Contemporary Systems Thinking

Janet McIntyre-Mills

Systemic Ethics and Non-Anthropocentric Stewardship

Implications for Transdisciplinarity and Cosmopolitan Politics

Springer

Contemporary Systems Thinking

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Dedication

To the displaced and hungry

To my mother who taught me to question

To George Thompson on whom the light of day might shine'[1] *I dedicate this book.*

My hope is that we will be able to re-evaluate our lives and relationships with others.

[1] Travels and Adventures in Southern Africa, by George Thompson edited by Vernon, S. Forbes, with poems by Thomas Pringle. Thompson relates his journey to map out some of the interior of South Africa and was described by the Baralong as one "on whom the light of day might shine".

Summary

Since the commission on wellbeing that was requested by Sarkozy and the book that resulted from it, called: "Mismeasuring our lives" (Stiglitz et al. 2010), the global financial crisis has escalated to a social and environmental crisis that continues to unfold (Watson and Jones 2006).

The key message of this book is that simple living is both elegant and ethical. This requires a new stoicism, based on a sense of responsibility for others.

> The old threat was 'the other'; the new threat is shared problems and collective threats. (Held 2010, p. 14)

> Kant connected the idea of cosmopolitanism with the standpoint of public reason. An individual's entitlement to enter the realm of public reason is mirrored in the right to free membership in the global community of argument. (Held 2010, p. 15)

But for Kant the hospitality was always for visitors, not a recognition of the right to stay. The emotional dimension of our lives needs to be addressed in order to be able to extend our sense of solidarity to others including those who are voiceless. As De Waal (2009) stressed we evolved as a result of our ability to co-operate with empathy and to reciprocate. Reciprocity and empathy are the so-called 'pillars of morality' that were important for our evolution. Thus the ability to compete needs to be balanced by the capability to co-operate, the Stoics also stressed the need to think about living, not only in harmony with the state, but in harmony with the cosmos (see Held 2010, p. 61).

The cosmopolitan approach developed in this book draws on the liberative potential within many disciplines spanning Frans De Waal and Richard Dawkins (primatology and philosophy), Albert Hirschman and Hannah Arendt (on economics and politics), Amartya Sen (on economics and morality), Stuart Hall (on identity) and Martha Nussbaum (on social justice). The work of Joseph Stiglitz on wellbeing stocks is extended through drawing on Vandana Shiva (on the intersections spanning economics, politics and the environment).

Policy makers need to work together with many stakeholders who can contribute diverse ways of knowing, including non-anthropocentric approaches informed by an understanding of nature and other life forms. It also draws on the philosophy of Indigenous First Nations.

It is based on the idea that as human beings we have the right and the responsibility to care for the land on which we all depend equally by virtue of our humanity. But we also have the responsibility to care for those who are not part of our immediate human family. A transdisciplinary approach that includes stoicism along with Indigenous philosophy needs to receive more attention while conceptualizing a strong form of cosmopolitanism that respects a form of cultural or national identity that is not at the expense of others (including sentient beings), the environment or future generations.

The book:

- Makes a case for rights and responsibilities to be expressed through cosmopolitan praxis based on developing strong, as opposed to weak cosmopolitan approaches.
- Discusses systemic ethical praxis in response to the vexed challenge of how to bridge the false dualism of pitting the environment versus profit.

Food and energy are the bases for human wellbeing and security. Current approaches to international relations and war (Etzioni 2004, 2011) are unsustainable.

As the experience of suffering becomes more widespread, the notion of class will become central once again, because 'the poorest people in the world will be the hardest hit' (Beck 2009, p. 37). Post nationalism needs to be buttressed by human rights, rights to protect biospheres and the law of the sea.

Keywords: vulnerability, recognition of interconnectedness, extension of the social contract, transdisciplinarity, systemic ethics

Focusing Thoughts on Transdisciplinarity and Working Across Domains of Knowing

Gibbons et al. (1994) argued 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.* A core capability will be to transcend disciplinary boundaries, synthesize diverse perspectives and critically analyse the role of science in public policy. These perspectives on the capabilities required to effectively contribute to the exploration and resolution of significant social and policy issues. The need to develop a support for human capabilities is vital. The Australian politicians and academics are becoming more competitive and dualistic.

Read together the overlapping chapters deepen the understanding of non-anthropocentric stewardship, governance, democracy and ethics.

The Australian Public Service Commission 2007 report entitled: 'Tackling wicked problems[2]' needs to be critically analysed in terms of the unexamined policy discourses. What are wicked problems? What are so called tame problems? Why is it problematic to think of taming or tackling problems as opposed to recognising our need to live in harmony with others and the environment?

In Flannery's Quarterly essay on Australia's extinction crisis, many wicked problems have been raised about our attitudes to stewardship. He explains that in his book 'The Future Eaters'; he hypothesizes that we have eliminated many of the herbivores that used to provide the manure for our land.

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[2] http://www.apsc.gov.au/publications- Accessed 8/01/2013 Rittel, H. and Webber, M. 1984, *Planning problems are wicked problems Developments in Design Methodology*. New York: Wiley.Wei-Ning Xiang 2012, Editorial: 'Working with wicked problems in socio-ecological systems: Awareness, acceptance, and adaptation', *Landscape and Urban Planning* 110:1–4.Wellbeing and existential risk: engagement to address the policy and governance challenges of mitigation and accountability, McIntyre, J. (School of Social and Policy Studies, Flinders University, janet.mcintyre@flinders.edu.au, presenting author, De Vries, D. (Computer Science, Engineering and informatics, Flinders University, denise.devries@flinders.edu.au, paper delivered at CASS Research Conference *Sustainable Environmental Policy and Global Governance*, Beijing, China, 18–19 September 2012 and submitted to the journal of convergence, China.

As the land deteriorates and dries out, it becomes more vulnerable to bush fires. The aboriginal use of fire management to reduce fuel load in the less hot months helped to reduce the risks. Flannery (2012, p. 54) explains the role as a 'human key stone'. Without stewardship activities such as reducing fuel load and protecting not only the environment but the creatures that live in it, we all become increasingly vulnerable. He criticises the tendency to polarise green politics and sustainability through politics. Sustaining the future ought to be beyond the right/left political debate.

How can governance protect the global commons and the collective good? How can complex social, economic and environmental challenges that are perceived differently by different stakeholders with different values be addressed?

Boundaries are sociological constructions. In biological systems, the most basic boundary is the membrane of a cell which opens and closes according to the context.

If we consider and adapt a hierarchy of systems (developed by Kenneth Boulding 1956), biological systems appear above inorganic systems because they are open and responsive to their environment and able to adapt and learn as self-evolving systems. Boulding starts by describing crystals and inorganic life, then clockwork structures that have the ability to evolve through learning as closed loop cybernetics systems.

The next level of complexity is the organic cell that is an open system that is able to respond to its environment and develop relationships with other living creatures. Through signalling they gradually develop a sense of shared meaning which become symbols for communication. The next step in the journey of ongoing evolutionary emergence is to develop a sense of self in relation to others and those whose shared meanings form a basis of a culture that is communicated to others verbally. An oral history is constructed in terms of an understanding of the land which is used as a library to store meaning. Written artifacts are developed based on stone, bark, paper, shared mechanically, digitally and as a means to store and transfer organic and inorganic design.

Finally, transcendental systems are able to evolve from one kind of category to another on a continuum. Emergence is based on the notion of the flows across all life and an appreciation of animal knowing. For example, an octopus can respond to its environment through adapting its shape and blending with the environment. They are sentient creatures with a sense of self and an ability to feel, remember, solve problems and teach others of their species[3].

The tragedy of the commons argument developed by Hardin (1968) is a construction informed by simplistic thinking. It has become an archetype for bounded thinking. Ironically and tragically, it is often used as the starting point for environmental thinking, but in fact it was 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

[3] http://www.irishtimes.com/news/are-octopuses-too-intelligent-to-eat-1.1498845.

common and shared. The example of common grazing land is shared. But ironically it is the privatization 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 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 organizational philosophy and governance argument that flow from this philosophy is based on bounded compartments that can profit at the expense of others.

This belies nature and biology and wounds the spirit. There is no such thing as a closed system!

All systems are open. The potential for evolution is based on the interconnectedness of inorganic and organic systems. We are nurtured by plants and we return to the earth as organic matter. The biblical insight 'dust to dust' sums up the cycle of organic life.

The webs of relationships that are fostered across all forms of inorganic and organic life are recognized in physics. Each particle is in motion and it is the movement and flows of energy that make life possible.

The transfer of information through DNA from one living cell to another is repeated in all living systems.

The extent to which the human genome and the rat genome differ is perhaps less than 2 %. The human animal evolved through thinking about its thinking and being able to relate to others based on the shared understanding and reciprocity.

Evolution was the result of both co-operation amongst human animals and competition for an ecological space where a tribe could live safely, eat, shelter and reproduce. When the human animal lived as a hunter, gatherer time was spent surviving. The camp fire and cave were the spaces for congregating and communicating stories. But whilst men and women hunted and gathered they communicated stories and maps of survival. By pointing out landmarks and telling stories (recalled by pointing to features in the landscape), history was held in the landscape and the land became the dreaming site.

When grain crops were cultivated and stored, people had more time to spend developing cultural artifacts that they defended. People within the pale of the civilized community were regarded as friends. Those outside were considered the potential enemies. They were beyond the pale and were part of the wilderness. They were perceived as wild, untamed and in some ways to be envied for their freedom. But a denial for the wilderness creates a longing and a wounding of the soul that is expressed through trying to re-connect with animals and nature to empower us.

Kudu horns decorate a shack on the Cape Flats, Cape Town, 2010 photograph by author

Status is indicated by the number of animals decorating the home within the Forbidden City, Beijing

As the communities thrived, the populations grew and the mechanical abilities developed to become vast digital information systems. The cities have lost their connections with the environment on which they depend. They have exploited and overtaken more and more of the wilderness.

The focus on anthropocentric humanism and human rights has led to an ethical divide between the *human and the animal* and then between *human and machine*. The human being is seen as the controller of nature.

