yearning in our collapsing, spiritually and mentally bankrupt, nightmarish civilization to cling on to any last vain hope that somehow this attempt wholly to re-interpret ourselves and the universe in purely physical terms is going to work.
>
> It is not- and it is one of the saddest commentaries of all on the pitiful state science has reached, that in its closing stages, it has become so totally *unscientific*. The truly scientific, '*whole*' view would be based on trying to appreciate all the evidence- and that means seeing physical explanations for phenomena in their true perspective as part of a whole hierarchy of other relationships.
>
> The true lesson is that once men lose their sense of the whole, and concentrate their view on one part of the picture, they always end up trying to put together a jigsaw that simply does not fit any more. And inevitably, as an iron law of the human psyche, they collapse into nothing more than vapid and fundamentally ego-centred wishful thinking" (Booker, 1980, p.286).

Defences such as Harris' both expose and compound the problem which dogs any attempt to analyse phenomena in a period of rapid cultural change. The refusal to acknowledge that there can be anything but the one true way leads the proponents of the dominant world view to bring up the big guns, which at the moment involves a form of abuse which is itself particularly indicative of that paradigm.

Searching and its associated methodologies were and are accused of being *Ideological*. And of course they are as we shall see but not in the sense in which this word is currently (ab)used. Currently employed as one of the ultimate epithets 'ideological' is anti-innovation and non-dialogical, increasing the distance between paradigms and serving as a warning to those who may have some immature inklings of empathy with the new. …" the real alternative to science is …ideology…aggressive fanatics and messiahs eager to annihilate each other and the whole world if need be in order to prove their point" (Harris, 1979, p.28). Ah, well!

"Abandon hope all ye who enter here."

Ideology and ideological have become dirty words at a time when increasingly it is recognized that mechanistic science is itself an ideology.

> "The uses of scientific knowledge cannot be separated from the society in which those uses occur. The myth of 'pure' science, of science as a detached, ivory tower pursuit, has been exposed. Science is enmeshed in the prevailing social ideologies. The choice of what subjects to investigate, which experiments to undertake, what methods to employ, which results to emphasize as important, to whom to report results, how to use results, etc. all these and countless other decisions made by scientific investigators are coloured by ideology. Ideology is not simply a nebulous cloud hanging in the social atmosphere. It is the assumptions underlying scientific education and training; it is the prod held by the public and private bureaucracies which fund research; it is the personal ambition of scientists who live in a bourgeois materialist society" (Editorial, 1980, p.287).

A perusal of dictionaries shows that of the meanings of ideology, science of ideas, system of ideas and ideal speculation or visionary theorizing; only the latter could be a base for depreciation. This is confirmed by the evolution of 'idealistic' from its original meaning of 'theory of ideas' to its current negative connotation (Mannheim, 1936).

The common referent of this set of words is 'idea' and all definitions centre on the capacity to be *idea-logical*, our distinctive human competence to imagine, generate ideas and seek labels.

Any system of ideas is built on a system of values which has, as its core dimension, the position taken on human nature.

> "Theories of human nature are, by virtue of their subject matter, political theories. Inevitably they make statements about the limits or potentialities of people and have serious social implications. Any notion of what kinds of beings we are will be used in struggles to preserve or change society. Theories which assert fixed, unchanging human qualities will be used to justify situations of inequality, while those stressing the human potential to develop and create will be used to open opportunities for greater numbers of people. History illustrates this point" (Chasin, 1980, p.33).

There is really only a basic choice between a view of a person as a holistic and purposeful entity, capable of imagining, creating and destroying social products, and a view of people as necessarily dependent on the fabric of social institutions (designed by a higher class of human?). Those who take the former view have also taken much pain to make their value system explicit and internally consistent. It is of course the former view on which this work is based. It includes the apparent paradox that while people are capable of self-determination and purposeful planning, they may fully utilize these abilities only when they have a sense of being at one with others and the environment at large. It is this visionary experience of Unity, 'at-oneness', that leads to the awareness of ideals or higher realisms. Examples here include Watts (1966), and Deikman, (1969, p.27), and the discussion below of wisdom and ideals. Institutions such as those universities which deny this perspective have become soulless, emptied of ideal content and therefore of 'relevance' (Kristol, 1968, p.151-153).

It then begins to become clear that 'ideology' has been stripped of its meaning of 'idea-logical'. This current process of stripping is, as Orwell pointed out, an excellent way of achieving Newspeak. The timing of the first recorded uses of ideological as disreputable, 1611 for 'not real or practical' and 1829 for 'visionary', (SOED) are coincident with the intensification of the mechanistic world view. It represents something more than simple co-incidence (see Williams 1976, p.129).

> "The distinctive characteristics of ideology and idea-ology emerge when we consider the affects (passions) they seek to arouse. Ideologies such as fascism, communism, catholicism, or hinduism seek to arouse the negative affects of fear, anger, shame and contempt. Their

> dynamism is class-hatred, caste-hated, ethnic-hatred and the dire fears of manipulative powers. There is another dynamic, equally firmly based on the mobilization of affects. This is the dynamic of the positive affects of joy and interest/excitement.
>
> The dynamic based on the negative affects is reflected in:
> a) the gross simplification of ideas;
> b) a narrowing of the area of real life that is granted 'reality'; and
> c) a marked polarity that makes it very difficult for alternatives to be considered.
>
> The dynamic based on the positive affects of joy and excitement/interest is driven as much by the expectation of an exciting break through, and by a fascinating new idea as by a beautiful (joyful) theory that closes gaps or synthesizes differences. Idea-ology is based on this dynamic (Emery, 1977c).

Both the mechanistic and the open systems thinking paradigms claim to be idea-logical. Both make substantial claims for the validity of their assumptions about the nature of humanity, the universe and their methods. The question is which is ideological in the sense of having blind faith in its system of ideas?

As is now becoming clear, the assumptions of a Newtonian Universe cannot be upheld by the queen of the sciences herself and we must rethink our most fundamental systems of ideas. As Pirsig makes clear in his discussion, these assumptions could never be proven (p.261).

"Ideology is not absent in the technocracy; it is simply inevitable, having blended into the supposedly indisputable truth of the scientific world view" (Roszak, 1968, footnote p.56). New idea-ology therefore presents a major challenge because a dominant mythology does not have to explain itself until it comes under threat. Also, as Kuhn points out, histories of science bear greater similarity to statements issued by the Ministry of Truth in *1984* than they do to genuine historical sequences (Kuhn, 1962, p.213). Mechanistic science has simply forgotten the origins from which it has arrived.

Thus, it is only when we stop to examine the values that lie behind this scientific ideology with its emphasis on 'objective truth' plus 'rationality' that we can begin to see why 'ideology' is increasingly used in the sense of not 'real or practical'; as an attempt to destroy a competitive ideology. Mechanistic science has determinedly used people as objects, and has denied them their ability to feel, value and seek after ideals. It has been a major force in elevating organizations and institutions over humanity and the environment. To reassert, then, the authority of people over the institution of science and its ethic, constitutes a threat to the establishment of this science and those who have been accorded by our many bureaucracies, the right of dominance over others. Any theory or practice which is genuinely idea-ological will necessarily challenge a ruling paradigm and threaten not only the accepted and conventional wisdom of its ideas but also the statuses and power of those who have built their empires on it.

Martin (1981) has documented the discrimination and indeed persecution metered out to those who have dared to practice 'eco-philosophy' (Skolimowski, 1978). Proponents of the new paradigm or ideology must expect such behaviour from the old guard but it is most important that we continue to encourage people to try out for themselves new ideas, not just adopt them. Hence the importance of Searching the Search. And hence also because the ideology of our 'scientists' and 'realistic pessimists' remained unexamined at the time, this dimension of conflict flowed as hidden undercurrent through the conference.

"Incomplete, Subjective"

Goldsmith argues that the assumption that objective truth must be the over-riding criterion for judging the validity of information is 'epistemologically unjustified, in fact it is a pure act of faith". "Scientists…select data on the basis of a preconceived model-partly objective, probably partly subjective too, in terms of which the data are subsequently interpreted". "The distinction often made between 'scientific facts' and 'mere hypotheses' is totally unjustified". (Goldsmith, 1981, pp.52-54).

As Skolimowski affirms "objectivity is a figment of man's mind; it does not exist in nature". Worse than this:

> "The concept of objectivity is inseparably linked with the recent explosion of so-called methodologies, which, are, in various disciplines, but different forms of rendering the same myth of objectivity. The proliferation of methodologies is a menace: although they were meant to be an aid and help, in the long run they have become crutches, *a substitute for thinking*" (Skolimowski, 1978, pp.233-234, my emphasis).

De Bono's theory of thinking as perception elaborates Skolimowski's criticism. He shows partialism or insufficiency of perception to be the primary error in thinking; one which is derived from the academic habit of assuming a closed system. 'Thinking' then becomes equated with data generation, semantic tidiness or freedom from logical error, the end result of which is pheripheralism' (De Bono, 1976, Part I). The phenomenon is endemic in the social sciences because the preferred methods cannot even approximate such a sweep of the perceptual field as would be necessary to think about the important practical affairs of humankind.

> "It's raining, it's pouring
> It's intellectuals praying
> for the world to go away,
> Good id,
> All hid"
> (Hanscombe, 1975).

Goldsmith and Churchman also argue that the scientific metaphysic has failed because it neglected the management of its own affairs according to the "ethics of the whole system" (Churchman, 1968). Science in effect through its metaphysics and its fragmentary practices has done worse than not take everything into account. It has opposed investigation of its own role in social control "which continues and always will be assured on the basis of subjective information" (Goldsmith, 1981, p.61). What then about the charge of being '*unrealistic'*? – particularly in relation to power sources. "To postpone until 'later' consideration of the humanly essential in the name of 'being realistic' is to practice the kind of deadly practicality which now stands our civilization in peril of annihilation. It is to deliver us into the hands of de-humanized commissars, managers and operations analysts- all of whom are professional experts at postponing the essential" (Roszak, 1968, p.101).

Science, its precocious child the technocracy, and its caretakers, the professional and academics have together created what Roszak calls the 'Nothing Can Be Done' society. This sentiment is echoed and elaborated by Kristol (1968, p147) writing particularly in the context of university restructure. As he documents, they will agree with every criticism and the benefits of change but will ultimately dismiss the "whole issue as utterly 'academic'...Nothing can or will be done, and they themselves could not be counted onto try." There is thus good reason for these caretakers, to divert discussion from constructive

attempts to wake up the ‘Nothing Can Be Done’ society as they are in fact holding those positions of power which keep the apathetic in a state of unconscious oppression.

To maintain these positions of power, the ‘experts’ which the technocracy breeds and symbiotically nurtures, must devise ways to prevent the ‘non-experts’ from evolving a consciousness of their role. They must in fact distort older, more basic assumptions about the relations people-thing, people-nature and people-people. These distortions which then “become the buried premises from which intellect and ethical judgement proceed” (Roszak, 1968, p.50), lead ‘experts’ to see their primary business in life as the breeding of more ‘experts’ in the hope that the flaws in the mythology of objectivity will remain undiscovered. It is thus, through the exclusivity and collusive nature of the expert-expert relation that the people-people relation has been re-defined as a people-thing relation. Each expert is using his/her colleagues as objects in the effort to maintain the status and prestige of ‘experts’.

There is another side to this story too. By using others as objects and denying to, or at least down-grading in, others their capacity to feel, value and ideal seek, the scientist/expert must deny these capacities in himself or herself. Thus, as Freire postulated, the oppressor becomes the oppressed. “A scientist’s lot is not a happy one”. Churchman has described science as “humourless, ugly and at best amoral” and its practitioners as insisting that “at best, humor, beauty and morality are by-products of the scientific endeavour” (Churchman, 1968, pp.136-7). It would appear to be true of scientists and scientific knowledge as Laing and Cooper argue that “knower and knowledge supress themselves to become each simply in the world as parts of it” (Laing & Cooper, 1964, p.96). See also Kuhn for the role of the ‘professional standard’ in this (p.218). Many other authors have arrived at similar conclusions. Works such as those by Goodman and Hudson contain comprehensive analyses of the sickness of science and also see below. If this was not a description of the state of affairs in science written by an accredited observer and philosopher of human affairs, but part of a case study of a client in the waiting room outside, one would be tempted to diagnose the client as suffering from a terrible affliction of the psyche. That is a description of the state of affairs in mainstream science today says something about its intrinsic incapacity to develop humanity.

> “While lack of encouragement and blatant sexism have prevented women from fully participating in the sciences, the dehumanization of science has also played an important role in keeping women away. Women, generally more in touch with their feelings, often raise uncomfortable questions about ‘detached scientific objectivity’. The prevalent mode in science today presents serious problems for people who have human concerns, as many women have. ‘Objectivity applied to people often leads to objectifying them or perceiving only their object aspects” (Arditti, 1980, p.364).

I agree with Arditti that it would be a tragic mistake for women to replace men as scientists and not advocate a humanistic and committed science which would show respect and love, and stress harmony and communication with the rest of the universe.

Does the internalization of the scientific metaphysic rendered those who have internalized it less able to exercise their capacities for humanity? I personally believe that it has and it does. Is that then perhaps the primary reason why twenty-five social ‘scientists’ could not throw themselves into a task which was explicitly subjective, projective, value laden, underscored with affect, wide in scope and deep in meaning?

“For it is not possible that science as we know it today, or a ‘search for truth’ in the style of traditional philosophy, will create a monster? Is it not possible that it will harm man, turn him into a miserable, unfriendly, self-righteous mechanism without charm and humor? ‘Is it

not possible', asks Kierkegaard, 'that my activity as an objective (or a critico-rational) observer of nature will weaken my strength as a human being?' I suspect the answer to all these questions must be affirmative and I believe that a reform of the sciences that makes them more anarchistic and more subjective (in Kierkegaard's sense) is urgently needed" (Feyerabend, 1975, p.175).

If science then is in a crisis caused by lack of humanity, is not the problem compounded for those who 'specialize' in the affairs of humanity? The 'social scientists'?

(i) **The Red and the Black- Social Science is a Mess** (Ackoff, 1974.)

By 'mess' Ackoff means a system of problems such that its reduction into individual problems for solution intensifies the mess. The work done during the Search Search spelt out clearly and consistently the failures of conventional social science and its new possible and more responsible uses. Yet we had a situation where a group of concerned social scientists were frustrated with their intellectual appreciation of the problem and their inability to share their views and work as a big group practising collaboration, 'expertise without expertism'; people gardening. They as experts were powerless against a 'bigger' expert, their assumptions and previous learning.

I have suggested that the devotion to the mechanistic science metaphysic creates deeper problems for social scientists, indeed any profession or discipline dealing with people or human society, than for others. Why should this be? I include here the fuller range of helping professions.

We will begin to look at the problems by examining some assumptions within the framework of the Emery/Ackoff model of purposive systems (Ackoff and Emery, 1972, Chapter 3). The first parameter of the model is the social scientist's probability of choice or intrinsic character. Social scientists belong to that class of mammal designated as human. As we will see below there are people who do question this assumption, but generally speaking social scientists do exhibit the characteristics of this class. The second parameter, probable effectiveness, involves the assumption that the work of the social sciences is broadly conceived as contributing to the affairs of human society. Even economists would, I believe, have no argument with this assumption as people are the only animals to use and create money (in ever increasing quantities). The third dimension is that pertaining to the joint function of the first two, the probability of outcome. The outcome of the first two assumptions must be, quite logically, the further assumption that there is something called humanity which can be approached by various kinds of activity, one of which is called learning. Thus the third parameter of relative value of outcome assumes that social science has the intention of learning about humanity because it values humanity.

As we think around these assumptions it becomes increasingly clear that we must conclude that social science as a system of knowledge and enquiry, and social scientists as individual psychological systems, are in a great deal of trouble.

"Science' as a metaphysic in the social sciences is discussed by Chein as divided into the 'scientismic' sub-culture and the 'clinicalismic'. Chein sees the scientist as the dominant culture cutting across the distinctions of pure/applied and academic/practitioner (Chein, 1972).

If the subject matter of the social sciences is broadly conceived as the affairs of human beings and the social scientist are themselves human, is should become impossible for the

social scientists to divorce their work from their being and behaviour without evoking serious long-term abnormality in their behaviour. If the myth of 'objective consciousness' "cleansed of all subjective distortion, all personal involvement" (Roszak, 1968, p.208) is taken seriously by those who claim concern with the world of people, then they must attempt to split off any observation of themselves and their relations with others to fulfil the scientific ethic. "Persons need to be thought of somehow as objects, though an embarrassing kind of object (Ong, 1967, p.228). This must be a major part of their professional socialization to make realists out of idealists" (Anderson and Western, 1976, p.50).

> "I submit that our students' actual experience in our medical schools prevents them from growing, from maturing and from developing the ability truly to understand accurately and sensitively the private world of another person (which) is one of the major sources of information on which both scientific and professional activities can be based…All their tests, their rewards are for knowledge, not feelings; fine details, opinions often, dressed up as truth, as facts for learning. Where are the people?" (Magarey, *New doctor* No. 2, p.18).

This means in effect that they have within their disciplines little opportunity for learning about themselves as human and involved in human relationships. Sargeant in *New Doctor* (No.2) has mentioned that doctors begin with a disadvantage because they are unlikely to be as sexually well educated as the person in the street. Because they have no continuing learning or maturation as people which can be reflected upon and conscientized as part of the scientific endeavour, then they must gradually lose competence as people in the worlds of men and women. Gould (1965) believes sociologists must constantly review their social experience if they are to meet their responsibility. This loss of competence would be the ability to intuit and conceptualize human needs within their social environments. This ability is, as Tomkins has pointed out, a most basic requirement for any organism to be adaptive. Yet, "that part of the medical education process which turns responsive and compassionate young students into aloof, unsympathetic, even arrogant doctors with little ability to communicate or respond to their patients' real needs is one of the tragedies of modern medical education" (McLean, *New Doctor,* No. 2, p.38). Maddison realized when planning a medical school 'for the future' that a significant dimension of the overall task was 'to devise an organizational structure which will enable it to keep up with… the pace of change" and overcome the rigidities of the past; to be flexible, adaptive and humane (Maddison, *New Doctor*, No. 2, p.21). Maddison succeeded in designing a medical school which achieved this. Some idea of this is conveyed in Leeder (981).

Closely related is the question of novelty. "It is our belief that… natural selection has operated on man to heighten three distinct classes of affect-affect for the preservation of life, affect for people and affect for novelty" (Tomkins, 1962, p.27). Yet Khun has argued that 'novelty for its own sake is not a desideratum in the sciences' and that 'Unanticipated novelty, the new discovery, can emerge only to the extent that his (the scientist's) anticipations about nature and his instruments prove wrong" (Kuhn, 1962, pp 168 and 95). Thus mechanistic science for the social scientist, by denying at least two of the innate properties of human beings, their affects for people and novelty, sets them on a course of maladaptation which unless interrupted results in a self-sustaining and evermore inwards looking spiral (Schaffer & Christie, 1977, pp.133-134). As we shall see below it is only too easy not to escape from this spiral and question 'anticipations about nature and …instruments'. Also we have seen that the discoveries made at the Search Search occurred only after those anticipations had proved utterly inadequate to sustain the community.

