

Chapter 2

People and the Planet: Implications of Hybridity for Ethics and Consumption Choices

2.1 Introduction

This chapter reflects on the area of concern: How should we live? I start by considering whether well-being needs to be explored in terms of a sense of purpose or in terms of a sense of perceived pleasure, what is valued more:

contentment and experienced wellbeing, in a Benthamite hedonic utility sense? Or do we care about Eudaimonia or life purpose, in an Aristotelian sense? ... While scholars surely can measure both, from a societal and policy perspective, which dimension of happiness should policy aim to maximise? (Graham 2011: 121)

My ongoing research respond to these questions by exploring the ethics of living in diverse environments ranging from the city to the suburb to the rural and undeveloped, wild habitat. Do our daily choices make a difference to our happiness and do people value purposeful living versus pleasure? How do diverse cultural lenses shape our perspectives on purposeful living versus pleasure?

There is now a world culture but we had better understand what this means. It is marked by an organization of diversity rather than a replication of uniformity (Sahlins 1990: 237).

It explores the way in which local cultural experience frames the way in which the links between people and the planet are understood. Perspectives on hybridity and interconnectedness and the implications for ethics shape what globalisation means locally. The global homogeneity does not only shape human beings ‘from above’ through powerful agents, it can also be reshaped from below.

The central question posed is what constitutes an ethical choice for living? What should be our guideline? I start by reconsidering Boulding’s (1956) General Systems Theory—the skeleton of science which maps the different ways of knowing:

1. Static structure
2. Dynamic system
3. Cybernetic system
4. Open system
5. Genetic level
6. Animal level
7. Human level¹
8. Social organisational level
9. Transcendental level
10. Human survival and transformation of values.

The challenge is to find a way to move from level 8 through to level 10. People now respond daily to global events that are informed by exposure to the media and to people who choose to move across nation states as cosmopolitan mobile knowledge workers, tourists, or as dislocated people forced to move from place to place.

Whilst the work of anthropologists today is based on multisite ethnography and the cultural flows that inform daily life, previously it was a much more static experience. Hannerz (2003) for example stresses that ‘being there’ used to be a way in which anthropology was undertaken over years in one or perhaps two places. Today it is possible to draw on everyday life that spans multiple sites in comparatively short spaces of time aided by multimedia as well as fieldwork telescoped into a few weeks or months that is then continued through Skype or email. This helps to gain a sense of how everyday life is both local and global and infused with its own contextual interpretations. The sense of connection with a wider world is now commonplace amongst most people (even those who not particularly mobile) but who have everyday access to TV images or the Internet. People make sense of their exposure to outside world through the lenses of their own experiences and their own culture. Thus, local cultures can be said to indigenize global culture to a greater or lesser extent.

For example, an Indigenous healer—Adelaide Dlamini—who mentored me as a key informant whilst I did research as an MA student at the University of Cape

¹Harari (2015) argues that: “We humans control the world because we live in a dual reality. All other animals live in an objective reality. Their reality consists of objective entities, like rivers and trees and lions and elephants. We humans, we also live in an objective reality. In our world, too, there are rivers and trees and lions and elephants. But over the centuries, we have constructed on top of this objective reality a second layer of fictional reality, a reality made of fictional entities, like nations, like gods, like money, like corporations. And what is amazing is that as history unfolded, this fictional reality became more and more powerful so that today, the most powerful forces in the world are these fictional entities. Today, the very survival of rivers and trees and lions and elephants depends on the decisions and wishes of fictional entities, like the United States, like Google, like the World Bank – entities that exist only in our own imagination” July 24, 2015—Uploaded by TED https://www.ted.com/talks/yuval_noah_harari_what_explains_the_rise_of_humans/transcript?language=en#t-68345.

Town commented on TV footage as we shared a cup of tea and watched the marriage of Lady Diana Spencer.

Her home in Guguletu Section 3 was located in an Apartheid ghetto, not far from a large green painted Mosque on the Cape Flats close to Cape Town's airport. This area was home for local residents living in so-called 'matchbox houses' and the migrant hostels for workers permitted into the Cape in compliance with the infamous 'pass laws'. Once their employment contract was completed they were expected to return to their so-called 'homelands'. The pass laws were central to the maintenance of Apartheid.

When she viewed the crowds lining the streets, she commented wryly that she was glad that she did not need to feed all the people attending that wedding! Elements of the procession were particularly meaningful to her, such as the plumed feathers with which she identified as similar to the feathers on her 'xhentsa' or dancing stick to symbolically brush aside negative illness of the spirit.²

Her comments reflected her everyday experience as a resident of Guguletu and a healer who led a Diviner School. She regularly organised healing dance ceremonies for those in liminal or transition states. These healing dance séances or 'inthlombe' were hosted for those who felt called to heal themselves and to become healers of others (see Van Gennep 1960; Turner 1987; Mills 1983, 1985a, b; McIntyre-Mills 2000).³ This liminality was expressed as a sense that life needed to change and symptoms were presented to her as a physical or mental disease sent by the ancestors. The healing journey is called the process of 'ukutwasa'. The ancestral calling is one of cultural transformations from one state to another. Each stage of the transformation was marked by a 'rite of passage' (Van Gennep 1960) and celebrated by sharing food, brewed maize beer and protein from a ceremonially sacrificed animal. A feast marked each stage of an initiates learning process. Prior to urban living this included learning to become herbalist and diviner of problems by appreciating the potential and pitfalls in a shared habitat including people within the living systems. She explained that being a diviner of the causes of ailments of the human spirit also required understanding our sense of connection with others and our interdependency.

In the above quotation, Sahlins (1990, cited in Moore 2009) explains that although people are exposed to the so-called 'global homogeneity' they do so very differently in each local context and they draw on their own values and experiences to make sense of what they see and what they experience. Although a culture of globalisation is shaped through global media and mobile elites, it is also shaped by the everyday decisions taken by local people and local communities about their

²Her connections to the air, the land and the sea were symbolically expressed through a feathered head dress, skin from a sacred cow on her ceremonial drum and a shawl made of sealskin.

³The events involved dance accompanied by polyrhythmic drumming to help induce a sense of altered consciousness and receptiveness to communion with the living as well as past generations of ancestors.

environment. In this way the local cultures change or ‘indigenize’ aspects of global culture. ‘The new planetary organization’ that he refers to be described as:

‘a Culture of cultures,’ a world cultural system made up of diverse forms of life... (1990: 237).

Culture is the way in which human beings respond to one another and their environment. It is adaptive, it shapes and is shaped by conditions. It cannot be confused with biology or be said to lead to inevitable political or cultural connections or divides unless people think about the consequences of their decisions in context.

The approach used in this book differs from the notion of culture as made up of separate dimensions (Hofstede et al. 2010) but like Triandis (1995; Triandis and Gelfand 1998) I argue that human beings have both the potential to compete and to cooperate and that the challenge is to develop the capability⁴ to balance individual self-interest with collective concerns through enabling better decision making about how we choose to live. This is based on the axiom that we can be free and diverse to the extent that freedom and diversity does not undermine the rights of future generations of life (McIntyre-Mills et al. 2008, 2014).

Thus, this chapter is about the culture and ethics of place. Two basic approaches to ethics need to be defined. The first is an idealist, normative approach which is guided by values that are a priori and taken for granted. The second approach is a pragmatist approach based on considering the consequences of choices that are a posteriori and are not taken for granted. We need both a priori norms to guide us and a posteriori considerations to measure the consequences of UN sustainable development goals to preserve both people and the planet. The notion of virtuous living needs to be explored in terms of: (a) A priori norms are guided by accepted rules of behaviour and (b) A posteriori indicators and measures of performance. Both are needed in order to guide practices and to hold people and their elected government representatives to account.

Drawing on Hofstede et al. (2010) my research extends the approach to consider the consequences of different cultural values for governing the Anthropocene and the way in which power and distance are understood. Instead of understanding the concept as relationships across people, the concept is extended to consider relationships with other forms of life as well. The approach is based on reflecting on diverse life chances of people who have experience of living in urban, suburban and regional areas and to explore the way in which they think about everyday decisions, pertaining to production, storage and consumption of resources and the consequences for social, economic and environmental well-being in terms of their own household, community and habitat.

⁴As human beings we have the capability (Nussbaum 2011) to respond to social, cultural, political, economic or environmental challenges by cooperating, competing or understanding our inter-connectedness and then designing a new culture that transforms our ability to survive as stewards of living systems.

A meeting with a Sundanese healer in Bandung (who is a school friend of an academic at Padjadjaran University) discussed the notion of what he thought being a virtuous human being entails and how this virtue relates to citizenship rights and responsibilities. Our in depth conversation is detailed elsewhere but he underlined that protecting habitat ought to be the role of the virtuous citizens and that in Indonesia it is important for the well-being of everyone.

He stressed the many layers of ‘being human’ that are recognised by Sundanese culture and that connecting with others includes connecting with animals, the natural world and our spiritual selves.⁵ We discussed the meaning of being virtuous and living well and he said he also believed it was being true to a calling and recognising the threads of connections that bind us together.



Banner stating ‘Stop Global Warming: Save the Earth’ across a congested street in Bandung close to the University of Padjadjaran

Making the choice to use public transport, such as trains, could be regarded as an example of being ‘a virtuous citizen’, as suggested by Professor Bambang about living choices he made as a resident of a commuter area near Jakarta, because it is focused on doing the right thing by minimising the size of our carbon footprint by not ‘driving a vehicle with less than 3 people’ and he stressed that this experience could also be pleasant:

⁵So many people living in urban environments feel lost. Hence the title of my forthcoming volume, entitled: ‘Getting lost in the city’.

When I insert my ticket [in the train] I feel like a good person. Also people these days are more likely to stand up and make space for people on trains. They are more polite. This makes using trains a more pleasant activity and perhaps more people will be encouraged to use public transport as a result.



Focus group discussion at the University of Indonesia in 2016 organised by Prof Bam bang

2.1.1 Decentring Anthropocentric and Ethnocentric Mindsets and Learning from Country

Country is an Indigenous term for interconnected living. The research journey reflects on the way our lives connect with others and strives to learn about the ‘memory space’ (Kelly 2016) of Indigenous cultures who rely on oral histories connected with people and country. Ironically, our memory space although widened by the Internet has contracted in terms of our appreciation of geographical space and our interdependency as living systems.

Knowing our place in the universe and recognising our hybridity is a series of self-reflections and essays drawing on many diverse ways of knowing. It includes papers written during my sabbatical in Japan, South Africa, UK and Indonesia. The journey provided time during the sabbatical to spend time comparing and contrasting social, economic and environmental challenges and to reflect on what unites us.

The first part of my sabbatical enabled me to complete some reading, whilst the second part enabled me to develop and map out the next stage of my programme of research on representation, accountability and sustainability. To this end I spent time in Japan, South Africa, United Kingdom and Indonesia where the widening gap between rich and poor is evident in Yokohama, Cape Town, Gauteng, Bristol and Jakarta. Challenges for both South Africa and Indonesia include urbanisation that will result in growth of cities and 65–75% of the population living in city environments. This could result in the creation of food deserts and competition for resources. Whilst undertaking a 3-day workshop with the Ministry of Social Affairs in Jakarta (MOSA) one of the key areas of concern that was raised by the participants was food security.

2.1.2 Consciousness of Who We Are and What We Stand for

Whilst in South Africa, I explored the cultural museum in Pretoria and the Arendt nature reserve to view rock art and to explore the notion of mindfulness and consciousness. It resonated with my experiences in Kakadu visiting the rock paintings of Aboriginal Australians who as hunters connected with the land and the animals on which they depended for food.

My introduction to the Kung and trance dancing was provided by Professor Martin West at the University of Cape Town in my first general introduction to social anthropology. As an enrolled law student I decided to attend his lecture which resulted in my deciding to read social anthropology rather than law taught within Apartheid South Africa at that time.

Katz (1987) a psychologist worked together with a social anthropologist to learn more about the San/Kung approach to healing and well-being. He wrote about their communal way of life. The book ‘boiling energy’ by Katz (1982) does justice to the relationships fostered between the Kung and the importance of resolving differences through humour and dialogue. But the connections between the Kung and the animals they hunted and environment from which the women gathered food is not given enough attention. The relation between Gwa (drug to help train the mind to enter an altered state), num the energy that could be used for healing and Kia the state of altered consciousness is discussed convincingly. But without getting to the heart of the matter, namely that by intuiting the animal nature of the creatures they hunted they were trying to become one with their spirit. At a pragmatic level this was to ensure a better outcome for the hunt. But it also underlined their understanding that they were dependent upon the land and the animals. As their access to the land and hunting rights decreased as the surrounding farmers enclosed the land, the Kung has had to sell their labour and buy their food. They are right on the edge of the capitalist economy and in some ways, the Kung’s way of life has changed dramatically. The healing ceremonies are now used to serve not only the Kung, but have become commodified by some healers who prefer to sell their services. Many

serve their own community and also sell their healing services. And so the spiritual dimension of their lives becomes at risk of becoming a fee for service.

Further reading and research indicates that ceremony helps to remind hunters of animal behaviour and to re-hearse successful hunting techniques. The mindfulness technique is also used when healing. It encourages people to think differently about themselves and their relationships with others. Katz explained that energy or num wells up within the healer as he enters an alternative state of being. This sense of connection through ‘awareness’ (num) is to achieve an altered state of consciousness (Kia). The mindfulness approach that is currently gaining momentum resonates with this attempt to achieve an altered state of consciousness without any form of drug to aid the process. Katz stresses that a drug based on the roots of a plant (Gwa) is only used as a means to an end, namely training initiates to think differently and to ‘let go’ of their current state of consciousness in a journey of learning to be a healer.

The so-called ‘boiling energy’ of the Kung is an enhanced or trance state which brings about trembling and sweating indicative of being able to transmit energy to another through laying on of hands. But the main point of the ceremony is bonding to heal wounds within the entire community through ritual dance, clapping and singing and to reconnect with their animal selves. Men as hunters connect with their prey through closely studying them, imitating them and trying to think like them. Hunger was the result of unsuccessful hunts by the men. Their diet was based on staples—roots and fruit, small animals gathered or caught by women to supplement their diet. Understanding their links with animals and the environment was central to their daily spirituality. So connecting with the land and with animals was central to their Kung identity. These are themes that were not discussed by Katz, because as a community psychologist he was focused on anthropocentric themes. The San lived close to the land and depended on it for their survival. Through altered states of consciousness, they became one with the beings they hunted,⁶ in order to survive in a dry landscape.

The notion of energy (num) was understood to heal others and to enable people to connect with the life force through entering into a trance-like state.

As West Churchman stresses we are a part of our subject matter and if we do not examine our own values, namely religion, morality, politics and aesthetics then we are likely to view the world through these lenses without realising that we are filtering the world and perhaps not understanding what we are seeing. Nevertheless he did gain many profound insights by being with the Kung and realising many of the limitations imposed by Western culture. The lenses of the healer made him focus on some aspects not others. Just as his gender limited his connections to women. Listening carefully, working with a colleague who spoke (more of) the language Katz gained insights over the few weeks that he spent with the Kung,

⁶<http://www.biomedcentral.com/1472-6882/14/240> jstor rock art <https://www.aluka.org/heritage/collection/ra#san>, https://www.youtube.com/watch?v=et_xtm9msx0.

because he was able to build on the deeper insights of his colleagues who worked there for much longer periods of time. All researchers need to be aware of their limitations. What did resonate was the importance of simple grounded reflections on what he saw and heard. The voices of the people were central in telling stories about a way of life that was being eroded.

The past requires us to look down at our roots and ruins under our cities to which we will return. It also requires us to look up and to realise that past civilisations or past life forms exist within our solar system of which we are a small part. The past provides lessons from past civilisations and life forms. The present requires us to look to the hungry and thirsty people crossing from Africa and Syria to Europe. The future requires us to contemplate and to say: ‘there but for the grace of god go I, so what can I do differently’?

A journey back in time to the belief system of the San reminds African people that from the earliest times we communicated with the land and believed in our hybrid connection with the land and the animal life on which we depended for food. The following photographs were taken at the Pretoria Cultural Museum and at the Arendt Nature Park outside Cape Town in 2015.





The archaeological digs at Schroda were emphasised in the same exhibition as examples of material culture that predates other finds demonstrating early civilisations in Africa many thousands of years before white settlement.

Other sections of the cultural museum celebrated the connections across old and new art forms. Clay pots spanning centuries of design were displayed alongside a rich diversity of artefacts from the many religious and cultural groups in the City of Tshwane (Pretoria). The mosque and Hindu temples in Marapastad were celebrated alongside the role played by early places of education as Fort Hare in raising the consciousness of human rights activist against the apartheid system.

The empowerment associated with being African and black and not a white settler/colonialist was recognised by the Black Consciousness Movement. But Mandela stressed the notion of Ubuntu as a way forward rather than conflict.⁷ This truth and reconciliation approach supported by Bishop Desmond Tutu could wear thin if the gaps between rich and poor are not addressed. The statue of Mandela at the Union Buildings overlooking Pretoria has become an icon for people to visit as a place to renew their understanding of how far South Africa has progressed, but it is also a reminder of how far it needs to travel. I looked across to the hills opposite the Voortrekker monument stands and recalled the speech many years ago given by

⁷Nelson Mandela engaged in dialogue with journalists or as a negotiator, in order establish a conversation and a rapport. This was the basis for working with other people. It epitomises 'being the change' and the importance of developing relationships and maintaining relationships through treating people as ends and as whole people, not merely as a means to an end. In this way he brought about change through trying to establish or create connections with very different people from many cultures and different walks of life. He did not strive for a simplistic approach based only on competitive yes/no dialogue. Some of his principles were fixed but he was always prepared to talk and to respect aspects of people's humanity even if he did not agree with them.

Eugène Terre' Blanche, leader of the resistance movement called the 'Afrikaans Weerstand Beveging'. I had attended it together with colleagues in the University of South Africa sociology department. I worried that his eloquence may lead to a larger following of his racist supremacy ideology.

At the time, I reflected on the past as I stood with my guide Mr. Lucas who expressed his current concern about the way unemployment threatens all South Africans, despite the progress that had been made to date.

Whilst at the Cultural Museum in Pretoria, I reflected on the role of doctors who were complicit in the silencing of Steve Biko, the Black Consciousness Leader. I recalled how I used to walk past a police station in Nelson Mandela Bay⁸ (then known as Port Elizabeth or I Bhayi in Xhosa)—aged about 12—en route to the Walmer Library. It was in this police station that the assaults took place.

The role of doctors in South Africa has become notorious. But we need to remember that what happened in South Africa is being rehearsed elsewhere. Personal reflections on my own experiences provide the basis for suggestions as to how we could address better ways to govern the Anthropocene through not being silent and speaking out in the name of participatory democracy to address the human rights of people displaced through natural and social disasters, described by a conservative commentator as the:

naïve rhetoric of participatory democracy. In that deadly phrase the adjective completely annihilates the noun. (Sheridan 2015).⁹

The need to speak out in nation states that do not necessarily represent the view of the vulnerable becomes increasingly important as legislation such as that aimed to silence whistle-blowers working within Australian government or contracted to government is evident in the current legislation¹⁰:

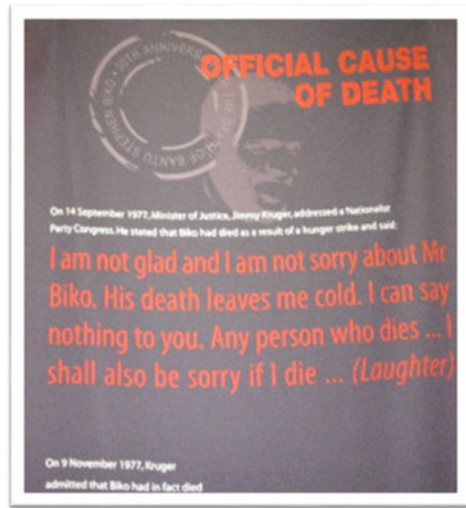
More than 250 doctors, nurses and psychologists have protested against laws that threaten jail for those who speak out about violations in detention centres. It follows a similar protest in Melbourne last week.

Medics and their families packed the steps of Sydney's Town Hall and covered their mouths to send a message of opposition to the secrecy provision of the federal government's new Border Force Act. Under the legislation 'an entrusted person' must not disclose protected information, with a breach potentially resulting in two years' jail.

⁸Previously called Port Elizabeth before the name changes to reflect post-colonial and post-Apartheid South Africa.

⁹Left wing lunacy in Britain. *Inquirer*, Weekend Australian p. 15.

¹⁰<http://www.theguardian.com/australia-news/2015/jul/11/australian-doctors-rally-over-threat-of-jail-for-speaking-about-asylum-seekers>.



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The ability to see the big picture in terms of what we value and why, ranging from social thinkers to physicists¹¹ should be

¹¹Held (2005) cites data cited from the World Bank that three billion people live on less than \$2.50 per day. The will to make a difference is the challenge (Held 2005: 33–34): “We may lack the will but it cannot be said that we lack the means. ... What do we require to make a substantial difference to the basic wellbeing of the world’s poorest? Again the statistics are available. ... Required would be \$6 billion per annum on basic education, 9 billion per annum for water and sanitation, and 12 billion per annum for the reproductive health of women, 13 billion per annum for basic health nutrition. ... These figures are substantial, but when judged against the major consumption expenditure in the US and EU they are not beyond our reach. Moreover if all the OECD agricultural subsidies were removed and spent on the world’s poorest peoples this would release some 300 billion per annum. ... In addition a small shift between military and aid budgets – 900 billion and 50 billion a year globally would make a marked difference to the human security agenda....” But the Sydney Peace Prize winner Shiva (2002) sums up the challenge for this century as one of preventing the commodification of life and stresses the need to learn from nature and across disciplinary specialisations.

encouraged.¹² The statue near the Union Buildings symbolises a big hearted approach to life's challenges and a leader able to embrace diversity and to rise above Apartheid to reframe the South African Rainbow Nation.



¹²“... [A]ll the indications are that the universe is at its simplest at the smallest and the largest scales. ... One can draw further parallels with the selfish, individualistic behaviours that are often the root cause of our environmental and financial crises. Within physics I see the idea of a ‘multiverse’ as a similarly fragmented perspective, representing a loss of confidence in the prospects for basic science. Yet I believe all of these crises will ultimately be helpful if they force us, like the quantum physicist, to remake our world in more basic and far sighted ways. ... If we can only link our intelligence to our hearts, the doors are wide open to a brighter future, to a more unified planet ... to quantum technologies that extend our perception”. (Turok 2012: 256–7).

According to Shiva (1988, 2002, 2011) multinational companies and the World Bank and the World Trade Organization have made it possible to patent the conditions of life and to link the so-called Green Revolution in India with terminator seeds that do not self-generate because they have been genetically modified, resulting in spiralling costs associated with the purchasing of seeds and the pesticides needed (despite the claims by the manufacturers). Shiva (2011) argues that this has led to many farmers being unable to afford to buy seed and that some are driven to suicide. Shiva argues furthermore that the attempt to criminalise farmers who store old varieties of seed could lead to undermining the seed diversity and that this could lead to increased food insecurity as a result of vulnerable monocultures of foods. The idea that the very basis for life – seeds and genes – can be patented is part of the process of commodifying people, animals and the fabric of life. Palombi (2007) stresses that patents supported by international trade undermine both the developed and the developing world through eroding human and planetary health. Shiva’s (1988) praxis (like Gandhi’s) is to find ways to intervene where it is most needed.



The images above and below appear at the entrance of the University of South Africa as a reminder of the role of education in building the future. Recently, the fee protests in South Africa led by the so-called ‘born free group’ of students focuses on the need for free, Indigenous education. Some of the most strident call Mandela a so-called ‘sell out’, because he did not support the nationalisation of resources, such as mines in South Africa. This has been linked with other criticisms with the current ANC based on a more nuanced response by Xolela Mangcu, UCT sociology professor and winner of the Oppenheimer Award:

Despite my criticism of Mandela, I reject the idea of him being a sell-out. Nobody spends 27 years of their life in prison and deserves to be called a sell-out. It’s ridiculous.¹³

Xolela is currently writing another biography on the life of Mandela. In an article discussing his award, he stresses that he criticised Mandela for his lack of emphasis on race and that he had responded critically to an early article written by Mandela on the need to ‘abandon a focus on race’. He disagreed with Mandela and stressed the need for Black Consciousness. He is also inspired by the work of Steve Biko.

¹³Omar, Y. 2016. <http://www.uct.ac.za/dailynews/?id=9777>.