But the divided nature of *control and compete* is only one part of the story. The continuum of relationships with nature and with animals needs to be seen as

co-evolving. *Co-operation and nurturing* is the other side of the coin. The feminine and the masculine principles are equally important. The notion of bounded gender is another construction. X and Y chromosomes are shared by males and females. The hormonal balance determines how masculine or feminine a human being appears. Identity is a matter not merely of biology, self-perception, but also social interaction and a sense of self.

Just as cells can open or close to allow in nutrients and to expel toxins, boundaries need to be open or closed according to the context in social systems. The ability to draw the line in social systems needs to be based on decisions that are made on the basis of questioning what to include or exclude.

This requires considering our values and realizing that we see the world in terms of these values. We *are* the boundaries according to Haraway. She exhorts those without a voice *to be the designers*. We can choose to destroy the environment or to be stewards based on re-wiring our brains through thinking about our thinking, co-operating and nurturing.

Just as our actions shape the landscape, our actions can shape our neuroplasticity and we can re-make the pathways in our minds (Arrowsmith-Young 2012).

West Churchman (1971, 1979, 1982) explains that 'the systems approach begins when first we try to see the world through the eyes of another'. But he stresses that the world we see is filtered by our religious, moral, political and aesthetic values, and the same is true for everyone else.

Once we realize that perceptions do indeed matter. In fact, perceptions can shape matter and they have a role in stewardship of living systems or using resources in ways that leave little for future generations of life.

The boundary between the past, present and future was permeable for many traditional religions. The boundaries have become much more fixed in this generation. The respect for the wisdom of the past and the respect for the needs of future generations needs to be fostered through drawing the line in the sand to ensure that decisions are ethical.

Social boundaries need to be drawn based on expanding pragmatism from narrow competition to considering the consequences for others and future generations of life.

The notion that bounded national states can survive in ongoing competition for the last of the non-renewables is unsustainable.

The sub theme (a tentative hypothesis this book explores) is that the size of territory, or geographical space that human beings are able to engage with, is a result of the number of neural connections they are capable of making. As mammals evolved their brain size increased. Human mammals need to use design creativity and bricolage to be able to make sense of the planetary challenges they are facing. Unfortunately many elected leaders are unable or unwilling to think about the relationships with others, the environment or the next generation. The space and time seem to be limited. The argument developed in this book is that we are on the brink of:

- Being able to overcome this deficiency through being compassionate and through recognising our hybridity.
- Lapsing into nationalist conflict over the last of the non-renewables. This could involve a race to the bottom through war.

Space, time and identity are changing as our awareness of interconnectivity is rediscovered. Being at one with others, will require learning the ability to multi-task and to be inclusive, in the same way that those who are socially skilled in public contexts enable everyone to feel that they are respected and being listened to. It requires giving time and an aesthetic sense of good manners across cultural contexts[4].

How should we live? How should wellbeing be defined? Should we follow a definition of wellbeing based on:

> contentment and experienced wellbeing, in a Benthamite hedonic utility sense? Or do we care about eudaimonia or life purpose, in an Aristotelian sense? Particular individuals will value one more than the other depending, in part, on what they are capable of. While scholars surely can measure both, from a societal and policy perspective, which dimension of happiness should policy aim to maximise? (Graham 2011, p. 121)

I have used the concept 'Wall Street' to symbolise economic rationalism and 'wellbeing' to symbolise a re-framed approach to 'being interconnected' and through treading lightly. The free software detailed in volume 1[5] provides a way to enable people to explore the question, how should we live and what constitutes wellbeing? Participants are invited to consider what have, they need, what their turning points are for the better or the worse and what the barriers are. The services that help them meet their needs are detailed as well. The software updates as it is used.

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 the consumption choices that are currently very unequal. The gaps between rich and poor, the powerful and the powerless have become wider and wider.

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[4] Being part of a wider world is partly as a result of being an immigrant with dual citizenship, being able to travel and feeling a connection through friends, family and students with a wider world. Not having my own children enabled me to spend time lobbying for homeless children in South Africa with whom I identified strongly and also with the creatures with whom I have shared my home and garden. But this sense of connection was taught in spiritual lessons by my parents to respect 'all creatures great and small'.

But keeping in touch with nature and with others requires time and attention. Too many contacts lead to a very thin, sporadic form of communication. Those who feel closest to one are affronted when emails are neglected. Face book becomes frightening when profiles are misunderstood or misinterpreted. The notion that technology will enable the limited capacity of human beings to engage with complexity is misplaced. In some ways it can lead to overload and compassion fatigue. I feel the need to tune off and tune out of digital links. Being in the garden, walking through the hills and being in touch with close family requires not being wired in to a mobile. Achieving balance between public and private lives is always an art and needs to be undertaken with a sense of spirituality and aesthetics. Compulsive networking leads to exhaustion and a sense of excluding those with whom one is in physical contact. Drawing boundaries remains important and can only be informed through ethical moral codes.

[5] The software linked with this project is at https://socsci.flinders.edu.au/fippm/pathways_lg//Log in at wellbeing.csem.flinders.edu.au.

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McIntyre-Mills, J. 2012. 'Risk and resilience: towards a post carbon economy?' United Kingdom, Systems Society, St. Anne's, Oxford, 30–31 August, Easy Chair Conference Platform.

McIntyre-Mills, J. 2012. 'Beyond containerism: challenges for democracy and post national governance'. United Kingdom, Systems Society, St. Anne's, Oxford, 30–31 August, Easy Chair Conference Platform.

McIntyre-Mills, J. 2013. Cosmopolitan Politics: Can cosmopolitanism address the criticisms raised by the left? Society for the Advancement of Socio-Economics, University of Milan. June 28th Paper and abstract accepted at conference SASE website double blind refereed Abstract in conference proceedings.

This is the second of the two volumes comprised of a series of essays that can be read separately and in any order or as chapters on a common theme, namely how should we live and what are the implications of our social, economic and environmental choices?

Contents

About the Author

Janet McIntyre-Mills is an Associate Professor at Flinders University and an Adjunct Professor at the University of Indonesia. Her books address social and environmental justice concerns and include, for example: 'Global Citizenship and Social Movements', Harwood, McMillan, 'Critical Systemic Praxis for Social and Environmental Justice', Springer; 'Systemic Governance and Accountability: Working and Re-working the Conceptual and Spatial Boundaries', Springer; 'User Centric Policy Design to Address Complex Need's, Nova Science. Emergence has recently published 'Identity, Democracy and Sustainability'. It proposes a new architecture for governance.

Her research addresses wellbeing, consciousness and cosmopolitan ethics associated with the design and transformation of governance and democracy. It focuses on excessive social, economic and environmental consumption and suggests ways to mitigate the worst impacts of climate change through protecting cultural ecosystems. She is a board member of several journals, including the *Journal of Globalization Studies, Systems Research and Behavioural Science,* for example. She is an elected board member of Research Committee 10 on Participation and Organizational Transformation of the International Sociological Association, and has participated in Research Committee 51 of Socio-cybernetics. She is also a member of the International Systems Sciences and the Action Learning and Action Association.

Chapter 1
Cosmopolitan Politics

Making a Case for Systemic Praxis

1.1 Introduction: Earth Democracy and Earth Governance

> At the beginning of the twenty-first century, we see modern society with new eyes, and this birth of a 'cosmopolitan vision' (Beck 2006) is among the unexpected phenomena out of which a still indeterminate world of risk society is emerging. Henceforth, there are no merely local occurrences. All genuine threats have become global threats. The situation of every nation, every people, every religion, every class and every individual is also the result and cause of the human situation. The key point is that henceforth concern about the whole has become a task. It is not optional but the human condition. (Beck 2009, p. 19)

Entangled social, economic and environmental challenges posed by food, energy and water shortages require a revision of compartmentalist or containerist approaches limited to the nation state and informed by failed enlightenment agendas (McIntyre-Mills et al. 2006a). As Eyerman (1981, p. 55) stressed, false consciousness refers to:

> *an experience* in society, ideology to a proposed or offered *explanation of that experience*. One however that only further distorted real understanding. As these questions developed within the Frankfurt School during these years of emigration and exile, the problem of *how real understanding* was at all possible, became the central one.

As the experience of suffering becomes more widespread, the notion of class will become central once again, because 'the poorest people in the world will be the hardest hit' (Beck 2009, p. 37).

Global citizenship ought to become a concept supported by international law and social justice movements (McIntyre-Mills 2000). Change requires necessity, desire and will (see Bogue 1989 on Delueze and Guattari). The goal of this research with local government—inspired by the Aboriginal mentors (McIntyre-Mills and de Vries 2011)—is to foster an understanding that 'We are the land' (Getano Lui 1993).[1]

[1] Dualistic thinking needs to be recognized as part of a failed enlightenment project and we need to 'rescue the enlightenment from itself' (McIntyre-Mills et al. 2006a) through recognizing our co-determination of the environment of which we are a part.

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The problem that cosmopolitanism addresses is that the most vulnerable people, the voiceless and future generations of life, are not protected by the social contract.

But can cosmopolitan politics address the criticism raised by the Left, namely that the pseudo-debate between the Right and the Left leads to a transformation of the neoliberal market (see Habermas 2010)?

The area of concern addressed by cosmopolitans is that humanity faces systemically linked social, economic and environmental crises that currently pose a challenge to the sovereignty of states.

The chapter aims to give the reader an understanding of the way in which cosmopolitanism (like all social concepts) is shaped by diverse definitions and applied very differently by theorists and those who engage in transformative praxis.

Weak and strong cosmopolitans share in common a sense of the need to address universal human rights to quality of life.

Some develop theoretical arguments that rest on moral and legal arguments; others engage in participatory research projects that review, pilot or perform transformations. Others engage in everyday activism to address issues as they arise pertaining to exploitation and violence towards the less powerful, racism, sexism, speciesism and homophobia.

The case will be made that with the development of new forms of digital communication it may be possible to enable broader participation in a wider public space, without undermining the role of the state—albeit within a so-called Republican federalism.

Linklater (1999, p. 473) strongly links cosmopolitanism with social justice, in order to address the rights of those who are not protected by states:

> The strong do what they can and the weak suffer what they must, boldly expresses the realist theme…

Firstly, the chapter aims to give the reader an understanding of the way in which cosmopolitanism (like all social concepts) is shaped by diverse definitions and applied very differently by theorists and those who engage in transformative praxis. The problem that cosmopolitanism addresses is that the most vulnerable people (including the voiceless and future generations) are not protected by the social contract. But can cosmopolitan politics address the criticism raised by the Left, namely that politics needs to strive for a debate that ensures the pseudo-politics (of Right and Left in capitalist society) leads to a transformation of the neoliberal market?