It also follows from this original premise that there can be no such thing as a valid 'pure' or 'academic' social science (Feyerabend, 1975, pp.306-307). There can be words, papers and theories, but if these have been written without contact or engagement with the self or others they cannot contribute to a more humanistic or 'wholistic' understanding of humanity. Ong (1967, pp.149 & 221) makes clear that knowledge exists in its full intensity only when the knower is doing something; knowledge is an activity, a human event rather than a permanent condition or an isolated and privatized function. We should ask firstly how many 'scientific' papers are written entirely on the basis of studying other 'scientific' papers which are written entirely etc. etc. If the first conceptual framework on which this series of papers was produced had arisen from an engagement with humanity at large there may be little to take issue from. I have no wish to lead the reader to believe that I am against the constructive power of reflection or thinking. Indeed I am very much for these activities as an essential part of the fulfilment of human curiosity. The problem lies precisely in the fact that a lot of what comes in the show bag of social science concepts is based on ideas or observations which arose from either laboratory or animal studies and were never checked in a natural human setting, a suburb, an office, a family or playground. These concepts or 'beliefs' must be true to reality for the reasons Schumacher explores if they are to be accepted as valid contributions to wisdom or understanding of the human condition (Schumacher, 1973, p.77). But there is no guarantee that most of them are. The fact that these often mythical beasts of the social science imagination are passed on from learned paper to learned paper and generation to generation without Mao Tse-Tung's critical tests, means that a goodly proportion of conventional social science is unreliable (Mao Tse-Tung, 1975). Mao returned to this there many times: see particularly "on Practice" and "On Contradiction" (vol. 1. pp.295-309, 311-347), "Reform Our Study" and "Rectify The Party's Style of Work" (vol. III. pp.17-25).

Feyerabend also argues this very strongly. Claxton (1977) discusses the ability, singularly lacking in psychologists, which is to look outside the laboratory and check their conclusions against everyday behaviour (p.98). The would at least "prevent us from making crass statements about what people can't do that they in fact *do* do in their everyday {extra-experimental} lives" (p.99). Gould agrees (1965).

Williams (1977) analyzes learning to ride a bike and shows that concepts like habit formation, stimulus and response associations or trial and error cannot explain how it is done. These concepts of 'pedantic behaviourism' must if we are to begin to understand ourselves, be replaced by structural concepts of person in total environmental context. His argument for our possession of an elaborate but unconscious set of rules which govern our behaviours, deep structures in the mind by which we know our world, is further evidence for the position taken here. 'Pedantic Behaviourism' and its claims have been exposed by Polanyi as a sleight of hand or mind. While claiming that the concept of tacit knowledge is unscientific and that they use only explicit knowledge, their analysis becomes intelligible "because it paraphrases, however crudely, the tacit integration which it pretends to replace" (Polanyi, 1969, p.152).

Many of the assumptions with which we currently arm out new recruits in the social sciences will lead them to go out into a world which will automatically appear unpredictable and probably hostile; because the assumptions they have 'learnt'/been taught are just plain wrong. If there are any readers who seriously doubt this proposition, I suggest they go back and study the assumptions underlying the work of such people as Clark Hull, B.F Skinner and H.J. Eysenck. All these works are currently being studied by undergraduates. Hall is quite explicit about this. He describes his students as "helpless in the face of real life" (1976, p.34).

If these new recruits had been taught how to learn for themselves or to reflect about their first-hand non-scientific experience, in addition to merely observing in a controlled situation, the situation may be recoverable. But students are strongly prohibited from learning to learn in a simple organization such as a tutorial and are that much more at sea in a complex situation. "Dependency is, of course, built into the very essence of the university system" (Lipset, 1968, p.50). When the world is seen as a strange or hostile place the young social scientist may attempt to get him/herself back into the academy where at least the conflict is of a predictable nature and s/he can continue to write papers based on the work of others who have had similarly brief sorties outside. Or, option two, the young social scientist can continue to practice outside the academy bringing goodies to those of the general laymen who have been brainwashed into thinking that the cargo of social science is good for them. In this case the practitioner also suffers. The Doctors' Reform Society has been most honest.

> "Medical education is an exacting and often dehumanising process which many now believe teaches the wrong people too much that they do not and never will need in clinical situations- and too little about how to cope with patients as human beings in the real world of 1976. Medical education is producing a most unusual species of individual whose own life style and rate of marital, emotional and physical breakdown is not exactly cause for dumb complacency" (Editorial, *New Doctor*, No. 2, p.5. In this same edition Magarey provides the details for this statement on p.17).

Ferguson has summed up the American experience; "Thirty to a hundred times likelier than the general population to be addicted to drugs. Likelier to suffer from coronary disease. Likelier to be a problem drinker… More often sued – and suicidal" (Ferguson, 1980, p.245).

Or finally they may decide that there is some real learning to be done. S/he starts to take the sort of *action* that has led to the setting up of Radical Therapy Centres in the U.S. or make the sort of effort embodied in the *Barefoot Psycho-Analyst* (Southgate & Randall, 1976). They then endure the difficulties and joys that accrue from helping others to learn that they too are part of social science: "just as all people are potentially patients, so all are potentially therapists" (Agel, 1971, p.xvii). The term therapist is used here in the sense that we use 'social scientist' to cover all disciplines and areas of interrelation. "The centres were set up to develop a therapy that serves the people" (Agel as above, p.ix). "The separation of science and non-science is not only artificial but also detrimental to the advancement of knowledge" (Feyerabend, 1975, p.306). This is of course part of the import of Emery's exposition of educational paradigms.

But even the question must remain- how do the academic social scientists maintain their world view inside the universities and other specialized places of training? The simple answer is by staying strictly inside. For example in 1977, The Graduates Employment Board, Melbourne University, published a table showing that *four* percent of psychologists ventured into jobs outside the formal education institutions. It is, as Cooper and Laing and others have been saying for some time, that if one is encapsulated within an environment, no matter how different to any other, one will come to appreciate the culture within that environment as 'normal' and take on the characteristics of that culture. This, despite the fact that these characteristics are damaging and may in the judgment of those outside the closed environment contribute to his/her insanity. Thus if the universities and other institutes are functioning as retreats for those who have been misled by its original teaching to the point where they cannot work outside; and must return to further diffuse the assumptions that rendered them incapable of reflection or learning, then we must agree with Chein that social

science is schizophrenic. From my own observations the diagnosis would probably be 'catatonic' for those who sit rigid and motionless holding a book behind closed office doors, and 'hebephrenic' for those who dash about between presentations at conferences chattering a lot.

"The expansion of knowledge has gone hand-in-hand with a diminution of the power and autonomy of communities and individuals. In this respect, we may speak of the schizophrenic character of our culture; the more we learn, the more we become helpless, estranged from ourselves and the surrounding world. Society controls us by the knowledge it teaches us, since it does not teach us what we'd need to know in order to control and shape society" (Gorz, 1980, p.271).

As McLuhan pointed out, "Schizophrenia may be a necessary consequence of literacy" (McLuhan, 1962, p.22-23). The fact that so many social scientists have cut themselves off from what is intrinsically and inherently their subject matter helps to explain why much of the literature in this field appears to resemble the hallucinations of somebody undergoing perceptual deprivation. As we have seen above so much simply does not bear a meaningful relationship to what others outside the realm of the social sciences understand as the objective and subjective conditions of human life. As a final example we may consider "Che Sera Sera: The Future of Psychology, 1975-2034", published in the prestigious *Bulletin of the British Psychological Society* (Smith, 1975).

The first stage of his study was so to assemble a panel of about fifty psychologists. Note that it was not considered necessary to go outside the discipline itself (exclusivity). With the help of some very sophisticated statistical methods the following developments appeared as "almost certain to occur":

- A large increase in the number of psychologists
- Psychology as a discipline is unlikely to disintegrate
- A greater acceptance of psychology
- Psychologists will have found a secure role as an interface with the planners and the planned. They will become experts whose job it is to prevent the experts going it alone
- Another main trend will be an increased ability in *behavioural control*…need not be Orwellian and sinister
- Psychology will become an important school subject and by the year 1999 it will have eclipsed traditional subjects such as geography
- The pressure of numbers (in the profession) might be eased by introducing a large negative utility such as fining or sacking people who publish bad papers"; and as a final revelation
- There may also be a trend towards greater *social relevance*

The author concluded that his method which was basically Delphi "seems to yield consistent and sensible results".

I will leave the reader to meditate on the various assumptions built into the above scenario. Taken as a packaged future it would seem to afford little joy to those of us who hope to see a more wholistic and humanitarian approach. There is no indication in Smith's article that there was present any consciousness of a changing *context for* psychology, and the Delphi with its reliance on expertize, distance from others and abstraction/fragmentation could not but encourage the self- seeking and elitist picture which emerged. If social science is to re-educate itself, it will have to do it in face-to-face situations.

Churchman claims that "Reason has to do with the way in which human beings understand what human life means" (Churchman, 1968, p.97). The social sciences then in the name of SCIENCE have moved towards a state of unreason. It is this paradox that led Schumacher to say 'great damage to human dignity has resulted from the misguided attempt of the social sciences to adopt and imitate the methods of the natural sciences". It is still being said today because overall very little has changed (Schumacher, 1973, p.199). *New Scientist* contains two reports making this observation (3 September 1981, pp574 and 578). But the situation is more complex than that statement would imply. "What this breed of psychologists (scientismists) has persistently overlooked is that the great triumphs of the hypotheticodeductive method in the physical sciences were not achieved in conjunction with theories of very narrow scope". Chein continues to say that "I know of no reason and can think of no precedent to justify an expectation that shutting out most of the world is a way of discovering it, or that any isolated hypotheticodeductive theory will ever amount to more than an intellectual game- a passing fad" (Chein, 1972, p.328). As Tart (1969) has pointed out in his introduction to *Altered States of Consciousness*, that area of research has been almost shut out because "many of the phenomena reported will seem preposterous, impossible and 'unscientific' " (Tart, 1969, p.6).

So if most of our social scientists are playing games that result in trivia and 'clutter' and they have lost touch with the realities of themselves, their work and the general human condition, we can go further and explore other implications for them as individuals and for the institutions they are intimately connected with. Trivia and clutter are Chein's terms which are echoed by Throssell's (1976) plea for a more pragmatic and socially useful profession of social work. We have mentioned above that there must inevitably be a loss of competence as a 'whole person'. Schumacher's definition of a 'whole person' includes "will be truly in touch with the centre" which "consists of metaphysics and ethics, of ideas that – whether we like it or not – transcend the world of facts" (Schumacher, 1973, p.77). In other words, *ideals*. We have seen above that scientism is unreflective of its own ethic and ideology. For the individual and organized science this leads inevitably into a crisis of responsibility.

"Responsibility emerges where the individual accepts as a matter of personal concern something which society offers to his concern; the consummation of responsibility *may* include the transformation…of what was offered- but never consists in its mere annihilation". (Fingarette, 1967, p.6). Society has offered to social science its people, their relationships, their dreams and their hopes, for care and concern. Social science has, in the main, knocked them back. Perhaps the main reasons social science has proved irresponsible is that the methods employed by the empiricism ethic are incapable of handling subject matter which is as purposeful as the scientists. To become involved with the subject matter in such a way as to care and feel concern for it would destroy the 'objective consciousness' that the ethic insists upon. Social science has had to deny the purposeful nature of its subject matter, and has therefore lowered the status of humanity relative to itself. It is thus easy to see the sequence whereby the social scientist as an individual loses respect for this fellow wo/man and expresses lack of respect in ordinary, non-scientific, day-to day business. Lack of respect for each other was significantly mentioned during the discussion of why the Search Search had failed.

Another reason why social science has not accepted its social responsibilities is that "in accepting responsibility as a responsible *person*, we tacitly engage ourselves to take on a vast, and antecendently, unspecifiable range of specific responsibilities" (Fingarette, 1967, p.42). In other words, to take on uncertainty and ambiguity. Both the training that social scientists receive and their diminishing contact with their 'centres' or ideals does not leave them in a good position to cope with novelty. Asking then a large group of social scientists to come

together for the purpose of creating, or producing novelty, was doomed in the first instance to be an exercize in flight from the process which could have produced that novelty.

What has this crisis of responsibility meant to the training grounds of social scientists? The argument goes two ways which are mutually complementary. Chein argues that much of the problem in social science lies in the fact that social scientists are victims of the universities which socialize them into its predominantly scientismic culture. "The failure of the past twenty-five years is…at bottom a failure of imagination" (Bell and Kristol, 1968, p.ix).

Thompson argues that "the failure of the modern university is…intimately linked with the failure of social science" (Thompson, 1973, p.28). There was a rush into the humanities and the social sciences (Gould, 1965, p.9) but it is effectively over as many of the ideal-seeking students who were part of this rush realized that social science as 'taught' was compounding the problem of inhumanity. "Some of the most thoughtful and serious students have come to repudiate many of the social goals and values they are asked to serve in the University and upon graduation" (Glazer, 1968, p.15).

This has contributed to the growing confrontation of scientism and the need for an aware, responsible social science. As many of both staff and students were touched by the new cultural assumptions so discontent grew rapidly. Increasingly people became intuitively aware that there was another educational paradigm and began their own search for learning (Tart, 1969, p.5). But while some institutes have responded most have not. Some have compounded the problem by retreating further into the heartland of the first paradigm and moving to expel courses and individuals recruited through the more liberal expansive era. This is something of which I have over three years professional experience.

Even for some of those social scientists who see themselves as liberals and desirous of change there is still a problem. This is the refusal by many of these 'teachers'/ academics/ scientists/ professionals, to consider what constitutes as an 'engagement' with others, a refusal to acknowledge that the other in a situation learns of intention (value) as much from process as from content. There is a refusal to acknowledge that the act of handing out a questionnaire, giving a lecture, dispensing Valium or saying "Ah ha", does not constitute an engagement, although each has its social dynamic. With the best intentions these people are self-defeating because the methods of the first paradigm convey more powerfully than stated intentions the ethic of scientism. It is generally forgotten that up until quite recently the academic method was based on rhetoric, face-face argument where individuals regardless of whether teacher or learner had to stand their ground and fight for their hypothesis. Both Ong and Pirsig discuss this at great length. Neglect of the rhetorical approach has been another major factor in the ossification of status relations and knowledge. Academics in all fields have succumbed to the doubtful charms of the written word. And what passes for 'teaching' today is far from an 'interplay of minds" (McLuhan, 1962, p.23).

And as almost every profession now is the product of academic rather than 'professional' learning it is not surprising that practitioners in every stream of the social sciences or helping professions are also under attack. This is primarily, as Older has pointed out (*New Doctor*, No. 2), because of a new awareness within the *community* of social issues and the ethical and moral decisions which underlie them. This is where the clash is probably greatest. Let us briefly look at some examples.

Objectivity: "Psychiatrists pride themselves on being 'neutral' in their professional dealings. However, when one person dominates or oppresses another, a neutral participant, especially when he is seen as an authority, becomes an enforcer of the domination and his

lack of activity becomes essentially political and oppressive" (Steiner, 1971, p.3). "Medicine as it is currently practised is, therefore, both the imposition of an alien culture upon women and an attempt to deny them self-determination" (Summers, 1975, p.246). This is echoed by McKay (1976) who includes all minority groups.

Irresponsibility: "By definition, a profession is accountable only to itself and for that reason alone should be attacked" (Kunnes, 1971, p.34). *Alienation from Reality*: "The field of psychology has always been used to substitute personal explanation of problems for political ones, and to disguise real material oppression as emotional disturbance" (Brown, 1971, p.125). *Maintaining the Technocracy*: "Thus, in the urban ghetto of America today, it is the Social Workers, the Psychologist, and the Educator who play the key oppressive role- who have become the 'soft police' " (Statman, 1971, p.213). Wilson (1976, p.278) makes similar comments. "The illusion is that the state of affairs we see now is natural, inevitable, and unchanging. Such an illusion is needed in order to keep the majority from moving to change the system" (Kupers, 1971, p.38; Hazell, 1976). *Failure of Pragmatism and Empiricism*: "Medical Psychiatry is a step side-ways into pseudoscientism" (Steiner, 1971, p.3).

Elitism: "This natural hierarchical situation (of learned skill) can be extended beyond its necessity so that certain persons are forever kept in an inferior position to others with respect to their skill. This, of course, is the basis for most universities and professional schools" (Steiner, 1971, p.24). *And Its Consequences*: "If human vices such as greed and envy are systematically cultivated, the inevitable result is nothing less than a collapse of intelligence…a creeping paralysis of non-co-operation, as expressed in various types of escapism on the part, not only of the oppressed and exploited, but even of highly privileged groups" (Schumacher, 1973, p.25).

The practitioner as well as the pure academic is refusing the engagement which would bring him/her into direct contact with the 'whole' non-expert person *in context*.

We have looked at the academic and the practical side of social science and have come full circle. It has become obvious that the assumption that social science values humanity is a wrong assumption because it has increasingly and determinedly refused to accept responsibility for the consequences of its inhuman actions. As the first two assumptions of our model are almost axiomatic and yet do not fit with the third, we are left with the conclusion that not only are social scientists out of touch with their subject matter but they are positively at war with it. "In our time the outcome of power is hostility to life itself" (Des Pres, 1976, p.49).

We did through the first two-thirds of the Search Search experience a refusal to accept responsibility, and we experienced a fight; a civil war if you like. Yet it was as internal to each of us as it was externally obvious on the community level. We were supposed to be functioning as a learning system but were experiencing the same difficulties as the universities and training schools, and for very much the same reasons. Before there could be learning there had to be unlearning. The long frustration with irresponsibility finally triggered the unlearning and allowed the new learning that followed in the community. I, by my anger and despair, faced the community with an immediate human and social problem which was not going to go away by itself, and from which they could not escape. They had to deal with it there and then. It was an effective although unpremeditated mechanism for forcing the community first to engage and then to take radical action. But "such a radical transformation of one's world and of the roles of the persons in it is not painless; it involves much guilt and inner turmoil" (My sincere apologies to the author of this quote. I cannot trace it). Many people did not sleep well that night. But they had conquered their "hatred of learning" (Bion, 159, p.86).

In Summary

I have painted a grim picture of the state of the art in social science and the helping professions. Despite the new visions contained in the next chapter there is little doubt that for the majority of establishments this picture is still an accurate one. A reading of *Science and Liberation* (Arditti et. al., 1980) is sufficient to point the contrast between the new vision and hope which is about and the limited extent so far of its application.

Much of the learning about responsible social science will probably have to occur outside the traditional institutions. While our culture appears to be losing its dependent hope that the new experts will rescue it from its dependency and exploitation the universities and colleges have few ears to listen. This grim picture also explains why such an idea as Stulman's visionary *World Institute* simply wouldn't be effective in today's world. Given the prestigious class of scientist he would wish to attract, it would be an immensely time-consuming task attempting to de- and re-socialize them, if it was at all possible. The most likely outcome would be a replica of almost every other institute built on the best of intentions.

It is extremely doubtful that social scientists as we know them now will spearhead the vanguard of change. The few that have to date have suffered for their troubles and there seems little point in investing time and energy in a resource whose fundamental emotional commitment is to the status quo. Better now that we survey the changing field itself as prelude and stimulus to strategic learning and leave the "unseeing prancers" to their pleasant retreats. Change and learning to change appear to arise from circumstances which are more likely blessed by the grime, smog and decaying infrastructures of the community than by inlaid ivory and insulating ivy.

"It could turn out that in the end it is rather easier to change the world than the university" (Glazer, 1968, p.3).

> "Cry with us
> feel the unhope
> non hope, hopeless being
> that comes
> with being heartless and stupid
> uncaring and destructive
> unseeing prancers
> on the deck of the world…
>
> We know it's wrong, and that's the beginning of hope"
> (Nunawading North Neighbour Centre scripting guidelines of the *Circus*).

So there we have it: an environment, *the Type III, as the product of DP1 structures plus all the associated forms and methods derived from the world hypothesis of mechanism, the ultimate expression of the static Newtonian universe*. Applying the first design principle to everything from the natural world to our fellow humans to our theories of learning, in a very short period of time, roughly 160 years, did immense damage to both the natural world and ourselves.

The Evolution of Turbulence

The Type III environment ground to a halt in the period 1945-1953 as people assessed what they had learnt from WWII and the subsequent cold war with its MAD strategies, mutually assured destruction, elaborated below (Emery F, 1978a). Originally called *turbulent,* this social field was first noted as emergent in 1962 (Emery and Trist, 1965), entered into international consciousness in the period 1967-69 and has now become an accepted and continuing phenomenon. Its evolution has been traced in broad terms to 1977 (Emery, 1977b). More recently, it has been tracked to 2009 (Emery M, 2021).