To his credit, Xolela stresses that Mandela invited him to his home to discuss his views on race and that he listened respectfully to his views and that his own views on race had ‘evolved’:

One of my first interactions with Mandela was about an article he wrote called “Wither, Black Consciousness”, which he wrote in prison and was published in a 2002 book by Mac Maharaj. I wrote a strong response, criticizing his criticism of Black Consciousness. He invited me to his house and said his ideas had since evolved, that he wrote that article in 1975, but that after many years he had begun to appreciate the power of Black Consciousness in giving pride and dignity back to black people.

He then goes on to say:

The current leaders of the ANC could learn from him. He appreciated criticism; the current leadership seems to have adopted a ‘you’re either with us or against us’ mentality...

I’ve always been very critical of Mandela’s avoidance of race. The re-emergence of racism in this country is evidence that this approach does not work. It is no longer justifiable.

Not that Mandela was perfect... But where Mandela had Mbeki, Tambo and Sisulu to hold him in check, the current leaders have nobody to counteract them in their organisation, and that’s what makes them so dangerous.



The removal of the statue of Rhodes on the UCT campus was a symbolic expression by students to decolonize education and also a response to the sense of exclusion by students struggling to pay their fees, an issue which has rallied students across South Africa in the so-called ‘fees must fall’ campaign:

In a way, the collective assembling of bodies is an exercise of political will, and a way of asserting, in bodily form, one of the most basic presuppositions of democracy, namely that political and public institutions are bound to represent the people, and to do so in a way that establish equality as a presupposition of social and political existence (JB in Butler and Athanasiou 2013: 196).

The emphasis on decolonisation is about the need to balance the rights and responsibilities of the individual and the collective.

South Africa's student movement has scored a big victory after plans to raise university fees were scrapped following weeks of nationwide protests that culminated in a mass gathering outside the main government offices. The largest demonstration took place at the Union Buildings, South Africa's seat of government in Pretoria. More than 10,000 people gathered on Friday to demand that proposed fee rises be scrapped, and called for the president, Jacob Zuma, to personally address their concerns.¹⁴

The need to address policy concerns of young people¹⁵ who are struggling to finance education is important as is the need to redress the current imbalance in the development of university campuses in urban environments through rewarding the best and brightest through urban-based scholarships. The move from rural to urban areas is causing increased competition for scarce university places. Vocational Education in Rural Universities and Training colleges could help to promote the value of agriculture to bright students who could be tasked with the vital issue of food and water security. The protests and closures of universities in South Africa are indicative that higher education is failing young people and future generations as it is not addressing poverty and climate change. The unemployment rate in South Africa reached 26.7% in 2016, according to the Quarterly Labour Force Survey produced by Statistics, South Africa,¹⁶ the highest level since 2008.

The Blue Economy approach developed by Pauli (2010) outlines more than a 100 ways to create opportunities through environmental thinking that does not privilege the environment at the expense of people. Instead his approach is to find ways to enable the unemployed to benefit through working on environmental challenges, his motto is: 'There is no unemployment in eco-systems' (Pauli 2016).¹⁷ He stresses the need to provide opportunities through design that taps into the abundant talent and environmental opportunities that can be found and to ensure that the designs protect both people¹⁸ and habitat. This is a systemic approach that could ensure that people come up with solutions that do not create binary oppositions between people and the environment. It is unnecessary to argue that for

¹⁴<http://www.theguardian.com/world/2015/oct/23/south-african-students-protest-pretoria-tuition-fees-rise#img-1>.

¹⁵<http://www.news24.com/SouthAfrica/News/hard-to-predict-the-next-step-for-fees-must-fall-20160814>.

¹⁶Statistical Release PO211.

¹⁷<https://www.speakersassociates.com/speaker/gunter-pauli>.

¹⁸Individualism is understood to mean the human thinking and behaviour focussed on the self and collectivism is understood to refer to group concerns and relationships with others including living systems.

people to flourish the environment must suffer. Pauli begins by stressing that systemic Blue Economy options are rooted in justice for living systems. The Blue Economy is important because it differentiates itself from the Red Economy which extracts profit from people and the planet in ways that are unsustainable and lead to a debt to future generations of life. It also differentiates from the Green Economy which places the environment at the forefront and perhaps can be seen to privilege middle and elite classes of people who not only have their immediate survival needs met, but who live comparatively privileged lives away from the squalor and slums in big cities who think in terms of mobility and frequent flyer miles and the inevitability of the right to travel.

His experience of working for a company that solved biodegradability but at the expense of the habitat of orangutans shaped this way of thinking:

When even the largest manufacturers adopted our biodegradable ingredient—the fatty acids of palm oil—as an industry standard replacement for petrochemical surfactants, it dramatically increased demand for this alternative. This spurred many harvesters, especially in Indonesia, to replace vast swathes of rainforest with palm tree farms. In destroying the rainforest, much of the habitat for the orangutan. Thus I learned to my chagrin that biodegradability and renewability do not equate with sustainability. (Pauli 2010: xxvi).

Raising awareness about climate change needs to be accompanied by a means to express agency. The photograph below shows a banner reminding people in Bandung of the need to live differently.

This is an issue in Australia where some sections of the environmental movement are clashing with Indigenous leaders such as Noel Pearson and Marcia Langton who argue that pragmatism is needed and that Aboriginal Australians have a right to benefit from the environment. Marcia Langton has stressed that Aboriginal people should not be stereotyped¹⁹ and that it is appropriate that they should be able to benefit from the resources that are mined in Australia. As first Australians they should benefit from the land. This is a pragmatic approach to development and one that needs to be discussed with environmentalists. The land is not empty of people in the remote parts of Australia, it is populated. Just as Noel Pearson argued in the contested Wild Rivers campaign it is important for Aboriginal Australians to benefit from their own land.

Langton (2012) in the ABC Boyer Lectures stressed that it is time to for a different approach to Indigenous employment. She makes a passionate case for pragmatism based on considering the consequences of policy and political choices for all. In an article in Meanjin (2015)²⁰ Langton engages in a discussion with

¹⁹Langton, M and Longbottom, J 2012 *Community futures, legal architecture*. Oxon Routledge. She defines indigenous as: ‘applied to territorially based ethnic groups that were culturally distinct from the majority population of the nation states in which they find themselves, that were politically marginalized and who identified as indigenous’ (Simpson 1997). Simpson (1997) *Indigenous heritage and self-determination: the cultural and intellectual property rights of Indigenous people*. Copenhagen Denmark. IUCN.

²⁰<https://meanjin.com.au/essays/the-question-of-constitutional-recognition>: “The Question of Constitutional Recognition: Marcia Langton talks to David Leyonhjelm.”

David Leyonhjelm and makes the point that what matters is not race, but recognition of being first Australians and in her Boyer lectures she makes the case (like Noel Pearson) that Aboriginal Australians have a right to benefit from the land. The denial of Aboriginal Australians the right to exploit the land is tantamount to a new form of green colonialism. According to Langton (2012)²¹:

In these lectures, I will examine the underbelly of the resources boom and the standing of the Indigenous population in the Australian economy—especially those who live in northern Australia and the remote regions which are the geographic heart of this activity. Mining is the only significant industry in remote communities, and dependence on it may leave these communities in a precarious position when an operation closes. High levels of dependency on mining can be detrimental for Indigenous and rural and regional communities, so development aimed at increasing economic diversity is needed. Now there is talk that the resources boom has peaked. How vulnerable to the mining downturn are these Aboriginal businesses.

The same kinds of arguments were made by Prof K. at Universitas Nasional in Jakarta who stressed that Indigenous people in Kalimantan want to be able to make a viable living from the land. The challenge is to find a way to achieve this in ways that balance the needs of people, indigenous primates and their habitat. A biologist K at Universitas Nasional who researches ways to protect Orangutan stressed that unless more was done to provide viable living options for people they would not protect the primates. He also stressed that hunting is seen as enjoyable and people continue to believe that Indonesia has unlimited resources.

I raised the problem of the corrupt sale of forests to developers for palm oil and the resultant loss of habitat for the primates. People in the cities do not make the link between cheap palm oil and the loss of habitat.

Prof K. an environmentalist concerned about caring about the Orangutan said that previously bush meat was abundant and enabling the Indigenous people to understand that bush meat cannot be obtained without sustaining the animals needed to be a starting point²² for protecting habitat along with protecting corrupt politicians and corporate leaders. The sense of abundance and right to consume is shared by people across rural, suburban and regional areas as well as in the Ciangur region of Java. Education is not the solution, according to Prof K, it is providing people with options so that they are not so desperate that they have to hunt and destroy forests and not so desperate that they are willing to sacrifice their land to greedy corporations. He then went on to reflect that:

Hunting is a cultural experience that people like to pass on to their children. The hunt itself is enjoyable.

²¹<http://www.abc.net.au/radionational/programs/boyerlectures/boyers-ep1/4305610#transcript>.

²²I reflected that hunting and being in the bush is regarded as training by many Indigenous people. Surveillance and laws to prevent poaching and deforestation are thus viewed by some with ambivalence, unless they are part of the process of designing and implementing them.

I agreed that in South Africa and Australia, hunting is also regarded as a cultural experience necessary for those engaging in sheep farming to ensure sufficient grazing for the sheep, whilst Aboriginal Australians talk of the joy of hunting and sharing Kangaroo as a way of passing on survival skills. Knowing the limits of environments and retaining balance was a skill that is becoming increasingly important. Kangaroo meat is a good replacement for sheep and cattle, Orangutan meat in east Kalimantan is not. An understanding of our affinity with other sentient beings and the closeness of our primate connections was underlined by a member of the audience at a public lecture I gave on the evening of the 29 Sept, 2016 in Jakarta. A man from Flores said that he believed it important when studying Indonesian perceptions that places like Flores be included, because their voices are often unheard. Similarly, another stressed that women's issues should be central and I concurred stressing that all those who feel more marginalised need to be given a voice. Individual and collective needs, power distance, gender rights and species rights are all important aspects as is the management of consumption choices, because the sort of consumption choices that are being made are robbing future generations of life of a chance to survive.

The idea of solving all problems with better designs and better technology is fraught with problems, because all designs begin with values. So it is vital to design with the rights and capabilities of human and non-human animals and their habitat in mind.

Access to software for social inclusion and decision making does not in itself entail sustainable praxis or re-generation. Some people are becoming addicted to gadgets and the same edition of Jakarta Post²³ that I studied en route to Jakarta stressed that a law was being formulated to prevent young children from becoming addicted to internet gadgets a very early age. Even children around a few months old are playing digital games and losing the capability to make connections with other children and adults, let alone with plants and animals. The notion that plants are just lifeless things is a problem according to Ibu Inez who said she was shocked at the way people throw cigarettes into the plants and shrubberies around the Universitas Nasional building:

They are not plastic, they are living things. Also the children do not realize that dogs and cats are living creatures.

I reflected that in New Zealand in 2015, they passed legislation that recognises that animals have rights and that sentient beings should be protected. There is still a long way to go in addressing this value in many parts of the world. Ibu Inez at the Universitas Nasional stressed that she lives close to the university campus and that she walks to work and also takes public transport some of the way. When she walks through the last few streets in her neighbourhood she observes the way in which people treat the voiceless. She stressed that treatment of household pets made her wonder about what could be done to improve their living conditions.

²³<http://www.thejakartapost.com/news/2016/09/29/parents-support-plan-limit-gadget-use.html>.



I see in a cage – just one poor pet, I see children throwing stones at a dog and pulling his tail... children these days do not relate to animals and nature. They are not automatons.

The theme raised by Inez is apt. The treatment of caged animals destined as food, civet cats²⁴ and pets in homes and the Bandung zoo raise many concerns as does the treatment of a skeletal, stray dog in Cibodas with a skin disease. Attitudes to cats are very much more positive than to other animals. But even so I saw many who were woefully thin, scarred and mangy at the Gede Bagel Market. How are animals perceived? My guide explained to me that dogs are regarded as unclean for many reasons in Islam. One is practical, namely the number of rabid dogs that pose a health hazard. The other is their blatant sexuality which makes them regarded as unclean domestic animals. My colleague explained that her own grandfather kept dogs and regarded them as helpful on their farm. They were treated decently, but not as pets. Many keep dogs for hunting wild boar in the Ciangur area, but they are also not pets or companion animals.

The dog which was suffering, I witnessed in Cibodas, begged for food and was chased by a vendor who was trying to sell his wares from a bicycle to passersby. I chased the dog throwing the only food that I had to him which caused interest and some concern for my safety. This contrasts with the attitude of a woman who ran a

²⁴The vision of Pak Rudolf Wirawan is the need to use technology for sustainable living to foster coffee production in West Java by protecting the coffee plants and the civet cat that eats the coffee beans as they ripen. He wants to track the ripe coffee by working with the civet cats so that as it ripens the coffee beans are picked by tracking the movement of the civets and working with them. If you pick the coffee beans too soon or too late it is a problem. This could also help to protect and value the civet cat in his opinion. He also wants to encourage people to plant coffee beans and that this would help to maintain a clean and green Indonesia. His notion of using technology as a solution to tracking those who try to burn forests illegally by using surveillance drones is considered problematic as the forests are too dense.

small shop (warung) outside the Padjadjarang campus. She came from Aceh and provided food to a street cat to which she agreed to give meat on my behalf as the cat was pregnant. I left a small sum for her to feed the cat, which she assured me she fed anyway and that she visited her on a daily basis.

A contextual analysis of material from a youth leader who fosters excellent entrepreneurship (and who also has a great fondness for cats that visit the many incubator hubs that he has set up) demonstrates that like many other business people he commodifies animals that are destined for the plate, such as Muskovey Ducks, for instance, he says:

Therefore, it is necessary to evaluate, improve, and innovate it through adding more value ... to the *entog* product.

A farmer in Cibodas sees his cows as valuable as milk producers and in need of specific care. He stressed that even if they were to 'become dinner' they needed to be well groomed and well cared for. He gave them names and he worked closely with the vet while also ensuring that each cow was groomed and the store in which they lived was cleaned and maintained by sweeping and washing down the flooring. He was also concerned that their diet was affected by the lack of variety as he needed to rely on green fodder collected from the forest. He stressed that their diet needed to be supplemented by corn but that the farmers did not want to sell corn for fodder as they could get a higher price using more value-added products. He also stressed that the manure from the cows was made available to some of the poorer farmers so that they could increase the fertility of their soil. Biogas is the other byproduct from these cows which enable the members of his cooperative to live sustainably.

The notion that environment should be placed before people has been criticised as a form of Green Colonialism in Australia and in Indonesia.²⁵ The notion that human and other animals are codependent on habitat could be a way forward. Another way through this polarisation is enabling young people and the environment to benefit through a creative approach to systems thinking that recognises the opportunities that exist, such as rubbish upcycling to create art products from waste, compost for food production, new agricultural products that add value, research into new forms of biodegradable packaging, new forms of energy by enabling those who are most marginalised to have a voice and an opportunity. Policies also need to decolonialise knowledge formation through recognising traditional knowledge pertaining to plants and animals that take into account a range of local people's perspectives.

The UN Sustainable Development Goals provide the basis against which to measure achievements, but as members of a Focus Group on Food Labelling and

²⁵The research explores the extent to which people understand the implications of their food, energy and water choices. To what extent do people understand that what they decide to eat has an impact on our ecological footprints? Some food requires more energy and water, depending on whether the food locally grown and locally consumed. The growth of cash crops for marketing at a distance can add costs to people and the planet. Eating a punnet of strawberries out of season flown in from elsewhere makes a difference to the planet. Particularly if it is sold in a plastic container, which is often the case.

ways to engage the public in addressing food security was the topic of a UN event held in an upmarket Jakarta Hotel. The participants at the event comprised public officials, business men and women and representatives of NGOs and a few universities including the University of Indonesia. In the capacity of an Adjunct Professor at the University of Indonesia, I attended the workshop. The participants at the workshop stressed the need for participation. An elderly spokesperson stressed that the Goals keep changing:

We are told about the Millennium Goals then the Development Goals then Development 2020 and what does this have to do with how people see things here in Indonesia?

The need for people to have a say in shaping designs is important for matching responses to need but it is also important as a means to educate people. The food labelling issues raised by the UN did not address concerns associated with the ethics of Palm oil or Palm sugar production and the need to be able to identify products that contain any of this item. Food and habitat and what constitutes an ethical diet will be perceived very differently by those with allergies or those with concerns about what constitutes an ethical diet such as vegetarians and vegans.

The call to address poverty and climate change by Desmond Tutu and the call to live in ways that reflect the philosophy of Ubuntu is part of this policy challenge. To draw on and cite Tutu: We are people through other people and we need to be keepers and not consumers who live at the expense of others (including sentient beings) and future generations of life. He goes on to say:

It speaks of the very essence of being human. When we want to give high praise to someone we say, Yu, u nobuntu, hey so- and so- has Ubuntu,

Then you are generous, you are hospitable, and you are friendly and caring and compassionate. You share what you have. It is to say, my humanity is caught up, is inextricably bound up, in yours.... We belong in a bundle of life. We say a person is a person through other persons. It is not I think therefore I am. It says rather; I am human because I belong, I participate, and I share. A person with Ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are.... Cited from Tutu (2013) www.thinkexist.com/quotes/bishop_desmond_tutu/ 5 June 2014

2.2 From Working Within Boundaries to Recognition of Flows

The personal and public policy choices within the boundaries of a nation state have implications for others. I hypothesise that participation through awareness and consciousness-raising (McIntyre-Mills 2010) will influence the way in which people value relationships with others and the land. This hypothesis is based on the notion of neural plasticity in that the brain shapes the environment and, in turn, is shaped by the environment (Bateson 1972; Beer 1994; Greenfield 2000).

Internationally the gap between rich and poor has widened and the price of inequality is born by people and the environment. Most importantly, the current social contract does not go far enough to protect the needs of non-citizens, namely young people, asylum seekers as well as the voiceless who are unable to express their needs. This book makes a case for or transformational education based on listening to the land and to the lessons we can learn from our human animal connections. The work of Deborah Bird Rose and Donna Haraway is central in this regard. We are the boundaries.

We know that environmental sustainability and human well-being are intimately linked, but there is little knowledge about how this linkage can be built upon to improve both areas. Attempts to address food, energy and water are often based on policy information that is not grounded in lived experiences and fails to address what we do know about human behaviour or choices. The inherent link between engagement in civil society and community well-being (rather than the economic bottom line) needs to be the focus of research through which to explore the nexus across well-being, consumption choices and the environment. We need to develop a deeper understanding of how the intangible aspects of perceived well-being can be appreciated. But we also need to appreciate them in relation to the links across well-being and sustainability.

In Japan, I attended the International Sociological Association Conference where I chaired a panel and organised the XV111 stream for RC 10 in Yokohama, 13–19 July, 2014 on ‘Wellbeing, Participation and Digital Democracy’.²⁶

2.2.1 Cultural Transformation: How Democratic Is Democracy if It Does not Foster Human Security?

Mary Douglas, a social anthropologist who has inspired systemic thinkers, distinguishes between ‘the sacred’ and ‘the profane’ and stresses that norms guide social choices and they are reinforced by authority and religion. She argues from a so-called structural functionalist perspective and according to her, religion has a purpose and is functional for social order. The ‘sacred’ covers all aspects within the pale (fence) or the boundaries of a culture and these norms are regarded as ‘ethical’ and supported by civilised society. The ‘profane’ covers all those aspects that are *beyond the pale* and pertain to the wild, the ‘untamed’ or the uncivilised. So this argument begins to challenge the independence of religious values. In some contexts, values are individualistic and this can support materialism and selfish

²⁶I was nominated South East Asian rep in recognition of my contributions to transdisciplinary research and sociology. I presented a paper and organised a digital platform with Prof Vera Vratusa so that those who could not attend in person could engage with others. McIntyre-Mills (2014), Planetary passport: the challenges for social and environmental justice, The challenges posed by the global Pan Optacon, Penal states and disappearing states in an increasingly vulnerable and unequal world. July 16, 2014-4th ISA Forum of Sociology—Facing an Unequal World: Challenges for Global Sociology. 13–19, July 2014, Yokohama, Japan. Recording at: <http://vocaroo.com/is14IGmoPgPez> see <http://isarc10internetforum.wikispaces.com/Session+2+ISA+14>.

decisions. In other contexts, the group's values prevail because people are communal and this can support collective concerns. But God can be invoked to support both individual and collective concerns.

The San Bushman draws on a sense of connection with the land animals and believes that egalitarian norms should prevail. They draw power from a sense of their interconnectedness with the land, animals and one another. Fiske (1992) extends the work of Mary Douglas and develops an argument that hierarchies and communal sharing characterise the two axes for guiding behaviour. These are in turn linked with different kinds of relationships associated with treating people as equals and distributing resources equally or alternatively giving a price or value based on benefits or entitlements. He sums up the relationships and ways of organising and implications for ethics and morality as: 'Community sharing', 'Authority ranking', 'Equality matching' and 'Market pricing'.

The point I want to make is that both rational and emotional dimensions are important for ethics. When we place too much emphasis on culture and religion as a basis for the sanctity of choices, we also have to deal with different viewpoints. This is problematic within Western culture and even more so across cultures. This is why I make a case not for religious cooperation or cultural cooperation or a case for the clash of cultures as being inevitable (as per Huntington 1996) but to emphasise that we are interdependent. Pragmatic recognition of this fact could be the basis for working cooperatively to draw on practical cultural knowledge for the survival of living systems.

Humans evolved from primates and we share the capacity for empathy, reciprocity and fairness. In fact, we evolved through our ability to cooperate and not only to compete (De Waal 2009). Thus, the emphasis is on developing a new basis for transforming the way in which we live. The emphasis needs to be on what we all share in common, namely the need for food, energy, water, safety and the capabilities to live a good life. This is stressed by Nussbaum (2011) who uses the concept of capabilities and wisely avoids too much emphasis on culture per se. Culture is a way to adapt to an environment. It needs to be seen as responsive, rather than as a pre-given.

2.2.2 From Ark of Covenant to Global Covenant for Space Ship Earth

The encoding of knowledge for survival in landscapes, skylscapes and seascapes is evident across Indigenous oral traditions. The memory aids were linked with the places where people lived and travelled. Stories of origin myths such as the caterpillar dreaming story in Alice Springs are memoed in the landscape of the McDonald Ranges and in the sacred sites where the caterpillar hatches (McIntyre-Mills 2003). Local custodians are reminded of the stories by looking at the landscape and the stories remind them of their role and connection with the ancestors. The creation stories are personalised and the links to the land are renewed through symbolic acts that have a practical and pragmatic goal, namely to balance individual and collective needs. The oral stories are 'owned' by the local people

who keep them alive through singing, ritual, art work which are in each act of creation and co-creation aids to remembering their care taking roles as country stewards.

I make a case for renewing our respect for learning from many ways of knowing as they are vital for human survival rather than elitist forms of knowledge that grew as we became increasingly urbanised.

Today, the top-down approach to controlling knowledge could repeat the same mistakes made by previous civilizations that lost a sense of connection with the living systems on which they depend. The vast archaeological ruins of agricultural nation states that ended as a result of top-down hierarchical power, population growth, loss of habitat conflict, loss of food and water and conflict.

Building capacity and capability through leadership requires new approaches that reframe the way in which we do governance. It requires a multilevel and multiagency approach within and across overlapping regions. It needs to avoid blue print approaches and to work in a responsive and contextual manner. But at the same time avoid nationalist agendas that undermine post national regional concerns. Transdisciplinarity and cosmopolitan politics are today increasingly threatened as local people struggle to survive and to limit the worst aspects of globalisation, namely protecting the wealth of the few at the expense of the majority in this generation and the next.

Personal well-being is linked with the well-being of culturally diverse people living in a biologically diverse environments. The oral traditions of place enabled local people to develop a deep, empirical knowledge of place, based on learning what works why and how.



Source https://en.wikipedia.org/wiki/Ark_of_the_Covenant and <https://en.wikipedia.org/wiki/Portal:Space> credit William Anders, 'Earth rise'.²⁷

²⁷ **Art of the Covenant:** photograph has been released into the public domain by the photographer, details at https://commons.wikimedia.org/wiki/File:Cath%C3%A9drale_d%27Auch_20.jpg. **Earth-moon:** photograph is in the public domain in the US as it is a government work, details at <https://commons.wikimedia.org/wiki/File:Earth-moon.jpg>. It is a grey area if US government

2.3 Protecting Spaces for Diversity and Biodiversity

Three options underpin human behaviour, namely cooperation, competition and a realisation of our interconnectedness. In the liminal spaces in which we live our shared lives, we need to find ways to live with human and biological diversity. This involves creating opportunities to connect with others and the places where we live.