The area of concern addressed by cosmopolitans is that humanity faces a systemically linked social, economic and environmental crisis that currently poses a challenge to sovereign states (Shrivastava 2008).

Some cosmopolitans engage in everyday activism to address social and environmental justice issues as they arise pertaining to human rights such as safe, sustainable food, energy and water supplies.

Others stress the need to address animal rights, such as animal husbandry, the transportation of animals and cruel slaughtering practices.

Secondly, the chapter aims to give the reader a sense of the arguments for and against a weak versus a strong cosmopolitanism. It develops an argument based on considering the empirical consequences of social, economic and environmental decisions on the quality of life of current and future generations. In response to critical theorists and realists, it develops an ethical argument based on considering rights, responsibilities and empirical evidence, in order to address why strong cosmopolitanism is not merely a discourse of the weak. It considers the inadequacy of the nation-based social contract to address the wide-ranging consequences of consumption on the quality of life of future generations.

The chapter sums up the literature on systemic approaches to the vexed challenge of how to bridge the false dualism of pitting the environment versus profit (Charlton 2011).

Governance and democracy approaches that polarize the planet and profit miss the point that it is possible to reframe development designs to address risk and resilience. It addresses the essential question of how to "reconcile universalistic principles of human rights, autonomy, and freedom with our concrete identity as members of certain human communities divided by language, by ethnicity, by religion" (Benhabib 2004).

Thirdly, it makes a case for developing cosmopolitan approaches based on local engagement that enables monitoring 'from below'. The process of monitoring needs to be supported by means of the principle of subsidiarity and buttressed by international law.

How do we engage people so that they are willing to act as stewards? If we hope to achieve conscious evolution and we do not wish to rely on chance, then we need to find ways to engage local people in thinking through the implications of their choices.[2] Removing incentives to profit at the expense of others and the environment. The possible responses include an earth charter that reforms the market through reframing what we measure.

Valuing perceptions of people on what constitutes wellbeing, based on the axiom that people ought to have the right to be free and diverse to the extent that their freedom and diversity does not undermine the rights of others or future generations of life. Unlike Sen, the case needs to be made for the need to develop capabilities not just of the poor in developing countries but Wall Street managers. Accountability needs to be extended through increased monitoring from above and below to address time dimension across generations and the need to develop stocks for the future, based on praxis that does not polarize the planet versus production. Wellbeing could be measured carefully by adapting the ideas outlined by Murray et al. (2006, p. 16, 2007) and Stiglitz (2010). So-called midpoint measures of basic needs for a liveable lifestyle can be developed at a local level to form the basis of scaled-up 'end point

[2] Global covenants could provide a way forward. They could help to enable people to think about the social contract beyond the nation state. But the challenge remains, how do we scale up interventions? Currently, the financial crises are also being poorly managed. Clearly, if the EU is to survive it needs to be supported by a means to balance individual and national interests with the collective good of the union. More and more members of the union are disenchanted for a number of reasons.

measures' such as length of life and loss of life. The common metaphor is the global footprint which is widely understood to have implications for others—including the voiceless and sentient beings. But it does not provide the means to ensure its implementation.[3]

1.1.1 Ethics, Consumption and Governance

Joy Murray et al. (2006, 2007) developed the Tuvalu Test and asks to what extent do nations trample on the rights of others by shortening their life span?[4] Physicists and economists will need to work together if we are to respond to the Stern Review (2006) on the economics of climate change, then dramatic changes in what we value need to be modelled through markets that are guided by overarching covenants to ensure that the size of the carbon footprint is indeed addressed.

1.2 Cosmopolitanism and Options for Cosmopolitan Citizenship

Cosmopolitan citizenship recognizes the relevance of Hannah Arendt's notion that evil comes about because of a lack of vigilance, a lack of criticism and a lack of action or agency by people who could make a difference.

Arguments by idealists, pragmatists and realists differ. A way to bridge the divides is discussed through expanding pragmatism to consider the consequences for current and future generations through addressing wellbeing and developing governance systems to ensure that stocks for the future are developed through limiting the way in which production processes and distribution practices benefit the minority at the expense of the majority. Young people (Osler and Starkey 2005), the disabled,

[3] The problem with end-point measures is that it requires law and the will to implement overarching law via federations buttressed by example the Lisbon Treaty (Horvath and Odor 2010) which requires that social, economic and environmental legal considerations be met. Unfortunately, the structural and process mechanisms of the EU are not able to manage the distribution of funding or to apply the principle of additionality successfully (Rhodes 1997).

[4] What midpoint indicators such as decreasing biodiversity and rising sea levels, (see Murray et al. 2006, pp. 14–16) can be developed to ensure that we live in ways that do not shorten the life of others and that do not lead to loss of life? The choices for local wellbeing have an implication for the wider region, which is why these choices should be transparent. How could this be achieved? Whistle-blowing is necessary before and not only after the horse has bolted. How do we prevent problems through monitoring on a regular basis? Could enabling people at the local level (through the principle of subsidiarity) address the concerns for access to information? How do we engage people so that they are willing to act as stewards? If we hope to achieve conscious evolution and we do not wish to rely on chance, then we need to find ways to engage local people in thinking through the implications of their choices.

asylum seekers (Yeatman 2003)[5] and sentient beings (Nussbaum 2006) along with future generations live 'precarious lives' (Butler 2005). Those perceived as different are not protected (Young 1990).

The concept of cosmopolitanism refers to the notion that human beings are citizens of the world who ought to extend hospitality to one another; the ability to see one another as part of one human family is of course not the preserve of the western thinking. The stoic Diogenes, a freed slave, said pithily that he was 'a citizen of the world' and that the 'morally good are all friends' and that 'he could not be defined by a city state', but 'only in relation to the cosmos' (Brown and Held 2010, p. 3). Whereas the stoics and humanist arguments stress the ability to reason as the distinction of human consciousness from that of animals, current cosmopolitans see humanity as caretakers of all life and stress the relationships to others and the land as vital for the common good. Jenneth Parker of the Schumacher Institute makes a distinction between green and sustainable approaches that are not anthropocentric. She poses the question "hould we strive for a 'green or a sustainability movement'?"[6] and argues that we need to be careful of placing the earth above people without thinking about the implications. Ecological humanism needs to enable people to live elegant simple and ethical lives. Transformation to reframe economics rests on transformation of our views on property (Drahos 2005) and our stewardship through reducing consumption of some resources and the development of others. This has implications for codes of personal, interpersonal and public conduct. Thus, the new cosmopolitan perspective develops a respect for the global commons as the basis for all life.

The ability to make and remake connections in the brain—neurogenesis—has been raised by Baroness Professor Susan Greenfield (2000, 2008). Thinking in small compartments and stress stunts creativity. But more importantly, it could leave us disadvantaged in the evolutionary stakes. Greenfield stresses the plasticity of the human brain and its ability to respond creatively to challenges.[7] The zom-

[5] 'Customs may not look for asylum seeker's bodies Customs officials may not attempt to recover the bodies of up to 55 asylum seekers thought to have drowned off Christmas Island, angering refugee advocates'. See Financial Review, 11 June 2013. http://www.afr.com/p/national/customs_may_not_look_for_asylum_ifpaZYn2WxZbs2P1JrZRoI.

[6] http://vimeo.com/album/2066366/video/4750629727 January 2013.

[7] At a recent conference on creating the future in Melbourne, November 2012, Prof. Susan Greenfield summed up the issue of the plasticity of the brain, meaning that the brain makes neural connections; the more connections, the more mindful we become. The making of connections is personal. It is the result of our personal experiences, so even two identical twins will have the potential to develop different connections as a result of their experiences. To what extent can the use of conceptual tools enable us to extend our sense of the world and to enable us to see ourselves as members of a wider group to whom we are responsible and with whom we have solidarity? Can leadership that fosters 'neurogenesis' or making of connections make a difference—or is it all about power and the will to power? Although activities like playing the piano will help to develop new neural connections, even thinking about playing can develop these connections. So the idea behind this research was that perhaps by getting people to think differently about the way in which they live, and to consider, what if I were to do things differently, perhaps it will enable the participants who do these mental exercises, to transform the way in which they live. I did this research

bie mindset of stumbling forward relentlessly is cause for concern. Do the zombie marchers in Prague or Chicago or London understand why they are marching, or is it just a mindless fad?

1.3 Extending the Case for Strong Cosmopolitanism

If citizens do not have the capability to speak out and if they do not have a voice, then governments cannot be held to account. The challenge for strong cosmopolitans is to recognize the design challenge for engaging people in agoras spanning the local, regional, national and post-national regional level. Without the ability of people to have a say on issues they care about, democracy does indeed break down. So where does this leave us? Social and environmental justice needs to be protected, but what happens when local sovereign states do not protect the rights of citizens? What happens when elected leaders are without responsibility and are hopelessly corrupt?

If the corruption occurs within the British government (as highlighted in exposures of the misuse of public funds for personal expenses[8]) and MPs are held up to the scrutiny of an informed public, they will be criticized and held to account by a range of digital media. Freedom ensures that even when mainstream media are controlled by the state or the market, people find alternative ways to express themselves (Cruddas 2013). Regime change through social movements, however, always needs to be guided by democratic norms. The aporia faced by all democracies is that they can only exist within the rule of law, supported by just governance institutions.

The argument strives to make the case that polarizing idealism versus pragmatic realism is based on simplistic reasoning. Those who are voiceless by virtue of their age, gender, culture, level of ability and nationality can be excluded by the state. The gaze of the panopticon state protects only those who qualify within specific boundaries to rights. The rest fall outside this mantle. For example,

> …the citizens of the Third World have become 'the exception of the world' (Agamben, 179–81). In their misery and exclusion, they are turned into depoliticized objects of the global liberal gaze and governance. (cited by Beardsworth 2010, p. 182).