This type of environment like the previous disturbed reactive one is dynamic, not placid. But "unlike the disturbed reactive environments the dynamic properties do not arise just from the interaction of particular systems but from processes that are set off in the environment itself" (Emery, 1977b, p.9). In other words the current social field or environment is producing change by its own dynamism and by this process creates *relevant uncertainty* for the increasingly inter-dependant systems within it.

Behind this accelerating unpredictability, Pirsig sees the phenomenon of science as it actually functions: "Through multiplication upon multiplication of facts, information, theories and hypotheses, it is science itself that is leading mankind from single absolute truths to multiple, indeterminate, relative ones". It has produced 'anti-science – chaos' (Pirsig, 1974, p116).

The future of this environment too is limited as people continue to seek adaptive means of stabilizing and re-centring such an uncomfortable environment (Toffler, 1970, 1975; Bell, 1974). The environment which will follow such an uncertain period is almost inevitably again one of a placid clustered stability, incorporating some of the recent awarenesses which have arisen as reactions to and from analyses of uncertainty itself. These will become more obvious below but the predominant good arising from awareness of turbulence has been the emphasis put upon the nature and enjoyment of the process of living. People have a reawakened interest in the dynamics of their world (Thompson, 1973, p.145; Freire, 1972, p.81). Unfortunately, the time since the 1970s has not at all been as simple as that.

In the previous predictable environment it was good enough and effective enough to have standard plans and standard designs for all organizations. The historical uniqueness or character of an organization, or a community, was irrelevant in the face of a planning and decision making process which focussed only on the dimensions of effectiveness, and relative value. The race toward conformity suppressed awareness of the fact of character, style and culture which embodied the values inherent in the historical development and situational characteristics of an organization. Without consideration of these facts, quantitative cost-benefit analysis seemed equally applicable to all human projects.

But there is a basic discontinuity between the nature of the bureaucratic form of organization and the current social field in which it attempts to function and plan. As inter-dependencies between parts of the environment grow so do the unpredictabilities facing an organization and its members. The simple linear projection and the optimizing mode using only technical and economic criteria which lie at the base of much current planning are doomed to failure in an uncertain social field. People are developing a new sense of the individuality and uniqueness of themselves and their organizations. This they continue to express regardless of decisions made for them on economic and technical grounds.

"To look
at what is most person
to each of us.
Our style of loving,
Our style of thinking,
our style of knowing.

To look
at what is most immediate
to each of us,
the people we love,
the things we touch,
the clothes we wear.
To look
at what is most engaging
to each of us,
the work we do,
the homes we make,
the games we play.
To look
at what is most challenging
to each of us,
to shape
some part of the world
until it expresses
in beauty, clarity, warmth or colour
in the mark of our being,
to enable
some of those around us
in the world of our day
to be more confident, loving, caring,
to require
some part of our being
to stretch itself
to the undiscovered limit
of what we alone can do.
And to find
in what is most personal,
most immediate,
most engaging,
most challenging
to each of us,
lives to value today and hopes to sustain tomorrow"
(NNNC scripting guidelines for the *Circus* as above).

People cannot hope to adapt to this uncertainty without restructuring their organizations and to do this, they must make a choice in design principle. Emery saw it was inevitable that they will make the choice of DP1 or DP2 even if they are not conscious of doing so (Emery, 1977, pp.91-100). And by 1982, there was quite a bit of evidence that this was happening. Williams (1982, pp.19-29) has documented four major examples.

During the course of our work and our sensing of the turbulent field novel phenomena continued to emerge. These were not occurring in any organized fashion but could be discerned in different places at different times and with widely varying rates of change.

- More and more minority groups were organizing for liberation and had already been infected with far reaching ideals and values outside the traditional set.
- More or less loose coalitions of disparate and strange bedfellows were co-operating in order to achieve greater quality of life for themselves and others.
- Within the preservers of the traditional workplace new coalitions were forming and co-operating with groups outside the workplace to achieve their purposes.
- More and more people expressed the fact that work for them was not the lynch pin of their lives and that the demands it made on them were to be subordinated or balanced in some way by more holistic concepts of what a life was all about.

Later, it became obvious that the international economy was in bad trouble, that a depression was looming, and the number who did not work at all was accelerating. Some grasped this as a golden opportunity for a totally new way of living- In *The Promise of the Coming Dark Age,* Stavrianos explores the fulfilment of the participatory impulse or the demand for "self-management in all phases of life" (1976, p24).

As the bits and pieces of the new value system slowly but inexorably fused into a coherent new world view, the population began to vote with its feet. Perhaps the two most critical indices of this were the beginnings of a population shift geographically from the cities, and an explosion in the growth of alternative communities.

Both within the workplaces, education systems and families, new forms of organizational structure suddenly emerged, without help from outside. This was diffusion on a grand scale but it appeared to be diffusion by osmosis: *The Acquarian Conspiracy*!

As could be expected in such a rash of innovation, many of the attempts at a home grown alternative got into trouble or failed, but many were outstandingly successful, creating for themselves highly sophisticated forms of organization incorporating concepts such as the jury system which social scientists had only begun investigating as an appropriate element of a democratically structured organization (Emery F, 1976; 1989).

Within the boundaries of our own methods we increasingly saw people attempting to break out of the linear logic of verbal and rational behaviour. In reporting back on a group project, for example, people increasingly used dramatic, visual or symbolic behaviour in order to better convey to others the nature of their message.

> "We gather in the main lecture theatre on Thursday afternoon to present our unfinished work. The lecture theatre is no longer cold, institutional.
>
> A single image etched in the mind will recall the feeling in that room. A man and a woman, a Labor senator and a Liberal MHR, stood side by side and read in unison the third principle of their group's vision of a convivial, equitable future.
>
> That was why we were there" (White, 1980, p.72).

More generally, alternative organizations and communities were using these symbolic, emotional or mythological forms to achieve diffusion themselves. The Nunawading North

Neighbour Centre from whom the following quote is taken have returned to the 'mythos' as a primary learning vehicle. Gloster (1981) has analysed the NNNC example.

> "Listen to these young (unemployed) people as I have listened, not with your ears for their words have no power to win support- no power to give understanding- no power to express hurt, deep felt need- no power to endear, prompt love in response.
>
> But listen to them with your hand touching them, listen to their being with you being, by their side with your heart pounding in fear for their fear, pounding in anger for their anger, pounding in frustration for their frustration.
>
> And in the pounding of your heart come to see and learn how I resolved the answer for them, how I determined to be accountable, how I took my share of their cross on my shoulders, and made up my mind to approach the (government) Minister and explain to him how it is and seek his help…
>
> So I went and they said …
> So " " " " " …
> So " " " " " …
> So " " " " " …
> So " " " " " …
>
> So I came back home and I told my story and I heard them (the kids) saying, 'The Minister sent you to see the nine-to-five people in the land of the long weekend, and the nine-to-five people said they would help if they could, but we are not nine-to-five people and we don't have nine-to-five needs, and we live in the land of the long, long weekend" (*Circus*, as above).

Estimates of the extent of the diffusion of the new value system in Australia range from 40-80% (Layton & McNair, 1978; Layton, 1979). Estimates from action research vary from 80-100% totally committed to the 40% who at the *Future Directions* conference (Henry & Thompson, 1980) chose to work on the scenario called 'convivial equity'. This is elaborated in the next chapter).

Our national capital daily, *The Canberra Times*, felt its extent sufficiently widespread to make it the sympathetic subject of its Christmas Eve editorial, 1980- "In Search of Values".

> "There is in Australia, as in many other countries, a form of exuberant, unselfconscious dissent that has captured youth by storm. Though somewhat amorphous and often lacking in articulate, systematic expression, this form of dissent can be inspired by serious values. True, these values often melt away with time under the material and social pressures of the established order which is controlled by the older generations. But this youthful force, which has come to form the greatest peer group world history has ever known and whose external symbols are jeans, raucous pop music and long hair, surely is a sign of the times. It is a challenge to the inflated pretentions of the technological State, to the belief that money and political power are the ultimate values. Fellowship in this peer group is a rejection of the belief that human community can exist only in terms of consent to law, government by the majority and judicial compulsion. Its appreciation of the intrinsic value of people as opposed to the possession of goods has led to the insight that a personal moral code that transcends law is necessary where law has ceased to express a reliable set of values".

Like Mead (1970) this focuses on age and the generation gap but there is quite an epidemic in anybody's language growing at a rate far beyond the capability of any group of social scientists or other practitioners to achieve, regardless of effort and dedication. Something more than the communication of information and expertise had been at work to result in such a transformation.

Our Australian observations are not unique. The changes are world wide. We are a culture in transition.

But before we examine the implications of these changes let us look more closely at the fatal flaw inherent in attaining such an almost totally bureaucratized culture. How did such efflorescence (or metastasis) sow the seeds of self-destruction?

From Turbulent Field to Cultural Revolution

"And the people bowed and prayed
To the neon god they made
And the sign flashed out its warning
In the words that it was forming
And the sign said:
'The words of the prophets are
Written on the subway walls,
And tenement halls
And whispered in the sound of silence'.
"The Sounds of Silence"
(Simon and Garfunkel, 1965, on *Sounds of Silence* CBS, Inc).

This song is in many ways one of the most explicit mythological analyses of the Cultural Revolution. Beginning with the darkness and loneliness of dissociation it tells of a 'vision softly creeping' which left its seeds which remained until the flash revealed:

"people talking without speaking
Hearing, Listening
writing songs that voices never share,
No-one dare,
disturb the sound of silence".

"There is no power that can prevent ideas from being born in prison and becoming weapons in the struggle to free humanity. There is no frisking device that can stop ideas from being taken out of prison" (Loebl, 1972, p.13).

In 1978 in "Youth - Vanguard, Victims or the New Vandals…?", Fred Emery proposed that the resultant of these emergent changes in the field amounted to a re-centring of civilization or Cultural Revolution. The fuel for this revolution lay in the demise of the two silent assumptions that had provided the historical rationale for the persistence of hierarchical domination (Emery, 1978a, p13).

"The two assumptions that have continued to make reasonable the subordination of the individual to the nation-state and to its network of supporting institutions have been:

(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 centralized 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 enshrine a "struggle for the survival of the fittest" and the indispensability of elites".

The high point of the military-industrial-scientific state was undoubtedly World War II and the period immediately following. The immense outpouring of productivity during the war left no doubt that we could provide for everybody if we chose to do so. Hiroshima, Nagasaki and the subsequent detonation of thermo-nuclear devices by both super powers in the early fifties conveyed two other messages; first, that there was no further point in subordinating the individual life and quality of life to the future of your country when it perhaps did not have a future as MAD made a mockery of keeping people safe; and second, - that the state had chosen to place the means of production at its disposal towards the purpose of the scientific-military elite rather than the population at large. That is a brief summary of Emery's argument. Stavrianos has also observed that today the people of the world know that misery is not necessarily their inescapable fate (p.138).

Mead's (1972, p.88) discussion echoes Emery's title: "And like immigrant pioneers from colonizing countries, we cling to the belief the children will, after all, turn out to be much like ourselves. But balancing this hope there is the fear that the young are being transformed into strangers before our eyes, that teenagers gathered at a street corner are to be feared like the advance guard of an invading army."

The emergence of these realizations and their effects were not long in showing up. But the words of the prophets *were* written on the subway walls and tenement halls. Full consciousness of the new choice came later. (Booker (1969) has documented in all its detail and intensity this first great unconscious wave of reaction to the flash of the neon {or atomic} light.

After the first wave of Neophiliacs and the Beat generation there was Sputnik and then those most shatteringly beautiful photographs of 'Spaceship Earth'. Far from turning out minds outward to the stars there was an awakening of the deepest levels of our being. Rather than outer space we took a step towards inner space.

> "The symbols which appear today, and their development, show that a movement is taking place beneath the surface of consciousness, which resembles in a fundamental way the movements which have been immortalized in the teachings of the past. They tell of a path for renewal which is new in our day but old in actual fact, a path of redemption through the things that are lowest, which is the fundamental teaching of the moon religions, and of the worship of the feminine principle." (Harding, 1971, pp.240-1.)

This is our home, our life, our Earth - and our responsibility!

By Cultural Revolution then Emery meant that "No facet of our culture is likely to remain untouched simply because the pattern of hierarchical domination had come to permeate every relationship between people, and between people and their institutions" (Emery, 1978a as above, p.17) and their planet. The change in design principle implicit in this revolution means a shift from variety-decreasing to variety-increasing organizations; a move from people as mindless cogs in a machine (redundant, replaceable parts) and toward that of people as multi-functional, truly human and caring; capable of ideal-seeking.

> "For those who see it, the new society within the old is not a counterculture, not a reaction, but an *emergent* culture – the coalescence of a new social order" (Ferguson, 1980, p.38).
>
> "I have called it prefiguration" (Mead, 1972, p.38).
>
> "The most rapid cultural realignment in history… a new mind" (Ferguson, 1980, p.23).
>
> "All around… there is a stirring in the community which is responding to the opportunity to be able to communicate again, to share and shape their lives together again with a common language of care, trust and support. People wish to regain control of their lives, and what they are doing, without an institution lurking in the background. Together with this is an awakening of the potential of their own power, rights and justice. People are awakening to the fact that public money is their money and they have a right to it" (Stewart, {ed.}. *The House*, quote from Gary, p.48).
>
> It is the new democracy – "the movement present in the world creating a new form of life" (Megill, 1970, p.144).

The Cultural Revolution of 1960-70s was the first attempt to capitalize on the realizations that brought on the Type IV, to build the new found freedoms into a new way of life for all.

2. New Visions and Old Worlds

"Hello darkness my old friend
I've come to talk to you again
Because a vision softly creeping
left its seeds while I was sleeping
And the vision that was planted in my brain
Still remains
within the sound of silence"
(Simon & Garfunkel, as above).

We are today surrounded by great wealth in the form of human imagination and hope; a burgeoning belief in and revival of the possibility that there can be yet a desired and desirable future which is more truly human than the current chaos, destruction and anomie. Hope was becoming a fragile and scarce commodity in some quarters (Trist, 1979) but before it was past the point of no return, an upsurge in human vision has created a new wave of perceptions of our future challenging us to lift downcast eyes. As Cornish has noted, these new perceptions are generally optimistic although not all perhaps for the right reasons (1980). Emery discussed various criteria for the evaluation of visions or scenarios, noting in particular that optimist/pessimist was a less than useful taxonomic base (1978b). Marien appears to be saying that hope/concern is more appropriate although still far from satisfactory (1980). The problem with all such a-contextual approaches is that as we have seen one person's fear [e.g. a depression] may be another's hope for escape. This wave, however, and its consolidation into an amorphous new entity – futurology – attests to a powerful undercurrent in our thinking.

> "We seem to know now that our society must be remade, not just mended and the concept (of transformation or reconstruction) has come into common usage" (Ferguson, 1980, p.21).

While the previous chapter concerned itself with an overview of our troubles this one addresses itself to its opposite. In an age of such troubles there appears to be little alternative other than to turn to acknowledging the idea, the ideal and the ideology as the real power source and direction finder for human action. While this is now widely acknowledged there is debate as to the role Christianity will play in this movement. Myers argues that "a transformation of human values in Western society could come from a radical rediscovery of the spiritual roots of Western civilization" and that "furthermore, a Christian understanding of personhood includes far more than a mere intellectual grasp of religious meaning. At stake is nothing less than summoning forth the full human potential" (1979, p.171). Within this argument lies exactly the seed of doubt that motivates Elle and Waller (1978) to argue that something other than a return to original Christianity will be required. Their case is built around two essential foundations of Christianity. First that it is exclusively concerned with humans and second that it teaches that this world is ephemeral and hence unimportant. From this genesis Christianity perpetuated disregard of the physical environment and loss of feeling terrestrial *at-one-ment* which lead to its predominance as a landowner. In brief it did not encompass that intuition or spirituality which would lend itself to ecological system principles.

Being now consciously aware that we create our futures, knowing that even to do nothing is as much a force towards a definable future as is action in a new direction, these forecasts

and scenarios form a pool of ideas and choices from which we may begin to extract not only renewed hope but also some further enlightenment. The role of hope as the sustaining force in vision and future building has been emphasized by Nitish De (1980a) in a statement which in many ways echoes the dominant themes of this chapter; vision as a seeding process whose implementation is one not only of creation but of struggle within the cycles of hope and fear.

In sampling from some of these scenarios or possible futures, convergences and the implications of these will become clearer. These implications can be examined in terms of the probability of their coming to pass; the extent of their realism as portraits of possible futures. This of course is as much a part of futurology as is the creation of a scenario. The sorts of vision that concern us here are those which have their feet on the ground, those futures and worlds that we are already in. We need the direction provided by perceptions of futures which are not only desirable but also feasible, achievable. In other words, for the new wave to be a useful guide it cannot be utopian, entirely fictitious or uncontaminated by the vectors of the present. For Megill (1970, p.135) a vision is not utopian "so long as it expresses the real desires and demands of the people who live and work as a part of society". No society ever seems to have escaped into a future which represents a total discontinuity with its past or its present. Our recent scientific era, unique as it is, never entirely succeeded in destroying the ideas and assumptions of the ages which preceded it as we shall see below. As Polanyi pointed out in 1969 (p.152) the depersonalization of knowledge, if strictly pursued, would result in the impossibility of identifying living things but we have as a species called a halt long before this point was reached. Nor perhaps should we wish to as this would be a case of throwing the baby out with the bath-water, a denial of the positive features which have encouraged the development of forces towards the point of new vision.

However, Goldsmith's critique of *Entropy: A New World View*, which bases the coming golden age on the second law of thermodynamics, lays bare the fact that our capacity to conceptualize a path into such a new world is still contaminated by some of the most deeply held and destructive assumptions of the mechanistic scientific mythology (Goldsmith, 1981). There can be little quarrel with the sentiments expressed by Rifkin and Howard, as the following quotation shows. They are indeed echoed throughout the growing body of literature in this field.

> "In a low-entropy society, our modern view of man and woman divorced from the workings of the ecosystem gives way to a holistic comprehension of the interrelatedness of all phenomena. A low- entropy culture emphasizes man and woman as a part of nature, not apart from it. Nature becomes not a tool for manipulation, but the source of life that must be preserved in its entire workings. Once it is understood that human beings are "one" with nature, then an ethical base is established by which the appropriateness of all human activity can be judged. For instance, a low-entropy society would view as an obscenity any economic policy that contributed to the destruction of another species. Every species must be preserved simply because it has an inherent and inalienable right to life by virtue of its existence. Because the first law of ecology tells us that "everything is connected to everything else", any destruction of one part of nature will affect all other parts, including human beings" (Rifkin and Howard, 1980, p.211).

Our world however does not function as a closed system to which one may apply the entropy law. Only those laws which underlie an open system and those concepts and images which express some greater reality of our life on earth can serve to guide the actions which are required for the visions to materialize. Those which I have selected appear to fulfil these criteria while differing in their emphases and particular area of insight.

But to some of you the selection of analysis of the scenarios presented here will appear utopian or fictitious because I omit discussion of the 'Business As Usual' theme exemplified

perhaps as a genre by the works of Herman Kahn. Absent here also is consideration of the theory of dissipative structures for the same class of reasons. These are implicit in the previous chapter and in the data presented below. Most important is the fact that this group of theories and scenarios provides little by way of vision or creative choice. They represent intrinsically a failure of an imagination long subjected to the discipline of a world view in which change is unthinkable and as such express little of the future but an adherence to their own vested interests. Critiques by Rosen and Goldsmith highlight the 'archaic' and 'artificial' qualities of the conceptualization of dissipative structures as performed by Nicolis and Prigogine, and Jantsch. In particular emerges the question of the primacy of open or closed systems. By attempting to reconcile knowledge about living systems with the orthodox laws of closed systems they arrive at a position which is, for Rosen, costly to the point of being "too heavy to bear" (Rosen, 1980, p.268). Goldsmith notes that in their effort to save the closed systems model they have misused the concepts of system, order, complexity, stability and homeostasis. By such misuse and denial of natural laws, their attempt to describe the nature of living processes "simply in terms of the dissipation of energy and the fluctuations it gives rise to is to *impoverish* it to the point that it can only serve the interests of mystification and obscurantism" (Goldsmith, 1981a, p.233).