Three options for living need to be preserved and protected to enable options of integrated co-located living (cooperation), living alongside or separately but respecting diversity. These three options support cooperation and interdependence based on recognising our hybridity.

2.3.1 *Ethical Choices: Competition, Cooperation and Interdependence Based on Recognising Our Hybridity*

Is nature ‘red in tooth and claw’?

“Is mother-love vile because a hen shows it, or fidelity base because dogs possess it?” (Collected Essays vol. 3, p. 152). Nature is not simply red in tooth and claw, and humans are not fundamentally brutish or noble. We are both – just like our primate cousins and our ancestors, and just as Huxley claimed (Lyons 2016)²⁸

Is competition the main driving force in evolution as Dawkins (1976) suggests or is human nature equally rooted in our ability to cooperate with one another on the basis of ‘empathy, reciprocity and fairness’? Hobbes argues in *Leviathan* (1651) that the social contract is a way to tame selfish passions. But those who do not believe in the inevitability of human competitiveness such as De Waal (2009) make the case that we are indeed capable of cooperation because we evolved through our ability to compete and our ability to cooperate. Today more than ever, we need to realise that the narrative of ‘us versus them’ expressed in narrow forms of nationalism and xenophobia will not help us to survive the common threat to humanity which requires cooperative effort to curb carbon emissions and to change the way in which profit is extracted from the majority in this generation in the interests of an elitist and unsustainable way of life.

(Footnote 27 continued)

works are also in the public domain in other countries although you could probably rely on point 14 of NASA’s guidelines on using material

²⁸Lyons, S. 2012 A Most Eminent Victorian: Thomas Henry Huxley 76 *Autumn* 2012: 85–104 and another version at https://philosophynow.org/issues/71/Nature_Red_in_Tooth_and_Claw.

Arendt²⁹ stressed that humanity can do better if we retain our ability to think critically—and this requires on going truth telling—democracy depends on us every day. In so doing she stresses engagement every day in exploring the way we live our lives. Similarly Butler (2009) argues in ‘the examined life’ that humanity is vulnerable and that we need to acknowledge our ‘interdependence’. Butler argues that capitalism has stressed independence, competition and being ‘fit to do a job’. The whole social contract has been based on this assumption that people who are good citizens within the state should be protected. But what happens when this fit worker finds him or herself unable to work? Globalisation has indeed led to displacements where some people can choose to work as a migrant across sites with a view to returning ‘home’ where family rely to a greater or lesser extent on the incomes generated and repatriated. They benefit from the wider networks created by the mobile migrant workers. Unfortunately for some, there is no ‘home’ where they can return because of conflict or disaster. What happens when the fit worker becomes displaced through illness or disaster? Clearly, the road worker in Bandung will not receive benefits as a casual day worker if he injures himself and needs to return to his village in Ciangur or some other regional area.

The scenes of Syrian refugees fleeing from war across national boundaries before they are shut down are a case in point. The inhumanity of the war in Aleppo is summed up in the scattered toys in bloodied dust as viewed on the Australian Broadcasting News in December 2016. What can possibly justify the inhumanity of bombing civilians? The silence from United Nations and most so-called civilised nations is alarming and raises the need for all organisations (particularly at the international level) to be open to criticism, hence the need to monitor the UN from below.

As Sahlins and others have said anthropology is about revealing in the small new ways to view the world. Globalisation has also resulted in a global economy that has ramped up carbon emissions that have resulted in the era of the Anthropocene—or human created culture that has impacted on the entire fabric of life on which we depend.

The rising sea levels experience by islands in the Pacific as stressed at the Paris Climate Change Conference in Dec 2015 is a case in point. The challenge for social agents of change is to lobby for more emphasis on the common good and to move beyond the zero sum approach and to understand that individual survival and well-being is dependent on group survival and well-being, even if there are short-term gains (in some instances) to living at the expense of others.

²⁹Hannah Arendt stresses in her work on ‘the banality of evil’ that evil is comprehensible. In her discussion of the Eichmann trial after the holocaust in Germany she explains that Eichmann could not be singled out as being the monster at fault for the system of discrimination or extermination of the Jews.



The role of symbolism remains important. The needs for security and belonging are universal.

Ascending towards spirituality needs to become an everyday experience once again as it was in the lives of San/Kung hunter gathers who achieved a sense of community through ritual connection with one another and with the land. But as Katz (1982: 252) stressed even a few decades ago this sense of spirituality was becoming increasingly eroded as the previous hunter gathers become absorbed into the cash economy and became prey to so-called 'peripheral capitalism'.

Setting aside our old ways of thinking as a step towards transformation that can be symbolised through spatial rituals that symbolise conceptual change, such as of ascending and descending stairs, symbolising the setting aside our old thoughts through making material representations and discarding them before envisioning a new approach. The rituals of oral culture remain in our literate culture today as important reminders of integrated knowledge systems that were pragmatic in terms of their ability to enable people to survive.

The knowledge in oral culture needed to be recalled through memorising stories linked with structured myths and landscape prompts that helped to recall details. Survival depended on remembering and connecting up the different pieces of knowledge on what worked, why and how that had been gleaned through centuries of empirical testing out of ideas. The re-hearsing of ritual and engagement in symbolic acts that helped to recall and remind were important ways to prepare

themselves for navigation, travel, fishing, hunting, healing, meeting up with neighbouring tribes or any of the other activities in pre-agricultural daily life (Kelly 2016). Once people settled in one space and started to farm and own property which was codified and protected by written laws to protect the interests of owners.

The notion of categorised and contained spaces became increasingly relevant. This segmentation of knowledge followed suit and powerful interest groups framed the disciplines of knowledge and the terms of reference according to which knowledge was restricted or shared. The powerful controlled what was deemed knowledge and this trend has accelerated as media control what constitutes knowledge. Lessons from ancient civilizations that settled in hierarchical societies that relied on extracting surplus to sustain an unsustainable way of life can be learned from the archaeological ruins. In 2005, the International Systems Sciences was held in Cancun. A visit to Chichen Itza on the Yucatan Peninsula of Mexico sparked the question why did this civilization come to an end? The first response was to reflect on the growing size of a population that must have developed in the bureaucratic, agricultural society and that it could no longer sustain itself through living in harmony with nature. The oral histories that may at first have been stored in this memory space slowly grew into a means to control the population and to exact blood sacrifice when food and water security became increasingly problematic for the growing population. Two things were evident when visiting this site. The first was the dwarfing of human beings who approached the pyramid and the second was the sense of awe, wonder and fear which the architects of the temple inspired through the design which enabled the light during the spring and autumn equinoxes (Kelly 2016: 259) to emulate a serpent crawling down the side of the pyramid.

When societies move from predominantly hunter gather lifestyle to a more agrarian society, increasing levels of secrecy become part of the power structures.... (Kelly 2016: 143).

The oral histories which had enabled an integrated way of life were no longer shared and instead became a means of control. The lesson for today remains relevant knowledge needs to be shared and extended through testing out ideas but core knowledge based on recognition of our dependency on nature needs to be held sacred. The hierarchical control of knowledge by the elite is encoded in a 'memory space' (Kelly 2016).



The rituals derived from the days when oral culture was the only way to store knowledge remain and play an important role in reminding and reconnecting disjointed and segmented modern lives. For example, before entering into a Buddhist shrine the Japanese faithful symbolise setting aside their thoughts and striving for renewal through clearing their minds before connecting with the Buddha. By travelling to Kamakura, people are able to experience a less urbanised environment a few kilometres from Yokohama. The process of emptying the mind is assisted through walking through idealised garden versions of a controlled nature and leaving their negative thoughts behind by symbolically as pieces of discarded, shredded paper and later writing their prayers on small wooden discs that remain as prompts for others to express their thoughts. Alongside, the more spiritual aspects of renewal the more pragmatic collection of money and celebration of those who donate food and rice wine are evident as well. The donations at the feet of the Buddah were regularly collected by Monks and the wine barrels were loyaly displayed near the entrance of the sanctuary without any self conscious attempt to pretend that money was unimportant to the spiritual continuity of the place.





A space for meditation

Globalisation has led to displacements and lack of time which can erode kinship when people move to find jobs or have less time to invest in people and the place where they live. People need to be reminded of their connectedness and dependency through symbolism of humility and a sense of awe for the creative and destructive forces of nature. Facing Mecca, contemplating the face of Buddha or remembering the parable of Christ washing the feet or going to the Bush or the Desert to contemplate nature and to empty the mind become increasingly important.

This is not a naïve wish to hark back to the past but to realise that transformation is not about striving towards a new modernised future without drawing on the wisdom of nature or losing our connections with animal relatives.

The few protestors who were concerned about the prospect of job losses in the transport sector in for example Yokohama—are reminders of those who are on the edges of the capitalist society in other cities where a changing economy challenges not only blue collar workers such as ticket collectors (who will be replaced by technology) but also taxi drivers, for example, whose margins are threatened by on line applications that offer cheaper fares. The old economy is shedding many workers which makes the role of the blue economy ever more important through enabling people to identify opportunities through new designs.

The city landscape remains linked with the natural world through remembering human vulnerability to nature but also human capability to redesign and rebuild in ways that prevent and regenerate after natural disasters. The symbolism of the power of nature in the wave/waterfall imagery was a powerful reminder on our arrival in Yokohama, that the city had recently been rebuilt as a result of massive tsunami. We were met at the airport by young delegates bravely sporting the image on their shirts and kimons. The disaster and rebuilding theme was stressed by Buroway in his plenary

speech at the XV11 World Congress. The great wave design was adapted and worn by the students welcoming the delegation to Yokohama conference.



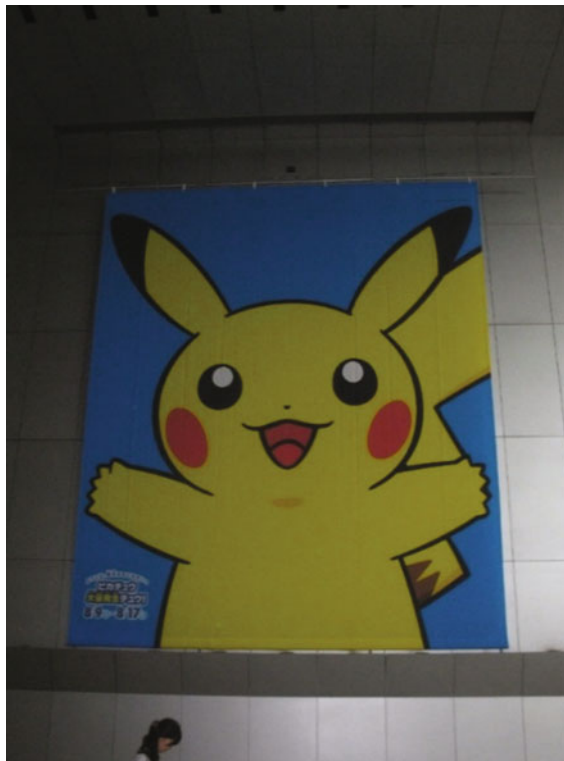
The Great Wave: *Source* Wikipedia commons³⁰

³⁰https://en.wikipedia.org/wiki/The_Great_Wave_off_Kanagawa#/media/File:Great_Wave_off_Kanagawa2.jpg.

The symbolism of the Kanagawa wave was discussed informally by systemic thinkers Professor Paul Hays and Tom Flanagan at the Future World Symposium in Cyprus (2015) as a powerful metaphor. Flanagan explained that if you look carefully at the picture you see Mount Fuji behind the wave. The mountain can be regarded as solid reminders of our ability to weather the storms and to prevail if we work towards a culture of resilience.

People face increased risks associated with climate change such as rising food, energy and housing costs. What emotional connections do we have to particular kinds of life? As cities developed, the differentiation in roles increased as did the gap between people and the environment. Instead, people need to rely on trade exchanges or labouring for others in order to provide for their daily needs. People, animal and the environment became commodities from which value could be extracted for profit through trade or labour.

Taming the space through greening areas and introducing connections with nature and animals using symbols, cartoons and anthropomorphised pets in shopping centres that dwarf and alienate and at the same time tantalise the senses merchandise. Hunter gatherer bags are on display and the shopping mall advertises using plastic inflatable icons and cartoon animals with friendly 'child like' faces. Whilst bonzaied trees and tamed vegetation in containers remind us of our habitat and the need to connect with a liveable environment. When all else fails plastic trees are placed in dark malls to remind us of the environment we are losing.





This is why more green spaces and more habitat for diverse living systems are needed. The attempt to provide a sense of connection is attempted in this artificial environment in which people appear dwarfed and alienated. This response to commodification and alienation in big cities is inadequate. The pseudo-ritual of transpersonal connection is symbolised by taking part in shopping festivals advertised in the shops using cartoon creatures that at some instinctive level connect with our wish to connect with real animals in a real environment. Katz (1982: 307) writes of transpersonal connections with others in Kung society as detailed above. If we are to heal ourselves and society then we need to foster reconnections to the land of which we are a part and to which we inevitably return. Collecting for animal welfare and keeping pets helps urban residents to re-connect with animals in the city environment of Yokohama.



Current society is in denial expressed as a form of dualism (Katz 1982: 299). It cites the work of Churchman (1979) and stresses the need to apply healing far more expansively beyond the health system to consider the environment of the problems facing urban dwellers. Death and life need to be seen as a cycle of renewal rather than as a divide. The narcissic culture of eternal youth and striving for perfection in a luxurious city environment has become a focus for advertising. The reality is that the luxury for the majority is illusive and it comes at a cost in terms of the way cities are currently designed. In Chap. 5, the urban life of extreme poverty for some in Cape Town, South Africa is discussed.

2.3.2 Urban Living Shapes Our View of the World

Although many may regard living in cities as temporary and a way to enable survival in rural and regional areas, the issue is that the rural and regional areas are disappearing as discussed in later chapters on poverty in South Africa and Indonesia as the rate of urbanisation increases.

If a comparison is made across three increasingly urbanised areas in West Java, for example, it appears that the movement to the cities to find work can appear logical, because the unemployment rate is lower. But even though the poverty level according to the HDI is lower in Depok the costs of living in urban centres render the urban wage as no guarantee that one will have a much higher standard of living. We can compare quality of life across:

The highly urbanised area of Depok City at the University of Indonesia, Jakarta with a population of 1,898,537 with a high unemployment rate of 9.54 and poverty levels recorded at 2.4% possibly because of the ability to rely on the informal sector to survive.

The suburban area of Jatinangor that is becoming increasingly affected by loss of land as urban sprawl extends, with a population of 4407. The poverty rate is 11.85% with an unemployment rate of 6.5%.

The rural area Cimis in the Ciangur region, a food production area with a population of 570,991 and an unemployment rate of 11.43% and a poverty rate of 5.63% which indicates that having access to land helps to prevent the extreme poverty experienced when land is lost. In the rural area of Ciangur³¹, I was told by the leader of the PKK, a women's group that trafficking was becoming more of an issue in the region.

The tourist areas up in the hills are more vulnerable she said, but the traffickers are extending their networks even here. As the wife of a Local Government leader, she was concerned about the extent to which parents were encouraging daughters to take on domestic jobs offered by prospectors (pimps) acting for traffickers.

³¹<https://www.statsmonkey.com/sunburst/23644-cianjur-regency-population-statistics-by-gender-jawa-barat-indonesia-stats.php>.

The number of young women returning from Malaysia and previously from Saudi Arabia (pregnant) and then having unwanted babies has resulted in midwives facing the prospect of finding homes for unwanted babies. My informant commented that her sister (a midwife) had fostered three abandoned children by women who had worked in Saudi Arabia.

The vulnerability of young people (male and female) has resulted in Bandung and Jakarta, for example being unsafe for children who are not accompanied on their way to and from school. According to one of my informants, Bandung is known for trafficking both women and children. The city attracts because it is possible to earn 150 dollars a day selling food as a hawker in the city in contrast to arming of about 5 dollars a day from agriculture.

The challenge is to find ways to develop opportunities to make a living by adding value to agricultural products or creating something out of nothing as a way to create a viable income. This provides independence and it can be done through thinking differently about the local environment.

Unemployed and underemployed people who have no hope are needed to be given hope. At the end of the day, people care about meeting their daily needs and giving a future to their children. What can be done to enable women and young people to have a foothold in a financialised rural economy, a voice and a future?

Current research focuses on ways to decolonialise knowledge formation in public policy and makes the case for an alternative approach to governance and democracy that takes into account a range of local people's perspectives. The aim is to look at current challenges with a focus on the most vulnerable women and young people.

For example in Indonesia, the regional area of Ciangur with a population of over 2 million of whom 48.2% are women. The region relies on out migration by women and remittances from overseas. The majority work in Malaysia, Taiwan and Singapore and previously Saudi Arabia. The financialisation of the economy has resulted in young people becoming vulnerable to trafficking. Although young people do not starve, they desire an income to purchase consumer goods or to pay for education of another family member. What is needed is more work on a design approach that identifies sources of abundance. Some recent field visits which will be detailed in a forthcoming publication explored the impact of urbanisation and ways to create job opportunities. Waste and bio digesters are an answer for producing energy,, whereas biodegradable and renewable building materials can also create jobs. Bamboo can be used for a host of building purposes and have a zero footprint. The purpose is to explore the implications of food, water and energy security for the most vulnerable.

The first project is a biodigester in Cibodas that generates cooking gas as well as fertiliser for farmers. This inexpensive, effective project contrasts with a failed project in urban Bandung run in Cibodas by a young leader of a dairy cooperative who enabled a group of entrepreneurs to work effectively together to produce biogas, manure for fertiliser as well as a range of milk products in Cibodas.

The cooperative manager and youth leader gave personalised care to his cows. He worked closely with the vet and ensured that each cow was groomed and the

store in which they lived was cleaned and maintained by sweeping and washing down the flooring. He was also concerned that their diet was affected by the lack of variety as he needed to rely on green fodder collected from the forest. He stressed that they needed a diet supplemented by corn but that the farmers did not want to sell corn for fodder as they could get a higher price using more value added products. He stressed that the manure from the cows was made available to some of the poorer farmers so that they could increase the fertility of their soil. Biogas is the other byproduct which enables the members of his cooperative to live more sustainably, but they still rely on the grid as they need to extend the number of bio digesters to enable more families to reduce their living costs.



In cities for some the only opportunities can be found in working with rubbish. Unfortunately, the approach to rubbish management in cities is wasteful. The comparison of two biodigester projects provides a case study of an expensive failure and an inexpensive success. Regenerating the environment through buildings that produce energy and absorb waste and provide ecosystems for pets, farm animals and liminal creatures as well as oases of sanctuary for wild creatures and spaces for human beings to reconnect with Country needs to be addressed by decolonising the mind.

The second case study is based on corrupt implementation by overseas developers and the public sector who did not foster civil society engagement and who did not provide paid employment for those who processed the rubbish. The result is a failed project where people live in amongst rubbish behind a food market and water distribution centre which is likely to result in higher levels of morbidity and mortality for all who live there or who consume the food and water sold from the marketplace.

The use of rubbish as a metaphor for the lack of care for people with minimal income cannot be ignored. The unclean industries and unwanted people are often forced from the centre of a city. It is only when the rubbish is not only nearby but likely to cause a problem for other groups that it is given more attention. Ironically biogas has been used in Bandung since 1911, which makes the payment for the new technology to a Development Bank by bureaucrats who do not leave the office in Jakarta or Bandung even more problematic.





The central food market in Bandung is ironically called the ‘Hygienic Fish Market’. It is an exemplar of the way in which mismanagement of a biodigester can cause more harm than good. The market is in front of the failed waste processor funded by an international Development Bank and implemented by an NGO. After 1 month, they left the project (costing over 1 million Australian dollars) to be managed by the local community. No one was trained in the use of the bio digester. The area has become a dumping ground for unsorted waste. Alongside, the dysfunctional biodigester is a private water distribution company. The water hawkers fill their water carts from the water and distribute it to the other traders, including an ice hawker. The volunteer workers and rubbish pickers live in shanties in amongst the putrefying waste. I also had a conversation with a student who collected data on the dump management and recorded her primary findings. The failed project was studied (soon after its implementation) by senior student at Padjadjaran University. At the time, she visited it had been in operation for 1 month, but even at that stage it was clear from her photographs that the preparation area for chopping vegetables for the bio digester was unused. The installation for gas production was also not operating and the rubbish was being piled (unprocessed and unsorted) as if it was a repository for dumping.

Clearly, only one salary was being paid to a technical assistant who did not have the means to employ other people to help manage the burgeoning amounts of waste he was supposed to sort and process. The lack of community involvement and commitment to the project has resulted in a wasteland of rubbish alongside a water distribution source and a market for vegetables, poultry and fish. The sale of chicken meat and fish alongside vegetables and waste raises questions about public health and the lack of rights for sentient beings were evident to all. The sight of live

animals being kept in cages unsuited to a life worth living was confronting to say the least. But in a situation where people are so disrespected, it is hardly surprising that they have little compassion. The live chickens in cramped baskets appeared next to dead chickens in a ghastly echo of the Shambles Butcher markets in fifteenth Century Britain. The need to address animal rights was raised in conversation at one of the training sessions at Padjadjaran University. The notion of engaging with the government in Bandung was also regarded as difficult as the mayor could stand for president. The notion that blame should be attributed at low levels in the community is commonplace. Several meetings with ministry officials were held but the issue of the market was raised only by making indirect reference to the organisation and management of biodigesters and the protocols in managing markets safely.

Clearly, the Bank Project is not considered to be the preserve of anyone and that the NGO appointed through Jakarta was considered to be at fault. Research in Bandung on resilience reveals how the University of Padjadjaran twins with the West Java Provincial Government to enable rural urban development through an incubator programme that supports new business ventures such as adding value to farm products, supporting young people to learn how to manage co-ops, extending small initiatives and fostering self-belief.

The traditional economic model argues that growth in population helps to sustain the economy. But it is unsustainable and needs to be reframed (Stiglitz et al. 2010; McIntyre-Mills et al. 2014). The copy of the Jakarta Post (29th of September) that I had read on the plane en route to Indonesia was filled with reports on the forced removal of people from areas designated as unsafe. Urban villages in Jakarta were being removed in the interest of flood control³² and urban renewal. Some claimed that their deeds to the land on which they built gave them permission from the time of Dutch colonialism. Others stressed that Jakowi had promised that they would not be moved. Critics have stressed that the governor Ahok has ignored human rights in his hurry to complete projects prior to the next round of elections in 2017. He has stressed³³:

The Ciliwung River restoration program is a project under the Public Works and Public Housing Ministry. It uses the 2016 State budget for the project so the normalization has to start immediately...

According to Elyda and Anya (2016), the loss of connections and a sense of place has left people dazed:

I was born here in 1968, I have spent all my life here....

Bukit Duri's young people found the right place to release their energies at Ciliwung Meredeke's Hall is one of the areas where young people met: "We frequently sang and played guitar there..."

³² Accessed 3rd Oct <http://www.worldbank.org/en/news/video/2012/01/17/rehabilitating-jakarta-waterways-to-mitigate-flood-risk>.

³³ <http://www.thejakartapost.com/news/2016/09/29/ahok-sticks-to-his-guns.html>.

This is one of many villages that are being lost through clearance programmes as flood prevention and urban renewal programmes lead to the end of the small urban villages. The inhabitants are moved to low cost apartments.³⁴

Most of the academics with whom I discussed this considered this an inevitable move given the flooding and stressed that the alternative housing could meet their needs.

Overall, the Human rights issues are being raised as a concern. In Indonesia, the United Nations Protection of rights working group has stressed that the rights of the disabled have received attention but the Wahid Institute stresses that abuses to religious freedoms could undermine the Pancasila notion of religious diversity and faith (Jong 2016).³⁵

Thus, the challenges faced by the most marginalised in cities are likely to grow as urban development strives to meet the needs of the urban elites. At first, the citizens in Jakarta did not resist the recent removals.³⁶

The social fabric was important for their survival. I discussed this point with colleagues and was assured that the removal was essential for the protection from flooding. Indra Budiari (2016)³⁷ comments:

NGO Kota Kita has stressed that Jakarta is becoming a divided city and that the removals from Bukit Duri was indicative of this trend towards top down decision making.

I returned to Indonesia after 3 weeks of research in August and early September to attend a conference in Solo and an Alumni conference in Jogjakarta. At that stage there was rioting in Jakarta.³⁸ The violence in Jakarta during November against Ahok did not surprise me, because Ahok moved people as a result of recent floods. The local people resented his removals and the way they were being used to foster his political agenda, namely to clear out the slums as a precursor to his political election campaign. Politically, when the time was right, the marginalised found a way to accuse him of being ‘anti Muslim and blasphemous’. This gave the necessary focus for venting their hostility towards his decisions and also an opportunity

³⁴<http://www.thejakartapost.com/news/2016/09/29/jakarta-loses-its-urban-villages-it-becomes-less-inclusive.html>.