By extension, only some forms of life fall under the mantle of the anthropocentric state. This has implications not only for sustainability but also for quality of life of intermeshed species. The Marxist critique of cosmopolitans rests on the need to address the means of production and poverty. The emphasis on governance and ethical

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first with people with complex health, housing and social inclusion needs. Many were addressing unemployment and had a range of associated needs and health-related problems—including recovering from drug-related and other alcohol-related illnesses. Addiction to a way of life can be both a cause and the effect of many other problems, as Stafford Beer (1974) stressed in his research. This is why the approach to research needs to be one of engagement and being the change.

[8] MPs' expenses in detail, 2009 as on Friday, 19 June 2009. http://news.bbc.co.uk/2/hi/uk_news/politics/8039273.stm. Accessed 6/02/2013.

rhetoric without action to redistribute resources or forgive debt is a point well taken. Nevertheless, the strong cosmopolitan response meets these criticisms and stresses that for world poverty to be addressed transnational action and governance will be necessary to ensure that resources are used fairly. Protection of the common good and to enhance social, economic and environmental wellbeing is vital.[9]

Critical, feminist and environmentalist critiques of weak cosmopolitanism stress the importance of considering the consequences for the most vulnerable.[10] Cosmopolitan citizenship is based on the axiom that freedom and diversity ought to be fostered to support wellbeing and creativity, but only to the extent that the rights of others and the next generation of life are respected.[11]

This is vital for developing a sense of solidarity, rather than fragmentation, but the next step is to develop compassion based on an understanding that we are people through others (Ramphela 2012) and we need to develop participatory democracy to hold those who govern us to account, not merely in the nation state, but internationally. This requires a change of heart and a realization that we need to define ourselves not in terms of what we have, but in terms of being the change, to draw on Fanon and Gandhi. Strong cosmopolitanism can be summed up as rooted in many kinds of knowledge, in order to: (a) *decentre* anthropocentricism (Mathews 1991, 2010; Rose 1996, 2004, 2005, Rose and Dooren 2010; Wynne 2009) and (b) address the social, cultural and economic crisis and environmental crisis through greater critical awareness and solidarity with others (see McIntyre-Mills 2010a).

The challenge is to: *promote* an *ever extending* or *widening circle of solidarity in order to care for* the next generation of life. It also requires the creation of new global narratives arising out of a cross-pollination of spiritual ideas from a range of religious and spiritual practices. This appreciation of narratives could inform discursive engagement to help establish ethical processes to support wellbeing at

[9] 'A radical shift in the way in which the planet as a whole supplies and uses energy is obviously necessary. The shift to a low carbon economy presents an extraordinary challenge to the planet as a whole…' (Beardsworth 2010, p. 164).

[10] According to Benhabib (2008): 'We extend the boundaries of our sympathy by understanding the conditions of others who may be radically different than us…'

[11] The axiom to guide and balance new forms of democracy and governance is that we can be free and diverse at a local, national or transnational regional level to the extent that we do not undermine the collective good (Eder 1996; McIntyre-Mills 2010) or the global commons. Initially, the concept of global commons was narrowly defined as 'assets outside the national frontiers such as oceans, space and the Antarctic'. OECD definition http://stats.oecd.org/glossary/search.asp. Our area of concern is the extent to which resilience could be achieved through attitudinal and behavioural change fostered through participatory democracy and systemic governance that incorporates structured 'if then considerations' (Christakis and Bausch 2006; McIntyre-Mills and De Vries 2011) to develop clear priorities as to how to respond to contextual challenges (Ng 2011). The theme of global stewardship, democracy and governance frameworks to support wellbeing is addressed in this program of research by asking questions guided by a design of inquiring systems (DIS) adapted from the work of West Churchman (1979, 1982), McIntyre-Mills (2006 a, b,c, 2010), McIntyre-Mills and De Vries (2011). The DIS refers to addressing an area of concern by 'unfolding' human values and 'sweeping in' contextual considerations and many domains of knowledge spanning logic, empiricism, idealism, the dialectic and pragmatism before making any decision.

a post-national level. This requires discursive engagement as well as participatory governance to enable accountability and whistleblowing on the misuse of power or resources (McIntyre-Mills 2012):

> The narrow cost benefit approach that lies behind uncontrolled economic exploitation of the environment also poses problems for the laudable goals of intergenerational responsibility and equity included in the idea of sustainable development (Haydon 2010, p. 357).

The defence is that a universalist approach needs to be seen as differentiated to respond to the contextual needs of people with different life chances, according to Archibugi (2008). This critical systemic argument goes beyond merely arguing for a 'resources tax' (Pogge 2001), or a new architecture for governance—it strives for cultural transformation of the state and the market through global governance to ensure the fair and equitable use of resources, in order to protect the global commons and the common good.

The challenge is not merely to balance growth and equity; it is to develop responsive accounting and accountability that is guided by people who use scaled-up participation from the local municipal level, to the national, regional and global level. Reinvention is needed, rather than a mere extension of democracy or social democracy as we currently understand it. This will require more openness to the creativity of local cultures and prevention of the neoliberal market that allows the patents of powerful companies or multinationals to undermine the property rights of others.

A mix of policy approaches is needed that are applied according to the needs of different levels. This is the essence of what Held argues but the details need to be carefully worked out through praxis informed by those who are to be affected by the decisions.

Nussbaum reframes and reconceptualises the implications for the bounded approaches to addressing the wellbeing of those who are not protected by the social contract between the state and its citizens. Wellbeing is defined in broad terms of quality of life and the capability to engage and develop one's human or species capability. Thus, the argument developed by Nussbaum can be used to develop explanatory purchase as to why international governance is vital for human rights and for the protection of citizens who can only be protected through overlapping state agreements that do not operate along the lines of a zero-sum approach. Nussbaum argues that wellbeing of the voiceless needs to be protected and that the social contract in the Rawlsian sense does not protect the vulnerable. Asylum seekers and young people are unable to express democratic rights and are reliant on others.

Onora O'Neill (1975/1999) stresses the complicity of developed nations towards less developed nations, because their economy has profited by their losses. Strong cosmopolitans advocate a broadening of governance that is subject to checks and balances through international institutions. They argue that the city state is no longer a relevant basis for democracy and governance.[12] Dahl's notion that democracy is

[12] Beck (2009, 2010), for example, stresses the need for social movements to raise awareness to support social and environmental justice and stresses that the nation state is inadequate. He has stressed the so-called boomerang effect of poverty and pollution in risk society and later developed a more nuanced discussion of the implications of energy use and climate change. O'Neill, for

only possible when people can participate in elections on issues of relevance to them breaks down when we are confronted with the undeniable reality that people face convergent challenges in increasingly dense, diverse, cosmopolitan cities. Quality of life is affected by access to food, energy and water in cities that are unlikely to be sustainable, unless they are supported by sustainable agricultural policies that serve educated populations who have the right and the capability to engage in the political debate. Citizens who are educated and have a decent quality of life are able to engage in debate and able to vote on issues of concern. Democracy within overlapping regions is able to muster social movements that shape the political agendas. New forms of governance and democracy are possible today that enable voting for candidates, selection of candidates as well as keeping elected candidates on track.[13]

It is undeniable that deepening democracy requires openness; transparency at multiple levels and in cross-cutting regions governed by the principle of subsidiarity, namely that decisions need to be made at the lowest possible level, is a vital antidote to the concerns raised by Dahl concerning relevance or salience of issues. The elephant in the room that politicians dare not name—except in the name of xenophobia or the unpopular one child policy[14] that has recently been repealed—could

example, follows in the footsteps of Buckminster Fuller in using the concept of 'spaceship earth'. Their critical systemic analysis makes a case for the complicity of those who support business as usual. The fate of humanity cannot be protected by boundaries. Not only are social, economic and environmental boundaries porous, we have responsibilities for space ship earth, to cite Buckminster Fuller. Rights need to be protected by responsible global governance that is accountable to overlapping regionalist institutions.

[13] The notion of isolated city states with small, static populations is no longer relevant. Democracy and governance needs to develop to respond to current challenges. The notion that democracy serves the interests of humanity at the expense of the environment is simply unsustainable. The notion that elected governments serve the people who elect them as their agents needs to be expanded to accept that the rights of elected governments and the people they serve need to be expanded to consider the rights of future generations of life. The responsibility of the people (the principles) is to this generation and the next. This notion can be summed up as strong cosmopolitanism based on the idea of post-national governance in overlapping regions aimed at balancing both rights and responsibilities to others and the environment. The planet is not a credit card to be used to benefit some, whilst others pick up the tab! The responsibility weighs differently on developed and less developed nations and also differently on the rich and poor, this generation and the next. The architecture of governance (Archibugi 2008) needs to respond to environmental needs that protect the wellbeing of global citizens (Haydon 2010). Sovereign nation states need to consider regional rights and responsibilities in a series of overlapping organisations that apply the rule of law to ensure equitable and fair distribution of rights and responsibilities for food, energy and water. The research is about developing post-national organizations to ensure human rights. Disaster management, movement of people fleeing disaster or injustice and securing food, energy and water are concerns that span boundaries (spatial, conceptual and temporal). We need to solve problems across generations, across disciplines and across nation states to create good neighbourhoods. This requires trust and better communication so that we understand one another better. It requires compassion at best, but if rights are accorded to the powerless, then those without compassion will be required to limit their actions.

[14] http://iml.jou.ufl.edu/projects/Fall07/Henneberger/History.html, accessed, 2/01/2014. http://www.theguardian.com/world/2013/dec/28/chinas-one-child-policy-is-eased-in-greatest-reform-for-three-decades. China's Associated Press, Beijing. "China on Saturday formally allowed couples to have a second child if one parent is an only child, the first major easing of its

be addressed through ensuring that human beings across the planet are educated and empowered. Amartya Sen and Nussbaum argue that development leads to freedom, rising living standards and to lowering population rates. The demographic transition needs to be achieved through wide-ranging development and distribution of resources. Realists will counter that this is absurd, because capitalism in its current form can only be sustained through expanding markets based on extracting profit from workers and the environment.

The critical and systemic thinkers however argue that this breaks down, because markets cannot continue to expand in the current form. The technocratic response is that human creativity will prevail. To a certain extent this is a viable argument, but all designs need to be mindful that the environment is primary and that designs need to ensure that they protect the web of life, rather than pitting profit versus the planet. Quality of life to support wellbeing needs to be achieved through new measures and new forms of accounting and accountability, based on social, cultural, political, economic and environmental measures that are sustainable.