The limitations of this class of theory are now being illuminated by its own advocates who wish to reform while conserving the 'Great Misinterpretation'. By this Goldsmith means the belief that we can solve problems by using the same ideas and methods which caused them. Crombie (1980b) has a similar discussion of the limited and self-defeating nature of much that goes under the name of 'reform' in education. The costs involved only serve to justify the use of Occam's razor which in this context necessitates the shift to treating open systems as primary. It is no more possible to reconcile the complex and organized quality of life and Newtonian mechanics than it is to reconcile the concept of a vision with a mathematical technique for projecting the most visible contours of contemporary materialism in the future. I also omit speculation about the more blatantly maladaptive projections into hyper-expansionist or totalitarian futures as some of today's realities as above have already served to alert many to the need for a change in direction.

More now than perhaps ever before we are dependent on coherent ideologies based on ideas and ideals which capture and express not only the best in ourselves but also the great wisdoms of the past and cultures long since eroded, and the natural laws of open living systems. By a process of sorting and selection we may come to a new set of paths which purposefully reflect our choices of rediscovered relationship of people and the planet to which we belong.

New Visions

(i) The SHE Future

In his survey of possibilities Robertson has discerned five probable scenarios from which he has selected *The Sane Alternative*. This future he calls the Sane, Humane, Ecological or SHE alternative. This requires a change in direction towards his key concept of *balance* "within ourselves, between ourselves and other people, balance between people and nature".

> "Future expansion will be psychological and social; the important limits and the important frontiers now are social and psychological, not technical and economic. The only realistic course is to give top priority to learning to live supportively with one another on our small and crowded planet. This will involve decentralisation, not further centralisation. That is the only

way of organising that will enable most people to fulfil themselves. We should aim to create a learning and planning society" (Robertson, 1978).

To achieve a SHE future requires a shift of paradigms in virtually all areas of our lives. His summary of these changes is as follows" (Robertson, 1978, p.80).

from	***to***
scientific and academic knowledge	intuitive understanding
representative politics and bureaucratic government	community politics and direct democracy
the institutional economy based on money and jobs	the gift and barter economy of households and local communities
an arm's length relationship between professionals and their clients	personally shared experience
institutionalised social services	caring personal relationships
organised religious activity and codified religious doctrines	personal spiritual experience

Basically the shift involves moving from our stance of observing, dominating and exploiting to one where we feel ourselves to be an integral part of our world. Concepts central to our life today, such as knowledge, power and wealth, will be re-defined so that, for example, wealth will come to mean having more control over decisions which materially affect our well being.

This sane alternative stresses the economic shift from a concept of exchange value to that of use value within a context of equilibrium such that ecological realities are realized. De (1981) and Megill (1970, p.129) also see this as a critical and necessary shift. Thus it covers all aspects of renewability, recycling, durability, self-sufficiency, decentralization and reducing the gap between 'work' and 'leisure'. By moving in this direction the informal economy will grow rapidly, decreasing the importance of money as a measure of value and leading us to a culture which uses income in the general sense, rather than capital, to meet the recurrent costs of life. Henderson (1978) devotes her Chapter 23 to the 'emerging counter-economy'.

While not neglecting the spiritual or interpersonal dimensions of the same alternative, Robertson clearly emphasizes the economic perspective. There is little explicit exploration of the role and status of women but implicit throughout is a greater valuing of women and the SHE future is surely an evocative and deliberate symbolism.

(ii) Convivial Equity

Lest the reader should come to assume that '"the best people to make forecasts are specialists" (Cornish, 1980, p.6), *Convivial Equity* is the scenario arrived at by a group of young Australians from many walks of life. As such, it does not differ from the hundreds of similar scenarios generated by organizations and communities through the process of Searching. The significance of people generating their own Desirable Futures is discussed below and Convivial Equity demands special attention only because of two factors. Firstly, this sub-group of the first Future Directions National Conference was not a natural work or community group. It was a conference of individuals with no pre-conference relationships or

common purpose except that perhaps conferred by nationality. In this they were distinct amongst most Search Conferences. Secondly, they had more time at their disposal for detailed elaboration and checking of their desirable and achievable future than do most Searchers.

Convivial Equity is based on four principles:

- A conserver society, democratically based, open and informed, and permeated by feminist principles, is needed to enable Australia to flourish.
- Such a society will be convivial, sharing, egalitarian, participatory, innovative, self-adjusting, consensus-achieving, pluralist and decentralized.
- A non-exploitative and internationally responsible Australia will have an Asia/Pacific orientation.
- In this convivial equity society Australians will be more self-realizing, creative and tolerant.

The implementation of these principles will require a more pluralist economic system, a more participatory politico-legal system and more autonomous individuals. The result will be a harmonious society, at peace (Henry & Thompson, 1980, pp.30-34).

In elaboration of these principles, Convivial Equity rejected dependence on 'Quarry Australia' in favour of a brain-based, high technology society which conserves by use of renewable resources. All of the economic goals of self-sufficiency and decentralized autonomy made by Robertson are also to be found in this scenario. A major economic strategy will subsidize the development of alternative lifestyles discouraging wealth accumulation and inheritance.

In the politico-legal sphere electoral and constitutional reform will support the growth of participative, small, multicultural including Aboriginal, government. Shifts will be towards regional and pluralistic forms with emphasis on accountability, flexibility but basically simplicity in all areas of government, bureaucracy and judiciary. We will take seriously our responsibilities as a rich nation.

All persons will have greater opportunities for growth through a range of co-operative, de-institutionalized and community-based functions and facilities, including education re-defined as life-long learning. Media, welfare agencies, trade unions, professionals and the myriad of other fragmented interests will re-formulate policies and re-orient practices to those which support and re-affirm top priority and valuing of humanity in its environment. "The aged will be promoted as facilitators and sources of wisdom. Australian decision-making will be feminized" (Henry and Thompson, p.33).

(iii) Futures We Are In

The particular vision of *Futures We're In* is that of a genuinely participative democracy. Beginning from the often forgotten premise that people are purposeful as distinct from merely goal seeking, Emery bases his scenario on the choices that people make rather than their reactions to "the blind forces of technology, economics or biological reproduction" (Emery, 1977a, p.1). He sees the most fundamental choice we all face is that of organizational design principle as we struggle to restore health and vitality.

In spelling out the details of a modern participatively democratic (DP2) culture the changes encompass most of what we have seen in the previous scenarios. Instituting and evolving democratic structures leads to a series of fundamental shifts towards holistic

function at the level of the individual, the community and ultimately the culture. Substituting direct democratic rules, rituals and relationships (the 3 R's?) provides both end points and practical means for negotiating the rights of minorities and the oppressed. In particular it provides the most readily available opportunity for practising, and having recognized, that learning and creativity of which we are intrinsically capable; and only lack the confidence to use.

Work is seen as the central and unifying symbol of Western life and becomes the 'leading edge' of change with consequent flow-ons to education, family and leisure. The difficulty of maintaining such an analysis once the process is underway is acknowledged (Emery, 1977b, p.133). As I discuss below this view of work as leading edge may have been already rendered less useful by economic and social forces in the field. As Robertson has pointed out in a SHE future there can be no large-scale, master-minded blue prints. That process would be inimical to the whole spirit and substance of what is envisaged and already happening.

Specifically, for the West, this decision will mean the re-admittance of women and children to main-stream work and life with all that this means for their development. Concepts of lifetime careers, fixed daily and weekly duties, single skill fragmented 'work', front end loading education (the ballistic missile approach) and study techniques which increase the student's chances of one-upping his/her peers in an individual rat-race for academic honours and high status job will have had their day. Education or learning no longer clearly delineated from work or life will also concern itself with the derivation of understanding and wisdom from interaction with each other and the environment, including the evolving new culture.

As work and education become humanized the family will do more to nurture its members rather than merely provide compensation for the damage done by outside institutions. The family itself will become an integral unit of a community. Increased community cohesiveness will remove much of the necessity for litigation and other externalized and remote mechanisms for conflict resolution. Need of the Welfare Society will be drastically reduced.

In our leisure time "man has a chance to life his eyes above the level of better fulfilment of his commitments to ponder on whether there may not be a more harmonious, more beautiful order in his pursuits" (Emery, 1977b, p.154). Increasingly in all areas people will become concerned with pursuing ideals but the ideal of Beauty will become central to the concept of leisure.

Emery's scenario maintains a distinctly spiritual dimension through the application of the concept of human ideals and their relationship to organizational design. As we shall see below our ability to pursue this set of ideals is an innate potential but has been neglected and indeed derogated in our recent culture. It is however a major force in the process of realizing desirable futures.

(iv) Eco-Philosophy

New perspectives are also emerging from the ecological movement. Skolimowski (1978) has developed *Eco-philosophy* which, while not a scenario in the sense of the preceding examples, illustrates the common themes on a metaphysical plane. Taking metaphysics and philosophy as a response to the challenge of life and its actual problems in a given period, Eco-philosophy is an attempt to return to an intellectual tradition which addresses itself to great and significant tasks. In this it accords well with the work of others presented here.

Skolimowski's twelve characteristics of Eco-philosophy are regrouped and summarized here as:

1. Life- oriented where life is a positive phenomenon "with a force and beauty of its own", our feeling for which requires no justification. It signifies commitment to human values, to nature and to life itself, opposing a commitment to objectivity, detachment and 'facts'. It is therefore concerned with *wisdom* rather than the acquisition of information and is tolerant of trans-physical terms. This signifies the beginning of a new epistemology, a new theory of knowing. It is therefore spiritually alive where spirituality is a state of being in which we experience the world in its transcendent aspects. The beauty and wonder of nature are felt with awe and reverence.
2. Nature is appreciated as comprehensive, global and cosmic, not piecemeal and analytical. It expresses an integrative process of increasing connectedness. The new philosophy is environmentally and ecologically conscious, entailing reverence as above, not merely adding natural resources to our economic models.
3. It is aligned with the economics of the quality of life – politically aware because the way we live is a political statement;

-vitally concerned with the well being of society as the cradle of much inspiration and vision;

-vocal about individual responsibility, our obligations as humans;

-mindful of health as a positive concept ad responsibility where health is itself a statement of integration with the cosmos.

Skolimowski's vision is that of a new mythology to replace that of mechanistic science, a new conceptual framework which will guide our learning about the sanctity of life.

Summary

These visions show such a degree of commonality as to enable us to see the commonality itself as a single vision, with its own themes, symbols and motive forces. This is the vision of the Cultural Revolution which is now more than newly emergent. Although still far from dominating the everyday realities of our lives the ubiquity and power of this vision are themselves fuelling further development and weakening the defences of the clockwork universe. Appropriately enough the imagery of the vision is that of the new dawn.

> "We are on the threshold of the new Age of Aquarius, whom the Greeks called Hydrochoos, the water-bearer, the renewer, the reviver, the quencher of raging fire and thirst. It was at the dawn of another aquarian age, fifty-two thousand years ago, that Basilea, the great queen, brought order and justice to a chaotic world aflame with lawlessness and strife, a world similar to our own of the twentieth century. Today, as then, women are in the vanguard of the aborning civilization; and it is to the women that we look for salvation in the healing and restorative waters of Aquarius" (Gould Davis, 1971, p.337).

It is also ironic that as has happened with physics pursuing its methodology to the ultimate fragment of matter only to find a participative universe from which it cannot escape, so the pursuit of many disciplines such as those surveyed by Gould Davis leads inevitably to a break-down in their assumptions, unstated values and scholarly conceits.

This becomes more clear as we unravel the dominant threads of today's vision. Three at least are clear:

1. The work of the new day is concerned with wholes, not parts
2. The vision is not new
3. The ideals it embodies have long been preserved. While they are known by many names, they are the essence of the eternal feminine.

From the Dreaming

"I always listen to you
for you are my leader.
I hear your words,
for you are my great leader woman:
I always follow you"
(From song No. 113 of the Djanggawul recorded in Berndt, 1952).

In a work of creative and integrative scholarship, Elizabeth Gould Davis has been able to transport us to a great worldwide civilization whose antiquity may never be fully known and yet which survives today in fragments of culture and ritual, and within us all as an archetype of the collective human unconscious. Reed (1954) has also reconstructed the ancient matriarchy but predominantly from anthropology whereas Gould Davis has drawn her material from many disciplines. Reaching far beyond the recent past of sterile linearity and alphabetic language was a Golden Age, a flowering of all that is considered today as worthy of aspiration but unattainable in reality.

"The analysis and synthesis of myth, primitive customs, archaeological evidence, and language lead to the conjecture that the lost civilization of the ancient mariners was a woman's civilization" (Gould Davis, 1971, p.28). The civilization of Hesiod's "golden generation of mortal people" (Hesiod, in Lattimore, 1959, p.31) was a gynocracy or matriarchy in which "man was pacific, deity was feminine, and woman was supreme. Peace and justice prevailed under an all-merciful goddess and the long robes of her priestesses remain to this day the habit of the male priests who followed after" (Gould Davis, 1971, p.28).

Davis' work convinced her that our problem lies in our "worshipping the wrong deity and pursuing the wrong ideals. When man substituted God for the Great Goddess he at the same time substituted authoritarian for humanistic values" (Gould Davis, p.115). It was in fact the substitution of externalities which required severe enforcement because of their distance from the instinctive authority of the feminine embedded in the web of *life*.

While these great matriarchies survived in the living memories of those who first recorded them in the alphabetic script and their passing was mourned, written history has documented the difficulty with which the Great Goddess was obliterated from consciousness and finally accommodated such that she survives today, for example in Roman Catholic ritual as Mary, Mother of God.

- No less has she and her principles and modes of operation survived in cultures isolated from the revolutions of the early Greek period. "Matriarchal societies, as studied by scholars from Morgan and Bachofen to Malinowski and Mead, are characterized by a real democracy in which the happiness and fulfilment of the

individual supersede all other objectives of society" (Gould Davis, p.116). Anthropologists generally conclude that democratic group structure (from DP2) is the most mature form of social and community relations. See for example Mair (1962) and Middleton and Tail (1958). In these cultures people have equal status. The Mohawk have a saying that "we are all of equal height" (personal communication). Nitish De has also established that these forms of existed in ancient India and constitute a still lively force towards democratic culture in that country today (De, *New Forms of Work Organization,* ILO).

At an international level of study Barkun has said "although international systems have succeeded one another through time, there was never much likelihood that an enduring vertical system would arise on a global scale. From the great empires of the ancient world to totalitarianism in our own day, the spread (at times) of hierarchically organized sub-systems, notwithstanding the overall environment, has remained stubbornly stateless… Segmentary lineage systems and international relations, in summary, are stateless societies whose major structural characteristics are substantially the same. Both consist of components that interact in regular ways, but there is no centralization of power that might produce a functioning hierarchy of command. Each component unit has its measure of autonomy and retains this autonomy in principle, even when, in practice, discrepancies in unit size seem to contradict the axiom of formal equality" (Barkun, 1968, p.34).

While it may seem incongruous or irrelevant to some to explore for guidance so-called 'primitive' cultures, many of which have already succumbed to our own, visions of a SHE future which is participative and ecological will only be realized when we have some better idea of the practical choices and constraints we face in making change. But given human ingenuity and the vast diversity of existing cultural form there is no need to assume that our only recourse is to become once again hunters and gatherers; or even Amish who are agriculturalist (Foster, 1980). As Keesing describes his final lesson from the tribal world, it is awareness of our fantastic ability to change.

> "the incredible resilience we have to become new
> beings, to change from an old world into a new;
> and the power, then, *we should have*, to create
> a new world, ourselves, from the one in which
> we so precariously now live" (Keesing, 1979, p.193).

New cultural forms are constantly evolving with greater or lesser abilities to adapt and survive. If our Western ways are not literally to be a dead-end we must put aside our arrogance about the 'primitive' but also our peculiar notion that we are infinitely adaptive. The general mess that we have created socially and environmentally is sufficient proof that dire consequences flow to those who disregard the limits of human adaptability (Goldsmith, 1981b).

While urging due caution, Keesing believes that from contemporary hunter-gatherers there are, in small-scale ways of life, lessons to be learned about our psychological and biological nature, about values, about ways of organizing work and building communities- if we do not try to apply them too directly. The importance of these lessons is reinforced by the remarkable social congruence observed amongst hunting-gathering cultures, (Sahlins, 1968, p.109) the length of their reign, and their climactic nature (Goldsmith, 1981a). These three reinforcers are of course highly interrelated. For some, such as Coon, the importance of the

lessons is no less than learning "how nature intended human beings to live" (Coon, 1971, p.434).

Some of the factors which emerge about our human propensities are these (closely following Keesing, 1979). I have drawn my illustrations mainly from black Australia which as an ecologist and humanistic culture was probably in many ways the purist and most classical of the hunting-gathering genre although this is disputed (Pascoe, 2014). Pascoe has compiled significant evidence of agriculture and cultivation more generally with relatively stable habitation. However, that way of life did not in any way disrupt the adherence to beliefs and practices of equality, sharing and nurturance in all matters; participative democracy. Its strict adherence to a comprehensive system of law did not militate against the growth of a great diversity of cultural and social forms across the country, against diffusion of ideas from one territory to others, nor did it produce, as in the common stereotype of such cultures, robotic conformists without creativity or the charm of highly individual personalities.

1. *We are bio-psychologically adapted to living in small intimate face-to-face groups with permeable boundaries*. This is intimately tied to Keesing's fifth lesson which concerns leadership and governance where there is no specialization. Members of tribal cultures are multi-skilled, each one a reservoir of the essential knowledge of the group and thus all able to cooperate and take collective responsibility. Within a system of self-evident knowledge cooperation and the acceptance of responsibilities were not 'tasks' but the fabric of everyday life. Not for such people the agonizing choice of whether or not to become involved.

2. *We have psycho-biological proclivities to form specific social bonds which are most fully expressed in small groups*. These bonds reinforce the collective responsibility on which the group's survival depends. Their expression differs qualitatively and quantitatively from our common experience. In the realm of mother-child relations, for instance, the English invaders considered Aboriginal women to be ridiculously indulgent towards their youngsters (Wright, 1981, p.20). But these mothers knew that future joy in cultural ritual and life is enhanced as the ability to play is developed within the potential space between mother and child (Winnicott, 1971). The web of mutual obligation which is the structural reality of the unity of life in such a culture is captured and expressed through a joy in life itself. As elaborated below, these bonds of responsibility and joy are not confined to the human group but extended to those other elements of the environment who share kinship.

3. "*The division of labour, the organization of work and the utilization of environments depend on sharing*, and on the complementarity, mutual reinforcement and value of men's and women's work" (Kaberry, 1939, p.190). Women's work is highly valued, and the polarization of the sexes is seldom extreme. Kaberry reports that women's gathering was seen as more consistently productive and therefore important. The group was the basic unit of the organization of life. Dividing life into work and life in a hunting-gathering culture means little. The human group is the essential unit of living, some part of which must be devoted to the collection and processing of food, celebration and ritual, and governance. Cooperation and shared responsibility for control and coordination is the law of life and the earliest observations of Aboriginal groups attest to Keesing's generalization (Sullivan, 1978; Blainey, 1976; Kaberry, 1939; C. Berndt, 1965).

Cooperation between sexes and the valuation of 'women's work' is a major factor in our definition of the status of women and it is noteworthy that, if references to these phenomena are read in chronological order of observation, the status of Aboriginal women underwent a steady decline after contact with Whites. Tadesse (1980) has similarly documented from African experience that a decline in the status of women has accompanied the privatization of their labour. By 1962, Lockwood wrote bemoaning the almost total subservience of women in his area without appearing to know that this was not always the case.