³⁵Jong, H. N. 2016. UN to grill RI on rising rights abuses Jakarta Post Thursday 29th Sept.

³⁶Some said they would challenge the evictions in the courts. Most have found alternative accommodation and will strive to maintain the bonds they developed in the urban villages in Jakarta.

³⁷<http://www.thejakartapost.com/news/2016/10/04/public-participation-needed-create-livable-city-all.html> Accessed 29th October.

³⁸The reason for the rioting was cited as being a comment made by the mayor who is a Chinese Christian: http://www.japantimes.co.jp/news/2016/11/05/asia-pacific/political-meddling-instigated-deadly-jakarta-riots-indonesian-president-says/#article_history ... President Joko “Jokowi” Widodo said the riot showed “political actors have taken advantage of the situation.” He did not identify any individual as responsible, but earlier in the week former President Susilo Bambang Yudhoyono went on national television to say he supported plans for the massive protest. <http://www.thejakartapost.com/news/2016/11/03/more-muslim-groups-to-join-anti-ahok-rally.html>.

to try to discredit any attempt to use his position as mayor as a stepping stone to higher office (the presidency) in the next round of elections.

Ibu Inez collected me from the airport from Terminal 1 outside the Solo Coffee shop where I recalled the work of a PhD student on the traders in Solo and wondered how he was faring. I looked forward to reconnecting with this student who earned some of the funds to support his studies by running a small store selling chickens. His work on informal traders in Solo tracked the challenges of people living on entrepreneurial earnings who faced evictions by a bureaucracy that paradoxically wanted to beautify the city but were at the same time reliant on the levies from the traders to subsidise their salaries.

The plan of moving people from the centre to the periphery was resisted in Solo because unless the traders remained near the centre they missed passing trade. Menders of vehicles were told that their spare parts and machinery were both an eyesore and caused noise. Those engaged in activities that were regarded as 'morally reprehensible' were also advised that they should move.

As an invited plenary speaker³⁹ at this social and political studies conference on the potential and pitfalls of E democracy and E governance, I shared the platform with Dr. Eric Loo.⁴⁰ He stressed that the Internet is only as good as the users and that the way it could be used to mobilise or polarise or as echo chambers of some at the expense of others should make us cautious of what we read and hear on the Internet. He stressed that democracy needs constant work and that he remembered a time in Indonesia when he had slept with his shoes on because he feared for his life as a small child of Chinese parents during the riots at that time in Solo.

The presenter at the same conference, Professor Bilveer Singh⁴¹ stressed that the rise in the number of internet users would impact on the way in which the disaffected would mobilise. Whilst reflecting on the latest visit to Indonesia with a colleague from the Torrens Resilience Institute I explained that an integrated approach to urban-rural development remains vital. Abu Bakir Bashir lives in a Pesantran in Solo and continues to teach. He gave dinner to one of the presenters at a conference at Universitas Sebelas Merat in Solo at which he discussed the rising number of disaffected young people who were active internet users.

Clearly, the guest was excited by the prospect and informed us that he felt honoured to be invited for 'a lamb dish'. I listened whilst my colleague conversed with animation about how the disaffected feel that many aspects of today's economy disregard the spiritual dimension of life but they are also captivated by the

³⁹Representation and accountability to address mitigation and adaptation to climate change: the 2030 development agenda challenge and the potential and pitfalls of e-governance and e-democracy. 3rd International Conference on Social and Political sciences:information technology impacts on social and political dynamics, (IcoSaPS 2016) Lorin Hotel Solo, November 2–3, 2016, by: Faculty of Social and Political Sciences,Universitas Sebelas Maret.

⁴⁰School of the Arts, English, and Media—University of Wollongong, His paper: Internet's only as good as its users.

⁴¹Department of Political Science—NationalUniversity of Singapore, Singapore colleague, gave a Paper Title: The off line and on line Impact of ICT on ASEAN Security: A Perspective.

excitement of the internet blogs offering pathways to heroism. I restrained myself from commenting on the fact that whilst Bashir has freedom many young people have lost their lives as a result of his ideological sermons in Bali.

The capability to respect diversity extends to appreciating different ideas, but the line must be drawn when one's own ideas about rights and responsibilities erode the rights of others. Hence the axiom: we can be free and diverse to the extent that our freedom and diversity does not undermine the rights of others, including sentient beings. The needs of the disaffected in Solo and in Indonesia are also reflected in some of the needs of the marginalised in other cities.

I also spent time at the Schumacher Institute in Bristol, a sea port town that made its fortune with through the Royal African Company.⁴² The entire city is built on trade.⁴³ The river system was dredged to make the passage of the boats easier. The divided nature of the city continues to play out through protests against racism. A Jamaican man who held out against segregated travel on public transport which led to Bristol riots has been honoured by unveiling a plaque to commemorate his efforts.⁴⁴

The position of a so-called 'city father' Colston is held by a statue to the slave master who funded many of the civic buildings. It seems apt that an ex choir boy led by Banksy (a pseudonym for an ex choir boy from Bristol) comments on the silenced aspects of society by creating alternative forms of public art. Protest in the form of recent graffiti⁴⁵ is his way of commenting on society. 'Mobile lovers' was created near to a club for young people who are facing unemployment in Bristol to

⁴²<http://www.flocs.com/websites/bristol-slavery/people/royal-african-company.htm>.

⁴³<http://discoveringbristol.org.uk/slavery/after-slavery/effects-on-bristol/public-commemoration/monuments-to-individuals/> "Bristol merchants were granted the right to trade in slaves in 1698 and it did not take them long to turn the business opportunity into profit. From 1698, to the end of the Slave Trade in Britain in 1807, just over 2100 Bristol ships set sail on slaving voyages. According to Richardson (The Bristol Slave Traders: A Collective Portrait Bristol: Historical Association, Bristol Branch, 1984) this amounted to around 500,000 Africans who were carried into slavery, representing just under one fifth of the British trade in slaves of this period".

"There are many statues in Bristol. One of the most prominent, in the Centre, was erected in 1895 to the memory of Edward Colston. This statue lists the many good works done by Bristol's 'Great Benefactor', a merchant in the 17th century. But it makes no mention of his role as a highly placed officer in the Royal African Company. The Royal African Company held from 1672 to 1698, the sole British rights to trade with Africa for gold, ivory, spices and slaves. In 1998, when information about Colston's involvement in the slave trade became better known, the statue was vandalised. A furious public debate ensued in the pages of the local papers about whether or not the statue should be taken down or whether a more truthful inscription should be added, telling about his involvement in slavery. Many white Bristolians resented this questioning of the reputation of the city's most generous benefactor (he gave the equivalent today of about £10 million to schools, churches and charities for the poor in Bristol). To date (late 2003) nothing has happened to the statue. The debate still continues".

⁴⁴<http://www.bbc.com/news/uk-england-bristol-28949801>.

⁴⁵<http://www.theguardian.com/artanddesign/2014/apr/15/banksy-mobile-lovers-bristol-youth-club>.

enable and support the club.⁴⁶ This is because in Britain, the gap between the rich and poor has widened. The young can only vote at 18 and it has been suggested that the voting age should be lowered to 16 as they need to be able to stand up for their rights.

The merit of the art is less relevant than the protest it makes by taking and making space for alternative views that deface the veneer of respectability, because the history of slavery is not openly acknowledged in public spaces.

Outside Bristol, the Wells Cathedral choir practises in a building that has historically served many purposes. One of which was a place of worship, penance and imprisonment.



Next door is the vast tithe gate. The size of the barn gate is indicative of the size of the carts and the loads that they bore to the barn in payment to the church, a form of feudalism! The life of Thomas Bewick a naturalist and engraver who lived in the North of England developed a strong social and environmental conscience (Uglow 2006: 363) which led to his criticism of the the power of the church and that:

it is not the bible but nature that opens ...eyes. It is not prayer but the trembling of the hare that makes him renounce hunting, not 'waggon loads' of sermons' but the people of the common who alert him to social wrongs.

⁴⁶http://en.wikipedia.org/wiki/Banksy#cite_note-bbc.co.uk-1.

My guide in the Durham cathedral made the comment that the bishops of the church Durham were amongst the most powerful in England. Clearly their role in fortifying the frontier against the invading Scots played a role in protecting the state.



Thus, religion and culture can indeed be seen through the lense of structural functionalism so that the norms for social organisation are reinforced through religion. The stained glass windows symbolise the sacred and filter the light. But whose reality prevailed? Those who were once incarcerated in Wells when it served a different purpose? The serfs who gave their tithes? Or the powerful elites? Hence, the thesis of this book is that the way forward for transformation is to focus on what we share in common as human animals: the need for food, fairness, reciprocity and empathy. The rest is likely to follow. My guide for the day made the wry comment that the poachers were kept out of the vast estates by Game keepers⁴⁷ or stewards. The note book by Jones and Woodward (1910) details the life and seasonal role of a gamekeeper, the creatures (rabbits, rooks and crows) and the environment he protected from poachers and their trained dogs. They detailed the months of the year and remind the reader that March was ‘starvation month’ for birds and that it

⁴⁷Jones, O. and Woodward, M 1910 A game keeper’s notebook. Edward Arnold London <https://archive.org/stream/gamekeepersnoteb00jonerich#page/40/mode/2up>.

could be a hard month for human beings too. My guide told me that the nickname 'nosy Parker' has its origins in the name being associated with the game keeper's role of checking up on what people were doing! Some dictionaries give some support to the comment of my guide.⁴⁸ The enclosure movements began in the seventeenth and eighteenth centuries (Fairlie 2009)⁴⁹ and the role of the game keeper was well established by the first time the nickname was cited.



The city of Bristol won the Green City award for sustainability as a result of an application developed by the Schumacher Institute. But, according to the director of the institute this is more of an encouragement award for setting appropriate benchmarks that for achieving sustainable green living. Traffic congestion in the city centre and parking congestion remain challenges. A bike project to teach young people how to fix bikes and in the process to earn them is one of the positive steps. But they do remain tokens. The cost of living in first world nations such as UK is facing the challenge of food security. For example the BBC 1 news on the 29th August reported that families are finding it difficult to make ends meet. Middle class

⁴⁸<http://beta.merriam-webster.com/dictionary/nosey%20parker> which claims the first reference was in 1907 and that is was linked with the name 'Parker'.

⁴⁹Fairlie, 2009 <http://www.thelandmagazine.org.uk/articles/short-history-enclosure-britain>

This article originally appeared as 'A Short History of Enclosure in Britain' in The Land Issue 7 Summer 2009.

families are shopping more carefully whilst those with low incomes are skipping meals so they can afford to pay the rent. The lack of basics such as three meals a day, affordable heating and safe housing, affordable public transport remain issues for this green city. In conversations with the staff at the Schumacher Institute it was clear that it is challenging and that they have to do a great deal through innovative approaches to accessing funding. At a conversation on 'Systemic Ethics' at Schumacher Institute on 26th and 28th August, 2014 we discussed the potential for doing things differently. The city of Bristol won the Green City award for sustainability as a result of an application developed by the Schumacher institute for setting appropriate benchmarks for achieving sustainable green living. Traffic congestion in the city centre and parking congestion remain challenges, however. A bike project to teach young people how to fix bikes and in the process to earn them is one of the positive steps. But they do remain tokens.

At the Schuacher Institute in Bristol we also discussed systemic ethics and the way in which hybridity and our connection with the land are understood by First Nations, such as Aboriginal Australians:

We read our past in the landscape and we create its future through our choices (McIntyre-Mills 2014: 10).

The issues facing Australia and the region are of trying to pursue 'business as usual' against the tide of social and environmental crisis.

...[C]ountries must focus on increasing the ambition of their intended reductions, and show these are credible by setting out how they will be achieved through domestic policies and legislation (Stern 2014: 26)

We discussed applying the UN Sustainability Agenda to more profound shifts such as the declaration of the Earth Charter by Bolivia:

Bolivia enshrines natural world's rights with equal status for Mother Earth: Law of Mother Earth expected to prompt radical new conservation and social measures in South American nation... "The law, which is part of a complete restructuring of the Bolivian legal system following a change of constitution in 2009, has been heavily influenced by a resurgent indigenous Andean spiritual world view which places the environment and the earth deity known as the Pachamama at the centre of all life. Humans are considered equal to all other entities (Vidal 2012).

But testing out ideas in conversation and dialogue with others has a prerequisite, namely a willingness to engage in sincere dialogue. But power always needs to be considered in this equation and is always beneath the surface if not openly acknowledged it plays out in many unacknowledged ways that can be surfaced through discourse analysis. It is necessary to create rapport based on many ways of knowing and by learning from all aspects of nature needs to also know where to draw the line. But boundaries need to be drawn and decisions need to be made in order to 'make cuts'.

The line provides the border of what is acceptable and unacceptable. The work of Mary Douglas on pollution and danger remains relevant to critical systemic thinking. The necessity of making cuts or decisions about what is acceptable and

what is not remains a challenge for current generations who face the challenges posed by Islamic State (Dean 2015) and the need to respond without lapsing to the same level as stressed by Kilcullen, 2015 who cites Nietzsche, *Beyond Good and Evil*, 1886:

Whoever fights monsters should see to it that in the process he does not become a monster.
And if you gaze for long into an abyss, the abyss also gazes into you.

Nussbaum (2006, 2011) stresses the need to address human capabilities within and beyond nation states. She stresses that the needs of the voiceless including asylum seekers, young people and the disabled as well as sentient non-human animals need to be respected. She stresses the need to extend the social contract to support the capabilities approach. In discussing human capabilities she stresses health, safety, bodily integrity, education, standard of living, quality of social interaction, productive valued activities, environment, play, basic needs (Nussbaum 2011: 33–34).

The Sydney Peace Prize Winner, Julian Burnside (2014) highlights that ‘without justice there will be no peace’. People who arrive by boat are not necessarily illegal nor are they criminals. Members of the public are not aware that all asylum seekers are stripped of the medication and any medical supports from glasses to false limbs. Burnside stresses that they are classified as part of the problem of border control because they are without visas, but they make up less than ‘one half of 1% of the 5 million who arrive each year.

This raises many questions about the inadequacies with current forms of governance to support justice.

We need to ask to what extent the current laws protect the most vulnerable? Barbara Molinaro, a spokeswoman for UNHCR in Rome, said:

“... at least 1,500 migrants have died so far in 2015 while on route to Europe – at least 30 times higher than last year’s equivalent figure, which was itself a record. It comes just days after 400 others drowned last week in a similar incident”.⁵⁰

This morning (8/06/2015) the ABC announced that 6000 people had been rescued crossing to Italy this weekend in small, unseaworthy boats. The Sydney Peace prize winner Shiva (1998, 2002, 2011) sums up the challenge for this century as one of preventing the commodification of life and the importance of thinking about the interconnections across a number of issues. Human rights underpin all relationships within the nation state and within the broader region. This has implications for social and environmental justice. This has implications for social and environmental justice.

Brundtland (1989) and Kaldor (in Held 2005: 177) have stressed that human security rests on creating a peaceful world, enshrined in rights expressed in the United Nations Charter (Article 55, 56) and in the constitution of the European Union. As stressed below (see McIntyre-Mills 2011) rising living costs led to food

⁵⁰<http://www.theguardian.com/world/2015/apr/19/700-migrants-feared-dead-mediterranean-shipwreck-worst-yet>.

riots and the so-called Arab Spring, culminating in the Occupy Wall Street Movement. The move towards remembering and reconnecting with the land echoes the voices of Indigenous First national movements and the implications for the way we live, our relationships, our sense of identity and for new forms of governance and democracy.

A sustainable local community is determined by a sustainable region in which food, energy and water supplies are considered as major determinants for well-being. No community can be expected to transform from a high carbon lifestyle (or aspiring to this lifestyle) without feeling part of the design process and owning the decisions as to how resources should be used. Young people (Osler and Starkey 2005); the disabled, asylum seekers and sentient beings (Nussbaum 2006) along with future generations live 'precarious lives' (Butler 2005). Those perceived as different are not protected (Young 2011). The ability to show compassion underpins cosmopolitanism (Butler 2011). Butler's work stresses 'the need to rethink the human as a site of interdependency'. She emphasises that humanity needs to be able to ask for assistance and we need to be able to anticipate that we will be heard and that people will respond with compassion.

Do we wish to live in a world where we do not want to help one another and in which we deny the pain of sentient beings? (Butler 2011). If we are prepared to recognise not our resilience, but our mutual vulnerability, it provides a basis for stewardship. We are all reliant on others and need to be able to depend on our connections with others.⁵¹

Huntington's (1996) so-called 'Clash of Cultures/Clash of Civilisations' Clash thesis has become a self-fulfilling prophecy. The realism of a clash is indisputable, but it is a clash of an ideology that strives to alienate other ways of thinking and living. Internationally, to date about 500 or more young⁵² women have travelled to join ISIS. Young people of many cultural backgrounds and from a range of socioeconomic groups are travelling to Syria⁵³ and are thus at risk of losing their rights as citizens and also their human rights:

... Shamima Begum, 15, Amira Abase, also 15, and Kadiza Sultana, 16, are now feared to have reached the conflict zone....An estimated 550 Western women have travelled to join extremists in Iraq and Syria — while an estimated 600 people are believed to have left Britain to fight with IS....

⁵¹Held et al. (2005) proposed that the core challenges of the day are to address the vast differences in the standard of living between the rich and the poor. The problem is not only one of externalities that are not factored into calculations of the degradation to the environment, it is a way of thinking and 'being in the world' that shifts the extraction of profit to where labour is cheaper and where governments and citizens are less likely to complain about degradation of environment. Short-term profits are made at the expense of future generations.

⁵²<http://www.smh.com.au/national/emotions-run-high-for-australias-muslim-youth-risking-all-to-fight-in-the-syrian-war-20131206-2ywof.html>. At that stage over 200 people have visited Syria. It is estimated at that stage over half were engaged in action beyond assisting with the wounded.

⁵³<http://www.abc.net.au/news/2015-03-16/syria-bound-uk-teens-held-in-custody/6321512>.

Updated 16 Mar 2015, 12:46 p.m.

According to the Australian Foreign Affairs Minister⁵⁴:

Vulnerable young Australians are being radicalized by violent extremist groups and are seeking to join Daesh (ISIL) and other terrorist groups in Syria and Iraq. While most of these foreign terrorist fighters were initially men, they are now being joined by increasing numbers of women and girls.

Women account for an estimated one fifth of all foreign fighters and supporters in the conflict. Over 500 women are from western countries estimate that 30 to 40 Australian women and girls are either engaging in or supporting terrorist activity in Syria/Iraq and at home.

There are a number of reasons for this deeply concerning development. One of the most pressing is Daesh's exploitation of social media to radicalize and recruit online vulnerable young women.

The development of critical thinking skills is very important in this context. Radicalization is based on a sharing of values, in other words an ideological view.⁵⁵ The issue as to whether their human rights should be set aside through denying citizenship rights has been raised by the Human Rights Commissioner Gillian Triggs⁵⁶ and defended by Amanda Vanstone⁵⁷ who 'despairs at her party's proposal to strip citizenship'.

This is of particular concern for the life chances of young people and it is indicative of a conservative turn. Despite reservations about becoming a surveillance state⁵⁸ and concerns about making people stateless, the House of Lords has conceded that citizenship rights could be revoked under certain circumstances.⁵⁹ According to an article in The Guardian:

"the former Lord Chancellor has opposed calls for Britain to withdraw from the European Convention on Human Rights.... and has also stressed that Human Rights need to be upheld".⁶⁰

In South Africa, I visited a range of University departments, research institutes and NGOs including University of South Africa, University of Cape Town, the Mindfulness Institute in Stellenbosch, South Africa where I attended the

⁵⁴http://foreignminister.gov.au/articles/Pages/2015/jb_ar_150317.aspx.

⁵⁵<http://www.news.com.au/world/disillusioned-young-muslim-men-head-to-fight-in-middle-east/story-fndir2ev-1226957126037> by 2015 the numbers have escalated to at least 300.

⁵⁶<http://www.theguardian.com/australia-news/2015/jun/06/gillian-triggs-slams-scores-of-laws-threatening-fundamental-freedoms>.

⁵⁷<http://www.theguardian.com/australia-news/2015/jun/08/amanda-vanstone-says-she-despaired-at-her-partys-proposal-to-strip-citizenship>.

⁵⁸<http://www.theguardian.com/commentisfree/2009/feb/06/surveillance-lords-liberty-central>.

⁵⁹Deprivation of British citizenship and withdrawal of passport facilities Standard Note: SN/HA/6820, Last updated: 30 January 2015, Author: Melanie Gower Section Home Affairs Section <http://researchbriefings.files.parliament.uk/documents/SN06820/SN06820.pdf>, accessed 8/06/2015.

⁶⁰<http://www.theguardian.com/law/2015/jun/01/human-rights-act-repeal-tory-peer>.

Mindfulness Matters Conference,⁶¹ workshops and conversations with colleagues at Living Hope, Embrace Dignity and Africa Tikkum.

The core themes for this book start with social problems of greed and disillusionment and explore pathways for transformation. Be the change through mindfulness, listening and learning from nature and one another.

According to Eric Zeuss (2013)⁶²:

The lead research economist at the World Bank, Branko Milanovic, will be reporting soon, in the journal *Global Policy*, the first calculation of global income-inequality, and he has found that the top 8% of global earners are drawing 50% of all of this planet's income. He notes: "Global inequality is much greater than inequality within any individual country," because the stark inequality between countries adds to the inequality within any one of them, and because most people live in extremely poor countries, largely the nations within three thousand miles of the Equator, where it's already too hot, even without the global warming that scientists say will heat the world much more from now on... Milanovic finds that globally, "The top 1 per cent has seen its real income rise by more than 60 per cent over those two decades [1988-2008]," while "the poorest 5 per cent" have received incomes which "have remained the same" - the desperately poor are simply remaining desperately poor. Maybe there's too much heat where they live.

2.4 An Architecture for Re-generation to Maximise Changes Towards a More Sustainable Future

Participatory action research on democracy and governance to enhance sustainable living and well-being are discussed in two companion volumes (McIntyre-Mills 2014a; McIntyre-Mills et al. 2014) which explore the suggestion made by Florini (2003) in 'The Coming Democracy' that the Aarhus Convention (1998) on freedom of environmental information and participation could be usefully extended to support the nexus between sustaining human and environmental well-being and resilience. Praxis also needs to examine the impact of participation at the local level (Evans 2013) through awareness-raising about the implications of consumption choices on well-being and 'well-being stocks' (Stiglitz et al. 2010). The architecture is extended in Chap. 4 of this volume which details how to translate the rhetoric of the Paris COP into fine-grained reality to ensure that we think about how consumption choices shape our daily lives and how these choices impact on carbon emission levels and rising temperatures. Instead of merely measuring impact as a governance tool, it also helps to inspire virtue in the sense used by Aristotle, namely *Eudaimonia* or being concerned about inner goodness so as to achieve public good, rather than just personal goodness.

⁶¹"From the ground beneath my feet: towards the distant horizon", Plenary paper presented by Simon Whitesman at the Mindfulness Matters Conference, Stellenbosch, South Africa.

⁶²<http://www.alternet.org/news-amp-politics/worlds-richest-8-earn-half-all-planetary-income?page=0%2C1>.

Working across boundaries through co-creating a community of practice to address a shared concern requires:

- Developing a greater number of connections enhances consciousness (Greenfield 2000, 2003, 2008) who argues that the more we are able to think about our thinking. This can help to create closer bonds with others to foster links and to bridge differences. The approach is as relevant to education as it is to community development and in the process helps to enhance representation and accountability through exploring ideas and engaging in dialogue.
- Testing the implications of decisions with others so as to balance individual needs and collective needs.
- Enable residents to make decisions from below to inform policy at the regional level and to facilitate monitory democracy and governance.
- The capacity of members of a community to act together and to be able to modify or even transform, existing ways of life (Rose 2005; Hulme 2009). This research explores whether collaborative approaches drawing on diverse ways of knowing (Cruz et al. 2009) and user-centred governance of resources (McIntyre-Mills 2006, 2008, 2012; Podger et al. 2012) could support more systemic approaches to sustainable living, regional governance (Wear 2012) and effective environmental management.