Governance needs to be buttressed by new forms of accounting that will enable the market to be monitored in ways that respect and support the environment.

Measuring environmental expenditures at the local level and ensuring equitable access and distribution can only occur when the notion of property is reconceptualised. If the constitutions of nation states accept that the global commons needs to include the bases of life, namely water in rivers and oceans, earth and the microbes that support it, seeds and the responsibility to protect seeds and ecological diversity and the right to protect future generations from unsustainable levels of carbon and unsustainable temperature rises, then all nations will need to accept that it is in their interests to protect the common good.

In America, the Environmental Protection Agency (EPA) has attempted to introduce nationwide smog standards, but the Petroleum Institute has lobbied for delay. In Australia, the carbon tax was feared by those affected by the rising costs. The narrow pragmatism of nations needs to be addressed through expanding an understanding of the consequences of their decisions, based on dialogue informed by empirical facts, namely that with a rise in global warming beyond 2 °C it is more than likely that the quality of life for all will be compromised. The deadlock cannot be resolved through political appeasement within sovereign democracies.

The argument made by strong cosmopolitans is that democracy and governance need to be reconceptualised. Dahl and Kymlicka (2001) would argue that post-national decision cannot be democratic and that the actions taken by international organizations may be necessary to protect the global commons, but on a democratic continuum based on indicators of democracy that require being informed, capable and with the ability to begin a debate, this form of democracy will score so low that it is debatable that it can be called democracy. Bohmann (2005, p. 112) is critical of

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3-decade-old restrictive birth policy. First announced by the ruling Communist Party's leadership in November, the decision was officially sanctioned by the standing committee of China's top legislature, the National People's Congress, the official Xinhua News Agency reported." http://www.theguardian.com/au. Accessed 2/01/2014.

democracy as a means to support global justice; he asks: "Could the distribution of universal political rights create the conditions for the democratic minimum across borders?"[15] He stresses that imperialism needs to be avoided and, like Benhabib and Archibugi, stresses that instead we need a form of federalist Republicanism.

Bohman (2005, p. 111 and 102) stresses Arendt's concept of 'the capacity to begin a democratic dialogue', but:

> For democracy to promote justice, it must already be just. Call this the democratic circle. While it can never be said to disappear, the circle can become virtuous through what I refer to as the 'democratic minimum': the achievement of a democratic arrangement sufficient for citizens to exercise their creative powers to re-shape democracy according to the demands of justice—that is the capacity to initiate democratic deliberation.

Strong cosmopolitans such as Archibugi (2010, p. 319) stress the need for global democracy to support global governance by means of a constitution spanning nation states and thus creating 'overlapping spheres of power'. Just as decisions are made at the nation state level by legal systems buttressed by constitutional law:

> At the global level, similar institutions should also have the task of deciding on the decision-making clout of the stakeholders and of assigning competencies (Archibugi 2010, p. 320).

Unlike the federalist or confederal model, Archibugi argues that global constitutions replace sovereignty at the national level and instead of 'one state one vote,' the principle of 'one individual one vote' prevails for global citizens. Archibugi envisages that citizens and their governments would participate in decisions and that an international court would make decisions and that 'the member states would accept the compulsory jurisdiction of the international courts.' Archibugi stresses that each state would 'retain their own armed forces,' but that humanitarian interventions could draw on the resources of many states and could be 'managed by cosmopolitan institutions.' According to Dean (2009), the Marxist argument against cosmopolitanism is that normative and legal arguments are inadequate to address the class inequalities within and between nation states. The cosmopolitan response is one of promoting social democracy and redistribution of energy resources through governance. The Marshall Plan approach is suggested by Chevalier (2009) as a possible response to the energy crisis.

The problem is that that the greatest emitters such as USA need to accept their responsibility to developing nations who need to consider development as a way out of poverty.

In the light of the above, how then can we develop a way forward to create transnational webs of shared meaning that are buttressed by governance to protect the global commons and the public good? Held 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 through reforming world trade and through using the market to address global warming by means of a global covenant that prevents unilateral interventions.

[15] Also see the article by Carens (1987) entitled: 'Aliens and Citizens' and cited in *The rights of Minority cultures,* Ed Kymlicka, W. Oxford. Oxford University Press.

The right of the minority elites to exploit others does need to be curtailed. Bond argues that more social movements are needed 'from below,' as a result of his experience with trade union movements in South Africa (SA). He stresses that the Trade-Related Aspects of Intellectual Property Rights (TRIPS) laws were only addressed in SA through marches and not by the state.

Desai (London School of Economics) argues for post-statist social democracy based on governance from below, based on the:

> erosion of state sovereignty and the strengthening of human rights independently of nation states. The days when statism was any sort of answer to humanity's problems are past. Certainly not global statism! (Desai 2005, p. 69)

Held responds to his critics by arguing that he accepts post-sovereignty and networks and those tools such as the Internet and co-operations of NGOs need to develop future governance. Desai's arguments rest on accepting that people will move to find jobs and that multinational companies will eventually have more power than nation states and they will "demand a uniform standard of environmental or accounting practices, in order to operate across the world" (Desai 2005, p. 69).

People will need to change the world from below, but the question remains how to balance individual and collective rights? The debate that began earlier in 2004 reveals how many of the points of criticism are correct. Thompson (2005) stressed that the US economy is fragile and that assuming that the Washington Consensus and security agenda should be the starting point for discussion is problematic! In some ways, it is hubris.

The market failures Held (2005, p. 15) anticipates fall short of what has actually occurred. The problem is not only concerning 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. This undermines the conditions of employment so that full-time employment becomes less available. The globalized market needs post-national controls to ensure control of the movement funds (see McIntyre-Mills 2011). Enabling the transformation of identity through governance and public education is the challenge for ethical systemic governance. This has become increasingly difficult as governments focus on political survival, rather than addressing the social, economic and environmental crises. Morality becomes politically disposable, because of a lack of understanding of our interconnected existence.

Strong cosmopolitans recognize that the need to contain capitalism. Our so-called containment anxiety, linked with our identity and need to define ourselves, cannot be addressed by living a schizophrenic existence in which we see ourselves as benefitting at the expense of other nation states. We already have regional conflicts fuelled by energy shortages and competition for the last of the non-renewables. Satellite monitoring from above seems to be more of a priority at the moment by USA than space travel. Digital communications are already widely used, but their potential is undertapped as stressed in this chapter and other research on wellbeing, representation, accountability and sustainability (McIntyre-Mills and de Vries 2011).

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. Better forms of engagement are needed to enhance the capability of people to understand that attitudes towards consumption have profound implications for social and environmental justice.

Cosmopolitan engagement needs to help participants to consider the potential consequences of their choices. These approaches span narrative (to explore complexity and to enable a creative flow of ideas), dialogue and questioning to reformulate boundaries. Scenarios were also explored spanning 'business as usual,' 'small steps towards a sustainable future' and achieving a sustainable future through building up 'wellbeing stocks' (Stiglitz et al. 2010).

Stiglitz (2010), the ex-head of the World Bank, along with his colleagues has adopted similar ideas based on his experiences in response to an invitation from Sarkozy to address the poverty and global financial issues facing Europe. It recognizes the systemic social, economic and environmental challenges. Stiglitz et al. (2011, p. 15) use a multidimensional measure of wellbeing. These are as follows: (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 commission's findings is that wealth needs to include stocks for the future—these are social, economic and environmental. Together with vulnerability to job loss, many people across the world also face risks associated with fires, flood and drought.[16]

If all measures were to be considered, then wellbeing in median households could provide a benchmark to guide policy standards. Consumption, wealth and income could be compared across rich and poor households.[17] Arguments for and against the national, transnational and supranational organizations have been raised by idealists, pragmatists and realists. A way to bridge the divides is through expanding pragmatism to consider the consequences for current and future generations through addressing wellbeing and developing governance systems to ensure that stocks for

[16] Conservative economists argue that consumption can be modified by those with an income to build up wealth. The difference in this report is that consumption refers to stocks that are usually not included in economic measures. The most important point made is that by contributing to the public good, individual households could enhance their wellbeing. In Australia, households that were protected by levee banks weathered the recent floods in South Wales. State governments that levy taxes to build resilient communities are providing for the common good. Reducing consumption in order to pay taxes to protect our homes and families makes sense as New South Wales, Victoria and Queensland continue to count the costs of flooding in Australia.

[17] It is possible for measures of average to disguise the fact that a high income does not enable exhausted workers to enjoy the same kind of leisure that a lower-income family enjoys who has access to the safety net of capital, a home (rather than a mortgage) and the security that loss of income will not lead to a loss of their home or their social networks.

the future are developed through limiting the way in which production processes and distribution practices benefit the minority at the expense of the majority.

A sustainable local community is determined by a sustainable region in which food, energy and water supplies are considered as major determinants for wellbeing. 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 Starkeyb 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 1990). The ability to show compassion underpins cosmopolitanism (Butler 2011). Her work stresses 'the need to rethink *the human* as a site of interdependency.' Butler stresses 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. Unless this is possible, it leads to a life that can be unbearable. Do we wish to live in a world where we do want to help one another and in which we deny the pain of sentient beings? The ability to show compassion underpins cosmopolitanism (Butler 2011).[18]

If we are prepared to recognize 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. What if we could recognize our vulnerability and what if we could foster a sense of caring for others that recognizes our humanity and our links with others?[19]

1.3.1 Personal and Public Transformation Towards Cosmopolitan Politics and Implications for Relationships

One of the lessons I learned in Alice Springs from a mentor who regularly travelled from work to the local government offices in the Alice Springs Town Council by wheelchair was that disability could be regarded as a different ability. She was able to highlight all the challenges that a non-wheelchair user would have been unable to spot, because they did not have her insights or experiences. These were invaluable in applying the Disability Discrimination Act of 1992 at the local government level,but more profoundly if more people were enabled to work, because they are supported to enter or re-enter the workforce all society would benefit.