4. "*Leadership is characteristically non-authoritarian*, Decision-making is collective and consensual, with deference, if any, not to chiefs or elders but to those most knowledgeable and skilful as hunters and leaders. Modern hunter/gatherers are concerned with peace-keeping, internally and externally. When internal conflict cannot be peacefully resolved, a new group will split off. These are classless societies, without specialists. If there is a specialization, it is likely to be religious: a shaman or religious visionary may mediate relations of the group to the unknown. Such a role affords an outlet for intellectual creativity, fantasy, even psychic imbalance" (Keesing, 1979, p.190).

It was, of course, the absence of fights of conquest and of a concept of imposition that contributed to the Aborigine's tardiness to resist the white invasion, together with the fact that all hunter-gatherers they were simply not aggressive (Hetzel, 1978, p.39). As there could not be territorial disputes there was no need for large scale or centralized authority. Berndt distinguishes carefully between political organization which was poorly developed and administration in terms of resolving differences and responding to infringements against the social order. This was significant everywhere. Because so little times was usually involved in the necessities of life, the predominant cause of trouble was romantic; love troubles. Such peace-keeping and restoring centres around kin providing a self-perpetuating system of control. Kinship rights and obligations are so basic that there is little need for formal legal procedure and judicial institutions (Berndt, 1965, p.203). Where matters arose which demanded more than a kinship-based process those chosen for decision making inevitably worked for a non-violent resolution. The one exception for which no decision was required was breaking certain of the most sacred laws. Death automatically followed. Leadership in this governmental structure was due to position in the religious structure *and* to known initiative and effort. It was exercized not in the sense of presiding over or chairing a meeting, "not specifically directing but watching and guiding" (Berndt, 1965, p.205), the function of managing as it is termed in this paper.

The lessons here for our culture are quite clear. We need to:

(a) decide upon a meaningful hierarchy of laws such that there can be a meaningful hierarchy of crimes and responses;
(b) find a mechanism whereby people can learn to resolve or rationalise conflict by peaceful participation.

Specifically it should be noted that Aboriginal decision making was less making of a decision as we would understand it and more of a talking through and out until a 'decision' was reached. It is said that 'a decision arrived'. This is intrinsic to an oral and group based culture.

The ease and success of this form of self-government depends again on the existence of an organizational design principle which is indivisible and governs all areas of life. It is quite clear from all these sources that Aboriginal Australia was based on DP2.

5. *These humans have a reverential attitude towards nature and her forces*. There is a sense of oneness with the cosmos.

> "We are part of the earth and it is part of us. The perfumed flowers are our sisters; the deer, the horse, the great eagle, these are our brothers. The rocky crests, the juices in the meadows, the body heat of the pony, and man – all belong to the same family…This we know: The earth does not belong to man; man belongs to the earth. This we know. All things are connected like the blood which unites one family. All things are connected.
>
> Whatever befalls the earth befalls the sons of the earth. Man did not weave the web of life; he is merely a strand in it. Whatever he does to the web, he does to himself" (Chief Seattle, 1854, from *The Canberra Times*, 5 June, 1976).

That oneness with the Earth was in the past the principle for all aspects of life. Chief Seattle has clearly expressed its relation of ***with*** NOT ***above*** the natural world and other humans. Many of the other items above such as the cooperation, sharing, law abiding and joyful have been found from work changing the design principle of an organization to be the consequences of DP2 (Emery & Emery, 1974; Emery M, 2008).

Religion and society could not be separated (Stanner, 1965). In Australia, each individual had a personal emotional link with a conception or birthplace which was a totemic centre. This distinguished Aboriginal culture from nature religions elsewhere (Strehlow, 1965, p.127). This personal relationship also linked groups, providing the permeable boundary which guaranteed hospitality and cooperation within the larger social environment.

"Art, song, myth, dance, rite and drama were all linked with the totemic landscape…totemic religion gave them a feeling of oneness with nature that has rarely been equalled and never surpassed on other parts of the world" (Strehlow, 1965, p.144). This principle was intensely practical. Responsibility to the land was embedded in the concept of stewardship or 'traditional ownership'; the conscious and careful use and husbandry of the land and all her resources. Combined with the most detailed knowledge about the physical environment, this concept resulted in a set of land management practices which guaranteed the health, beauty and continuing bountifulness of the earth. To achieve this was a sacred duty.

Spiritual wisdom led these people to a way of life which was characterized by the pursuit of learning and acquisition of knowledge. It also lead them to a set of practices and duties, ritual and celebration which themselves were ways of learning and pursuing ideals.

6. *These cultures were oral-aural, musical, celebratory and joyful*. Long before and since the development of alphabetic writing, complex cultures developed and survived without its help. As Grace de Laguna recognized:

> "The higher mental activities-conception and purpose, memory and imagination, belief and thought – so far as these are distinctively human, are found to be closely dependent on speech. They are fundamentally social in origin, being due indirectly to the development of *conversation*, which it is argued has the primitive function of preparing for concerted group action. Conversation is shown to have a characteristic structure,

> adapted to its function, and it is this structure which makes possible the organized activity of thought, in which it is reflected" (de Laguna, 1927, 1963 edition, p.xi-xii).

Since that time much effort has been expended by the linguists in attempting to isolate the particular power of conversation in human life.

Humanity is not conferred, it is learnt. What and how we learn determines which cultural variant of humanity we become and a primary mechanism for this learning is spoken language particularly conversation. Children who are not spoken to show behaviour commensurate with that of 'Wolf Children' who have been totally deprived of human contact. Curtiss (1977) has presented a powerful and revealing case study of Genie. For a more general discussion see Farb (1977, pp.12-14).

Spoken language itself is not only our most powerful and active learning medium, it is also clearly in many aspects a ritualistic behaviour. In this it cannot be separated from the totality of human behaviour (Farb, 1973, p.362). All language is structured by rules which are unconsciously learnt simply by belonging to a particular speech community.

> "Any transaction between two human beings- an exchange of words, silence, or a mutually intelligible gesture such as a wave of the hand - conforms to the rules and conventions understood by all the members of that speech community… Stereotyped phrases, which nevertheless offer important social benefits, are found in one form or another in speech communities around the world" (Farb, as above, p25).

Malinowski gave the name 'phatic communion' (verbal togetherness) to speech that is used as a social cement (Farb, 1973, p24).

Although in any language people command a vast repertoire of moves- that is, a virtually infinite number of things that they could say in many grammatical combinations, nevertheless the number of possibilities is severely limited by the situation in which the speaker finds himself- "the 'ecology' of language" (Farb, p.6). This metaphor emphasizes that the function of language is to relate its speakers to one another and to the world they live in. In a world where sound and hearing is dominant "the mind is enabled to relate actuality to itself" (Ong, 1967, p.22). Schizophrenia is rare amongst illiterate cultures. Written language destroys the nexus between reality and the self. Both Ong (1967) and McLuhan (1962) discuss this phenomenon.

Spoken language or 'the word' is not fully realized except as a dynamic social act. It has the power to change perceptions and affective relations. "In the fashioning of consciousness the great instrument is language" (Caudwell, 1937, p.171) – spoken language. Speech, unlike print, is always assumed to be meaningful. We place unqualified faith in the utterance of another. This of course is the source of the damage caused by non-social speech which may become endemic in periods of dissociation or cultural transition.

In Chapter 3, Farb (1973) discusses the impact and implications of both the unqualified faith in speech and non-social speech. By the latter is meant that people may "speak with little regard for the effect the utterance will have on the listener and thus their speech is non-social. The result is utter confusion and a total breakdown in communication" (p.66). This helps to clarify the relationship between dissociation and non-social speech. In a community

where dissociation is rife there will be frequent instances of such verbal disregard. Where no relationship is desired but a response must be made, the response may be non-social. This may take the form of some entirely private and idiosyncratic words or message which the speaker knows to be outside the understanding or context of the listener e.g. in group slang or the use of a ritual response delivered in such a way as to deny the response as a statement of relationship. The response then becomes meaningless as social cement and reinforces the state of dissociation. In our experience it is rare to see instances of non-social or dissociated speech when people are working together on shared purposes or concerns. It seems to arise when people are of unequal status as they are when organized into dominant hierarchies. Speech is a most powerful behaviour, the rules and meanings of which cannot be divorced from the immediate organizational context and the continuing learning of the cultural system.

Today the spoken word presents a paradox on the surface in that it often appears that the word is an assault or threatened aggression towards another, see e.g. the analysis by Labov and Fanshell (1977) but at the same time functions as a force for peace (Ong, 1967). The key to the paradox is involvement and ultimately the nature of the relationship. As every good counsellor knows the most important thing in a dispute is to keep the parties talking to each other. Only when there is a refusal to discourse is the relationship actually defunct. As long as the parties are still on speaking terms, even if only in the most negative form, an involvement exists. This may or may not be elongated and elaborated into a broader range of affectual modes. But such a procedure ensures that a minimum set of the web of co-operative obligations is maintained and further pain avoided. Nations only go to war after a decision to stop talking.

As Ong points out, non-literate cultures accepted verbal hostility as part of the manifest fabric of life to a degree beyond that conceivable today (Ong, 1967, p.195). But it was hostility within a network of relations and rituals which themselves guaranteed the peace through social and economic interdependence. Only the advent of ‘the individual’, person as particle in a social vacuum, has created the current great taboo on verbal aggression, hostility or challenge. Dissociation has reversed the meaning of ‘Sticks and stones can break my bones, names can never hurt me!’ Only recently I heard an eloquent plea for a return to the creative and cathartic ritual of Celtic cursing whereby with an audience the parties are free to verbally abuse and bring about each other’s ears all the evils of the ancients. A similar phenomenon occurs with the Bushman. There is much argument which arises to a peak and is then extinguished. “Part of the pleasure of arguing, it appears, is in laughing about it afterwards” (Farb, 1977). But as with the restoration of the status of women and a host of other desirable features this ritual awaits the emergence of a supporting and complex system of inter-connectedness if it is to serve its constructive purposes.

In the hunting-gathering cultures two features were constantly observed with, in some cases, a degree of bewilderment. The first is that:

> “Most of the time is spent resting, visiting at other camps, entertaining visitors, or holding frequent ceremonial dances. And an amazing amount of time is spent in simply talking” (Farb, 1977, p.104; Blainey, 1976).

The second is the dignity, cheerfulness and joyfulness which they displayed, not only in normal everyday life but also in the face of adversity if not disaster (Blainey, 1976; Harney, 1969; Strehlow, 1965; Wright, 1981). Europeans in the early days of white settlement in Australia recorded their inability to perceive any cause for the extreme joy with which Aborigine would greet another apparently unremarkable feature in an unremarkable landscape. Almost until the point of total degradation and extinction the remnants of tribes

preserved a cheerfulness and good humour. It was a culture of conversation, smiles, laughter and goodwill, the basic elements of social cement. Little wonder that most of the English invaders saw them as childlike and lacking in intelligence. They did not possess minds trained in the ways of literacy and the serious matters of 'development', money and profit. While their concerns about the white man's destruction of their land was certainly economic and spiritual, it was also aesthetic. The Aborigines bitterly resisted, amongst other things, the introduction of fences which wreaked havoc with their management of the land and its resources. But more than this they were deeply offended by their linearity (Wright, 1981, p.173).

In oral cultures learning was primarily instruction by indirection through ritual. The basis for this was the narrative, the story within which was contained all necessary information for any given aspect of cultural survival, even down to the necessary sequence of activities in horticulture and harvesting. Our literate culture distinguishes between a story and a statement but, as we have seen above, organizations such as the North Nunawading Neighbourhood Centre have returned to *Mythos* – the single original oral term for the story which instructs. (Havelock, 1978, p.46).

Such culturally coloured intellectual activity for an oral culture encapsulates the past as well as the present and supplementary and complementary to the functions of spoken language as learning are those of music and dance (Penny & Moriarty, 1978, p.19). These functions, existing as social institutions or participatively practised expressive actions, ensure that learning a language is not merely learning how to make the standard vocal complexes of which the language is composed but entails also the meaning of these complexes in both proximate and distant contexts.

Verbal learning which takes place quite normally in an atmosphere of celebration or play is accelerated by the use of "heightened language" which is the essence of poetry as spoken or sung. Ong, Havelock and Caudwell (1937) all contain extended discussions of oral learning and play. Heightened language is Caudwell's term. Oral celebration and ritual use such heightened language to expose the hidden laws embodied in everyday perceptions of human-environment relationships. Spoken language, as distinct from the written, expresses feeling and judgment, rather than just a range of alternatives from which one may choose at random. In this sense, it functions as a conservative force but in no way inhibits new learning. It is in fact the method of new learning. Shaw has documented how new learning or diffusion of a valuable idea takes place between tribes. "We sing it to them for perhaps three days. They sing it all in their brains" (Shaw, 1981, p.114). Aboriginal culture was so acutely aware of the power of 'sung language' that as stockmen they used it to calm stampedes and muster cattle long dispersed through the bush (Wright, 1981, p.174).

The powers of language have long been the preserve of the Muses (Sophia's sisters) whose role it was to produce celebration and pleasure in the pursuit of knowledge. This was of course strictly in the days before pursuing knowledge became 'work'. As Caudwell describes the difference, the intrinsic function of learning in oral culture was to 'feel or *know* reality' while the function of mechanistic science is to '*see* the truth'.

The power and meaning of ritual in oral cultures could not be divorced from the system principle of reverence for life. This took its fire from sacred celebrations which then empowered the process of implementation of visions and purposes. The inspirational ceremony prepares the way to the rhythmic singing, the talking and the laughing, those most basic oral-aural mechanisms which lighten and sweeten the work of the day, and by which we bind and continually re-know our true nature and worth. For these people who lived within a life-in-environment system there was not of course the separation out of work and life; the

concept of a holiday. Everyday was a holy day. In Aboriginal Australia everywhere are spirits.

The Great Mother

The spirituality and wisdom of the tribal peoples derives not only from the second design principle, DP2, but also from, and inextricably entangled with, a primordial image or archetype deep within the human psyche. Both components illustrate that we are *of* and *with*, not above or below.

As an element of the collective human unconscious, an archetype can be known to us consciously only in the form of an image or a symbol. Our mythologies are the natural languages of the upwelling of dynamic unconscious archetypes. In this section I have drawn particularly upon Neumann's perspective of depth psychology as discussed in the first chapter of *The Great Mother*.

The symbolic expression of the feminine, the Great Mother, is to be found in the figures of the Great Goddess represented in myths and artistic creations (Neumann, 1955, p.3 and see also Neumann, 1956). The nature and function of myth is fairly clear. Barthes (1957, 1973 edition) and McLuhan (1962) discuss it as a special kind of speech, a mode of complex awareness. For Barthes it is strictly historically based while for McLuhan it may be in that it represents an intent towards a unified perception. Certainly it is an empowering form of the search for meaning.

In Australia her manifestation varies and she may be a single or dual personality, She is also variously known, as Kunapippi with or without two fair-haired daughters or as two sisters such as the Djanggawul. In some places she rules in conjunction with the Great Rainbow Snake but this may be a more recent concept. If a Velikovskian explanation of much 'mythology' is accepted it becomes easier to clarify the role of mythologies which arise from historical events. The Rainbow Snake is a ubiquitous mythological theme and entity recorded around the world, from the dragon of the East to Quetzal-cohuatl, the feathered serpent of Mexico (see Robinson, 1966, particularly pp.81-2). Its form is almost identically described in every culture.

Velikovsky concluded that this phenomenon was in fact the birth of Venus, in her cometary phase passing by the Earth, as seen by the inhabitants of that time. In Part I of *Worlds in Collision*, Velikovsky documents this thesis and as above supporting evidence is accumulating. He estimates the time of the first act of this drama as thirty four to thirty five centuries ago which is relatively recent, certainly lacking antiquity of The Great Goddess. Whatever her form, she is the source of all the dreaming, the creation and the laws. She is responsible for the natural order and all its resources, animal, human and physical and its rhythms such as the seasons (Berndt, 1951; C. Berndt, 1965; Herbert, 1975, pp.34-41 of the 1976 edition). Herbert also discusses the relation between Kunapippi and Tchamala, The Rainbow Snake, and the stealing of the powers of women which is discussed in more detail below.

The archetype of the feminine is complex: the Good, the Terrible and the Great Mother may be differentiated out and they appear in both their elemental and transformative aspects. Neumann (1955) has a summary schema of this complexity facing p.82). Here we will be concerned less with the Terrible Mother except as she may appear to us in the near or more distant future.

"Hecate I know is there
and waiting ruthlessly for words to stop
so she may have her turn…

Hecate was not distressed anymore
She said
I am only wicked because I am wise"
(Hanscombe, 1975).

Let us hope that Hecate (or Kali) does not have to display her transformative mysteries of sickness, dismemberment, death and extinction to enlighten us before we begin to change our allegiances and remedy the errors of our way.

The Great Mother in her elemental aspects occupies a central and enduring position in human symbolism because of the following equation:

"woman = body = vessel= world" (Neumann, 1955, p.43)

Thus she is the unity of life amid change and transformation and her function is "to nourish and protect, to keep warm and hold fast". She is the vessel that preserves. World - body - woman correlation and symbolism is not only the most ubiquitous feature of our ancestral cultures but lies in the deepest layer of our being. We are of the Earth. She is our mother.

But the Great Mother appears also in her transformative aspect with mysteries and rituals which are concerned as the name implies less with containing and preserving than with development. As this transformative character emerges and becomes dominant, genuinely individual relationships between men and women become possible. In no way does the transforming aspect suppress consciousness of the elemental but builds upon it such that consciousness is enriched not merely abstracted or distanced from its origin: it is a creative consciousness but one which keeps its feet on the ground.

In the sphere of the Good Mother, transformation concerns that consciousness and knowledge which will provide for birth and re-birth and greater fruitfulness. Every important daily activity such as the preparation of food or building of a shelter is a ritual (not a 'technical' process) whose spiritual character transcends the apparently but merely 'real'.

Perhaps in many ways this is the level that we should aim for; to ritualize in our daily life those aspects that will at least maintain the fruitfulness of the Earth and our re-birth. It would be a step forward. But from whence would come our continued motivation and inspiration?

Only from seeking at another level – that of the positive transformative character of the feminine whose manifestation is known as Sophia. Sophia represents wisdom, vision, inspiration and ecstasy and she operates through the Muses. She is most active in times of change, particularly those in which "the receptivity of the masculine consciousness to the unconscious has become difficult" (Neumann, 1955, p.79). As she governs the area of spiritual transformation it is perhaps time we called upon her services. If as the Jungians insist we need a *cultural therapy* (Neumann, 1955, p.xiii) then it is to Sophia and the Muses that we must turn for our learning.

Sophia is a pure feminine spirit, a spiritual whole who achieves form as a flower which remains for ever attached to the Earth. The feminine wisdom personified by Sophia "is no abstract disinterested knowledge but a wisdom of loving participation" (Neumann, 1955,

p.331). She is “the Goddess of the Whole… who governs the transformation from the elementary to the spiritual level, who desires *whole men knowing life in all its breadth*” (Neumann, 1955, p.331, my emphasis).

Whole people we must again become, but given our flight into the sterile but highly developed masculine consciousness of science, the positive transformative mother can only emerge at a very much higher level than she has so far been manifest and known (Neumann, 1954, p.15). While “the health and creativity of every man (sic) depend very largely on whether his consciousness can live at peace with this stratum of the unconscious or conscience itself in strife with it” (Neumann, 1955, p.44), it is obvious that we need ways in which new learning and the process of transformation may take place without unnecessary pain and conflict.

We need methods which, by creating vision, capture wisdom and produce inspiration for further learning. If this learning is to be practical the methods themselves must be rituals of the new way while dealing with current realities. They must be in all senses ‘rituals of affordances’; learning of the properties, capabilities and limits afforded by our world, our selves and our human-environment system. Through attention to task and ‘loving participation’ we may attain the wholeness of learning as the creative working mode (Bion, 1961; Emery M, 1999).

(i) Women in the New Matriarchy

By matriarchy here I mean a cultural system governed by the laws and principles of the archetypal feminine in all her aspects.