2.4.1 Reconnecting with the Environment Through Spirituality, Oral History and Law

The metaphor of weaving together strands of experience and creating a community of practice. Indigenous Ngarrindjeri knowledge is based on understanding that river grasses enable the salinity to be drawn out of the soil to avoid toxicity during when the river levels are low. The metaphor of weaving together strands of experience through weaving artistic and functional objects such as mats, baskets and art works whilst engaging in telling narratives about the dreaming and about current community rights and responsibilities enables people to think about self-others the environment including the next generation of life. The way in which excessive consumption of energy resources impacts on the size of our carbon footprint is defined in terms of the IPCC formula, namely E (Emissions) = Population \times Consumption per Person \times Energy Efficiency \times Energy Emissions.⁶³

⁶³The IPCC formula suggests that the privileged lives of some could lead to existential risk for people and the planet (Bostrom 2011). This has implications for the way we live and the need to change our way of life through rethinking our relationships with others and the environment. The Intergovernmental Panel on Climate Change formula addresses the implications of polarizing 'people versus the planet' (Charlton 2011). Representation and accountability rest on showing the links across excessive consumption, unfair distribution and harm (Saul et al. 2012: 167). The issues facing the marginalised will be issues facing many in increasingly urbanised city environments.

The second part of my sabbatical was planned around preparation for this research on: How should we live and work, in order to respond to the growing challenge of meeting the needs of people living in cities? What do we value and why? What are the implications for human capacity and human capabilities? These questions are inspired in part by Stuart Hall a critical sociologist who asked: What is the social, cultural, economic and environmental context that shapes who gets what, when, why and to what effect? I explore the issue of sustainability, food, energy and water security as it relates to these questions. I visited the Schumacher Institute in Bristol, a sea port linked with slavery trade through the Royal African Company. I gave a presentation on the key points addressed in recently published Springer books at a⁶⁴ workshop organised by Dr. Jenneth Parker, Research Director with members of the UKSS and members and affiliates of the Schumacher Institute in Sept, 2014 on 'Systemic Ethics and implications for UN Development Goals'. We then engaged in conversation on future directions for research. It was suggested by the Research Director of the Schumacher Institute that I follow up on the work of Polly Higgins who suggests that a new planetary law should be passed to protect the viability of the planet and that current systems of law are inadequate to protect people and the planet. The political context is one of addressing the issue of freedom and democracy linked with social and environmental justice through balancing individual and collective needs. The participants stressed the need to foster the development of green cities whilst protecting the small farmer on the land. In the words of a farmer who participated at the Schumacher Institute in Bristol: "Remember the farmer who is outstanding in his field!" His understanding of agricultural importance was not matched with his understanding of policy implications but his points on protecting the rights of small farmers were well taken.

The participants stressed the need to educate the public, private and volunteer sectors about the importance of protecting agricultural land as urban areas are dependent on the land. Greening cities is a step in the right direction but insufficient to support growing urban populations.

The cost of living in first world nations such as the UK poses challenges for food security. For example, the BBC 1 news on the 29th August reported that families are also finding it difficult to 'make ends meet'. Middle class families are shopping more carefully whilst those with low incomes are skipping meals so they can afford to pay the rent.

(Footnote 63 continued)

The IPCC formula suggests that the privileged lives of some could lead to 'existential risk' for all forms of life on the planet (Bostrom 2011). The 'price of inequality'—national and global has escalated. IPCC formula, namely E (Emissions) = Population \times Consumption per Person \times Energy Efficiency \times Energy Emissions. The IPCC formula suggests that the privileged lives of some could lead to existential risk for people and the planet (Bostrom 2011). This has implications for the way we live and the need to change our way of life through rethinking our relationships with others and the environment.

⁶⁴'Transformation from Wall Street to Wellbeing', 'Systemic Ethics' and the Springer Encyclopaedia of Food and Agricultural Ethics.

2.4.2 Reflection on ‘The Case Against the West and the Self-fulfilling Prophecy of the ‘Clash of Cultures’

How democratic is democracy when so many fall outside the mantle of its protection? I returned from South Africa to South Australia to find that a bill had been proposed to stress that women wearing burkas be requested to sit in an enclosed part of parliament. This bill proposed by the speaker has not been supported (ABC news 3 October, 2014) which is a step forward.

In the UK a key concern was the return of UK citizens who had been fighting in Syria, because of their potential to radicalise others. This ‘clash of cultures’ (Huntington 1996) praxis needs to be replaced by a recognition that ‘the other’ is very often a projection of fears and a non-recognition of the so-called ‘enemy within’, namely an ‘unexamined life’ and unexamined values flowing from: religion, morality, politics and aesthetics (see West Churchman 1983). The self-fulfilling prophecy of the narrative myth of the ‘clash of cultures’ needs attention (Bottici and Challand 2006) in the wake of the Paris massacres. The inevitable clash of cultures thesis is problematic and wrong. This book critiques the thesis and proposes an alternative rooted in critical heuristics. Accordingly, it examines what is the case and explores alternative ways of being in the world linked with capacity building.

The focus of this book is to place the voiceless centre stage. The responsibility we hold as educators is that we are caretakers for current and future generations of life. In this sense, I start with the work of Nussbaum (2011) who argues that all sentient beings should be capable of fulfilling their potential for a life worth living. I also build on the argument of Donaldson and Kymlicka (2011: 33):

the key purposes of justice, which is the protection of vulnerable human individuals. Being an I – a being who experiences – represents a particular kind of vulnerability, calling for a particular form of protection from the action of others, in the form of inviolable rights... what happens to sentient beings matters because it matters to them.

It also extend on my own work on intersubjectivity (McIntyre-Mills 2000), identity, democracy and sustainability and non-anthropocentric approaches to ethics (McIntyre-Mills 2011, 2014) which develops the argument that the zero sum approach expressed as competition across species, classes or sovereign states needs to be set aside in recognition that we are part of one web of life—that we are interdependent and that all sentient beings have rights.

As stewards—human beings have the additional responsibility to care for the land on which we are all depend.

My awareness of the individuality of all beings, and of the capacity of at least some to respond to the individuality in me, transforms the world into a universe replete with opportunities to develop personal relationships of all kinds.... (Smuts 2001: 301 cited by Kymlicka and Donaldson 2011: 39)

As public educators, we are responsible for advocating for the rights of first nations whose wisdom and insight is vital, for young people to whom we pass on the baton of stewardship, for the disabled, for prisoners, for the destitute, for asylum seekers and those who grieve the loss of land and culture. And most importantly for all sentient beings who are commodified and treated as a means to an end, rather than as ‘ends in themselves’.

We are shaped by our ability to show compassion for others. The quality of life of the vulnerable is a measure of our humanity. The extent to which our societies remain ethical and democratic is a measure of our capability to achieve a balance between individual and collective needs. The extent to which the environment on which we depend remains liveable is a measure of our stewardship.

My starting point is to think about the ‘taken for granted’. As a social anthropologist and sociologist I have drawn inspiration from people with whom I have learned whilst undertaking fieldwork in a range of cultural contexts. As time passed and I was confronted by more and more social, economic and environmental issues I was increasingly inspired by West Churchman’s Design of Inquiring Systems Approach ‘to unfolding values’ and ‘sweeping in’ social, economic and environmental considerations.⁶⁵

Critical systemic praxis (adapted from Churchman 1971, 1979) helps to explore our thinking and our relationships spanning self, other and the environment. As a Meta form of inquiry, it is based on questioning boundaries of inclusion and exclusion, it examines the so-called ‘enemies within’ (religion, mortality, politics and aesthetics) and it considers the consequences of our choices for living systems (Wadsworth 2010).

My praxis strives to reveal ‘in the small new ways of seeing the whole’ (Adelman 2013: 9).⁶⁶ This has implications for public policy education and ethics, as such it strives to:

⁶⁵The body of work inspired by this approach and aspects of social cybernetics (Bausch, Christakis, Flood, Haraway, Jackson, Romm, Stafford Beer, Van Gigh, Ulrich, Midgely) are also helpful in formulating more systemic research on living systems and our place in the bundle of life. Most importantly the organic praxis of Shiva, Deborah Bird Rose, Max Neef and Yoland Wadsworth on Living systems is increasingly relevant to my current work on ecological footprints and social justice.

⁶⁶Hirschman (1970) could be characterised as striving to reveal ‘in the small new ways of seeing the whole’ (Adelman 2013: 9). He contributed to reframing the way in which areas of concern were perceived and the possibilities for doing things differently. In times of crisis, Hirschman (1970) suggested three options—‘loyalty, voice or exit’. Although it was possible for him to apply all three options to great acclaim in his lifetime—to exit totalitarian states and to demonstrate alternative ways of doing things—times have changed, because the challenges we face today cannot be addressed by working within the boundaries of a nation state or deciding to ‘exit’ a nation state that has become totalitarian. Currently we need to think critically about taken for granted structures. We need to take the liberative potential of small-scale projects (as suggested by Hirschman) and try to think of their potential as way to do things differently. In contrast, Hannah Arendt (1972) emphasises both potential and risks through drawing attention to evidence of the banality of evil. She considered the broad context and the structures that lead people to make unethical choices. Arendt’s (1972) work *Crises of the Republic* on how lies and spin contribute to

- **Build** the capacity of people to think about the consequences of their choices for self, other and the environment.
- **Co-create** policy based on testing the principle of subsidiarity and Ashby's Rule of Requisite Variety (1956) and explores the policy implications for complex decision making.
- **Extend** social theory through reframing and reconsidering boundaries (conceptual and spatial) in relation to social, economic and environmental justice.
- **Contribute** to systemic ethics by: (a) expanding pragmatism through addressing 'what if' heuristics and 'if then scenarios' to enable individual self-reflection, group considerations and pilots of participatory democracy and governance. (b) Considering (i) identity and relationships, (ii) boundaries and flows and (iii) policy decisions based on drawing the ethical line through questioning taken for granted ideas about the state, market and society together with those who are to be affected by the decisions.

The conundrum is that nation states need to find ways to enhance a sense of shared ecological citizenship and responsibility for biodiversity as an ethical priority as it has social and environmental justice implications in terms of the hunger, thirst and displacement of human beings, sentient and non-sentient beings if we do not develop policies for habitat protection and rights to food, water and energy security.

First, the perceived implications of the stewardship of biodiversity will be explored. Stewardship is based on awareness that the land and biologically diverse ecosystems are a cultural heritage (Flannery 2012) on which the well-being of current and future generations depend. Resilience is defined as the adaptive capacity of the physical environment, of an individual or of a group. It concerns factors such as the capacity of members of a community to act together and to be able to modify or even transform, existing ways of life (Rose 2005; Hulme 2009).

Secondly, it explores whether collaborative approaches drawing on diverse ways of knowing (Cruz et al. 2009) and citizen centred self-governance of ecological footprints (Podger et al. 2012) could support regional governance (Wear 2012).

The premise is that the UN Sustainable Development Goals do not go far enough and that cultural and economic transformation is vital. We will try to learn more about diverse ways of knowing (Cruz et al. 2009) that could support effective environmental management by taking into consideration: (1) Non-anthropocentric

(Footnote 66 continued)

undermining democracy remains relevant as does her report on Eichmann's trial. Arendt stressed the implications of being part of an unquestioned monstrous system that becomes an unquestioned culture and a taken for granted system of bureaucracy. To avoid taking things for granted it is important to develop critical thinking based on the capability to think at a meta level about the implications of choices (Van Gigh 2003), but also to have in place constitutional structures that protect social and environmental justice for this generation and the next (Jessop 2009).

knowing drawing on the environment as well as knowing through all our senses—including empathy and intuition, (2) Respect for ‘know how’ developed through empirical trial and error, (3) Creativity in maintaining sustainable relationships with the land, (4) Respect for spiritual awareness, the wisdom of experience as well as the social and natural sciences, (5) Artistic expression of feelings, perceptions and emotions, (6) Caring for future generations of life, (7) ‘Phronesis’ or Aristotelian wisdom to match the right knowledge in context.

The research is based on:

- *Being* supported by an MOU between West Java and South Australian government.
- *Being a UNESCO project participant and reflections on narratives from young leaders.*
- *Doing* collaborative research as PhD supervisor and collaborating with staff at the University of Indonesia, Universitas Nasional, Universitas Padjadjaran, National Islamic University, West Java and the SA Local Government Association (in particular in Alice Springs and Adelaide).
- *Undertaking* participatory action research in South Australia and Northern Territory (as evidenced by the incorporation of her research findings into Tangentyere Council Protocols and being cited at the Liquor Commission Hearing in NT).
- Facilitating workshops, e.g. Ministry of Religion, Finance and Social Affairs in Indonesia, two invited workshops for the Chief Ministers Policy Unit in Canberra in 2009 and numerous local government workshops in South Australia and research on behalf of the Attorney General’s Dept. on resilience, research on behalf of the ARC and local government on well-being. *Facilitating* a leadership workshop at Flinders University together with delegates from West Java Provincial Government on the public education training and leadership. This was in line with the Paris Development Agenda (1997) that underlines the notion that development should be based on collaborative principles. The participants in this workshop stressed the importance of the need to develop leadership opportunities for women and young people. The challenges they face in West Java are associated with the impact of urbanisation as people face congested cities, lowering living standards and high risks for women and children who are unable to express their strategic rights to a voice within households, communities local government and national level organisations. To what extent can we extend solidarity to others and other species? other sources of inspiration are drawn from a sabbatical in South Africa, Indonesia, England and Japan during 2013.

Democracy and governance are in need of improvement (Hulme 2009; Giddens 2009) and lessons learned about sustainable living could help to revitalise our approaches to ethics, representation and accountability.

It seems to me that diverse ways of knowing hold the key to human and environmental security.

The argument developed in ‘Transformation from Wall Street to Well-being’ (McIntyre-Mills et al. 2014) and Systemic Ethics (McIntyre-Mills 2014) is that the containerist approach to science, democracy, ethics and governance is a core part of the problem. My research question is: how should we live? How can we be more sustainable in our living choices? My research tests the hypothesis that decisions that are made at the lowest level possible are more likely to take into account the complexity of the decision makers.⁶⁷

In Australia, the gap between rich and poor has widened. The price of inequality is born by people and the environment. Most importantly, the current social contract does not go far enough to protect the needs of non-citizens, namely young people, asylum seekers as well as the voiceless who are unable to express their needs.

Critical systems thinking deals with complex wicked problems which comprise many diverse and interrelated variables which are perceived differently by different stakeholders with different values. Thus, two examples of wicked problems are climate change, poverty that pertains to our rights and responsibilities to both

⁶⁷The interrelated aims will be addressed by asking the following questions addressed in part by some of my current and proposed projects that each address significant problems: ‘The land is our mother’ and stewardship for future generations underpin the philosophy of Aboriginal custodians of the land and their dreaming sites. However, there is evidence that many non-Aboriginal urban citizens wish to spend more time living slower lives, walking wherever possible, riding bikes, growing local food, recycling and reusing and consuming less, instead of living stressful, competitive lives that save time, but waste resources as they are reliant on fast food in ‘throw away’ containers, fast travel and a ‘time is money attitude’ (McIntyre-Mills et al. 2012, 2013, 2014 and forthcoming). These findings clearly link environmental health and human wellbeing and raise the question of what can we learn from mobile and egalitarian, place-attached people (Vaske and Kobrin 2001) whose history is recorded in the landscape? (Guddemi 2006; Rose 2004). The process of participation is the subject of recent research published in recent books, entitled ‘User-centric policy design’, ‘Identity, Democracy and Sustainability’ (McIntyre-Mills 2008; McIntyre-Mills and De Vries 2011) and ‘From Wall Street to Wellbeing’ (McIntyre et al. 2014, forthcoming) which has shown that participation enhances attachment to policy ideas. This proposed DP seeks to deepen an understanding of how people perceive, and participate in, local challenges and experiences to develop a new understanding of how to increase environmental responsibility and the stewardship of the land for current and future generations. The challenge for governance and public administration is to match the processes and governance structures to diverse interest groups—with different life chances and different socio demographic characteristics. This research explores the discourses of Aboriginal and non-Aboriginal Australians on consumption and our relationships with one another and the land. This aims to inform responsive policy decisions and service delivery to address rising temperatures and risks pertaining to water, energy and associated rise in food costs.

citizens and non-citizens. The role of theory and its relationship to practice needs to be carefully considered in terms of policy and praxis.⁶⁸

What is needed is to roll up one's sleeves and to work on finding ways to be more tolerant more helpful and more conscious of our hubris through examination of our values and why we agree and disagree about climate change. We need overarching laws that we have a say in making and shaping locally through using and adapting currently available architectures and policies. Current challenges today such as social, economic and environmental issues associated with growing numbers of displaced people, poverty, conflict, food insecurity as a result of shrinking agricultural land, water shortages, growing urbanisation, energy shortages associated with using non-renewables, nuclear disasters on the scale of Fukushima are examples raised by the United Nations and Vandana Shiva and Maude Barlow. The issues need a new approach to the architectures of governance on a planetary scale.

In Australia, the gap between rich and poor has widened. The price of inequality is born by people and the environment. Most importantly, the current social contract does not go far enough to protect the needs of non-citizens, namely young people, asylum seekers as well as the voiceless who are unable to express their needs.

Critical systems thinking deals with complex wicked problems which comprise many diverse and interrelated variables which are perceived differently by different stakeholders with different values. Thus two examples of wicked problems are climate change, poverty that pertains to our rights and responsibilities to both citizens and non-citizens. The role of theory and its relationship to practice needs to be carefully considered in terms of policy and praxis.

Young people do not vote, because they are disillusioned. According to Deborah Mattinson, a former pollster to Gordon Brown and expert at 'Britain Thinks', believes politicians have not begun to grasp the scale of the problem. 'Voter disengagement is getting worse and worse', she says. Nobody is really taking it seriously enough.⁶⁹ I will discuss some of my findings and explain how they relate to this paper. In South Africa and Indonesia, for example, at least 65 and 75% of the population, respectively, will be living in urban areas. Urbanisation poses a systemic threat to the survival and sustainability of culture as we know it today.

What is the point of raising these concerns? The challenges pose opportunities to provide education and leadership. What is the way forward? What follows is a suggestion based in part on the work and suggestions I have gained through

⁶⁸I stressed the need to reframe boundaries across a range of disciplines in Sociopedia called: Reconsidering boundaries (McIntyre-Mills 2014). Polly Higgins suggests that a new planetary law should be passed to protect the viability of the planet and that current systems of law are inadequate to protect people and the planet. Stiglitz has made the same point in relation to economics. The proposal was made by Higgins and others to the UN and Bolivia and Ecuador have succeeded in leading the way by passing a law to recognise the need to protect the earth.

⁶⁹Mason, R. 2014 Apathetic and disaffected: millions who may never vote: the young and poor shun the ballot box but experts disagree on solutions *The Guardian Weekly*, 3/1/ 2014 p. 15.

working with PhD students and academics in Indonesia and South Africa doing research on a range of policy concerns. I would like to discuss the implications of increased urbanisation on quality of life and the implications for policy. Food deserts are the likely scenario if more emphasis is not placed on balance, greening cities and supporting small farmers.

This book advocates for developing education for transformational leadership and cultural change. I will compare case studies through considering the leadership of key thinkers, practitioners and community visionaries from whom we can learn. In the Participatory Education Research Journal (McIntyre-Mills 2015). I make the case for:

- Co-determination in regions—new architecture for governance democracy and ethics
- Co-learning and Mindfulness that support building communities of practice
- Supporting learning communities that help us to think across disciplines and cultures, in order to support co-determination of our future within the region
- Developing new curricula that are supported by architecture for democracy and governance
- Extending solidarity and protection to all forms of life within a region, rather than limiting protection and thus limiting human security which is dependent on biospheres not national boundaries.

It has been (wrongly) assumed that we can continue to develop and modernise the planet. It has been assumed that growth in the economy will sustain a growing population; but this is mistaken. We need to understand that the current way of life is unsustainable and that we need to rethink many of the dimensions of modern culture. Culture after all is simply a way of life and a response to the challenges that we face as human beings. The way we think shapes who we are and the sense we make of our daily experiences. Neuroscientists such as Clifford Saron⁷⁰ and Al

⁷⁰<http://www.mindfulness.org.za/mindfulness2014/conference-speakers> “Clifford D. Saron is an Associate Research Scientist at the Center for Mind and Brain and MIND Institute at the University of California at Davis. He received his Ph.D. in neuroscience from the Albert Einstein College of Medicine in 1999. Dr. Saron has had a long-standing interest in the effects of contemplative practice on physiology and behaviour. In the early 1990s, in collaboration with Francisco Varela, Alan Wallace, Richard Davidson, José Cabezón and others, he coordinated field research investigating Tibetan Buddhist mind training under the auspices of the Private Office of H. H. the Dalai Lama and the Mind and Life Institute. He has served on the Mind and Life Program and Research Council and been a frequent faculty member at the Mind and Life Summer Research Institute. Dr. Saron is Principal Investigator of the Shamatha Project, a multidisciplinary investigation of the effects of long-term intensive meditation on physiological and psychological processes central to well-being, attention, emotion regulation and health”.

Kasniak⁷¹ stress that mindfulness research has shown how thinking affects the material body that we inhabit and the way we think shapes the body and the environment on which we depend. The environment affects the body and mind. For example, the research by Sarron and Kasniak has found that people who exercise in a natural environment have higher levels of concentration than people who exercise in a built up environment. Thus, the more we decimate the environment the worse it will be for our ability to recreate ourselves when we take a break from learning, working and teaching. Another key finding from neuroscience is that the telomeres or parts of the cell that protect us from ageing are protected when we have a sense of purpose, when we use all our capabilities each day in an environment that is rich in nature and not degraded.

The will to make a difference is the motivation for change. We cannot rely on the 1% to make the difference and we cannot expect that the powerful will want to make vast changes to the status quo. The temptation to continue to focus on critique of the 1% along with pleas for transformation is great, but we also need to recognise the banality of evil. The complicity evident in entire societies that do not focus on the elephants in the room, namely, that our way of life is unsustainable.

The IPCC formula suggests that the privileged lives of some could lead to existential risk for people and the planet (Bostrom 2011). This has implications for the way we live and the need to change our way of life through living sustainably. Representation, accountability and sustainability challenges need to be met through addressing consumption choices that are currently very unequal. The gaps between rich and poor, the powerful and the powerless have become wider and wider. The greatest challenges are the consequences of inaction that will potentially pose an existential risk to humanity. These challenges include representation of the increasingly diverse populations within nation states along with accountability to ensure that resources (e.g. water, food, and energy) are used fairly, equitably and sustainably in local and regional biospheres. According to Vaughn (2014), Tax on

⁷¹<http://www.mindfulness.org.za/mindfulness2014/conference-speakers/#alfred> “Aging, Mindfulness and the Brain Biograph “Al Kaszniak received his Ph.D. in clinical and developmental psychology from the University of Illinois in 1976, and completed an internship and postdoctoral training in clinical neuropsychology at Rush Medical Center in Chicago. He is currently Director of the Arizona Alzheimer’s Consortium Education Core, Director of the Neuropsychology, Emotion, and Meditation Laboratory, Faculty and Advisory Board member of the Evelyn F. McKnight Brain Institute, and a professor in the departments of Psychology, Neurology, and Psychiatry at The University of Arizona (UA). He formerly served as Head of the Psychology Department, and as Director of the UA Center for Consciousness Studies, and Chaired the Steering Committee for the inaugural International Symposia for Contemplative Studies (April, 2012, Denver, CO). He also previously served as Chief Academic Officer for the Mind and Life Institute, an organization dedicated to dialogue and collaboration between science and contemplative traditions. He is the co-author or editor of seven books, including the three-volume *Toward a Science of Consciousness* (MIT Press), and *Emotions, Qualia, and Consciousness* (World Scientific)”.

meat will cut methane build up.⁷² People want to eat meat but it is unsustainable because of the growing number of people. Those in denial are fighting action on climate change.

According to Goldenburg:⁷³

Brulle's study, published in the journal *Climatic Change*, offers the most definitive exposure to date of the political and financial forces blocking American action on climate change...the vast majority of the 91 groups on Brulle's list- 79%- were registered as charitable organizations and enjoyed considerable tax breaks. The groups collectively received more than 7bn over the eight years of Brulle's study – or about \$900 m a year from 2003 to 2010.