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[18] Butler (2006) stressed in a videoed conversation with Sunaura "that in this world we need each other, in order to meet our basic needs" NominalistWay 6 videos. In these, she explores the importance of 'giving an account of oneself.' In a conversation with a young women (Examined Life—Judith Butler and Sunaura Taylor 720p.avi). In conversation, Sunaura explains that disability is socially constructed through the disabling affects of the way people respond to you …"Just organising myself ordering a coffee and demanding help is a political protest … we all need help … We are all interdependent … Impairment is the medical fusion of bones and the way it affects movement."

[19] http://unpresentable.wordpress.com/2010/05/13/toward-a-post-human-political-theory-deleuze-guattari-and-disability-studies-%E2%80%93-pt-4/.

The argument developed by Stekete (2012)[20] is that the nation would be more productive and that everyone would benefit by having more people employed. If we measure *wellbeing* not *productivity,* an even stronger case could be made. It is ironical that Stiglitz/2010 paper on 'Wellbeing—not Productivity' is still not understood by policymakers. If costs are not measured in limited market terms and instead we consider the opportunity costs of excluding people from society, we would be able to make another and even stronger cost. Skete (2012) cites the case of Kim Jago:

> For almost 19 years, she has been working for the Victorian Department of Justice. Jago suffers from a degenerative muscle disease called spinal muscular atrophy, which means just making it to the office each day is a minor triumph … To do so she has cobbled together 19 hours of personal care assistance. Recently the Multiple Sclerosis Society told her it would have to cut the 10 hours a week it was providing to two. There is no way I can continue working without these 8 hours…
>
> When the Productivity Commission described the disability support system as 'underfunded, unfair, fragmented and inefficient,' it was talking about the situation facing people such as Jago…

Justice needs to be addressed through social movements that are buttressed by international law that is supported by regional courts. The recognition of the EU (despite its many failings) with a Nobel Peace Prize is indicative of the potential of the EU. In a confederation, citizens do not have a direct say in international affairs and an example of the confederalist model is the EU. Archibugi (2010) stresses this is different from the 'more rigid constitutional structure' of the USA or Australia, for example.

Florini (2003) in her book *The Coming Democracy* outlines an argument for the potential of the EU (and other confederations) to scale up the Aarhus Convention to enable all citizens—who are members of the EU—to have a say. Currently, the Aarhus Convention addresses environmental concerns but it ought to also address social concerns. This could provide the architecture for a balanced approach to involvement by members of a federalist union that respects the identity of sovereign nations and their citizens—to the extent that their freedom and diversity does not undermine the rights of others. Protection ought to be extended to include young people, future generations, the voiceless (including sentient beings), the disabled and those who are not protected by citizenship rights and the social contract.

According to realists, the problem with cosmopolitan politics is where do governments of nation states draw the line as to how they support those who seek refuge and asylum? The norms of hospitality are unrealistic, they say.

The strong cosmopolitan argument is that the basis for categorical or containerist thinking is fallacious. But we do not live in separate containers; we live in interconnected, overlapping regions. Our fates are interlinked. The onus is upon all nations to rethink the notion of democracy and governance. First, the economy cannot continue to extract profit at the expense of the wellbeing of current and future generations.

[20] Skete, M. (2012) 'Disability help a win for us all: the lack of Medicare-style insurance scheme hurts individuals and society', Weekend Australian, March 10–11, p. 22.

Wellbeing—not the economic bottom line—needs to be the focus of our attention for cultural transformation, according to Stiglitz et al. (2010). But this requires reconceptualising culture. The strong cosmopolitan stresses the importance of recognizing the value of the environment on which we depend and thus recognizes that we are either part of the change or complicit in contributing to the problem of 'consuming the planet.' Thus, Elliot and Urry (2010) stress the implications of developing a non-carbon economy for cultural transformation. Transformation will require changing the way in which we care for others (Mukta 2010, 2005). This will imply reconceptualising how we engage with one another and our attitude towards commodifying people, animals and the environment. The neo-conservative market uses people and the planet without care of the consequences.

The strong cosmopolitan approach extends the argument by Kant on hospitality to strangers by stressing the importance of the recognition of transnational agreements and law on environmental concerns and human rights (Nussbaum 2006). The strong cosmopolitan will define human security (Kaldor 2003, 2004) in terms of meeting human rights for all and avoiding a Eurocentric approach when addressing human rights. Cosmopolitanism as a concept has developed through responding to the critics such as Babar and Derrida who emphasized the difficulties associated with universalism and the colonial and imperialist overtones.

The cosmopolitan potential detailed for participatory action research detailed in Volume 1 is discussed in terms of prefiguring a means to hold the market to account. Could this approach ensure that the use of local and regional resources that are necessary for the common good is accessible and equitable? To what extent could localized living in regions support appropriate technology and use solar or biofuels to run digital systems that monitor from below? Could these enable alternative forms of democracy and governance, based on the principles of subsidiarity (Schumacher 1973)? Could this process avert the 'Asbergerish' future in which people become less willing to engage face-to-face, because it is too challenging (Greenfield 2003, p. 78), and how will this affect the ability of human beings to empathize with others (including sentient beings)?

Social movements such as the Arab Spring and Occupy Wall Street movement provide an example of the way in which citizens within nation states and citizens in a range of contexts can claim a wider public space. But it also raises questions about what will happen in the future. Not only do stocks for the future need to be developed, but the current commodification of people, animals and the environment is simply unsustainable. The current energy choices are also unsustainable. This requires a transformation that is long overdue. The introduction of nuclear energy and the continuing use of coal as an energy choice are equally fraught. Butler[21] links the

[21] http://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 socio-economic 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

need for food and employment; these along with energy and water are the basics of life that need to be protected through transnational movements.

The argument against dialogue across boundaries (Kymlicka 2010) is that people do not have shared languages and meanings and that their perceptions and values would differ to such an extent that they are unlikely to be able to engage in dialogue. The argument is that even if the dialogue does occur the so-called 'territory of the mind' will be very diverse and so creation of shared agreements would be difficult. Strong cosmopolitans argue, however, that by virtue of being human animals we share many quality-of-life needs, if we are to achieve our capacity to live full lives.

Thus, democracy needs to be deepened and widened. This is not a contradiction if it is governed by transnational constitutions that provide space for diversity and freedom, but within the limits of international law that protect future generations of life from poor policy decisions that could undermine the very fabric of life as we know it. A public sphere has already been created through the various forms of digital media that allow for carefully facilitated conversations based on an awareness of our precarious lives.[22] Stanescu (2012, p. 575) sums it up as follows:

> Butler develops vulnerability and precariousness as an ethic, a social ontology, and a politics. It is because we are beings who can be hurt and killed that we have sociality, that we have a capacity for being-together. Although precariousness seems to refer to an individual life, it is rather a way of thinking connections, of claiming kinship and relations. This is not about beginning with the self's own precariousness, and then expanding that notion to others … It has to be an understanding of the precariousness of the Other (Butler 2004a, p. 134). Precariousness is a place for thinking the ethical because it begins with the other, rather than with the self.

Proximity is not the only basis for responsibility to others (Butler 2011). The notion of contract or consent to give others rights needs to be extended. When turning on the television or passing a news stand, we may be confronted by images of desperation. Living in privileged circumstances as a result of the privileges of birth or chance does not excuse us from obligation to others. Our initial emotional response to a story or image may also require of us a responsibility to act. Conferring rights and responsibilities on the basis of the construct of citizenship within the boundaries of a nation state is insufficient for moral choices. Although the EU has received a Nobel Peace Prize for its transnational approach to democracy and governance,

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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".

[22] We need to develop an increased understanding of our interrelatedness with others and the land. We need to become more conscious that we are part of a systemic web of iterations and that human beings are not only dependent on one another, but are also connected with other sentient animals. We are all dependent on the land, air and water (McIntyre-Mills and De Vries 2011, 2012b).

the nationalist sentiments in Portugal, Spain and Greece express concern for the future of their welfare, because the austerity measures are hard to shoulder. Those who have opted to remain outside the EU emphasize the importance of diversity and identity. But the importance of transnational governance remains, even if economic austerity needs to be reframed through more systemic forms of accounting and accountability that bears in mind the social, cultural, political, economic and environmental concerns. Social justice can however be better served through forms of governance buttressed by regional courts that are transparent, democratic and accountable to those who are the most vulnerable to human rights abuse. Cosmopolitanism can be defined as follows:

> there are moral obligations owed to all human beings based solely on our humanity alone, without reference to race, gender, nationality, ethnicity, culture, religion, political affiliation, state citizenship, or other communal particularities … cosmopolitans believe that the primary units of moral concern are individual human beings, not states or other forms of communitarian or political association … (Brown and Held 2010, pp. 2–3).

If the concern is for all human beings then we need to question the way in which the market is reified and deified by sovereign states that support the market. Sometimes culture can serve corrupt interests. Dr. Carlo Tognato coined the term 'Stability cultures'. In a recent public lecture (2012), entitled 'The cultural logic of independent central banking', he explained,

> Scholars and practitioners have intuitively perceived that culture may have something to do with the link between legitimacy, public support and central bank independence, and have even coined a concept—that of stability culture—to refer to that link. Their understanding of stability cultures, however, is still too shallow and often merely tautological.

But the complicity involving the support of the status quo that is highlighted by Nathan (2012) needs to be balanced by the complicity of developed nations who have profited from other nations, for example, in Africa. So where does this leave us?

The post-national argument developed by Habermas (2001) needs to be understood as ensuring that nations do not give up all their rights and that rights and responsibilities are balanced to ensure the individual and collective needs are met. This is a necessary requirement to address the systemic challenges we face collectively on the planet. Subsidiarity rather than national sovereignty could enable local dialogue and deliberation to develop legitimate agendas that are discussed at a regional tier that is accountable to the local residents. Shared decisions are then developed and representatives then decide within regional parliaments that may have cross-cutting delegations from a range of nation states to address issues pertaining to poverty and climate change. According to Beardsworth (2010, p. 106):

> The principle of subsidiarity goes some way towards reinventing supranational and national democratic polity without either compromising unduly national autonomy or falling into the trap of a universal state. At the very least it offers a principled response to the twenty-first-century condition of interdependence…

Once nation states are unable to meet their own citizen's needs, elected leaders (mindful of the next election) develop arguments for protecting the rights of those within the boundaries of the nation state. The minimalist approach to cosmopolitanism,

based on a sense of moral arguments (without political responsibility), becomes the order of the day. Beardsworth (2011, p. 61) argues that realists would say that it is the 'discourse of declining powers' and that cosmopolitanism would have little support in China or India.