While Neumann (1955, p.287) writes of *The Great Mother:* “Thus there unfolds before us a magnificent world of feminine cultural development, which is at the same time an unfolding of feminine power”, he also specifically cautions in a footnote (p.51) that the structure of the archetypal feminine is demonstrated independently of the social structure. We should take seriously the point that there is no necessary one-to-one relation between the dominance of the archetype and the status of women but it is also true that they are not totally independent. This point is also made by Eisler (1995) who independently discovered the genotypical design principles. In fact, we discovered early on in the process of democratizing organizations that DP2 structures have a powerful positive effect on the status of minorities (Emery M, 1988, pp135-140). In structures of inequality (DP1), the inferior status of women, non whites, those with disabilities and other minorities is accentuated. When the design principle of these organizations is changed from the first to the second, these minorities find their feet, develop rapidly and often become stars displaying qualities and abilities previously unsuspected. This is for the simple reason that DP1 by producing competition accentuates difference and generally diminishes any individual while DP2 subjugates differences as people experience the satisfaction and joy of cooperating towards shared purposes.

The evidence presented in *The First Sex* (Gould Davis, 1971) certainly supports the existence of a close relationship between the archetype and social structure as does that from the remnants of the ancient peoples. Grandmothers occupy a special status and powers within the Iroquois federation and constitution. Women anthropologists and the more sensitive to the early white settlers in Australia were able to penetrate the chauvinistic perceptual filter and observe that Aboriginal women were not a degraded class. They exercized their own well-defined rights and rituals for their specific spiritual heritage (Kaberry, 1939). Confident of their importance and assured of their ritual status women were active participants in 'religion'

and government. Some ceremonies were strictly segregated by sex but this was common to both sexes. When questioned by Catherine Berndt about the dreamtime stealing by men of the sacred objects, the women discussed it "with every appearance of indifference" (C. Berndt, 1965, p.269). Berndt's observations led her to conclude that as anywhere else interest in participation varied with those women least burdened by young children and domestic responsibilities being most energetic and emotionally involved in the life of the group.

Older women were sometimes involved in discussion of men's sacred matters when the gravity or spread of consequences were such as to require their participation (Kaberry, 1939). As well as this, "A few of these men's rituals show an almost overwhelming pre-occupation not only with sex…but also with women or, rather, with womankind" (C. Berndt, p.267).

In some areas descent was matrilineal with the skin name following the mother's line (Shaw 1981 & Herbert, 1975). In others it was the maternal relatives who exercized the important influence over kin-based discussions (Kaberry, 1939). While no one system ever operated in Australia and the social systems were enormously complex, perhaps the most complex of any, it is clear that to a high degree the Earth Mother extended her power and sanctity to earthly women.

At another level, neo-Jungians following Neumann have argued for the existence of a profoundly spiritual form of 'knowing' which, while not absent in men, is more prevalent and accessible in women. Irene Claremont de Castillejo (1973) sees the responsibility of women in the modern world as developing this sense, this diffuse awareness of wholeness, to mediate and build bridges between the unconscious and the focusing power of the masculine conscious.

> "If you would only tell what you know and not what
> you know about, I should be able to begin somewhere" (Hanscombe, 1975).

Witkin (1951) has indirectly provided evidence of the impact of education upon that form of knowing or perceiving which is concerned with 'wholeness'. Using the embedded figures test he explored the degree of facility in perceiving a part within a larger visual structure. Children took between three and four times as long to find the embedded figure as adults and women took half as long to find as men. He discusses the differences in terms of perceptual and conceptual strategies where the women show stronger adherence to the structure of the field.

This sense has long been derided in our culture as 'women's intuition' and its distance from valued abstract forms of knowing has undoubtedly contributed to our lowly intellectual and personal status. That this form of knowing exists may yet be proven to the satisfaction of science as recent research indicates that the brains of men and women may indeed be differentially wired up. Silcock (1982) has reported on this research performed by Professor Michael Besser of St. Bartholomew's hospital, London, and Professor Roger Short of the Medical Research council's reproductive biology unit in Edinburgh. Such proof will not, however, improve our status anymore than will such processes as androgyny therapy (Rowan, 1981). Whether or not there are structural differences in male and female brains is still open to debate.

Argument rages about the power of many efforts to raise the status of women, or educate both men and women particularly addressing cultural features which may be perceived as peripheral or consequential to more central concerns. One such feature is our language and its emphasis on the masculine. As I am one of those like Rowan who stress the necessity of

change in central elements such as organizational structure, I may be accused of hypocrisy because I have attempted throughout this writing to use non-sexist forms. While I cannot believe that a language change will effect a shift in organisational design principle towards structures affording opportunities to narrow the sexual status gap, I do see such a move as placing a piece on the board. In this I echo Farb's change of mind between 1973 and 1977. "The fact is that language merely reflects social behaviour and is not the cause of it. The problem of women's status in English speaking communities will not be solved by dismantling the language – but by changing the social structure" (1973, p.164). But the basis of doubt concerning the responsibility to attempt to remove sexism from language was already present: "Successive generations unconsciously absorb sexism in language because each speech community conveys to its children both a way to construct grammatical sentences and a value system for the use of its language" (as above, p.162). In his later book *Humankind* Farb has moved much further. One the first page of his text in a long footnote he explains his attempt to use throughout non-sexist language. To paraphrase one of Mao Tse-tung's most powerful sayings – if you are 90% sure that you want to liberate women, you will concentrate your effort on women. If you are 100% sure that you want to liberate women, you will liberate both men and women.

Consciousness-raising exercises which are aimed at women without due regard for the environments within which women are going to have to live and work are not much more than a further source of frustration and disillusionment for many. While such efforts may have alerted a lot of women to possibilities other than their current circumstances, they have also reinforced traditional and oppressive group attitudes, particularly in circumstances where women have not been able to concretize their new humanitarian dreams. Attitude change by no means guarantees action-based change and when empty of substance is fertile ground for harsh reactions. To deal adequately with these questions we need not only historical, linguistic and epistemological perspectives but also a structural one.

In other words, the lowly status of women is more than sexism. While women may be the largest minority group in Western society they are by no means the only one. For those in our society who have been born with the label of second-class citizen, some think the only way to successfully fight for their rights within a bureaucratic system is to take on the characteristics of the system, but more diligently, more shrewdly and perhaps more heartlessly. Unfortunately, this is what we have seen with many women who have attained such positions of power. The process entails, and this can be a tragic perception in later life, diminishing reference to that core of traditional and human-orientated ideals with which, as women, we have been especially entrusted throughout history. It is precisely these ideals which underlie the new visions and which all organizations should be promoting, whether they be industrially based, research based or education. The ideals of homonomy, nurturance, humanity, beauty, which have been entrusted to women because of their necessary role in the survival of the race through the bearing, feeding and upbringing of children have been downgraded as necessary components for the wider culture. This has been a part of the oppression of women and represents one of the myths that the bureaucratic society has promoted. These ideals cannot survive and grow in a bureaucratic structure. If women are to lead the way in promoting what a growing section of the community see as desirable if not essential values, then women should lead the way in promoting organizational change. This role for women would help to break down social science's faddish exploitation of women as objects to be studied in the pursuit of information (Westkott, 1980).

What do these structural changes mean for women in more direct ways?

Firstly, there is accumulating evidence from many organizations who have changed their structures from those based on DP1 to those based on DP2 that there are dramatic rewards for women. Apart from my collaborative experience with other organizations, my own work place has since 1973 functioned and evolved as a participative, but not fully democratic, structure. As part of a highly conservative and more recently reactionary university, we could operate only within the constraints of the feudal structure of the wider institution. However, given even these sometimes severe constraints and our inability to change them, we have since the implementation of the original design (M. Emery, 1973) witnessed outstanding acceleration in the growth and confidence of our women staff. Despite it being under constant attack, we made it last for 13 years because there was such solidarity.

When an organization changes its design principle from 1 to 2, it is often the first time in a woman's life that she has had the opportunity to learn about herself and her capabilities in a supportive situation. Given this sort of opportunity, women can unlearn much of their previous conditioning. Some of the built-in self images take longer to unlearn than others, but it is our experience that once the process is under way it is only a matter of time for even the most difficult areas such as those related to responsibility for others, such as children, to be sorted out, acted upon, and integrated into the new world views.

For many women these changes have brought some respite from the all encompassing and lonely responsibilities for physical care of family, primarily through the initiation of more adequate sharing and support mechanisms. But perhaps more importantly there has been a lessening of the guilt which may accompany the growth of an independent life and a sense of responsibility towards self. These changes can start to take place through the medium of the form of organization and the activity that it promotes, *without* the benefit of any specific consciousness raising procedures. The consciousness flows directly from the activity. There are very strong transfer effects from the site of the initial change to other areas of life. The most obvious site of transfer is to the family organization where fathers and children discover that suddenly they are having to deal with what amounts to a different person. It is a form of learning which produces re-organization of the whole system. This will not happen overnight but is virtually inevitable.

For some families this has proven a breaking point. It appears to be primarily a function of heightened perception of the contrast between the maturity of the women and the dependency of their men. Elizabeth Gould Davis' discussion (pp.333-335) of the 'misnamed feminine woman' is most appropriate. Restoration of the dignity of women brings a strength, dependability and psychic power which creates havoc and hell for a family previously stabilized on the stereotype of strong man and 'feminine' woman – for which read "timidity, submissiveness, obedience, silliness and self-debasement" (p.33), or "imbecility, dependence, masochism, unreliability and a certain 'babydoll' sexuality" (p.334). Depending on the intensity of the contrasts and change some families not only survive but strengthen, but of those which founder the initiator of separation is usually the women who then begins the search for another man or type of establishment with whom or within which she can to a greater extent pursue her new sense of self as a responsibly embedded person.

This raises two specific points about the education and learning of women.

- Women do not need special education laid on and divorced from their normal flow of life activities to learn that they are human beings.
- And this is a critical one – much of the learning which damages girls and women takes place through the hidden curriculum of, for example, the structure of the school which is not going to be changed by fiddling with the ostensible curriculum, the language used or the content of teacher education. Each school as a

bureaucratic structure in its own right not only helps to destroy the ability and willingness to learn in boys and girls alike, but, through its very nature, reinforces the larger society's myth of the inequality of male and female. It functions towards the same ends as other bureaucratic structures, as surveyed in chapter one.

Until the organizational infrastructure of our culture is democratized improvement in the status of women will be slow and a marginal gain.

(ii) Matriarchy and Democracy

Before we leave this area we must clarify two sources of confusion. These are:

a) whether there are one or two principles underlying the concept of a matriarchal culture; and
b) the continued lack of distinction made in historical analyses between laissez-faire and democracy.

Confusions (a) and (b) are highly related. They are, in fact, really only two facets of the same confusion and Bachofen (1967) provides an excellent example of the interdependence and consequent muddle. Visions must strive to be clear of such muddles. Two quite different cultures are described by Bachofen and both are given the name of matriarchy. It is quite probable that this itself is a source of fear on the part of some that the second of these cultures, that described by Bachofen as the Dionysian which would in our current terminology be 'the permissive society' or the 'Me generation', the anarchy myth, is that being promoted by feminists and fellow travellers to the detriment of a stable order. I am arguing that this Dionysian culture was and is not a true matriarchy and that the concepts of matriarchy and laissez-faire should be separated.

We have seen that it is most likely that there was a world order in ancient times characterized by the predominance of true matriarchies. That this world order was eclipsed and transformed into one characterized by the predominance of patriarchies is similarly not in doubt. Most critical is the nature of the transition and its meaning for us today.

The older stable matriarchal period, that named Demetrian by Bachofen, featured as we have seen a cosmic spirituality whose key elements were the mother, the child and the planet, Gaia, the great Earth Mother. This matriarchal world could and did not distinguish between life and health of its people and all other species. In its pure form the matriarchal cultures coalesced, in paradigmatic and open systems terms, the many disparate trends and movements we see around us today: greater respect for women and the 'feminization' of our culture, the conservation and environmental movement in all its diversity, 'Care for Kids' and the demand for economic and democratic equity at all levels of society, what in Australia has been termed the 'aboriginalization' (Walker, 1980) of our culture- itself a matriarchal concept by which is acknowledged the interdependence of Earth and its species, the land based ecological spirituality of reverence and awe, and our special human role of trusteeship for the land and all its inhabitants.

While in our culture we can still see these various trends as separate and distinct, there is evidence that they are even now coalescing into again a coherent world view, totally opposed to what most of us have experienced through our lives and would see as patriarchal "Business As Usual'. Surveys have shown that women define themselves by their responses as the more conservative and conserving sex; they better intuitively understand the environmental, small is beautiful, alternative (Emery F, et al, 1964). Nurturance, always the ideal most closely

associated with women, is probably the last bastion of planetary sanity which women have managed to conserve and is showing up now in the wider generalization of nurturance of children to nurturance in its broadest sense. The increasing participation of women in the society at large could be a major force in accelerating general human and environmental nurturance. "Like childbearing motherhood, which is its physical image, matriarchy is entirely subservient to matter and to the phenomenon of natural life, from which it derives the laws of its inner and outward existence; more strongly than later generations, the matriarchal peoples feel the unity of all life, the harmony of the universe" (Bachofen, 1967, p.91).

In so far as the system of matriarchy and Mother-Right is known to us from historical sources, then there is hope that the present period of Cultural Revolution may result in a new matriarchy. Not in the sense that women will dominate physically in a hierarchy of functions but in the sense that new paradigmatic awareness of our environment and all our actions flowing from this will again reflect realistic matriarchal principles; e.g. we are part of the Earth, we need a new form of law and order to govern towards the ideals of homonomy, nurturance, humanity and beauty (Emery F, 1977a). Matriarchy has always by definition been an ideal seeking paradigm – once again, in the very early stages of our Cultural Revolution, we glimpse an emerging variant of the ancient tellurian ideals. These descriptions of ancient matriarchy are not exaggerations. All the records concur that these cultures were heroic and vigorous, joyful and free, relatively speaking, from intestine strife and conflict. They were built on the principles of equality and sharing, and appear to be humanity's best examples yet of genuinely well ordered participative democracies.

The second form of culture described by Bachofen as matriarchy, the Dionysian matriarchy, was marked by an emphasis on individual sexuality and sensuality rather than ideals which embody co-operation. But it was only that aspect of the feminine known as the negative transformative character, the orgiastic, whose mysteries are those of dissolution; drunkenness, ecstasy, madness and impotence; one fragment only of The Great Mother. It was in fact a period of disintegration as he himself points out – "this sensualisation of existence coincides everywhere with the dissolution of political organization and the decline of political life" (Bachofen, 1967, p.102). The instability and formlessness of this period opened the way for the new patriarchal order. The following quote illustrates the confusion surrounding the relation of a full set of feminine principles and democracy. In describing the breakdown of the stable Demetrian matriarchal state in the Dionysian, Bachofen writes: "Intricate gradation gives way to democracy, the undifferentiated mass, the freedom and equality which distinguish natural life from ordered social life and pertain to the physical, material side of human nature" (Bachofen, 1967, p.102).

The Dionysian period was one of lawlessness and unregulated hedonism, a short lived transition between two stable orders. It thus bears little resemblance to a participative democratically structured society and is best described not as a form of democracy but as laissez-faire – a lack of binding form or structure (see the section on laissez-faire on www.socialsciencethatactuallyworks.com).

As I have argued in *A Choice of Futures* (Emery and Emery, 1976, pp.109-114) laissez-faire at the cultural level is characterized by the fact that control is located entirely within the individual and the here-and-now. It represents a breakdown in the organized structures of responsibility, leaving the way open for an active maladaptive solution, acceptable only by virtue of the fact that people cannot tolerate for long the acute discomfort and loneliness of the laissez-faire state. Authoritarianism is preferable; it at least re-introduces an ordered and predictable system. Bachofen himself provides further evidence that the Dionysian culture was laissez-faire rather than democratic when he tells us that it was encouraged by tyrants

and represented the basis of their tyranny. His summary of the contrasts between the two "matriarchies" removes any further doubts.

> "A comparison between the new and the original matriarchy discloses the contrast between the chaste, Demetrian character of a life grounded in strict order and morality and the new form essentially rooted in the Aphroditean principle of carnal emancipation. The older matriarchy was a source of lofty virtues and of an existence which though limited in its ideas, was nevertheless secure and well ordered; the new form, beneath the sheen of a rich material and intellectual life, concealed a diminished vitality, a moral decay, which contributed more than any other cause to the decline of the ancient world. Masculine bravery went hand in hand with the older matriarchy; the Dionysian matriarchy weakened and degraded men to such a degree that the women came to despise them. It is a mark of the inner strength of the Lycian and Elean peoples that they, longer than any other, preserved the Demetrian purity of their maternal principle from the *disintegrating influence* of the Dionysian religion" (Bachofen, 1967, p.103, my emphasis).

If the design principle of the ancient matriarchal system led to men and women working and fighting side by side, sharing and respecting their differential strengths and weaknesses, then there is no sense of matriarchy in a society whereby each degrades the other. Nor can such a culture be accurately described as democratic. Those behaviours resemble the effects of inequality rather than any sense of acknowledgement of commonality. Bachofen's view of the feminine has led him to a definition of matriarchy which is at odds with his own data and appears simply to cover the whole historical period up to the point where a fully fledged patriarchal system emerged. Yet the concept of a transition stage between the original matriarchal period and the emergence of patriarchy would appear more useful. It also has the advantage of stripping from the well-defined and internally consistent matriarchal paradigm those elements which today produce anxieties about the rule of women and the Black Mother; the darker destructive side of the feminine.

This is a most important point for our time. The history of human civilization is marked by periods of stable order and also by violent fluctuations and extremes of human behaviour. As Bachofen points out, Amazonian behaviour by women is a universal phenomenon and part of the succession of extremes to which humans are subject. Throughout history women have asserted their rights and followed self-defence by 'bloody vengeance'. Degradation and abuse of women by men leads women first to savage retaliation as a step in restoring the genuine matriarchal paradigm. In previous transitional stages women have resorted to such Amazonian violence as also have men. These violent periods should not be confused, however, with the stable matriarchal system as described above. We can see in our own time such Amazonian philosophy and behaviour as it has appeared in some women's groups who deny the rights and associations of men. This is therefore only to be expected if our Western industrialized cultures are in transition and revolution, but most not be confused with feminist goals which aim to restore the foundations of Mother Right. Terrorism and the denial and destruction of the rights and freedoms of others is historically a feature of groups who are on the upswing away from oppression. While we can perceive such trends today, and women and the young are increasingly participating in such acts of violence, this end of the see-saw is balanced by the trends in our restored vision – a more gentle undercurrent bearing towards a better appreciation of our humanity and dependence upon the Earth.

These trends accord well with the mythological, spiritual and practical aspects of the ancient matriarchal order. Both sets of trends will probably increase until one finally gains

the upper hand. It is important therefore if we wish to strengthen trends towards the restored rule of the Great Goddess that we be perfectly clear in our learning from history. The increasing participation of women can only be a major advance but if it is to move us towards a feminist appreciation of human culture it must be accompanied in equal strength with moves to provide opportunities for participation such that women and men, and their young, can participate constructively together. The desire for freedom has been known to outstrip the limits of rationality, co-operation and obligation, and has not aided the development of matriarchy. Periods of laissez-faire and violent revolution appear only to encourage a return to stricter hierarchies of personal dominance as people are desperate to find order and stability.

Thus emerges the critical relation between the ancient matriarchal ideals and the development of these through the fostering of participative democratic structures. The fear of women and their power can only be laid to rest and replaced by respect when such a culture is experientially understood. Mother Right must conceptually and practically be aligned with this culture and the excesses of the sexual revolution, the neophiliacs and the Me Generation be recognized for what they are most accurately described as – as only the first signs of the disintegration of the old patriarchal system – not the foundations of the new. If we are truly to attain a culture "founded on love and trust, mutual respect and concern, in which all men and women are truly brothers and sisters under the just guidance of a beneficent deity and where laws are enforced by persuasion and goodwill rather than by force and coercion" (Gould Davis, 1971, p.338), let us learn together and from each other. It is the shared act of creative learning which must come first.