The argument developed in 'Transformation from Wall Street to Well-being' (McIntyre-Mills et al. 2014) and 'Systemic Ethics' (McIntyre-Mills 2014) is that the containerist approach to science, democracy, ethics and governance is a core part of the problem. My research question is: how should we live? How can we be more sustainable in our living choices? My research tests the hypothesis that decisions that are made at the lowest level possible are more likely to take into account the complexity of the decision makers. The recently published volumes 'Systemic Ethics and Transformation from Wall Street to Wellbeing' provide a plea and an example of a downloadable architecture for doing things differently. Local level engagement and wide ranging goals appear to be suggesting new directions, but how do we join up the dots and become more mindful?⁷⁴

⁷²Vaughn, A. (2014) Tax on meat will cut methane build up *The Guardian Weekly*, 3/1/ 2014 p. 11. "Scientists say livestock emissions are big factor in greenhouse gas crisis. Meat should be taxed to encourage people to eat less of it, thus reducing the production of global warming gases from sheep, cattle and goats..."

⁷³Goldenburg, S. 2013 Up to 1bn a year spent fighting action on climate change *The Guardian Weekly*, 3/1/ 2014 p. 11.

Vaughn, A. (2014) Tax on meat will cut methane build up *The Guardian Weekly*, 3/1/ 2014 p. 11. "Scientists say livestock emissions are big factor in greenhouse gas crisis. "Meat should be taxed to encourage people to eat less of it, thus reducing the production of global warming gases from sheep, cattle and goats..."

⁷⁴The challenges of food, energy and water security were discussed in conversation with colleagues about the micro, meso and macro level challenges of addressing the social, economic and environmental challenges facing people living in cities that need to be supported by viable regions that make farming a less challenging experience. I discussed the liberative potential of enabling people to monitor from below, irrespective of whether they are citizens or not. Non-citizens should also be given a voice because human rights are not being adequately addressed through the nation state. My contribution to the conversation covered the need to understand that complex challenges (such as poverty and climate change) span many different variables that are inter related and that are valued differently by different stakeholders who do not agree about climate change or the causes of poverty. The systems approach begins when first we try to see the world through the eyes of another, according to West Churchman. Perceptions matter! West Churchman's so-called 'enemies within' includes religion, morality, politics and aesthetics. Paradoxically, these are the values that make us passionate and compassionate. As we face some of the greatest challenges ever facing the planet we will need to do what we have always been able to do - unite together to face 'enemies within' and the greatest external threats we all face to food, energy and water supplies. What we do upstream affects those downstream in our neighbourhood. This will affect all aspects

Nussbaum (2006) argues for social justice and for capabilities for human beings and sentients without addressing the dualism of people versus the planet and the problem of property and ownership as a core dimension of the sociocultural, political and economic problems we face today. The social contract is only extended to citizens of a nation state. It is anthropocentric and inadequate to protect the environment. Non-citizens are reliant on pleas for human rights and other sentient beings are reliant on pleas for animal rights.

De Waal makes a case for cooperation based on empathy and reciprocity as one of the bases of animal nature along with the capacity to compete. Both aspects are important for evolution. Stuart Hall on critical heuristics stresses that human identity today is not tied to the nation state. As a public academic, he posed questions about cultural identity and stressed that these days people need to give a narrative response to the question: who are you? Similarly, he has stressed in 'our mongrel selves' (1992) that we need to think critically about who, gets what when why and to what effect.

The other aspect of my argument is based on the work of Stiglitz on 'Wellbeing stocks' who argues for reframing economics to consider not merely profit and productivity, but the fabric of social and environmental life that support well-being and any economic activity. The work of Hannah Arendt 'on banality of evil' reminds us in her review of the Eichmann Trial that a single leader cannot be held responsible for making the decisions that led to many people being incarcerated and deprived of citizenship rights, it was the extensive system and the bureaucracy—voted in by the people—that supported it.

2.5 Values and Relationships: Expanding Solidarity

The need to speak out is vital if we are to maintain and extend democracy to the 50 million displaced people. This is the greatest number of people who have been displaced the UN Commissioner of Human Rights since World War 2.

(Footnote 74 continued)

of life and render all other debates pointless. In order to address these challenges it requires the ability to work across many very diverse groups locally, nationally and in post national regional contexts. It also requires the ability to evolve in ways that are quantum rather than digital. Being the change requires cooperation with others and with nature if we are to address the challenge of so-called 'existential risk' (Bostrom 2010). Monitory democracy 'from below' that supports respectful dialogue across service users and provides can be assisted through using a range of simple engagement processes that match the diverse needs of people with resources, in order to address the challenge to distribute resources more fairly. The free software that is available (McIntyre Mills et al. 2014) is downloadable. It pilots a way to enable participants to join up the dots when thinking about social, economic and environmental challenges. As it is used it updates, grows and provides pathways to address perceived challenges. The forthcoming volumes 'Systemic Ethics' and 'Transformation from Wall Street to Wellbeing' provide a plea and an example of a free downloadable architecture for doing things differently.

Judith Butler holds the Hannah Arendt chair and stresses the need to consider our humanity not only in terms of our ability to compete and to be resilient, but to also consider our vulnerability and need to cooperate. She asks what kind of world we would live in if we did not care?

Butler⁷⁵ links the need for food and employment; these along with energy and water are the basics of life that need to be protected through transnational movements. This argument is echoed by the work of Shiva on 'Flows'. She argues that instead of nationalist ideas supported by the Tragedy of the Commons Approach, we need to develop more understanding that food, energy and water flows need to be protected by a sense of our interconnectedness.

According to Ulrike Guérot:

"The times in which the old cannot yet die and the new cannot yet emerge are the times of monsters".... Or, as the recently deceased Ulrich Beck put it: "As long as we leave authority over European integration in the hands of the states themselves, Europe cannot come into existence." [7]...Expressed more precisely: the central role of the European Council in the EU's governance system is a systematic obstacle to finding European solutions.[8] The costs of harmonised solutions are nationalised. The European solution doesn't work because the respective "national interests" are invoked.⁷⁶

When you listen to the story of a displaced or vulnerable person, then a connection is made. The dehumanising of people and the focus on power over resources is at the heart of the issue. As is the notion that it is acceptable to treat the vulnerable and voiceless sentient beings with less respect than those who are protected by the social contract.

Solidarity with others needs to be extended from narrow association with family and friends to neighbourhoods and then to solidarity with others who are beyond our immediate human circle.

Anthropocentrism and placing the needs of the elite few ahead of the needs of the majority of human beings and the ecosystem on which we rely is at the heart of the issue.

This is addressed in the following discussion on consumption of the minority at the expense of the majority in this generation and the next. The starting point is that corporatisation and commodification pose the greatest threats to representation,

⁷⁵http://www.salon.com/2011/10/24/judith_butler_at_occupy_wall_street/By viewing the video, the performative approach to social change through being the change through reframing the current socioeconomic system. "If hope is an impossible demand, then we demand the impossible. In brief remarks to the occupiers at Liberty Plaza, Butler offered her take on the continuing "demands" debate: People have asked, so what are the demands? What are the demands all of these people are making? Either they say there are no demands and that leaves your critics confused, or they say that the demands for social equality and economic justice are impossible demands. And the impossible demands, they say, are just not practical. If hope is an impossible demand, then we demand the impossible — that the right to shelter, food and employment are impossible demands, then we demand the impossible. If it is impossible to demand that those who profit from the recession redistribute their wealth and cease their greed, then yes, we demand the impossible".

⁷⁶<https://opendemocracy.net/can-europe-make-it/ulrike-guerot/europe-as-republic-story-of-europe-in-twenty-first-century>.

accountability and regeneration. The most important part of the argument is that commodification and corporatisation are a result of a colonial mindset or ‘apartheid thinking’. The sense that ‘self–other and the environment are separate entities and that profit can be made at the expense of the well-being of others in this generation and the next cannot be limited to the social contract approach. The argument is developed by Shiva in a range of writings and in a book called: ‘The rights of nature: the case of the universal declaration of the rights of mother earth’ (Barlow and Shiva 2011).⁷⁷

The rising rate of carbon emissions remains a source of concern and unless the economy changes the temperature will rise way beyond 2 °C, the safe limit for climate change rises.⁷⁸ The Paris talks have posed that the safe level should be 1.5° rise if the island homes in the Pacific are to exist⁷⁹ and that Australia and other heavy emitters will have to implement changes rather than continue with business as usual. This will require the demonstration of right living by the highest emitters, not by those who are the most affected. Singer’s (2011) edition of ‘the expanding circle’ originally written in the 1980s remains relevant as the competition for the right to use the last of the non-renewable resources plays out in Paris in Dec 2015. But it is dated in so far as he argues that belief in religion is on the wane.

The rise in the numbers of people identifying with Islam has risen in recent years. Singer’s rationale for the book was to explore the potential of sociobiology for ethics. Since writing it a number of studies by zoologists and primatologists such as Frans de Waal—underline that a sense of fairness and reciprocity are shared by many non-human species who live in groups.

The fact that Rousseau and Hobbes believed that primitive humans were solitary and savage has little support in archaeology, primatology or zoology. Human beings are capable of competing and cooperating as are many other sentient beings who live in groups. Our evolution has been supported by a sense of fairness or equity and a sense of reciprocating the sharing of food, grooming and support in times of danger. This notion of altruism has usually been extended to close kin and to one’s tribe.

The notion resources should or could be shared with people outside one’s own family or group can be debated by some as irrational, because it would deplete the conditions/opportunities of placing one’s own family in an advantage over others. This is based on the underlying notion that we win only through competing with others. But once we realise that the zero sum approach to ethics is based on the assumption that we are in separate competing groups, tribes or nations or worse—fighting for a place in a life boat. When this approach to competition is applied to all those who are not part of our defined in group—protected by family law or the

⁷⁷<http://therightsofnature.org/related-books/http://www.ipsnews.net/2011/05/global-campaign-to-bestow-legal-rights-on-mother-earth/Polly> Higgins: <https://www.youtube.com/watch?v=QPUMN88htCo> Earth democracy <http://m.youtube.com/watch?v=Bq0lrnzsjc>.

⁷⁸<http://www.theguardian.com/environment/2015/oct/10/climate-2c-global-warming-target-fail>.

⁷⁹<https://newmatilda.com/2015/12/12/pacific-island-leader-slaps-down-australias-climate-claims-in-paris/>.

social contract at nation state level—it renders all those human beings and non-human animals outside the boundaries of protection. The problem is that the so-called enlightenment approach—based on narrow positivism and the associated brand of rationalism—assumes that Western Philosophy and Science are right and that other ways of knowing are incorrect. As Shiva (2012) stresses reductionist approaches to testing in science and reductionist approaches to economics compartmentalise problems.

The notion that moral behaviour is the preserve of human beings (living according to the dictates of the social contract) is now no longer an acceptable premise for governance and democracy. As resources dwindle the irrationality of the assembly line approach to production, the notion that all biodiversity that does not result in profit is disposable—or can be weeded out as an externality—is also no longer an acceptable premise for governance and democracy.

The affinity we feel for another is based on emotion which can be the basis for being fair or reciprocating in a way that will help another. This is one basis for ethical choices. The other is the intuition that we feel that one option is ethical and that another is abhorrent. Group living has resulted in sentients learning that being unfair or receiving/accepting resources and not returning any form of service, favour or material resource will lead to negative consequences. But it does not explain why some animals will help others (including those from other species) just because they are able to do so. In human beings, this altruism is explained as having a good feeling, or a rush of endorphins akin to being in love, believing that their *unseen* good deed will be rewarded by some Higher Being or in some after life or that their *seen* act of goodness would result in a rise in status which would be to their own advantage or that of their immediate group.

Learned behaviour is passed on as culture, a sense of the sacred or in religious and other forms of knowledge and the evolutionary advantage of having members of the population who are capable of nurturing others and capable of defending them is self-evident.

The reductionist fallacy has slipped into many arguments that are focused on stressing that only one of the following is important for ethics: biology, intuition, emotion, culture/sense of sacred/religion or only rationality.

Intuition and the associated emotional response may sometimes prevail when rational thought is used to uphold the initial almost automatic response to news that shocks. Once we hear that someone has been charged of murdering his child, we may immediately think they deserve a long prison sentence. But when we hear that the ‘murder’ could perhaps be called euthanasia because the child was suffering from an incurable, agonising disease for which there was no reliable pain management. The parent decides to help the child knowing that in doing so they will be punished according to existing law. The parent does this act openly and without deceit. The act could in some contexts be seen as selfless and based on a sense of compassion. The emotional connection or love makes self-sacrifice possible in their terms. The law may see it as wrong and subject to penalties. This hypothetical instance is perhaps easier to think about than the hypothetical problem in philosophy known as the so-called ‘trolley problem’ (Foote 1967) posed by Foote in

which she asks people to think about the difficult choice of saving five people at the cost of one person's life. In the hypothetical scenario we know that the sacrifice of a perfectly innocent person could lead to saving five or more others on a railway line from a run-away trolley.

The problem is that we cannot be sure that the sacrifice of the single person would indeed save the other five. We could in fact be actively causing another death by pushing someone to their death in the hope that his death will save five others. A normative approach would stress that one life is sacred and that violence is wrong. No hypotheticals can predict all the variables. But they can help us to think about our thinking in terms of whether we can universalize and predict on the basis of ethical principles.

In the first example, we are talking about a decision based on the emotions of a parent. In the second we are thinking about what constitutes morality when we are faced with difficult options that require rational decisions based on considering the consequences⁸⁰ but also guidance based on our emotional intuition.

Certainly, allowing many asylum seekers to live wretched lives in camps as Syria is bombed is a case in point. But the reports by NGOs and journalist give me hope that we do feel this interpretation of the social contract is unjust and ethically is wrong. Just as the post-traumatic trauma felt by soldiers, pilots and some technicians who have bombed distant villagers indicates that we have evolved with a conscience and that inflicting pain on others triggers mirror neurons that make us feel or empathise with others pain.

On the 14th December, I watched an Australian Broadcasting Corporation news report which showed a small child running as his neighbourhood in Syria was bombed. He was lifted up by a man and taken to safety, but how many other children are not rescued?

This round about discussion is to summarise some of the decades of thinking on ethics and to say that biology, intuition, culture, experience and psychology come into play in specific contexts. As resources become more and more scarce will we become amoral as we compete for resources?

Singer (2011: 25) cites the work of Turnbull and describes the way in which people competed for resources during decades of drought. The Ik apparently were portrayed (on the basis of very little and very questionable evidence) as having little empathy for the dying, but would not actively kill another. They still held to their moral beliefs that cannibalism was wrong and they continued to have a belief in the sacred mountain as a source of wonder. Thus in this very difficult situation it could be said that *they did indeed* retain dignity and that they made ethical choices that

⁸⁰The decision to allow 1 person to die (perhaps through torture) to enable others to survive is an argument policy makers following a utilitarian approach could justify on the basis of so-called rational calculation. But it is a slippery slope as it undermines intrinsic rights. My intuitive emotional response is that it is an abhorrent choice. Some would say they could make a decision to rescue five by ending the life of one person if they could dispatch the person through flicking a switch that would lead to their demise. The more distance (emotional and physical) from the other person the easier it becomes to inflict pain on others, or so the theory goes.

demonstrated some altruism and respect for the sanctity of life. They also continued to believe in something that symbolised stability and continuity and they worshiped it.

So the ability of human beings to rise above circumstances and to make choices that may not seem to be only to one's own advantage has been recorded in times of natural disaster and war.

The axiom that this book explores is that we can be free and diverse to the extent that our freedom and diversity does not undermine the rights of future generations of life. It is based on the idea that this axiom is indeed tautological and self-evident, because if we live in profligate ways we will destroy the fabric of life on which we depend. This is the basic socio-cybernetic logic on which this book builds.

Thus, it is logical that we explore ways to ensure that the fabric of life is protected by governing the Anthropocene—based on principles of fairness and reciprocity—to underpin a new architecture for democracy and ethics.

Given that displacement is becoming more common due to both social and natural disasters more needs to be done to protect habitat to ensure that it is not destroyed. Those who are not displaced have rights and responsibilities to protect the environment by living in ways that are fair to others (including non-human animals) and the environment. All human beings have the right to expect that by living carefully and not using more than is reasonable and that upholds human and non-human capabilities to live a life worth living that others will do so too. This caretaking approach of each global citizen needs to be regarded as a norm for all global citizens.

2.5.1 How Can We Achieve Cultural Transformation on Consumption Patterns Through Balancing Individual and Collective Needs?

In an era of social, economic and environmental convergence of risk we need to accept the possibility of new forms of governance to protect those who are not protected by the nation state, because they are not citizens. The work of Ann Florini provides possibilities as does the work of Danielle Archibugi. The challenges of governance need to be addressed by working across disciplines. Gibbons et al. (1994) argue that the ability to work across boundaries is vital for 'The new production of knowledge' and vital for 'the dynamics of research' to address current complex challenges. The limited paradigmatic approach to knowledge and geographies of the mind is a reflection of human geographies.

The so-called 'Tragedy of the Commons' argument developed by Hardin (1968) is a construction informed by simplistic thinking. Ironically, it is often used as the starting point for environmental thinking, but in fact it originated as an argument developed by Locke in support of the enclosure movement and private property in Britain. The argument being that contained areas of land are cared for better than the areas of land that are held in common and shared. The example of common grazing land is shared. But ironically, it is the privatisation and commodification of

land and natural resources that has led to environmental pollution and degradation. The lack of trust between nations has evoked the rhetoric of nationalism and state protectionism. This has led to ‘seeing like a state’ (Scott 1998), which in turn leads to the argument for competition and the zero sum approach which argues that one nation can profit at the expense of others. The organisational philosophy and governance arguments that flow from this philosophy are based on limited disciplinary paradigms that can profit at the expense of others.

Ideally, a universal respect for social and environmental justice could enable subsidiarity as a means to support freedom (Follesdale 2006; Poe 2010) to the extent that it does not undermine the quality of life of this generation or the next. Dualist thinking pervades our consciousness and reflected in socially unjust and environmentally unsustainable designs for society. Designs need to be supported by constitutions, based on *a priori norms*, and consequentialist or *a posteriori approaches*, based on testing out ideas within context and with future generations in mind. Global axioms to protect future generations and the poor of this generation need to guide legal constructs and legal decisions at the local level. The principle of subsidiarity could rest comfortably with global axioms—provided that the caveat is made that *people at the local level can be free and diverse to the extent that their freedom and diversity does not undermine the rights of others or future generations of life*. This challenge of balancing individual and collective social, cultural, political and economic concerns needs to be buttressed by regional parliaments and courts that focus on social and environmental justice at a post-national level.

2.5.2 Power of Ethical Narratives

The rise of Donald Trump who used the metaphor: ‘Drain the swamp’ effectively underlines how the so-called ‘unprotected’ and marginalised in cities feel about their lives and how identity politics has played out by those who feel abandoned by a globalised elite who benefit from ‘business as usual’ narratives which exclude them.

Obama has stressed that the notion of ‘clash of civilisations’ just helps the terrorists’ and Huntington’s narrative can be understood as part of the same self-fulfilling narrative. We need a new narrative of Earth Democracy.⁸¹

⁸¹We are interconnected. The narrative of ‘Earth Democracy’ helps to support Space Ship Earth. There is hope, because according to Evans Pritchard the Nuer (a very war like group) understood that they needed to unite against a common enemy. So they set aside their differences when facing a large outside threat. Today the threat is us. We need to understand that to survive we need to cooperate not only with one another but also with living systems of which we are a strand. Respecting and enabling diverse capabilities of sentient beings and enabling them to live a life worth living is part of Earth Democracy. Gender diversity needs to be addressed so that women are able to play an equal role in Earth Democracy where they fulfil all their capabilities—not just reproductive roles but also productive, creative and strategic roles—so that the demographic transition from over population to balanced reproduction can occur. This occurs when literacy and numeracy—or educational opportunities for all are achieved. We are interconnected—we can no

This book responds to the Noah Ark narrative. Instead of the idea of selecting a few chosen ones to protect them against the coming flood it argues for recognising that humanity faces a common threat. Just as the Nuer chose to ignore conflicts between tribes as they faced a larger enemy, humanity needs to appreciate that we face a wider threat, namely a natural, social and economic disaster as a result of current consumption choices. The challenge is to face up to our interconnectedness and to be able to hold in mind many variables. ‘Us/them’ need not be expressed in terms of tribes, organisations and nations. Space ship earth is a metaphor used by Kenneth Boulding to help reconnect humanity’s sense of geography with the planet and the universe of which we are a part. It is a plea that we should strive to achieve transcendence. Human beings face the challenge of wanting to be individuals and also to be part of group. They have evolved through ability to cooperate and compete.

If we study the work of Bentham, Mill, Hume or West Churchman who are all utilitarians who are concerned about the consequences and who base their findings on empirical research, we see that all pragmatists have in common a desire to test out ideas in context. American social psychologist, Jonathon Haidt⁸² discusses moral foundation theory with an emphasis on biological determinism of culture. Haidt emphasises that rational thinking is vital for ethics but argues that often emotion and intuition prevail in shaping ethical decisions. His major problem is that he believes that human beings are guided by evolutionary drives and he confuses these with the notion of cultural choices. The theory is based on his interpretation of his empirical research. But he assumes that culture is closed system—evolution is responsive and it is an open system. I develop a critique of this approach based on the work of other pragmatists, existentialists such as Frankl (1995) and progressive idealists such as Martha Nussbaum and Judith Butler (who holds the Hannah Arendt professorship) and asks what the world would be like if we did not care for one another on a daily basis and if we did not recognise our vulnerability, hybridity and interconnectedness.

Haidt stresses that the foundations of morality are based in six basic distinctions that evolved from human beings sense of taste. The evolution of taste distinctions was useful as it promoted survival. Rotten or toxic food was bad, whereas sweet, savoury tastes are good. Social intuition is based on tastes, namely: sweet, sour,

(Footnote 81 continued)

longer address differences merely through ‘exit’, because the challenges are planetary and so we will need to apply ethics to enable loyalty to current and future generations through being the change not merely voicing stewardship concerns.

⁸²See Haidt on moral judgement <https://www.youtube.com/watch?v=vs41JrnGaxc>, <https://student.cc.uoc.gr/uploadFiles/179-%CE%9A%CE%A8%CE%92364/moral%20judgment.pdf>, http://www.ted.com/talks/jonathan_haidt_on_the_moral_mind?language=en, <http://politicsofthemind.com/2012/12/01/the-six-moral-foundations-the-real-issues-lying-beneath-the-surface-of-political-debate/>.

bitter, and salt and glutamate.⁸³ According to Haidt, the distinctions evolved to enable people to think in terms of a range of basic distinctions: Care/harm, Liberty/oppression (supported by Libertarians), Fairness/cheating, Loyalty/betrayal (supported by conservatives/Republicans), Authority/subversion, Sanctity/degradation (supported by progressives such as Democrats).

The problem with Haidt's theory is that it supports the inevitability of cultural views and ironically despite his apparent progressive stance his belief in explaining culture through metaphors of taste reifies the notion of culture and this provides a glib theory of politics. Another more profound concern is the ability to use this theory to support Huntington's 'Cultural Clash thesis', because of its determinist approach. It is for this reason that I start by outlining the moral foundations theory before developing a critique and an alternative based on building the capacity to think critically. The role of participatory democracy is vital in this regard in order to enable people to develop capabilities for human beings and to protect the capability rights of all sentient beings.

The Social Intuitionist approach which Haidt supports explains that we respond with 'intuition' and emotion. But we need rational thinking to make moral decisions that are guided by norms to foster careful consideration of the consequences of our daily choices and to enable us to make decisions that support the virtuous life of 'Eudaimonia' or well-being. According to Kenan Malik (2015).⁸⁴

The right to 'subject each other's fundamental beliefs to criticism' is the bedrock of an open, diverse society. Once we give up such a right in the name of 'tolerance' or 'respect', we constrain our ability to challenge those in power, and therefore to challenge injustice. At the heart of this argument is the insistence that any form of progressive politics requires us to overcome, rather than embrace, the barriers of identity. Kenan Malik/Free Speech in an Age of Identity Politics/TB Davie Memorial Lecture that it requires us to work towards a more universalist vision of society. And that only free speech makes this possible. Free speech – proper, full-blooded free speech – is the lifeblood of any progressive politics and of any progressive transformation of society. If we treasure the one, we must treasure the other.

Furthermore, from an existentialist approach Viktor Frankl stresses that human beings have the capacity to rise above circumstances and to choose to respond differently. Jonathan Haidt and Frans De Waal make the case that intuition and emotion are important dimensions shaping ethical decisions and moral choices. But de Waal makes the case (unlike Haidt 2008) that human beings have evolved from primates who are capable of understanding fairness. Thus, he is much more optimistic about human nature and less conservative perhaps than Haidt. The conclusions reached by Haidt are problematic. From the views of the capability approach, human beings need to be supported to achieve their potential. Existentialists such as Viktor Frankl make the point that human beings need to have high standards set for

⁸³<http://poseidon01.ssrn.com/delivery.php?ID=652087122pdf>.