Nation states, argue the realists, will in general be keen to justify human rights and intervention to address specific social, economic or environmental concerns, if it is considered to be in their interest to do so. Thus, outrage is expressed, argue the realists, when an area that is resource rich is under threat. The cynical realist argues that aid follows the political economic agenda. Access to energy and mineral wealth has driven the aid agenda in Asia, South America and Africa. Food and water will be the next driving factors for international aid and market expansion.

Realists argue that aid follows the interests of aid givers, whereas the strong cosmopolitan argument is based on an understanding that humanity is dependent upon one another and the land and that the zero-sum approach of profit or survival at the expense of the other simply does not hold. It is unsustainable. Theorists across social, economic and environmental disciplines have argued that national governance needs to be mindful that 'space ship earth' (Buckminster Fuller)[23] requires protection from all nations. We are not adrift in separate lifeboats. This is the categorical fallacy that is supported by narrow disciplinary approaches to the big problems of the day, namely poverty and climate change. But political transformation needs to be more than a technical operations approach. Demographic transitions follow empowerment of women and a rise in living standards through gender mainstreaming and social justice. Beardsworth (2010, p. 165) poses a false dichotomy between polarizing people versus the environment:

> …presently the majority of the world's population faces a straightforward choice between exit from poverty on the one hand and CO_2 abatement on the other…

Mitigation of the causes and adaptation to the consequences of climate change is in the interests of everyone. Charlton (2011) has stressed that creativity and design could provide a way forward. As we face convergent social, economic and environmental challenges, the complex, wicked choices are posed; these are changing society, changing the environment and changing ourselves. Social engineering has stared into the abyss of totalitarianist control and free market capitalism. We face climate change challenges and market failure as starving people protest. The potential for adaptation to climate change poses suggestions that bioengineering and speciation that includes a post-human future has been raised and set aside as a choice that ought not to be made, even if it can be made (Fukuyama 2002, p. 218). Liberal democracy as it is currently framed is considered better, by Fukuyama, because it protects our 'human essence,' but the 'hopes, fears and struggles' of those who live wretched lives of exploitation are not necessarily understood by those who live

[23] Buckminster Fuller, R. 1968 *Operating Manual For Spaceship Earth* (ISBN 0-525-47433-1) or (ISBN 3-037-78126-2), (ISB 9783037781265). http://en.wikipedia.org/wiki/Operating_Manual_for_Spaceship_Earth#cite_note-1. Accessed 21/01/2013.

privileged lives that are protected by the social contract extended to citizens within democracies.

Could we change the architecture of democracy and governance to enable more creative designs that balance the individual and the collective needs through participation, based on the axiom that we can be free and diverse to the extent that freedom and diversity does not undermine the rights of others? What does this mean for constructing and reconstructing the way in which we live? The addiction to consumption will require both a transformation of values through a change of heart and through new forms of structural governance to address systemic poverty as well as mobilisation by people to drive the change within and across nation states, if imperialist war to access resources is to be avoided. Beardsworth (2010, p. 168) draws on the work of Chevalier that

> …proposes a new Marshall Plan for the developing world in the context of the explosive interaction between population growth and a world of scarce resources. (2009, p. 142).

The notion of anthropocentric responsibility is raised by Hayden (2010, p. 365) who links sustainable development with climate change and social justice (Bergin and Yates 2009). As he expresses it,

> …sustainable development is one that is explicitly intended to further the goal of greater justice across the planet. Yet it is also an idea constrained by internal tensions or limitations that arise from the fact that it remains firmly entrenched in the terrain of state interests and the economics of consumerism. These tensions at the heart of the concept of sustainable development weaken the perception that the natural environment ought to be protected, thereby leaving the potentially progressive elements of sustainable development largely squandered…

Addressing climate change requires not merely adaptation to the consequences of climate change, but addressing the causes, namely the unsustainable consumption of resources leading to heavy carbon footprints by China and USA, in particular. The implications for international relations requires co-operation between the major emitters and a realization of the Intergovernmental Panel on Climate Change (IPCC) goals. Institutional responses need to be wide ranging and this has implications for global governance. Expanding pragmatism is a process to address the context and consequences of human decisions.[24]

The root cause of consumption is power without responsibility—so whoever comes to power needs to be held to account through mechanisms to develop social, economic and environmental indicators that secure the wellbeing stocks for the future.

Rights to consume need to be balanced by responsibility to consume in ways that impact the life chances of others (including future generations of life). Thus, the rule of law needs to be post-national and global supported by a covenant to protect all life. This needs to be secured by overlapping federations of biospheres

[24] Let us start with the IPCC formula that addresses the implications of polarizing people versus the planet. IPCC formula E (emissions) = population × consumption per person × energy efficiency × energy emissions. Existential risk has implications for representation, accountability and sustainability. Consumption is very unequal and the gaps between rich and poor become wider and wider.

buttressed in law and supported by a judicial system, hence the axiom for expanding pragmatism—we can be free and diverse to the extent that our freedom and diversity does not undermine the rights of others or future generations of life.

The test for decisions must be based on the consequences for others and the next generation, based on 'sweeping in' the contextual values of stakeholders but making governance decisions that protect the wellbeing of others and future generations of life. Cosmopolitan citizens need to:

- Take into account many kinds of knowledge within context. But social and environmental justice requires monitoring from above and below—within and beyond the nation state—in post-national federations. Transformation through extending capabilities to think differently is vital—this willingness to co-operate will come about as a new form of monitory democracy becomes global.
- Address the challenge posed by Stiglitz (2010) to the Australian Productivity Commission, namely to foster an understanding that the wellbeing of humanity is dependent on the global commons. It makes the case that an Orwellian future of digital top-down controls or a breakdown of essential services in ungoverned regions is already a reality that needs to be controlled and reversed through balancing individual and collective needs.
- Explore the potential for participatory democracy and governance to (a) monitor, (b) match services to need and (c) blow the whistle on injustice. It makes the case that the following are amongst the greatest challenges facing humanity and that they potentially pose an 'existential risk': (a) representation of the increasingly diverse populations within nation states, (b) accountability to ensure that resources are used fairly and equitably and sustainably and (c) engagement to enhance the capability of people to understand that attitudes towards consumption have profound implications for social and environmental justice. McIntyre-Mills (2010a, b, 2011a, b) and McIntyre-Mills and De Vries (2010, 2011, 2012) discuss narratives that prefigure a means to hold the market to account—to ensure that the use of resources that are necessary for the common good are accessible and equitable. We face a systemically linked social, economic and environmental crisis that currently poses a challenge to sovereign states.

1.4 Praxis Challenges Associated with Enhancing Engagement

How to enable local communities through a cosmopolitan approach is the essential question for this chapter. It addresses the essential question, raised by Benhabib (2004), namely how to:

> reconcile universalistic principles of human rights, autonomy, and freedom with our concrete identity as members of certain human communities divided by language, by ethnicity, by religion.

This is vital for developing a sense of solidarity, rather than fragmentation, but the next step is to develop compassion based on an understanding that we are people through others (Ramphela 2012) and we need to develop participatory democracy to hold those who govern us to account, not merely in the nation state, but internationally. This requires a change of heart and a realization that we need to define ourselves not in terms of what we have, but in terms of being the change, to draw on Fanon and Gandhi. It is also recognition of the 'banality of evil' (Arendt 1963) and the need for self-criticism.

Theory and practice needs to address the following according to Beardsworth (2010, p. 237):

> (i) exposition of the responsibilities of global leadership and the role of a responsible state in a globalized world; (ii) the re-invention (rather than the extension) of democracy for a globalized world; (iii) a detailed exposition of the world economy and of the possibility of co-ordination on global governance issues from a cosmopolitan realist perspective; (iv) an analysis of global liberal governance that holds strategies of empowerment and control together and offers legal and political remedy.

This chapter provides a strong critique of the current state–market complicity in the degradation of the quality of life of people in both developed and developing nations.

The concept of cosmopolitanism refers to the notion that human beings are citizens of the world who ought to extend hospitality to one another; the ability to see one another as part of one human family is of course not the preserve of the western thinking. The notion of Ubuntu meaning 'we are people through other people' is African. The notion that we are caretakers of the planet for this generation and the next is widely accepted by indigenous peoples of the world—Maori, Peruvian, African and Indian. Compassion for the plight of others is shared by many religions, for example, Christian, Buddhist and Islamic.

1.4.1 Extending the Horizon of Solidarity

The first challenge is to ensure that the imperialist or colonial tendencies are addressed by discussing ways to ensure that agendas are not set by some at the expense of others.

Strong cosmopolitan research supports the notion that people are people through being the change together with others (Ramphela 2012). How can we extend our horizon of solidarity through enabling people to develop a greater ability to think about the bigger picture? Ramphela (2012) has stressed the need to engage with people so that they show leadership. She stresses the need for citizens to hold leaders to account. This is increasingly relevant not only at a national but also at an international level, because the problems of poverty and environmental collapse cannot be addressed within the contained context of the nation state.

Members of the public need to be protected by a scaled-up version of the Aarhus Convention[25] that gives residents within post-national regions the right to access information and to the right to be heard by the state (1998, see McIntyre-Mills 2011).

This chapter (a) discusses the theory of participatory democracy—based on the principles of subsidiarity and Ashby's rule of requisite variety—and (b) makes a case for new forms of accountability to support regional governance that is capable of extending the social contract beyond the nation state and thus to protect biospheres and the diversity within them. The governance decisions will need to be upheld by rule of law based on the axiom that we can be free and diverse to the extent that freedom and democracy is not undermined. McIntyre-Mills (2006a, b) and McIntyre-Mills and De Vries (2011) make the case for:

- Systemic matching of governance options in context through a range of engagement processes.
- Social change to address wellbeing is not merely about productivity for profit.
- Understanding the systemic implications of energy choices on food, energy and water.
- Transdisciplinarity and a reframed approach to wellbeing, based on engagement processes rooted in face-to-face, hands-on processes to develop healing conversations, share resources at the local level and then to enable these local, neighbourhood groups to engage with local facilitators to represent them in wider fora (Ramphela 2012; McIntyre-Mills 2012).