In summary to this point

New visions and old worlds has clarified that the ancient world was indeed one where the primary design principle was DP2 conferring equality on all species and acknowledging we were creatures of the Earth. They were cultures without bosses and without the so prevalent negative affects people experience in our culture every day. From the Artic to Tasmania they provide shining examples to look up to and emulate in our attempts to cure our current cultures of their persistent disease with its genesis in DP1.

The following sections are theoretical scaffolding for transitioning from the visions to new reality, healthier cultures in which people can genuinely flourish, regaining all our gifts which have been so badly damaged by living in DP1 structures that the possibility of their very existence seems to many to be an impossibility. They complement the main thrust of the necessary work which must continue to be the redesigning of as many existing organizations as possible from DP1 to DP2 structures; and in addition to this, working to see that as many as possible new organizations are designed as DP2 structures right from the start. This is why the 2 stage model, Search Conference followed by Participative Design Workshop modified for design rather than redesign (Emery M, 1999), is so important – it contains that final component of conscious conceptualization of the design principles that is essential for populations to stay in control of their own affairs and their own destinies.

New Rituals

If rituals are a means of organizing the sentiments and scheme of a group such that solidarity is produced or maintained (Keesing & Keesing, 1971), then our rituals today are either almost totally lacking or are reinforcing maladaptive behaviours. Rituals are in essence no more than a form of learning about patterns of behaviour and their rationale. As such they

are not self-expression but "participation in expressive action whose meaning ultimately steps beyond immediate social life and connects with the timeless truths of the gods" (Sennett, 1974, p.266). So says Sennett who takes a particularly dim view of our descent into narcissism and its companion loss of the ability to play. Polanyi (1958), Winnicott (1971) and many others have remarked upon the adult human's capacity to play, particularly in intellectual life as distinct from the physical sports.

The fundamental dimension of culture is the active relation between the personal experience of reality, the common perceptual world and the common affective ego (Caudwell, 1937, p.172). If any one or more of these elements are attenuated, as they are today, producing as we have seen a decline in cultural vitality, then they must be strengthened. If today all three elements are in need of renewal we need to work simultaneously on a new personal experience of reality, rebirth of a perceived shared environment and a re-awakening of a set of basic human ideals or wisdom. This latter implies the intensification of our emotions, from pale apathy and in particular towards the positive emotional pole. For visions to be realized and implemented, rituals or new patterns of behaviour must be learnt, but not as abstractions. They must be learnt through practice and lead to further practices such that new cultural forms will eventually become the norm or the convention. The work which needs to be done can be described as "the labour process, involving a social view of the necessities of the environment, a general consciousness in man of laws existing outside him in reality, involves also a social unity of response to these necessities, and this environment. The interaction produces a change, and as the change becomes more willed, it generates increasing consciousness, not only of the structure of reality, but also of one's own needs. The goal is a blend of what is response, and what is situation" (Caudwell, 1949, p.101). To achieve this goal, rituals must start off on the right foot so to speak. Some elements have been identified so far.

These rituals must:-

a) be capable of eliciting visions, in individuals and groups, which draw upon the spirituality of basic human ideals and the concomitant form of knowing which is wisdom;
b) involve participative and democratic face-to-face modes such that:

(i) oppression and its consequential impotence are replaced by a sense of contribution to community; and

(ii) conversation and other direct and interactive media take precedence over the one-to-many approach of mass media and particularly the medium of written language.

It is too much to expect that new complex systems of heightened language, rhythm, melody and harmony will suddenly emerge to guide us, although increasing participation in the creation and practice of music is another sign of the Cultural Revolution. As Ong so poignantly remarks on our lost power to hear and know the meaning of what we hear, it should come as no surprise that today so many people simply cannot hear the music of human groups, the messages and meanings of the stories which people weave as they speak and work together. This critical skill must be regained:

- by focusing upon important, practical tasks within the sphere of control of participants so that reality and experience (feminine consciousness) cannot be masked by abstraction which will;
- lead to celebration of human responsibility and accomplishment such that greater consciousness, inspiration and motivation for further effort is generated.

Small groups engaging upon such new learning will evolve, not towards a set piece choreographed by the ancestors, but into the processes of involvement with public life at every level. In so far as a principle guides such responsible forms of life then these forms will become the substance of personal, group and cultural individuality. “In turn, the proffered world is thus sustained and re-inspired by this dedication of (the) individual life force to the responsible living of these new forms of life” (Fingarette, 1967, p.11).

As befits a SHE future in which both feminine and masculine consciousness participate in the task of rebuilding, there will be countless variations on a theme but the theme itself will be inevitably circumscribed by the laws laid down by the Earth Mother. This much we certainly should have learnt already.

Desirable Futures

Because our new visions centre around our world and our participation in its making or restoration, the most powerful and effective vision for any of us personally will be that one we helped ‘dream up’, which expresses ourselves and to which we are committed. “Dream prepares the way for action; man must first dream the possible before he can do it” (Caudwell, 1937, p.182).

But the ritual of agreeing upon a desirable future must be an opportunity to dream a collective dream. It should be, to use Caudwell’s term, an opportunity for “emotional introversion”, a form of communion or subjective unity where each person returns to “the genotype, to the more or less common set of instincts” or ideals (Caudwell, 1937, p.124). This form of introversion achieves power as a social act because it establishes congruence between inner and outer realities. The work of establishing desirable futures is then, as with any form of art, a struggle to achieve a pure form of vision from which development is inspired and may proceed. To the extent that as a social act it incorporates individual experiences it will produce a strong social organization within which participation is felt as pleasurable and exciting. Both the vision and the reality of its means of production become a single social image of the possible. It is thus a synthesis of many levels.

Participation in such an act it is a necessary element of an education for change which, by its very nature, is a step in the implementation of change through the practice of seeking ideals. The compass that guides the learning about desirable futures is a set of ideals which enter into and shape the organizations that people create in their pursuit. “Instead of following pre-determined plans, leaders and people, mutually identified, together create the guidelines of their action” (Freire, 1972, p.148). “By recognizing that organizations are indeed created by men who are guided by ideals whether consciously or not, and that once created, these organizations affect the behaviour of those who work within them, it becomes possible to begin the process of designing forms of social organization, with explicit philosophies, which will produce adaptive behaviour and a more stable environment”. This is a statement from my original *Searching* which was held to be overly optimistic but developments in democratization since 1976 would appear to vindicate such hope. “Cultural synthesis serves the ends of organization; organization serves the ends of liberation” (Freire, 1972, p.150). “A commitment to a desirable future must be activating or have a consequence in action which itself furthers development towards itself. If the energy poured into a vision cannot sustain the process of producing a form of social organization which positively encourages ideal-seeking then the said commitment is really no commitment at all” (Etzioni, 1968, p.12).

Ideals

Those ideals which appear in new visions and the philosophy and practices of old cultures display a consistency which is quite remarkable in human affairs. Barefoot Social Scientists who work with people as they engage upon the task of determining their desirable future often express early surprise as the same set of ideals emerges from disparate groups who are often within themselves heterogeneous along many dimensions (Angela Sands, 1975). This exemplifies the power of groups to arrive at the *highest* common denominator. It would appear, as Emery has postulated that at the level of human function where we choose between purposes themselves, under appropriate conditions, our innate ability to pursue these ideals is manifest (1977b, pp.67-13). Working from a rigorous theoretical framework, Emery derived this set of ideals which he named:

- *Homonomy*- the being with others in a sense of belongingness and interdependence; relates part to part within the whole for the benefit of the whole and all its parts. It is the opposite of selfishness.
- *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.
- *Humanity* – what is appropriate, fitting and effective for us as people; regarding people as super-ordinate to institutions and putting their wellbeing and development (spiritual as well as physical) above bureaucratic and/or material criteria of progress. Opposed to inhumanity.
- *Beauty* – that which is aesthetically ordered and intrinsically attractive; moving within the social and physical environments so that they become increasingly desirable, more dynamically balanced. Is it the anti-thesis of ugliness.

Ideals and the ways in which we may pursue them are integral to the concept of learning under development here but we must recognize that the pursuit of this set of ideals has for some cultures been the dynamic organizing principle of its being and purpose. This is not to say that the culture itself pursues the ideals but that it is composed of systems of shared ideas and conceptual designs which provide an environment within which an individual can pursue the ideals through everyday life. Keesing and Keesing (1971) define culture in these ways.

The pursuit of ideals through the effort of designing a collectively desirable future produces a very special form of knowledge and this method of that realization is a very special form of learning. That sentence of course is itself, as I realized immediately as I wrote it, a product of my academic socialization – only a well educated member of a culture which has long neglected and indeed attempted to destroy all remnants of that learning ability and knowledge could express such a perspective. As the evidence shows, our learning needs have outrun the capacities of all the formal institutions to meet them. I believe, therefore, we should take seriously Schumacher's thesis that "the task of our generation… and the task of all education… is metaphysical reconstruction… to understand the present world, the world in which we live and make our choices". "More education can help us only if it produces more wisdom" (Schumacher, 1973, pages 83 and 66).

The special form of knowledge has of course been known from time immemorial as wisdom.

Wisdom

We may distinguish four sorts of knowledge. These are briefly:-

1. Knowledge of – which is related to information and familiarity;
2. Knowledge about – which comes from instruction;

3. Understanding – which derives jointly from 1 and 2;
4. Wisdom – the knowledge derived from experience of the human- environment system.

These forms of knowing have been explored by OST since Ackoff and Emery (1972). There are more detailed discussions in Emery and Emery (1976), Emery F (1977b) and Emery M (1999).

'Knowledge of' is probably today the most prevalent form. We are positively drowning in great seas of information produced by the recent explosion which like all other bits of information we have probably heard about and are, to some extent therefore, familiar with. Television constantly spews out information producing seductively and deceptively comfortable feelings of being in touch, or 'well-informed'.

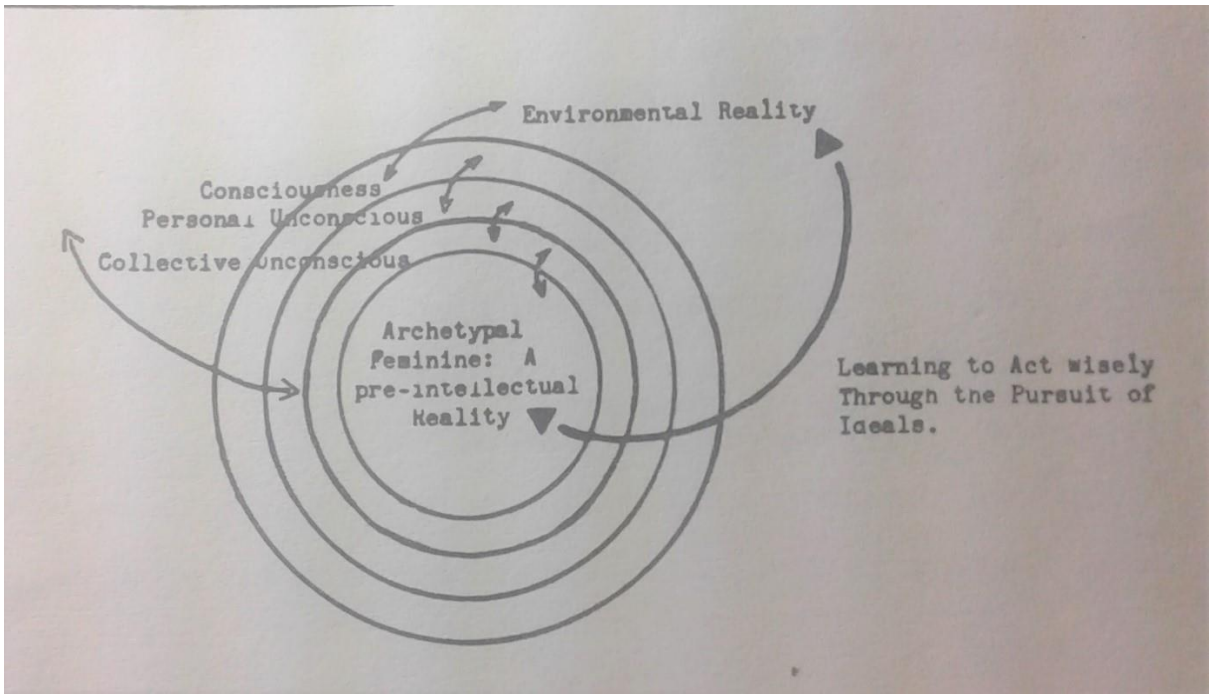
'Knowledge about' is that form of knowledge which not only changes the way a person perceives or feels about the environment but also changes what s/he can do about it. It produces a change in the perceived relative effectiveness of courses of action available. The differences 'of' and 'about' is illustrated simply. When you book into a motel you may be informed that there are four emergency exits, clearly marked and easy to open. This is knowledge of a means of escape and will probably allay any anxieties you feel about sleeping on the top floor, OR, you may be instructed that in the case of fire you should proceed down the corridor to your left to your nearest clearly marked exit which is just past the first lift. An accompanying floor plan will show the locations of other more distant exits. When a person is sufficiently well-informed to see the range of choice and knows how these choices rank in their ability to aid him/her to achieve a particular purpose then that person is said to have understanding of a situation. "Understanding is responsiveness to whatever affects efficiency" (Ackoff and Emery, 1972, p.50) but perhaps more accurately is the willingness to respond. Using the same example, a person who has been instructed on how to escape will, if the smoke is clearly coming from the direction of the nearest exit, turn right rather than left and head for the second nearest. S/he has been able and willing to adjust her/his purpose which is to escape.

These three forms of knowledge are conscious, affect different dimensions of the decisions we must make and operate at the level of achieving a purpose which has already been chosen. It is only when, as above, we are confronted with a choice between purposes themselves, the choice of long term directions as we are now that we need and *must* use an entirely different form of knowledge.

There is convergence from many sources about the nature of wisdom despite the caution that a wise person would hesitate to describe it. Polanyi calls it 'tacit knowledge'. Jordan's explorations of the phenomenology of learning and Pirsig's search for Quality, and sanity, both lead to "an undefined primitive, an entity that is perceptually given" (Jordan, 1968, p.146), a "pre-intellectual reality" (Pirsig, 1974, p.247) which is reality itself (Pirsig, 1974, p.269). There is obviously a form of knowing of this reality; an ability to know *the unity of the knowledge* which is afforded by this pre-conceptual reality. Because there is no other reality (Pirsig, 1974, p.247) what one learns or knows from the exercize of this ability is that which every other person learns or knows (Jordan, 1968, p.146). Pirsig concluded that "what he had been talking about all the time as Quality was here the Tao, the great central generating force of all religions, Oriental and Occidental, past and present, all knowledge, everything" (p.254). Quality "is the stimulus which our environment puts upon us to create the world in which we live" (p.251).

Pirsig's most painful effort to know Quality opens another window on the inter-dependence of the collective unconscious and in particular the archetypal feminine, the pursuit of ideals by which we create desirable futures, and a theory or paradigm of learning which describes our ability to extract naïve reality from the invariances of the energy flux in which we are embedded (Emery F, 1980). The environmental force from pre-conceptual reality is perceived and experienced as coming from within us. We experience this external force as a feeling of harmony and beauty (Pirsig, p.268), the ideal pertaining to the environment or field. It is directly perceived as the ordering principle of life. Those who know it also know that it is *not subjective* (p.269) but a reality of which we are a part. "The Quality which creates the world emerges as a *relationship* between man and his experience" (p.374). The direct perception of reality empowers this sense of relationship or participatory unity. From it springs other awareness and knowledge and consequentially as the harmony of the ideals it leads to a qualitatively different variety of knowledge from that derived solely from the conscious realm. We may describe wisdom, therefore, as the body of knowledge derived from direct participation in the environment. Learning to act wisely therefore is the process of pursuing ideals through which we intensify our participation in the creation of reality. The figure illustrates the system of relationships and clarifies the difference between such learning and the process of mechanistic science.

The Concept of Wisdom



Circles should be dotted to represent permeable boundaries

As the figure makes clear, although not exhaustively, all layers of the human psyche have permeable boundaries and with the environment. It is possible then to derive the existence of different forms of knowledge such as those in the set above. Wisdom is seen here as the knowledge accruing from the act of bypassing consciousness and directly perceiving the intimacy of environment and archetypal feminine self. The perception is the learning function which frees the ability to sense ideals and produces an awareness of an ideal-seeking mode.

Acting in the ideal-seeking mode is the making of choices which involves the pursuit of ideals in the process of acting upon the environment; the pursuit of ideals is, in the first instance, a high degree of sensitivity to the affordance of the environment. Meaning is gained as such participation in environmental creation reinforces the learning of the originally perceived unity of self and environment. Through the exercize of this mode, the knowledge gained is available to all other levels of consciousness and forms of archetype.

Thus it does not remain as a mystical or 'unknowable' entity but becomes fully conscious knowledge although still qualitatively different from the knowledge of one who has not directly participated in this form of pre-conceptual reality. For an adult who experiences this *participation mystique* we can expect that the existing knowledge will be reorganized into a new system of relationships, a new unity which itself increased the probability that further learning will occur.

Wisdom as that knowledge which involves the unity of person-in-the-environment is therefore distinct from that slow accretion of 'bodies of knowledge', or the growth of disciplines. These can only be fragments because the metaphysic derives only from the most superficial of the layers in the figure above and neglects knowledge based on the self-environment system. Science in the mechanistic form in which we have come to know it has no room for such a form of knowing. It has had no such 'way'. Wisdom embodies everything we have been taught to despise, our individual sensitivity to environmental affordances, our direct perception of reality, and listening to and hearing the invariances in psychic states; our deepest and yet most knowable selves and relationships. We do have the ability to know and choose a way which will become the governing principle of a new system of life on Earth. But as the story of the Search Search illustrated…

> "intellectuals usually have the greatest trouble seeing this Quality, precisely because they are so swift and absolute about snapping everything into intellectual form. The ones who have the easiest time seeing this Quality are small children, uneducated people and culturally 'deprived' people. These have the least predisposition toward intellectuality from cultural sources and have the least formal training to instill it further into them" (Pirsig, p.247).

Pirsig became convinced that Squareness was a 'uniquely intellectual disease' and squareness is but a function of linearity, itself an abstraction of literate consciousness. Gibran and Schumacher concur that wisdom is an innate capacity, the potential for vision that has been neglected and indeed rejected "so far that most of our intellectuals have not the faintest idea what the term could mean" (Schumacher, 1973, p.30).

This conceptualization of wisdom may also help to explain the paradox that wisdom resides within the individual and yet that what each person comes to know of pre-conceptual reality is identical. "If he (the teacher) is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind" (Gibran, 1923, p.67). The teacher in his wisdom knows the paradox because that is the nature of wisdom. The good teachers know that by helping a person to learn how to use their perceptual equipment to 'see' or know the 'participation mystique' that person so 'learnt' will experience this knowledge as a personal phenomenon and possession. As that person proceeds to act wisely or use common sense (Jordan, 1968, p.146) so the realization that the phenomenon of the getting of wisdom is rooted in common humanity will grow. S/he will help others to learn their capacity to seek ideals and thereby herself learn that there is only one unity which is Goddess given.

"There are ways but the Way is uncharted;
There are names but not nature in words:
Nameless indeed is the source of creation
But things have a mother and she has a name"
(Lao Tzu, 1955, p.53).

The name given to her here is the Eternal Feminine, "the gate to the roof of the world"; for each of us a personal gate to common reality. As Blakeney (1955, p.31) grasps in his introduction to the Tao Te Ching the *way* is a form of extreme economy, basic and essential knowledge which has to be learnt, not taught,; because the potential to know at this level is given by our human nature. It is not an abstraction which can be communicated from one to another. As we are part of the world so this reality is part of us. Environmental reality lives within us. Thus when she cries in pain as a result of our 'inhuman' behaviour towards her so eventually we must feel it within ourselves, listen to her as the voice from within. Ultimately, as individuals none of us can escape for she is us.