⁸⁴“South Africans must defend democracy at grass roots”. Kenan Malik 30 September 2015 <https://www.uct.ac.za/usr/news/lectures/tbdavie/TBDavieLecture2015.pdf>.

them so that they can rise to achieve them. Viktor Frankl⁸⁵ stresses that interpretation of a situation and having a sense of purpose in life is a core aspect of being human. Neo Marxists such as Michael Hardt make the case for the adaptability of human nature and culture. Hardt (2010)⁸⁶ in conversation with Astra Taylor as part of her interview on ‘the Examined Life’ stresses the need for ongoing training for participatory democracy and the need to achieve transformation. His approach stresses revolution, but you cannot demonstrate empathy and democratic values through violence, so it needs to be achieved as peacefully as possible. He stresses that a great deal of the arguments about morality, human rights and transformation potential rests on a debate about whether humanity is capable or incapable of self-rule. He stresses that Bolivia and Ecuador are places to watch for examples of how to live differently—because of their constitutional protection of the planet—although they have some failings and although the rhetoric perhaps outweighs the reality of what has actually been done to protect the forests and to limit mining. But as Hardt stresses they are indeed ‘places to watch’, for examples, as to how to do better. But what is even more important is the world view based on a belief in ‘Pachamama’ and the legal transformations that could eventuate from the spiritual connection to the land. I would argue that the hypocrisy of appearance needs to be avoided through implementing ways to ensure that the ideals are translated into practice in an open and transparent manner.

In order to address areas of concern in a manner that is appropriate, it is necessary to develop ethical literacy by working across disciplines in the social and natural sciences. The argument that I develop is that by drawing on primatology, we can learn that animals (primates and many mammals) have the capacity for empathy, reciprocity and fairness and that human beings have evolved because of their capacity to cooperate and not only their capacity to compete. But the next step for transcendence is to recognise our interdependency. So the thesis I develop in this book is that the next step in our evolution is an appreciation of our interdependence.

I discuss three options for behaviour, namely cooperation, competition and an understanding that we are interdependent. Ethics is based on both rational thinking and emotions. We can start by taking into account that virtues and values can provide us a sense of two or more competing values that are equally important for ethical behaviour, such as freedom, protecting human well-being and prevention of the spread of disease. The pluralist—Isiah Berlin stresses that we need to be aware of context and to think carefully about the implications of our choices. The CSF disease or mad cows disease was caused by agriculture that did not respect the quality of life of animals. It resulted in the need to destroy farm animals and the need to confine farmers to their farms, thus limiting their movements and their

⁸⁵http://www.ted.com/talks/viktor_frankl_youth_in_search_of_meaning, https://m.youtube.com/watch?v=Gc_COGWKKg8.

⁸⁶<https://m.youtube.com/watch?v=f0IopdH1e3s>.

freedom. The concern from the point of view of the pragmatist is that CFJ disease occurred in UK and that the consequences of human animal transplants on health of humans and the consequences of inflicting pain on animals is their main concern. From the point of view of an idealist it is the sanctity of human life and the implications of transplanting across the human animal divide. When thinking about the ethical acceptability of any specific use of science and technology, utilitarians will ask: ‘What are the risks and benefits?’ Some criticise this as reducing ethics to nothing more than risk assessment, according to Somerville (2009: 24).

In some instances no matter how useful or risk free for some it can be said that something is wrong. Somerville stresses that some actions or non-actions are wrong, no matter how useful they may be or how much people can be enriched by exploiting others. Thus cost benefit analysis breaks down when we face moral issues, according to her. This is a vital point for morality.

2.5.3 How Can Participatory Governance Support the Self-management of Our Ecological Footprints?

The Intergovernmental Panel on Climate Change (IPCC) formula shows that the excessive consumption of energy resources impacts on the size of our carbon footprint; this footprint is defined in terms of— E (Emissions) = Population \times Consumption per person \times Energy Efficiency \times Energy Emissions. This suggests that the privileged lives of some could lead to ‘existential risk’ for all forms of life on the planet (Bostrom 2011). The price of inequality—national and global—has escalated. According to the United Nations High Commissioner for Refugees, Guterres (UNHCR 2014), for the first time since the Second World War, the global figure for displaced persons has now passed 50 million⁸⁷ and, by 2050, this figure could be as high as 150 million (Rusbridger 2015: 13). And yet the needs of the displaced are not addressed through the current architectures of democracy, governance and education. Surely it is time to reframe the social contract and to support public education to enable people to join up the dots? Liberal democracies are increasingly criticised for not:

- **Re-presenting** the interests of diverse citizens
- **Engaging** stakeholders in dialogue
- **Building a shared sense of identity** whilst enabling individual diversity, capability and freedom to the extent that the diversity, capability and freedom of others are not undermined

⁸⁷Wilkinson and Pickett (2009) argue that after a certain point, more consumption does not lead to more happiness. Thus, increased consumption based on increased economic growth does not make people happier—in fact it poses ‘existential risks’. ‘More equal societies almost always do better’ socially, economically and environmentally, to cite Von Foerster (1979). We need to think critically about the taken for granted ways in which we live and the size of our ecological footprint.

The current difficulties in addressing representation, accountability and sustainability are theoretical, methodological and value based. The issue is that the nation state is no longer able to address the challenges that span national boundaries because poverty and climate change do not respect political boundaries. Critiques need to avoid reifying systems, rather than addressing the potential to enhance representation, accountability and sustainability through reframing the architectures of democracy and governance as detailed in 'Transformation from Wall Street to Wellbeing' and its companion volume 'Systemic Ethics' which stress that political and economic systems are constructions that can be reframed by moving beyond the recognition of well-being stocks systems to take into account cultural flows. Water and seeds can be seen as a synecdoche of a new economics and perhaps a new constitution that recognises the role of human beings as stewards.

'Towards a Planetary Passport' is an extension of this argument with an emphasis on food security as a way out of the current social, economic and environmental crisis. How can we transform democracy and governance through public education to protect the global commons and the public good? Food, energy and water provision have implications for human security that requires balancing individual and collective interests within the wider regional biosphere. Ironically, Wilkinson and Pickett (2009) argue that after a certain point, more consumption does not lead to more happiness. Thus, increased consumption based on increased economic growth does not make people happier—in fact it poses 'existential risks'. 'More equal societies almost always do better' socially, economically and environmentally. Stiglitz et al. (2011: 15) use a multidimensional measure of well-being spanning:

1. Material living standards (income, consumption and wealth), 2. Health, 3. Education, 4. Personal activities including work, 5. Political voice and governance, 6. Social connections and relationships, 7. Environment (present and future conditions), 8. Insecurity, of an economy as well as a physical nature.

2.6 Policy Paradoxes

The will to power is perhaps the key concept in Nietzsche's philosophy. The will to power appears to be the basis for the geography of nation states and the way in which international relations is conducted. It is strongly connected to his concept of 'life'. So in *Beyond Good and Evil* Nietzsche says 'A living being wants above all else to release its strength; life itself is the will to power'⁸⁸

⁸⁸<http://documents.routledge-interactive.s3.amazonaws.com/9781138793934/A2/Nietzsche/NietzscheWillPower.pdf>.

The current way of life is unsustainable and in a bid to maintain the status quo—profit is extracted from people and the environment. Have I considered: content, context, structure and process? Have I considered a priori and a posteriori dimensions? Many ways of knowing: logic, empiricism, dialectic and pragmatism.

If there is a problem have I engaged with others and ‘tried out’/piloted an alternative and engaged in ongoing learning?

The greatest challenges are the consequences of inaction that will potentially pose an ‘existential risk to humanity’ (Bostrom 2011). These challenges include representation of the increasingly diverse populations within nation states along with accountability to ensure that resources (e.g. water, food, and energy) are used fairly, equitably and sustainably in local and regional biospheres. But addressing the EF has implications for policy and politics, because the gaps between rich and poor, the powerful and the powerless have become wider and wider (Wilkinson and Pickett 2009).

Representation, accountability and sustainability challenges need to be met through addressing consumption choices that are currently very unequal. The gaps between rich and poor, the powerful and the powerless have become wider and wider.

Critical systemic thinking helps to explore our thinking and our relationships spanning self, other and the environment. As a Meta form of inquiry it is based on questioning boundaries of inclusion and exclusion, it examines the so-called ‘enemies within’ (religion, mortality, politics and aesthetics) and it considers the consequences of our choices. It examines the value placed on ecosystems (Fisher et al. 2009) and how this impacts on beliefs and intentions. This proposed research will explore the perceived implications of the stewardship of biodiversity for well-being, resilience. Well-being according to Stiglitz et al. (2010: 15) who use a multidimensional measure of well-being spans (1) material living standards (income, consumption and wealth), (2) health, (3) education, (4) personal activities including work, (5) political voice and governance, (6) social connections and relationships, (7) environment (present and future conditions) and (8) insecurity, of an economy as well as a physical nature. Leisure should also be valued. According to Stiglitz et al. the essence of the commissioned work’s findings is that wealth needs to include stocks for the future—social, economic and environmental. The way to achieve this is in part through public education. Resilience is defined as the adaptive capacity of the physical environment, of an individual or of a group. It concerns factors such as the capacity of members of a community to act together and to be able to modify or even transform existing ways of life (Rose 2005; Hulme 2009). Biodiversity refers to:

Current rates of species loss exceed[ing] those of the historical past by several orders of magnitude and showing no indication of slowing. Major drivers of biodiversity loss on a global scale are land-use changes and agricultural intensification. These processes are threatening ecosystem functioning and services on which humans depend.... In consequence, there is a deep concern that a loss of biodiversity and deteriorating ecosystem services contribute to worsening human health, higher food insecurity, increasing vulnerability of ecosystems to natural disasters, lower material wealth; worsening social relations

by damage to ecosystems highly valued for their aesthetic, recreational or spiritual values; and less freedomGrowing awareness of the importance of biodiversity for human wellbeing has led governments and civil society to set targets to reduce ...loss (see Convention on Biological Diversity www.cbd.int) (Lindemann-Matthies 2014: 195–6)

There is little doubt that accelerated climate change will adversely affect food security and sustainability. This study looks at rapid levels of urbanisation and the implications for living in cities (Rees and Wakernagel 2008) by comparing and contrasting attitudes in Australia and Indonesia. The threats to human security will increase (Flannery 2005; Pretty 2013; Stern 2006; Stiglitz et al. 2010)—particularly if we continue to consume in rapidly urbanising cities at current rates (Davies and World Institute 2008)—resulting in significant impacts on the size of our ecological footprints.

The impact of climate change has been underestimated (Lovelock 2009; Rockström et al. 2009) and local solutions have been overlooked. The aim of the public policy and administration research is to explore the following hypothesis: The greater the level of Public Participation the greater the understanding of UN development goals. It addresses the UN Sustainable Development Goals and targets through building the strategic capacity of people to understand ecological citizenship rights and responsibilities and the implications for self-managing their ecological footprints with reference to personal decisions about food, energy and water choices as they relate to human security. The emphasis (in line with the UN) is to address healthy lives and promote well-being for all at all ages through inclusive and equitable public education through promoting life-long learning opportunities for all to address gender equality and to empower all women and girls. It strives to address ways to ensure access to affordable, reliable, sustainable, and modern energy for all in environments that are inclusive, safe, resilient and sustainable.

The emphasis is on the most marginalised and focusing on ways to protect the poor and the affected communities, focusing on women, youth, local and marginalised communities to understand mitigation and adaptation processes. The research aims to enhance strategic decision making and to develop inclusive development strategies in line with the Paris Development Agenda (OECD 2005/2008) which stresses that those on the receiving end of development aid need to be shapers of policy and the UN Sustainability Development Goals (2014). This proposed research explores perceptions on ecological citizenship and rights and responsibilities to manage the size of our ecological footprint.

The research draws on and extends Hulme's research on why we disagree about climate change (2009) and Cornelius' research on systemic approaches to understanding emotions (1996). Values, perceptions and emotions could be better understood from a systemic viewpoint that draws on interdisciplinary theories, in this case such as to 'why more equal societies almost always do better' (Wilkinson and Pickett 2009). The 'best-worst' option, namely democracy is in need of improvement (Hulme 2009; Giddens 2009). The specific challenge that this research addresses is to match forms of appropriate participation that are accessible to diverse groups and not viewed with cynicism (Cooke 2004). Significantly, these questions assess whether participatory democracy and governance enhance

sustainable living and well-being. It involves public education through local governments, schools, businesses and NGO organisations. It will identify: the decision making context; constraints to achieving outcomes; elements of three scenarios (denial of the need to change, too little action too late, sustainable long-term adjustments); and key factors (variables) in facing up to the risks. It could contribute to the SD21 policy initiative ‘Sustainable development in the twenty first century’. The ability of governments to secure the environmental regions—on which the cities depend—to deliver services and resources will impact on the liveability of our communities and human security within our region.

The conundrum this book addresses is that nation states need to find ways to address the biggest challenge of the decade, namely to find a way to engage large groups of people effectively and to enhance a sense of shared responsibility for environmental management and consumption. Significantly it seeks to deepen an understanding of how people perceive local challenges and experiences and develop a new understanding of how to match the processes and governance structures to diverse interest groups—with different life chances and different sociodemographic characteristics. The research will assess the extent to which participation per se could help to promote greater understanding of rights and responsibilities to self-manage the size of our ecological footprints through combining cycles of open and structured dialogue that encourage people to think in terms of the consequences of their values about how we live our lives and how we ought to live our lives and the implications of these choices on the size of our ecological footprint.

The ecological footprint will be discussed in terms of its roots and meanings and then in terms of its policy and governance implications for the common good and the global commons. The ‘common good’ is defined in terms of the well-being of humanity and the planet on which humanity depends. The global commons spans all national biospheres and includes the fabric of life on which living systems depend and of which we are part—such as the water we drink, the earth that feeds us and the air we breathe.

...Henceforth, there are no merely local occurrences. All genuine threats have become global threats... (Beck 2009: 19).

The current way of life is unsustainable⁸⁹ and in a bid to keep things going profit is extracted from people and the environment.

⁸⁹‘The coming ‘tsunami of debt’ and financial crisis in America Forces that caused the world economy to collapse, including income inequality and debt, are again in action, and could drag corporations down in their wake’, Dimitri Papadimitriou, theguardian.com, Sunday 15 June 2014 17.58 BST. “... Forces that prompted Occupy movements protesting income inequality and financial misconduct are again in action, according to research. ...The evidence demonstrates that the de-leveraging of the very rich and the indebtedness of almost everyone else move in tandem; they follow the same trend line. In short, there’s a strong and continuous correlation between the rich getting richer, and the poor – make that the 90% – going deeper into debt. That the share of income and wealth to the richest has skyrocketed is certainly not a new revelation. The heralded data tabulations of Thomas Piketty and Emmanuel Saez have demonstrated just how spectacular

2.7 Debunking the 'Clash of Civilisation' Approach

The contrast between different emphases in the life of Mohammed needs to be researched carefully.⁹⁰ In 'Heretic: Why Islam Needs a Reformation Now', Ayaan Hirsi Ali (2016) argues that more understanding of Islam is needed. The early life of Muhammad is characterised as seeking a life of virtue and harmony, known as the personal journey or 'Mecca approach' to a virtuous life. The later life of Muhammad is characterised as the life of a struggle for religious conversion of others, known as the so-called 'Medina'⁹¹ approach'.

It is important to engage in a conversation as suggested in 'Philosophy in a Time of Terror' (Borradori 2003) in which Habermas and Derrida talk with a journalist Borradori about the need to develop respectful dialogue and a sense of hospitality to others. This is particularly relevant today as democracy becomes threatened with the fear of Islamic State and the violent face of Islam. Democracy, ethics and the enlightenment is threatened by closure of minds, a lack of compassion and a lack of dialogue. The potential for violence exists in both Christianity and Islam and dialogue that enables critical reflection is vital to examine the potential for the worst aspects to surface when fear of 'the other' predominates (Almond 2015).

The notion that the nation state is inevitably a bounded piece of territory that needs to be defended is an outdated idea. The nation state concept is rooted in the time when armies needed taxes to fund wars against the 'other' (Florini 2003). Sovereign nation states required loyalty to sovereign leaders and in return they protected their subjects from invading armies. The so-called containerist idea that the state is the best form of protection for people and property against the invading hordes is now in question. The basis for democracy and governance needs to be revised to consider fostering relationships across conceptual and spatial boundaries to enable 'post national' constellations of states and increased roles for twinning

(Footnote 89 continued)

the plutocrats' portion became in the run-up to the Great Recession. They codified the belief that no one else can ever catch up with the very wealthiest. ...To paraphrase Voltaire's words on God, even if bubbles and debt did not exist, it would be necessary to invent them. And that is exactly what we are doing".

⁹⁰I hypothesized in the Journal of Consciousness Studies that participation through awareness and consciousness-raising (McIntyre-Mills 2010) will influence the way in which people value relationships with others and the land. This hypothesis is based on the notion of neural plasticity in that the brain shapes the environment and, in turn, is shaped by the environment (Bateson 1972; Beer 1994; Greenfield 2000). At a practical level the greater the level of participation the better the match between service users and providers. The complexity of a governance response needs to match the complexity of the service users. In designing a response we need to ensure that the lived experiences of users and service providers is taken into account. The IPCC formula suggests that the privileged lives of some could lead to existential risk for people and the planet (Bostrom 2011).

⁹¹Medina is in Saudi Arabia. It is where "Muhammad fled when he was initially driven out of Mecca, and the place where he attracted his first followers. Medina currently has a population of about 600,000 people and is the home of 'The Prophet's Mosque'." <http://www.religionfacts.com/medina>, accessed 10/05/2016.

relationships across major cities. This is threatened by ‘us them politics’, as stressed by Sadiq Khan who supports remaining within the European Union.⁹² The greatest threat facing humanity is the widening gap between rich and the plunder of the environment.

The challenge is to face up to our interconnectedness and to be able to hold in mind many variables. ‘Us/them’ expressed in terms of tribes, organisations and nations versus is a reflection of the potential to compete rather than the potential to cooperate. This has been encouraged by the western individualism and capitalism and by the evolutionary emphasis given to Darwin’s thesis. But this is a misinterpretation of his work according to primatologists such as De Waal. We evolved as human beings through our ability to compete and to cooperate. Space ship earth can be seen as a metaphor to unite us. The notion of separate life boats or worse—only one life boat is problematic. But the Ark metaphor is not problematic if it is seen in the way Buckminster Fuller suggested as Space Ship Earth. Kenneth Boulding’s plea is that we achieve transcendence through our ability to think about our thinking and to move from basic categorical thinking towards understanding our interconnectedness. Obama (2015)⁹³ has stressed that the notion of ‘clash of civilisations’ just helps the terrorists.

The ‘Clash of Culture’ thesis developed by Huntington (1996) is understood as part of the same self-fulfilling narrative. The case I make is that we need a new form of democracy, governance and ethics to reflect this new thinking.

2.7.1 *Vignette: Cartoonists at Charlie Hebdo*

Fraser (2015)⁹⁴ makes the point that the deaths of the cartoonists at the Charlie Hebdo magazine was a result of a sense of being affronted by the representation of Muhammad in a secular and disrespectful manner.

The ability to conceptualise a sense of the divine and sacred is cherished by many religions. Islam does not try to represent the divine through icons. This is also true of Judaism. I was at a Jewish funeral recently and the oration stressed the need to live a good life and to remember that we have to make our name through our acts. We come into the world with nothing and we leave with nothing. We also come into the world without a name. We may acquire a good or bad name depending on our acts.

The old testament of the Christian bible also gives admonitions against representation and reliance on icons:

⁹²<http://time.com/4322562/london-mayor-sadiq-khan-donald-trump/?xid=tcoshare>.

⁹³Roberts, D. 2015, No war with Islam, Obama says, but conflicts continue The Guardian 27.02.15.

⁹⁴Tradition of iconoclasm: the Charlie Hebdo cartoonists were part of a history of attacking divine representations The Guardian Weekly 16/01/15 18–19.

the danger they believe, is that we might end up overinvesting in a bad copy, just a human projection, so much better then to smash all representations of the divine (Fraser 2015, p. 18)

Interestingly, the research by Baroness Professor Susan Greenfield stresses the need to be able to think conceptually and that reading as a means to acquire knowledge is important, not only the reliance on digital media and images.

Iconoclasm means 'someone who refuses the established view of things, who kicks out against cherished beliefs and institutions. Which sounds pretty much like Charlie Hebdo' (Fraser 2015).

But it also means someone who abhors representations of the divine. Fraser suggests that both the attackers and the cartoonists have in common an undoing of representations, taken to the extreme.

Far from being sacred, as some have claimed, freedom of speech is always contingent. All societies draw lines (Young 2015, p. 18)⁹⁵

The notion of polarizing ideas into black and white as if they were binary opposites denies that even if you do indeed frame events in "Manichean terms- black versus light; good versus evil – an imposed binary morality seeks to corral us into crude camps. There are no dilemmas, only declarations. What some lack in complexity they make up for in polemical clarity and the provision of a clear enemy. (Young 2015: 18)

But black and white are not separate categories. Light casts shadows; we project shadows onto others. Those who are like us and share our own norms and values are seen as good. Those who do not can be perceived to be the opposite. The connections with enemies need to be appreciated. We define ourselves in relation to others and we shape our lives in relation to experiences.

The connections with enemies need to be appreciated. We define ourselves in relation to others and we shape our lives in relation to experiences.

We need to face up to some of the reasons why our enemies oppose us.

But in so doing, we need to take care not to abandon our values and what we hold sacred.

Human beings, sentient beings and nature have value simply because they exist. This is an essentialist philosophy. It is seemingly in direct opposition to critical systemic thinking. But if we take the critical questioning process as a means to think through the consequences of our decisions for others and future generations we will realise that what we do to others we do to ourselves.

It is based on the notion that we are interconnected. Thus, narrow selfish pragmatism is expanded through thinking through the consequences for ourselves, others and the environment of which we are part. What we do to others and the environment, we do to ourselves.

At a conversation on 'Systemic Ethics' at Schumacher Institute on 26th and 28th August, 2014 we discussed the potential for doing things differently, ranging from

⁹⁵The danger of polarized debate is all too real: the truth about the Paris attacks is more complex and more difficult than many would like to accept 18–19.

making use of the UN Sustainability Agenda to more profound shifts such as the declaration of the Earth Charter:

Bolivia enshrines natural world's rights with equal status for Mother Earth: Law of Mother Earth expected to prompt radical new conservation and social measures in South American nation⁹⁶

But testing out ideas in conversation and dialogue with others has a prerequisite, namely a willingness to engage in sincere dialogue. Power always needs to be considered in this equation and is always beneath the surface if not openly acknowledged it plays out in many unacknowledged ways that can be surfaced through discourse analysis.

It is necessary to create rapport based on many ways of knowing and by learning from all aspects of nature needs to also know where to draw the line. But boundaries need to be drawn and decisions need to be made in order to 'make cuts'. The necessity of making cuts or decisions about what is acceptable and what is not remains a challenge for current generations.⁹⁷

2.7.2 *Vignette: ISIS*

The aim of Isis is to draw on the biblical prophesies and to make them a reality, in order 'to hasten the end of time'.⁹⁸

Just as we cannot bargain the sacred natural environment, we need to draw the line clearly to exclude 'bureaucratic brutality' and to avoid making the same errors as those we decide are beyond the pale of what constitutes ethical policy and practice.

The BBC podcast by a double agent who once worked for ISIS now claims the role of giving information about ISIS to the British government. According to this agent, ISIS sees their role as set for them 14,000 years ago. They believe this is the final fight and they have split with other groups. The roots can be traced to Iraq and the former Al Qaida leader. The funds are from the family of Saddam Hussein and stolen from the central bank and in turn stolen by them. They became entrepreneurs and bought shops near places of power in Iraq. Helped to one-fourth of Iraq and a

⁹⁶The Guardian, Sunday 10 April 2011 18.17 BST.

⁹⁷<http://www.bbc.co.uk/programmes/p02gd2wjIslamic> State: Bureaucracy and Brutality: "Former jihadi Airmen Dean gives a unique insight into the workings of Islamic State. Dean left school in Saudi Arabia to fight jihad in Bosnia in the 1990s. But with the rise of al-Qaeda he became disillusioned with his comrades' drift towards terrorism. He joined al-Qaeda – but working undercover for the British government. Dean has recently spoken publicly against the jihadist movement but he retains a deep network of contacts within it. Despite Dean's defection, IS supporters still debate with him? Through those discussions, Dean has gained a deep understanding of the ideology and organisational networks behind IS".

⁹⁸"ISIS aims to establish a so-called 'caliphate', which means a state ruled by a single political and religious leader according to Islamic law, or Sharia.

one-third of Syria and also have the oil fields—oil for sale on the black market. He explains that ISIS draws on prophecies and claims that the leaders (ex-Baathist leaders in Saddam Hussein's government), professors from university, oil engineers and scientists claim that they are following god's example. According to this reference they see ISIS as 'the Ark' they argue that they are like 'Noah' the chosen ones and they see themselves as vindicated in fulfilling purges of those who do not conform to their values.⁹⁹

The role of the double agent in striving to act as an initiator of dialogue on behalf of ISIS in BBC mainstream media to reach those of us who choose to avoid the Internet postings of ISIS also needs to be analysed using Ulrich's 12 questions.

Clearly, the dangers of scaling up terrorism beyond the capabilities of Al Qaida are a very real possibility and one that needs to be considered by all those who support the idea that the freedom to test out ideas and to voice our thinking is necessary for science, arts, democracy and ethics. Freedom and diversity ought to be fostered to the extent that it does not destroy the conditions for those freedoms to exist. This is where the line needs to be drawn and sometimes in these circumstances conflict is necessary to defend those freedoms.

2.8 Recognising Our Interconnectedness

'Surviving terrorism' is the title of a talk by Jill Hicks (2016, Flinders University) who lost both her legs in the London bombings. Her experience of being classified as 'an enemy' resulted in her life changing completely in one minute. She was completely unknown to the suicide bomber and by those who risked their lives to save her. She was named 'priority one' and rescued an hour later by people who feared a second bomb explosion.

Her every day challenge is to rebuild her life without hatred through working for peace and being thankful for the heroism that saved her:

there is no room for ideology ...it is a practical daily struggle to stand, to walk and to live with the pain...

She went on to say that all terrorists should be 're-named criminal gangs or thugs'.

Hicks also reflected that a young Muslim doctor had said to her that she wondered if she would be given 'priority one status' if she had been found that day alongside Hicks.

In conversation afterwards an Islamic student said he agreed with this view but that perpetrators of violence and war are also criminals. He commented that the perpetrators of violence do not follow Islam. For him, true Islam teaches one to greet and smile at people when they meet. He reflected however that many people not only fail to greet one another but are abusive.

⁹⁹<http://www.bbc.co.uk/programmes/p02gd2wj>.

The same student reflected on his concerns about attitudes to Muslims in a conversation with me after the talk. This was shared on the same day that it was announced on the news that the threat of a terrorist attack was of concern in Australia.

He said that the anger felt by people who saw fellow Muslims being bombed needs to be understood. I answered that all violence is unacceptable and agreed that the ripple effects on people and their families and extended families needed to be understood.

In South Africa, I was leading a community development project on water and sanitation in Kangwane. We were targeted by Inkatha Freedom Fighters because we were labelled ANC. So the ANC who saw themselves as Freedom Fighters driven by a white SA were categorised as the enemy by Inkatha who were politically competing for power (or as suggested by some) being used by the right wing Security Police to undermine so-called anti-apartheid groups.

Fortunately, the kombi I was driving survived the sabotage and although it was filled with people (some from Kanwane and a few who wanted a lift to the station). We all survived as the wheel bolts that had been loosened did not fall off until we had reached the first stop street in the small town at the foothills of the Valley Trust. The visit to learn skills at the Valley Trust was for my PhD thesis on water and sanitation as a vehicle for job creation and transformation. I was enrolled as a student at the University of South Africa whilst employed first at the Development Bank of SA and then at the Human Sciences Research Council. At a time of Apartheid, it was important for our team to develop a so-called community of practice which addressed the practical water and sanitation needs (Levin and Greenwood 2001) of the people.

The Mixed Methods Conference in Durham provided the opportunity to share and learn from others at the workshop on doing transformational research facilitated by Donna Mertens. I spent time in Durham in the privileged surroundings of Durham University, the Cathedral and Castle where I attended a conference. The post-Brexit environment in Britain is one of contrasts. I travelled from Manchester by train to Durham. The life chances of people were starkly contrasted across the stately country homes, neat cottages in villages near green fields and the flat lands edging industrial towns where vacant blocks provided informal accommodation.¹⁰⁰ From the privileged precincts of Durham, I travelled to visit Hadrian's Wall to understand the history of the Durham and how it developed as a bastion against the Northern invaders. The Vikings were staved off by the Romans and later the Scots were warded off by armies funded by the vast taxes and tithes generated by this cathedral town with its large market and associated guilds.

¹⁰⁰ A young person hung out of a broken window puffing a pipe. At a station a young man dressed as a Goth joined the train and spent time harassing a man in a wheel chair to allow him to draw a tattoo on his hand. His offers of friendship were rebuffed.

The university which began in the monastery within Durham Cathedral is the oldest in Britain. The riches of the cathedral and the power of the bishops (known as princes) was challenged when the state felt threatened by the power of the church.

Through the quick thinking of the bishop both the cathedral and its monastery was left relatively intact. After all, the cathedral had been needed to continue to be a source of funding for the state to protect itself from the Northern invaders. The notion that universities are somehow separate from power and the market was not the case although at some stages in the development of universities they may have been self-organising with more control given to students, the tendency for hierarchical control to overtake the structures is certainly true of most.

2.8.1 Corporatism and Education: The Challenges of Dualism

Universities are in decline. We should have reformed sooner, before we were ‘reformed’ is the summing up of the fate of universities (Watson 2012).

The options for universities can be explored through first considering the extremes which are:

- Universities controlled by students
- Universities controlled by academics
- Universities controlled by administrators

Historically, there have been variants of all three. Apparently, the first model is relevant to the first European university Bologna (according to the call for papers I received today in my email box).¹⁰¹

Professors did however have a say in examination matters. Monasteries were the basis for universities in which the monks held sway over initiates but were controlled by a church hierarchy. Durham cathedral was set up by monks fleeing the invasions of the north and for a while they built a powerful institution which was

¹⁰¹ Angliss Conference Centre, Melbourne, 17th Oct, 2016: “It is 25 years since Dawkins became the Labor Minister for Employment, Education and Training and set about remodelling the country’s institutions of tertiary education into instruments of the dynamic newfangled economic order. The new economy created a new frontier and, as on the old one, the heroic doctrines were pragmatic, utilitarian, impatient, tending to anti-intellectual. By these lights, the university run by academics and according to academic values was about as far from ideal as one could get. Much closer to the model was the modern corporation and the management principles it employed. Universities became massive revenue-chasing enterprises, academics became administrators, students became customers, managers became royalty – and management’s share of revenue multiplied and multiplied”. Don Watson, ‘A New Dusk’, The Monthly, August 2012. Don Watson’s summation of the malaise in Australian universities, written in 2012 in a review of Donald Meyers’ ebook *Australian Universities: A Portrait in Decline*, is perhaps the best known recent critique of the widespread malaise in tertiary education. ... An air of resignation pervades our universities. Disillusionment and bitterness are palpable, but a fear of upsetting the Emperors still prevails....”.

funded by tithes and taxes as well as a strong market town. These proceeds made it possible to fund an army to protect the South from the North.

The monastery, monks and church were seen as a source of wealth and plundered by the state and only by making careful deals the monastery and Durham cathedral survived.

History provides many lessons. Universities need to survive through connecting with the surrounding community and serving it. Profit without service can render universities obsolete.

The conditions under which knowledge is generated to serve society needs to be addressed. We need a sense of urgency and a commitment to serve the common good. This has not necessarily been strength in universities and it is one that needs to be developed if universities are going to make a difference and enabling us to survive the challenges of the growing disparity between the rich and the poor within growing cities.

We need to develop a collaborative learning community approach which is outlined in this chapter.

A senior administrator: ‘A university does not need more democracy it can lead to Brexit.’

A junior academic: ‘But a university is about testing out ideas, is it not?’

A third colleague reflected: ‘Yes I agree with the junior academic but unfortunately universities were never separate from the state or the market for that matter’.¹⁰²

‘But a university is about testing out ideas, is it not?’ I responded. But then I recalled how at times that too much top-down testing of ideas (based on questioning and delays) can be counterproductive. In the Development Bank of Southern Africa we called the passage of documents up and down the system the so-called ‘heart attack’ profile. I recall reading somewhere that it is a way to sabotage morale. This seems to be a usual process in many bureaucracies today. In the past, the universities were linked with the church and of course the state and were reliant on wealthy patrons and taxes for their survival. So what is different today? Nothing—it is just the same except that the need for independent knowledge has never been greater.

¹⁰²But a university is about testing out ideas, is it not? I responded (*sotto voce*). But then I recalled how at times that too much top-down testing of ideas (based on questioning and delays) can be counterproductive. In the Development Bank of Southern Africa we called the passage of documents up and down the system the so-called “heart attack” profile. I recall reading somewhere that it is a way to sabotage morale. This seems to be a usual process in many bureaucracies today.

According to Watson (2012):

...Donald Meyers, a former science academic, has recently published an e-book, *Australian Universities: A Portrait of Decline*, in which he argues ferociously against the view – axiomatic since Dawkins – that the old-style university administrations were inefficient. On the contrary, he says, they delivered a much better education for much less money.

Then academics were teachers and researchers with minimal administrative responsibilities; now they must combine their professional duties with mind-numbing administrative tasks straight from late-model management's most depressing handbooks. ...

Whether management is the cause or the symptom is less the point than what Meyers believes is the sickness itself: the dumbing down of university education....

2.9 Beyond Clash of World Views Towards Leadership for Re-generation

The selfish agenda of survival of the fittest drives realist policy. But in fact the planet is not a life boat. It is a space craft and responsibility for consuming it to excess needs to be addressed as current levels of consumption pose an existential risk. West Churchman talks of the so-called 'enemies within, they are religion, morality, politics and aesthetics'. Paradoxically, these are the values that make us passionate and compassionate. It is possible that the more we think about our thinking in discursive face to face and on line dialogue in different contexts with people who are experiencing very different life chances, the more mindful we will become that we cannot win at the expense of others or future generations of life. We evolved through the ability to show empathy to others and to reciprocate and not only through our ability to compete. As we face some of the greatest challenges every facing the planet we will need to do what we have always been able to do—unite together to face (namely religion, morality, politics and aesthetics, to cite West Churchman, 1983) enemies within and the greatest external threats to food, energy and water. What we do upstream affects those downstream and with climate change the river could dry up and the ocean could be rendered toxic. This will affect all aspects of life and render all other debates pointless.

In 2015, I attended a symposium at the World Futures Institute in Cyprus where we discussed alternative architectures of democracy and governance.

Cyprus is a complicated place with a complex political place in Europe. It has a 10,000 year history that has fostered narratives of love, political and religious conflict and war. Paradoxically it is the mythological site where Aphrodite, the goddess of love rose from the waves. Archaeological sites of building devastated by war are testimony to war. But the ability to cooperate, love and to compete are part of the history of the place. In Larnaca, the castle and battlements are an everyday reminder of one side of the coin, whereas the white cliffs overlooking the azure sea

are the place for mythical sightings of the symbol of love. It is thus an apt place to discuss the human potential for cooperation and conflict and ways to enhance democracy and governance. It became a member of the European Union in 2004 but it is actually closer to Syria geographically than it is to Europe. It is a country that is not recognised by Turkey and instead it is seen as a region of Turkey. Historically it was part of Greece. But recently, Cyprus stresses that it is only connected because both are European member states. Thus although Turkey is not a member of the EU the northern part of Cyprus is of course a member. In the glib but accurate summary by Tom Melzer (2013)¹⁰³ in response to common Google hits:

The Republic of Cyprus is the internationally recognised governor of everything but two British Overseas Territories on the island, but there is also the small matter of the long-standing occupation of Northern Cyprus by Turkey. And, you know, the colossal, crushing debt.

It's been ruled – over the years – by Phoenicians, Assyrians, Egyptians, Persians, Romans, Byzantines, Arabs, Richard the Lionheart, Templars, Crusaders, Venetians, Ottomans and British colonialists.¹⁰⁴

The recent memories of war in 1964 was fresh in the minds of many of the participants at the symposium and the war in Syria provided the context for much of their concern about the need to develop better understanding across both sections of the island. Cyprus is a case study of social, economic and environmental challenges. As a member of the European Union, they have applied for funding to support the development of better relationships. Democratic engagement based on subsidiarity is supported by the EU and so this has fostered opportunities for SDD.

An example of democratic engagement with a wine growing district gives a sense of the social, economic and environmental challenges associated with globalisation and financialisation. The issue is highlighted by the fact that the wine growers were given conflicting information: such as ‘pull out your vines as the EU is not subsidising/accommodating Cyprus any more’. This is because Italy is seen as more competitive in this industry, whereas other departments suggested ways of becoming more competitive by engaging with other wine growing areas in Cyprus, in order to form a cooperative. This cooperative agreement came about through the work of the World Futures Institute with the team led by Christakis and the local mayor who tried to find a way to help people work with one another so as to ‘grow the industry’, despite the difficult political and economic context.

The engagement process was important as the requisite variety of user centric policy makers with lived experience sat in the same meeting to engage in a structured dialogue with the bureaucrats. In the words of Professor Christakis: ‘Suits sat alongside peasants and discovered they had something [worthwhile] to learn from each other!’

¹⁰³<http://www.theguardian.com/news/2013/mar/28/is-cyprus-a-country>.

¹⁰⁴<http://www.theguardian.com/news/2013/mar/28/is-cyprus-a-country>.

Similarly, people who lived in the same or in neighbouring villages learned that their neighbours could make helpful suggestions. Normally, considered that top-down policy making is suitable for decision making.

Cypriot shop keepers along with others in the economy are cynical about being members of the EU because debt has to be repaid.

Greek-Cypriot political relations are excellent, reflect the closeness of the two societies and are developing constantly in every sector. Contacts are very close and are characterized by frequent meetings between the political leaderships of the two countries on all levels, with the aim of optimum coordination of actions concerning the Cyprus issue and other regional and EU issues. The bilateral agreements that have been signed by the two countries reflect this state of affairs and cover a wide range of cooperation sectors.¹⁰⁵



¹⁰⁵<http://www.mfa.gr/en/blog/greece-bilateral-relations/cyprus/>.



The problem with the clash of civilizations thesis is that it describes what is the case without making suggestions as to how the issue can be redressed through political and policy interventions. It adopts a realist approach to politics and a formalist approach to economics.¹⁰⁶ It assumes that the identities of opposing groups are inevitably locked in conflict. Green and Aly (2011) explain that by seeing a range of people as Muslim other, it constructs an us/them approach that makes divisions worse.

The recent shooting of Chen, a police accountant by a 14-year old, Jabar highlights the need to address pragmatic prevention through working with members of the community who show leadership and not only the police who are clearly already seen as 'the enemy' but those who have been targeted and brainwashed by Isis. Ideally, all members of the community should have equal opportunities and be seen to be treated equally and not profiled or singled out. The recent decision to heighten surveillance and the detention of young children ought not to be the focus. Working with trusted community leaders would be preferable and making opportunities to be more socially inclusive is also a priority.

The need to address why people are alienated is a priority not merely the de-radicalisation programmes as stressed by Akbarzadeh (2013). Muslims in Australia are more than three times likely to be unemployed and far less likely to be home owners than other Australians. Furthermore socio-demographically the proportion of young people who identify as Muslim is growing and the time period between feeling accepted and integrated to feeling rejected and alienated by the

¹⁰⁶21–23 November 2014 plenary Session, the conference of AICIS.

mainstream is shortening as a result of on line radicalization, according to the Police Commissioner Nick Kaldas (Maley and Lyons 2015). Kaldas has stressed that:

The key to this is families and communities, it is not just the police....its about the values that prevail at home, its about the discussions that people have with their kids – not just the actual parents of the nuclear family, but the cousins, uncles, father figures who may be friends of the family, all of them I should see as very useful influences if they're saying and doing the right things and speaking frankly about what's right and what's wrong.

The missing ingredient here is listening to why young people and their families are alienated. Respectful listening is indeed the missing ingredient in democracy. This does not mean we have to start from a position of agreement. But it does start from a position of being open to hear why people are angry. Being unemployed and finding it difficult to pay the bills could be one reason for anger. Another is feeling excluded, profiled and identifying with Muslims who are experiencing war and displacements elsewhere.

Social inclusion needs to start with engaging young people and their families around what they have and what they need to fulfill their rights and their responsibilities.... Radicalisation is undertaken on the internet...

The same article cites Keysar Trad, founder of the Islamic Friendship Association, who stressed that:

"Denying the root causes is like applying a Band-Aid to an open wound before cleaning and disinfecting it," he told an anti-radicalisation forum at the University of Western Sydney on Wednesday night.¹⁰⁷

Complex challenges such as poverty, climate change and terrorism comprise many, interrelated variables that are perceived differently by those who hold different values. Religion, morality, politics and aesthetics are the values that make us human. They enable us to cooperate and to compete. They are what Churchman calls, the so-called the 'enemies within'. The notion of 'wicked problems' is his concept (albeit popularised by Rittel and Webber). Power distance can be redressed by developing closer relationships with others based on respect (Romm and Hsu 2002) and this can be extended through thinking in terms of 'if then' scenarios that locate people within living systems.

Critical heuristics when applied to thinking through 'if then' policy scenarios can be shaped by everyday decision making that takes a few simple steps into account. This does require 'drawing a line' about what is ethical or unethical in specific contexts. But who draws it, what is included and excluded, where it is drawn and

¹⁰⁷Olding, R 2015, Sydney Morning Herald, April <http://www.smh.com.au/national/persecution-pushing-young-australian-muslims-to-the-margins-of-society-says-leader-20150409-1mhj5.html> Persecution pushing young Australian Muslims to the margins of society, says leader Read more: <http://www.smh.com.au/national/persecution-pushing-young-australian-muslims-to-the-margins-of-society-says-leader-20150409-1mhj5.html#ixzz3oPhfExia>.

how it is drawn matters. Ethically, we need to consider many ways of knowing before making a decision. This is different from the language of ‘taming wicked problems’ or governing from above.¹⁰⁸ It is about stewardship based on appreciating many dimensions and many ways of knowing.

Last night, I watched an Australian Broadcasting Corporation news program (Dec 14th, 2015) which showed a small child running whilst the sound of war and falling debris provided an image of living hell. He was shown being rescued but how many children are not rescued and what will be the long-term cost to the child and society. We need to think of:

Logical coherence of an argument for war, the extent to which the perceptions and lived experience and the quantitative data are available on for example the number of civilians hurt in so-called targeted bombing raids.

Idealism in terms of what ought to be done to ensure human rights, the capabilities of all sentient beings and planetary rights. We are part of an ecosystem on which we depend.

Dialectical engagement to address alternative ways to address challenges based on considering the consequences of decisions for human and environmental well-being. Discursive engagement enables people to test out ideas and to enhance their capacity to think critically and to join up the policy dots. It also enhances their capabilities to engage in the policy and politics as to who gets what, when why, how and to what effect.

The formalist aspects of economics (the notion that classical economists know best) and that the market dictates the way in which the world system functions—is a lens through which modernist or realist agendas of western experts are set.

The political economy idea of Karl Marx explores the extent to which some people lose (time, identity and skills) as they work towards fulfilling the profit motive of their employers in the capitalist system. Global capitalism merely extends the challenge to pursue markets and profit. But the issue today is that the workers no longer have wages in the developed economies that are high enough to enable them to grow the size of the market (using disposable income). Instead they rely on debt to purchase basic needs or to enter the housing market. New market capitalism extends into developing economies where wages are lower and working conditions are of lower standard.

The substantivist economist is concerned about how people perceive their experiences of daily life and how they understand what it takes to achieve a living. Polanyi (2001) is broadly speaking a substantivist. This means that the interaction between human beings and their environment to support their livelihood needs to be understood in terms of their experiences.

¹⁰⁸ As an explanatory paradigm it is in line with Mary Douglas’ notion of sacred and profane. Those who share the same paradigm or our own cultural narrative and those who do not share our cultural narrative are regarded as profane. Critical Systems thinking (or critical heuristics) based on the work of West Churchman and his student Werner Ulrich and others such as Gerald Midgely, Romm, Flood and McIntyre-Mills argue that systems are not closed they are open and can be redefined or reframed.

The three approaches to economics are (according to Polanyi); reciprocity, redistribution and exchange. At face value, reciprocity (give and take) may appear egalitarian as does the notion of redistribution, whilst exchange may appear to be most formal. How these concepts are interpreted matters when considering the current social, economic and environmental crisis. Narratives can be seen as formal (modernist), informed by political economy critiques or substantive (based entirely on the perspectives of people's own lived experiences).

All these lenses provide a dimension of the situation. The problem with the realist clash paradigm is that although it describes the situation it can hasten the movement towards conflict. This is the self-fulfilling prophecy argument.

The current news that Australia will take refugees from Syria is a small step in the right direction in terms of addressing the human rights of displaced people, but it will be important to ensure that the intake does not privilege some groups more than others.¹⁰⁹ Also it raises questions about the rights of others from Syria who remain incarcerated.

An alternative future needs to be modelled and codetermined by with and for people of good will. This is the cosmopolitan agenda. It is not naïve. It can be argued to be logical and scientific if we consider the work of Buckminster Fuller on Space Ship earth and Kenneth Boulding's work on domains of knowledge and evolution from inorganic to organic life to living systems comprising human systems that can consciously evolve in directions that they can shape with a sense of purpose. The evolutionary direction is shaped by values. Hence, the justification for codetermining and co-creating the direction of policy and politics (McIntyre-Mills 2014a, b).¹¹⁰

¹⁰⁹<http://www.abc.net.au/news/2015-09-10/neumann-lets-keep-this-refugee-announcement-in-perspective/6764150>.

¹¹⁰The challenges of food, energy and water security were discussed in conversation with colleagues about the micro, meso and macro level challenges of addressing the social, economic and environmental challenges facing people living in cities that need to be supported by viable regions that make farming a less challenging experience. I discussed the liberative potential of enabling people to monitor from below, irrespective of whether they are citizens or not. Non-citizens should also be given a voice because human rights are not being adequately addressed through the nation state. My contribution to the conversation covered the need to understand that complex challenges (such as poverty and climate change) span many different variables that are inter related and that are valued differently by different stakeholders who do not agree about climate change or the causes of poverty. The systems approach begins when first we try to see the world through the eyes of another, according to West Churchman. Perceptions matter! West Churchman's so-called 'enemies within' includes religion, morality, politics and aesthetics. Paradoxically, these are the values that make us passionate and compassionate. As we face some of the greatest challenges ever facing the planet we will need to do what we have always been able to do—unite together to face 'enemies within' and the greatest external threats we all face to food, energy and water supplies. What we do upstream affects those downstream in our neighbourhood. This will affect all aspects of life and render all other debates pointless. In order to address these challenges it requires the ability to work across many very diverse groups locally, nationally and in post national regional contexts. It also requires the ability to evolve in ways that are quantum rather than digital. Being the change requires cooperation with others and with nature if we are to address the challenge of so-called 'existential risk' (Bostrom 2010). Monitory democracy 'from below' that supports

Social media and digital networks have made a difference to the way we engage, but they carry the risk of our not being sufficiently rooted in the everyday here and now, face to face moment to moment communication.

The future is quantum and not digital is a profound statement made by the physicist Turok. In simple terms it is being the change and making paths through walking and engaging. It is possible that human beings will evolve through their ability to hold in mind more variables as a result of external and internal digital and then quantum tools and then to use these to enable them to leap to a higher level of consciousness. But the challenge will be how do we use this technology, will we use it to include or exclude people en route? The potential for the 1% who are now able to protect their interests will be the 1% who survives the natural disasters and the social disasters in enclaves whilst those outside perish.

(Footnote 110 continued)

respectful dialogue across service users and provides can be assisted through using a range of simple engagement processes that match the diverse needs of people with resources, in order to address the challenge to distribute resources more fairly. The most powerless and voiceless are those who do not have the vote... they are young people, children, asylum seekers, the dis Abled, sentient beings who are commodified and traded and of course the planet which has no rights at all. So the focus needs to be on the inadequacies of the nation state and the social contract. The recently published volumes 'Systemic Ethics and Transformation from Wall Street to Wellbeing' provide a plea and an example of a free downloadable architecture for doing things differently at the meso level. These volumes are extended in the following chapters. Local level engagement and wide ranging goals appear to be suggesting new directions, but how do we join up the dots and become more mindful?

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