"Hecate I know is there
And waiting ruthlessly for words to stop
So she may have her turn"
(Hanscombe, 1975).

If we do not hear and know her, we reject not only her but ourselves and our future.

In Summary

"Be aware of your masculine nature;
But by keeping the feminine way,
You shall be to the world like a canyon,
Where the virtue eternal abides,
And go back to become as a child"
(Lao Tzu, p.80).

While wisdom as a learning process and a form of knowledge involves all the previously discussed forms it is not an aggregate. It is qualitatively different in that it is concerned with choices which arise from direct perception of the unity of the human-world complex and which are themselves behaviours in the ideal-seeking mode. Thus, wisdom while it springs from that pool of archetypal knowledge serves to expand consciousness and reason and unify them. As we have learnt from the original human mythologies such a mode is intensely practical (Pirsig, p.276) leading us to perform our sacred human duties. It is the essence of wisdom that we 'know' that the whole, the totality of these relationships *is* our choice; that we know we are ideal-seeking, not merely a seeker of one or other ideal (Emery, 1977b, p.80). While ostensibly there is a choice, ultimately there is no other choice. To pursue nurturance of their populations as some governments are by promising protection through this build up of nuclear arsenals is only to reduce homonomy, and set the clock for humanity and its home at one minute to midnight.

Each ideal taken on its own will result in distortion and destruction of the totality, the knowledge of one-ness. But experiences can be generated so that an individual can become aware of his or her capacity to seek and pursue ideals as a set and this very awareness which arises from the exercize of naïve realism is the beginning of the process of getting wisdom.

Ideals are the stuff of, and become transmitted by, participative face-to-face work into desirable futures, the agreeing of which marks the transition from past and present into a new mode. More on this below but it implies a motivation to further learning in the areas of self and other; a continuous expansion of universe. The process should result in an increasing consistency in the translation of ideals into operational purposes and practices towards these ends. The problem lies not in the process of abstracting yet another theory but in the much more difficult task of practicing our already existing knowledge of how people pursue ideals and become wise. Loye (1979) has suggested a method for improving our capacities to find the best answers which lie within us by training the right and left brains to provide their own answers to questions requiring decisions. But when they conflict? The question itself is within the mechanistic scientific genre as is the proposal. Loye himself provides an example of the fragmented approach. His answer to the question of choosing between conflicting answers from right to left hemispheres begs the whole question of integrated function.

What is desperately needed is better day-to-day know-how for producing collectively agreed and desirable directions. In other words, we need better guides to the practical ways in which humanity at large may be empowered to diffuse *its own* wisdom. If it is agreed that the world needs this to happen then there is a case for an ideal-seeking behavioural mode of academic or intellectual activity. To this end, the most difficult task for social scientists is taking the blinkers off our own eyes. What is needed now is more concerned and wise people, barefoot social scientists, exercizing their responsibilities in wholistic human ways; placing their concepts in the context, and at the service of, shared wisdom. The model is that of the hologram.

2020 Note: *Searching* (1999) contains an enlarged section discussing the different forms of knowing and wisdom in particular. I have chosen not to update this section from its 1982 draft because the 1999 write up includes concepts and analyses presented earlier in the book. Reproducing that material here without documenting the preceding theory would render it less than intelligible. Nothing in the 1999 version contradicts the discussion here, indeed much of it is carried over so there is no incompatibility between the two editions. For the most comprehensive appreciation of these different forms of knowing, the reader could peruse both, getting more of an integrated view from the perspectives of the Jungian and the later more cognitively inclined ecological learning.

A Personal Vision – Unemployed at Last!

Unemployed at last! That is the opening line of *Such is Life*, the delightful classic by Tom Collins or Joseph Furphy as he actually was. It is entered bibliographically under Furphy. As mentioned in the introduction this is a dominant theme underlying both the practical and written dimensions of this work – to work towards a situation where one can indeed say ‘Unemployed at last’.

With the ubiquity and clarity of the visions and the apparent simplicity of the required new learning there is a question as to whether it is really important to find or develop barefoot social scientists. Is there, within the dynamic of the Cultural Revolution, a role for such

people or will the wheel of the change continue to roll inexorably without help? Both the answers are yes. The change appears to be irreversible and accelerating, certainly in the areas of life where value and choice are relatively independent of the broader institutional infrastructure. These are the peripheries where the 'new mind' can evolve and diffuse transformative technologies and therapies. But when the focus of desired change approaches the citadel of the linear 'square' culture, understanding of and a skill in practical theories and strategies becomes essential. Perhaps in time if we all enjoyed the luxury of being able to avoid contact with the bastions and barons of this culture, their forces would completely erode, leaving us free to reconstruct on green fields. That perspective is, however, utopian and neglects the observation that the great majority are imprisoned within the system by the sheer necessities of survival.

Barefoot social scientists are required for two main reasons. First, the institutional fabric is weakened but sill sufficiently strong and cohesive to command power and resources. When challenged to change or threatened by change already occurring within it an institution will gather its forces of resistance. For some there is a lot to be lost. Second, the diffuse personal awareness of the cultural shift and its desirability is usually not sufficient even to initiate the learning of new rituals and carry the practical process of change, let alone successfully confront the power brokers of the institutional hierarchies. Concepts and skills must be available as replacements for the old ways. Even then within us all we can find obstacles. Older learning is powerful because it has become unconscious behaviour. As Mead points out (1972, p.55), it is this unlabelled, unverbalized quality which confers on the old culture its stability and this is of course the basis for the concept of un-learning. Essentially you must bring back to awareness the old learning so that it may be re-appraised and replaced. Only by confronting an alternative is this possible. The references in the following note clarify this.

Agents external to a group, organizational or community culture must often serve as eyes and ears, particularly ears, sensing the forces and resistance of the old. Williams has carefully documented the many sources and forces of resistance he found when re-designing the organizational structure of his courses at the University of Western Australia. They were present in staff and students alike and represented at base no less than a lack of faith in the validity of their experience and capacity to learn. But the resistances, as he notes, did lessen over the years, a factor he attributes to the changing cultural climate as well as the impact of the democratic learning mode itself (see particularly Chapter 2 of Williams, 1982, and the Afterword by Fred Emery).

Creative learning which at one and the same time produces practical dreams, active adaptive planning and democratic participative structure is a function of special conditions. Sustaining this mode requires skilled management of the conditions and the process itself, if such a learning mode is to replace previous assumptions and practices and become the new way. There is little if any room for compromise in paradigmatic change, particularly if the focus is structural change and even more particularly if the context is traditionally central and institutional. And that describes most foci of proposed change. Beyond this are all the other multiple forms in which support is required by people who are making their desirable future a reality. Williams (1982) also gives an in-depth picture of many of these forms of support.

> "Weber argued that it is the 'value-orientated' actions of individuals, or, possibly, small groups of individuals, which bring social change about, and these actions are likely to be the more far reaching, the more the values, ideals or normative principles in question stand out in contrast to social reality and the traditional patterns of social conduct given at the time. It is

only by grasping far beyond the everyday reality that great inner-worldly achievements come about" (Mommsen, 1974, pp.101-2).

It is the business of barefoot social scientists to provide learning and understanding of the complex of the design and management features of that realm 'far beyond the everyday realities'. We know now that small groups can achieve structural change for themselves and once confident of their achievement and their learning can collaboratively diffuse the new learning to others. But most need help at some stage. In the past it has been difficult to do-it-yourself because so many of the concepts and practices were still locked away in the treasuries of academia. Now you may still need help in getting started but the skilled help you may require is less likely to be remote or on the staff of institutes of higher learning. And, of course, that is one of the purposes of this book – to help create wider dispersal of these understandings and skills. Which brings us to the essential characteristics of the Barefoot Social Scientist or as we shall see the point reinforced – These People, the Social Whatnots. They were eventually found alive and well looking like ordinary mortals, albeit with a special expertise and commitment.

The portraits which follow are also an integral component of the new vision. It may be useful to know the criteria by which help may be judged to be useful. The first picture contains the distillation of the group reports which emerged from the first Search Search Conference. The other is that produced by a second and radically different Search Training Workshop.

(i) These People :The Barefoot Social Scientists

The Barefoot Social Scientist is a gardener who specializes in the growing of people – homoculture, following the first video tape made of the Nunawading North Neighbourhood Centre which was called *The People Farm*. S/he is an asserter of the value of the person and a promoter of social (cultural) (r)evolutions. Wisdom rather than education is the prime requisite.

Research should be related to real and human problems. It must enable the researched to become the researcher by the development and use of processes within *integrated* systems. Creativity and inspiring others to creativity is a central necessity. More than this the Barefoot Social Scientists should work towards obsolescence of her/his role, be independent, avoid jargon and the emergence of a new priesthood. The only way out of the maze of meaningless problems is to project forward.

The key to success of this gardening lies in joint participation, collaboration; working *with* others rather than for or psychologically remote from them.

Designing environments, whereby others too may learn and learn to learn, take responsibility for the consequences of their actions, and diffuse knowledge and wisdom themselves, become a critical task. In this way it is possible to avoid engaging in manipulative (negative connotation) practices and regain humanity.

The functions of such a homoculturalist include the recognition of connectedness and patterns, the re-centring or re-definition of perspective, theory building and the testing of speculations.

Homoculturalists must also have the wisdom and experience to conduct negotiation and 'rationalize conflict' (Emery F, 1966; Emery M, 1999). The rationalization of conflict is

something other than aiming for consensus or even resolving conflict. It is a two stage process whereby parties can agree to work constructively on some piece of common ground and thereby stay together to continue negotiations about more divisive issues.

They may initiate moves towards the liberation of people but most avoid omnipotence. Learning must be built into every activity, for all involved. They will be a 'de-professionalized resource' finding responsible human ways to convey any specialized information and skills held by social science, while at the same time building the self confidence of others in their own experience and common sense.

We must therefore learn to identify the types of conditioning that constrain us and which interfere with our intention to relate in more human ways. The basic choice is between humanization and de-humanization. Meanwhile, back in the Search Search…

EXPERT DOES NOT EQUAL POWER
WE NEED EXPERTIZE WITHOUT EXPERTISM
WE MUST PRACTISE WHAT WE PREACH

The Armidale group could not find a name for people fitting their concept. They arrived at their conclusions by drawing up a list of:

(ii) The Characteristics of These People (TP's)

1. A genuine desire to help
2. An ability to recognize or create situations in which people can come together to learn, plan and realize their desirable goals.
3. An ability to assist people become better decision makers, whereby they clarify thoughts, identify real needs and determine workable solutions
4. An ability to create change and adequately respond to outside pressure.
5. A thorough knowledge of, and skills in, effective learning and planning processes.
6. A capacity to share these skills with others in the community and so create more self help and independence
7. A real awareness of their own limitations in skill and knowledge and willingness to draw on, or refer to people to, other resources (this also implies a thorough knowledge of where to get help).
8. An ability to handle conflicts of loyalty (e.g. Client vs institutions).
9. A patience and willingness to educate the institution as well as the client
10. A natural propensity for real participative democracy
11. Good judgement about expressing personal roll and values in relation to process and outcome
12. An ability to be open about professional values attitudes, while being entitled to private values.
13. Desire to help create networks between other TP's for support and stimulus
14. A need to be able to learn "off the job" to clarify thinking and recharge batteries
15. A recognition that some people may have all the knowledge and skills but still can't relate effectively.
16. And on a lighter note – TP's ideally need to be mentally and physically 'bionic' (Taken from Davey, 1977).

Then, "After outlining the major characteristics of TP's we also discovered TP stood for *total population"*.

This observation was perhaps the major turning point of the conference.

We realized that the ultimate role of TP's was to enable more people within total population to acquire these characteristics.

In this way, the community would be better able to achieve their desirable goals.

.It also became clear that these characteristics were consistent with achieving the desirable future we had mapped out earlier".

This conference then went on to specify an ideal environment TP's should aim to create which would render their work and diffusion more effective. They also identified the major constraints restricting the progress of TP's towards their visions and finally agreed upon strategies for pursuing the commitment and overcoming the obstacles.

Each of the attempts to grapple with the responsibilities of those with a commitment to change and social science expertize experienced a major turning point in the conscientization of role and task. For the first it was

"we are the system"

For the second it was the realization that with a little training the total population could become these people. Taken together, these insights capture much of the substance of the new visions and reinforce them:

- we can change our society because
- wisdom does reside within us all,
- whatever has been previously learnt can be unlearnt, and
- whatever knowledge we don't have is available and can be learnt.

It is possible!

Searching (1999) is now the best reference for the conceptual and practical tools a barefoot social scientists will almost certainly need. Many of the characteristics and skills required can be obtained through the practice of the methods. Some are undoubtedly best learnt in a trainee or apprenticeship situation with a more experienced person. And remember, these people themselves are only human and all share the same need for support.

The probability of our desirable futures

Most of the answers to this question are already in place. The Cultural Revolution is under way, spreading like an invisible wave, seeping down into the cultural and institutional landscape and undermining the great structure of the recent past. Mead in her extended discussion of the revolution stresses the irreversibility of the changes, the fact that we have gone past the point of no return and that "we must recognize that we have no descendants, as our children have no forebears" (Mead, 1972, p.102). In terms of people transforming and reconstructing their lives we know now that they have the personal resources to achieve this. In terms of restructuring institutions and organizations, means are available and only need to be more effectively diffused. For this task there appears to be no real lack of people willing and able to learn what is involved and how they may effectively pursue their commitment to such change.

What has not been mentioned is the possibility of an intensification and coherence of the sporadic backlashes against dimensions of the revolution into major politico – social force for resistance. While this possibility remains, such a move will increasingly face an environment whose forces conspiring against them will be not only spiritual and social but also economic. These economic forces are now a substantial dimension of any assessment of the probability and are not totally independent of those we have previously surveyed. The origins and implications of rapid growth in the hidden black economy are causing severe problems for those who have based their models and strategies on the concept of economics 'as if people didn't matter' or even as if people didn't exist, certainly not as purposeful systems. But the contention here is that as the knell of nuclear powers was ultimately tolled by its costliness so the dreaming of the new dawn will gain impetus from the current economic depression.

[From the vantage point of 2011, having lived through over 40 years since the introduction of neoliberalism, the paragraph above marks the optimism accruing from the Cultural Revolution, even though it failed in its intent, as totally overblown. However, in one sense, its sentiments are close to the mark as the analysis of change since 1973 demonstrates the remarkable persistence of people to pursue their ideals, recovering from every shock and assault which has come their way (Emery, 2021). The war is a long way from over.]

During the seventies observant and thoughtful minds began to dig down a little and expose the phenomenon buried under the weight of totalitarian self-righteousness and the successful propaganda of economic theorists surfing the greatest growth wave in history. Briefly, there have been since the advent of the world economy a series of cycles of approximately fifty years. These cycles are the Kondratieff long waves of international economic dynamics (Emery F, 1978c). Since the 70's realization, Kondratiev's previous work has formed the basis of a new research effort with whole issues of journals being given over to the subject (see for example *Futures*, 1981, August). The depression of the 80's is now too far advanced to repeat Cornish's (1979) question – "could it really happen?" or place faith in Hamil's (1979) optimism that it can't. More importantly we should notice that each depression has been both deeper and longer then the proceeding one and then ponder the ways in which we may eventually climb up and out again. Or then again, if we will or if we can or if, as Fred Emery has suggested, this one marks an economic system change commensurate with that occurring in the cultural domain (Emery F, 1980b).

Both Forrester and Emery concluded that innovation powers recovery. Forrester perceives similarly to Kuhn that:

> "After such an integrated pattern of economic development becomes established, it rejects incompatible innovations. A major innovation that breaks sharply from the existing status quo is perceived as an impractical idea. Those training in the old technology do not comprehend a major innovation: they are more comfortable making marginal improvements on the current technology" (Forrester, 1981, p328).

But long waves alter the probabilities associated with opportunities for innovation and by the beginning of each depressive phase there are thirty years of stored innovation ready to move. Forrester however is not arguing for the indiscriminate application of new technology but for more creative management of our relationship with the planet (Forrester, 1981, p331).

Emery has isolated the three domains of innovation which have fuelled recoveries:

- new technologies for the creation of new market or the cheaper production for existing markets

- a new and cost reducing energy source,
- a new form of organization at the work face.

Such a technology is available in the micropressor as is the form of organization known as self-managing or DP2 structures. But if what is meant by pulling out of a depression is economic growth rates as experienced in the fifties and sixties then we are lacking an energy source which will double in its availability every seven or eight years (Emery F, 1978c; 1980).

Without one there cannot be the exponential growth required for the 'recovery'. Hyper-expansionist scenarios usually skirt around this point with a Micawberish sense of 'something will turn up' or make the leap to fusion technology without considering the economic base from which it could develop. For the foreseeable future and until something does turn up we will be living, in conventional measured economic terms, somewhere close to where this depression bottoms out. That does not mean we are doomed to live with darkness. All it means is that we cannot crank up the great industrial machine.

Looking creatively at the interactive effects of the new micro-technology, the participative social structure, and the vast renewable energy sources within the context of the new visions, we can see undreamt possibilities for a high standard of living. But it will be qualitatively and quantitatively different from that lifestyle so designed today.

Guided by our new spiritual system principle, the micro processor can with minimal energy consumption, drawn from an integrated system of various renewable sources, assist decentralized and democratic learning communities to develop economies of the appropriate agricultural-manufacturing-craft mix (Emery, 1978a; Roland, 1979; Davis, 1979). This concept can be differentiated from that which guided micro-chips into automobiles and white goods, the symbols of the dying culture.

That concept of application only heralded a stagnation in the chip industry itself for, as Davis (1979) points out, an energy shortage produces a capital shortage. Increasing unemployment together with inflation reduces the probability that any individual household will replace machines which are still operable. Nor can the new way be a service based economy for the same complex of reasons. The basic unit must be a geographic community where the micro-technology is applied to systems of productive activity co-operatively controlled and co-ordinated. Stocken (1980, p19) has noted that "during Kondratieff down-swings, a sense of community and camaraderie takes hold". This will help but must be incorporated into mechanisms which guarantee genuine community control. Such are known to have proven to be workable.

I have made no attempt here to be exhaustive or to elaborate. Progressively the great depression in the 80's and its hidden economy will raise the stakes in the battle for the cultural hearts and minds of present generations. Re-emergent and burgeoning with new life and vitality the Great Earth Mother must be accorded a reasonable probability of resuming her rightful place.

Postscript to 1982

Of course that was not the end of the story as *Searching* (1982) was put to bed before the effects of the introduction of neoliberalism at the end of the 1970s became increasingly obvious. This pernicious ideology had the overall effect of not only prolonging dominant hierarchies with their destructive behaviours, it also amplified the damage as people slowly

succumbed to chasing the primacy of money, and neglecting the human and environmental dimensions of life and the future.

Now that the period from 1973-2009 has been analysed (Emery M, 2020), we have a clearer view of the extent to which neoliberalism has constrained progress towards the return of an active adaptive culture and future. Our cultures around the world were seriously damaged by the advent of neoliberalism but the data shows that time after time, the people fought to reassert their ideals and to recover from the knocks handed out by the elites.

The analysis leaves little doubt that the most desirable future of the great mass of people is one where the governing design principle is DP2. It has the same defining characteristics as that described here in New Visions and Old Worlds. Not only were those old worlds real, their remnants persist today amongst our Indigenous peoples who continue to perceive the world and its changes through a different lens from their mainstream cultures, one given by DP2 (Emery M, 2021).

The new visions described above by the observers of the time do indeed encapsulate the hopes and motivations of our populations today as they attempt to create the conditions within which they may live fruitful joyful lives and generate opportunities for the growth and development of their children. We have seen waves of creative activity as people have fought to revive the old worlds in modern forms and while the Great Earth Mother may not yet have reappeared, there are once again, determined and enduring intentions to return her to her rightful place in our governance.

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