The challenge to ensure representation and accountability will be ongoing and will require multiple iterations of feedback in ongoing critical cycles. This seems to be a sensible response to the shared problems we face today, namely global warming and global poverty. Globally, the minority 1% own the majority of the resources and

[25] http://ec.europa.eu/environment/aarhus/. According to the European Commission website,

"The Aarhus Convention establishes a number of rights of the public (individuals and their associations) with regard to the environment. The Parties to the Convention are required to make the necessary provisions so that public authorities (at national, regional or local level) will contribute to these rights to become effective. The Convention provides for:

- The right of everyone to receive environmental information that is held by public authorities ('access to environmental information'). This can include information on the state of the environment, but also on policies or measures taken, or on the state of human health and safety where this can be affected by the state of the environment. Applicants are entitled to obtain this information within one month of the request and without having to say why they require it. In addition, public authorities are obliged, under the Convention, to actively disseminate environmental information in their possession;
- The right to participate in environmental decision-making. Arrangements are to be made by public authorities to enable the public affected and environmental non-governmental organisations to comment on, for example, proposals for projects affecting the environment, or plans and programmes relating to the environment, these comments to be taken into due account in decision-making, and information to be provided on the final decisions and the reasons for it ('public participation in environmental decision-making');
- The right to review procedures to challenge public decisions that have been made without respecting the two aforementioned rights or environmental law in general ('access to justice')."

the majority of the poor live on less than 2 $ a day. The gaps between the rich and poor continue to widen as the crisis deepens. Thus, the changes that need to occur require joint action to persuade the immoral minority. Weak cosmopolitans suggest this can be achieved through ethics (buttressed by national laws) that support international treaties. Strong cosmopolitans stress that agency to express political rights is the responsibility of global citizens who need to understand that no one gives power; it has to be taken by those who are oppressed. Realists can dismiss the strong cosmopolitan argument by stressing that 'borders and power are irreducible' (Beardsworth 2011, p. 51) and that only weak and moderately powerful nations who have a welfare state that is functional are likely to support this.

1.4.2 International Conversations and Social Movements

The social movements comprising the so-called Arab Spring indicates the ability of people with nation states to apply their personal agency to issues. The so-called Wall Street movement has raised awareness internationally that business as usual is problematic, but citizens will need to work with, within and across states at multiples levels and through multiple forms of media and face-to-face at local neighbourhood levels to create a sense of 'walking together' through healing conversations (McIntyre-Mills 2010; McIntyre-Mills and De Vries 2011; Ramphela 2012). Bohman (2004) cites Mead and asks,

> Could a conversation be conducted internationally? The question is a question of social organisation (Mead 1934, p. 271). Given the clearly pluralistic basis of international society, we might expect the institutional forms of a multi perspectival polity to unlink democratic authority from the exclusive territorial form of democratic citizenship and authority tied to nation states, as it begins to reflect the enriched possibilities of politically relevant perspectives. The value of such deliberation is that it permits precisely the sort of reflection necessary for the transformation of democracy within nation states into multi-perspectival polities that incorporate cosmopolitan public sphere into their political life.

This section addresses the program of research on representation, accountability and engagement to adapt to and mitigate the extent of risks (McIntyre-Mills and De Vries 2011; McIntyre-Mills 2012). Thus, its emphasis is not merely to describe what the case is, but to discuss participatory action research that strives to design and prefigure alternative praxis as a seed for transformation. The research (detailed in Chap. 4, vol 1) tests the principle of subsidiarity and Ashby's rule of requisite variety (1956) to establish ways to enhance representation, accountability and engagement. In response to Bostrom (2011), research programs ought to address 'the politics of climate change', in order to face up to 'existential risk'.

The complexity of wicked social, economic and environmental challenges need to be informed by the contributions of transdisciplinary research that takes into account the physicists and natural sciences as well as the emotions of those who are to be affected by the political ramifications of decisions. This requires the capacity for all world citizens to engage in democratic governance through thinking about the consequence of their local contextual decisions for their neighbours and the

next generation of life. Strong cosmopolitanism addresses the challenge posed by Stiglitz (2010), namely to foster an understanding that the wellbeing of humanity is dependent on the global commons. Instead of merely making ethical exhortations or constructing legal frames of reference, the strong cosmopolitan engages in praxis. This means that participatory action research is perhaps one of the greatest contributions made by cosmopolitan researchers. They explore the potential for participatory democracy and governance to (a) monitor, (b) match services to need and (c) mitigate risk and adapt to climate change. The design builds on research with Aboriginal service users and providers whose philosophy on wellbeing raised areas of concern which this research strives to address.

This research attempts to enable people to think through the 'if-then' scenarios, not merely to 'unfreeze' (to cite Lewin's concept), but to work towards sustainable praxis, based on an understanding of our inter relatedness. This requires ongoing changes to learning (Schein 1996), 'habitus' (Bourdieu 1977) or ways of 'being in the world' (Haraway 1991, 1992, 2010). The exercise of 'thinking about our thinking' is an attempt to build new neural pathways in the mind—to rehearse a different way of 'being in the world,' based on thinking about the consequences for themselves, others and the environment. The research aims to establish if it is possible for cultural transformation to enable a shift from denial to ambivalence to sustainable cosmopolitanism. It strives to enable a greater awareness of consciousness of our rights and responsibilities as global citizens.[26] It is practical in that it attempts to acknowledge that localized, slow lives that are sustainable could lapse into the Orwellian nightmare of control from above—without surveillance from below to hold the elites to account. It is for this reason that the digital future needs to be shaped not only by the state military complex but also by those who wish to act as whistle-blowers.

Giddens (2009) points out that social movements will not be sufficient to bring about change. Nation states together with international organizations will need to implement international laws to protect the environment:

> Decentralisation contributes to democratic deepening if and when it expands the scope and depth of citizen participation in public decision making. Expanding the depth means incorporating previously marginalised or disadvantaged groups into public politics. Expanding the scope means bringing in a wider range of social and economic issues into the authoritative domain of politics (shifting the boundary from the market to the demos. Democratic decentralisation in other words means redistributing power (the authority to make binding decisions about the allocation of public resources) both vertically (incorporating citizens) and horizontally (expanding the domain of collective decision making). Empowered local governments deepen democracy on both counts because they foster a better alignment of decision making centres with local preferences and local sources of knowledge and information, and because it creates loci of participation that reduce the costs and unevenness of collective action (Heller 2001, p. 140).

[26] This research emphasizes the creation of multiple paths to form webs to wellbeing through critical, systemic engagement to ensure that local people get to know about local resources (that are listed in directories created by both service users and providers) and that their identity is protected. They are able to see the typical scenarios of what people have, need, are prepared to add or discard from their lives and what they think are turning points for the better and worse.

Systemic ethics need to underpin new forms of democracy and governance to mitigate and adapt to climate change through creativity rather than economic growth. 'The poor will inherit the earth' is a biblical message which looks increasingly likely—albeit the inheritance will be fairly bleak on this side of the grave, unless creative options are explored to secure quality of life in surroundings that ensure food security and a life worth living. According to Morton (2011),[27] in an article entitled "Four degrees of Separation":

> Professor McMichael says it was likely four degrees warming would be just as disruptive to agriculture, reducing the planet's ability to feed a rapidly growing population. Similarly, water supplies would evaporate in heavily populated areas as rainfall patterns changed and rivers dried up. 'We will face much more than frequent heat waves and weather disasters,' he says. 'There will be food shortages, malnutrition, increases in many infectious diseases, widespread mental depression, anxiety and rural misery, and tensions and conflicts over resource shortages, population displacement and refugee flows … The ANU Climate Change Institute's executive director, Will Steffen, and a Monash Sustainability Institute director, Dave Griggs, argue there are likely to be compounding crises. This could bring about changes in demographics, resource availability, biodiversity loss and global politics interact.

In vast informal sector communities, such as those in Khayalitsha, Cape Town South, could become more widespread. The dignity of poverty is one that has been learned since colonization by the Dutch and British and then the rise of the nationalist party in 1948 that led to protecting the poor white Afrikaner at the expense of the majority who lived in ghettos or so-called homelands that served as labour camps under apartheid. The change to a stable SA came about not only through sanctions and boycotts of the economy but also through the leadership of Madiba (Nelson Mandela) that stressed shepherdship—leading from behind and through respectful engagement with others—whilst underlining that violence could be a last resort that needs to be avoided through recognizing the rights of all. The gap between rich and poor in SA remains a challenge. The Cape Flats have one of the highest levels of murder in the world and one of the highest levels of unemployment—growth without distribution has led to increased criticism of the state. On the streets recycling, creativity and entrepreneurship has become a way of life. In contrast, the middle class recyclers in the leafy suburbs give tokenistic consideration of green issues. But the necessity for change needs to be underpinned by legislation. For example, in a suburb in South Australia with a high standard of living, residents such as an editor of Anti-apartheid books—now a green activist in the suburb—stress the need to make a difference each day to 'be the change.' Because of her mobility, she was able to move when she faced political threats.

The definition of property is a nonindigenous concept, based on a containerist philosophy. It has been challenged by the land rights legislation led by Mabo. The legal construct can be redefined and reconnecting with the land can be relearned.

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[27] http://www.theage.com.au/environment/climate-change/four-degrees-of-separation-20110708-1h6yi.html#ixzz1S2YGAKwX.

It is debatable to what extent religious messages about sharing and redistributing resources have greater resonance in Western industrial nations such as USA, where young people increasingly argue that they do not follow any religion.[28]

Religion, spirituality and a sense of meaning derived from a philosophy of life plays a role in enabling people to recover from disasters such as the tsunami in Ache in 2003 and the nuclear disaster in Japan in 2011. This is why Dawkins (2006) can be challenged, when he suggests that religion provides no evolutionary advantage.

In fact, religion helps to make sense or meaning out of the most challenging experiences. Those who survive the greatest challenges do so as a result of their ability to make sense or meaning out of the worst life experiences. Frankel (1955) reflected on his experiences in a concentration camp and said that the human spirit and a sense of god made the difference in the ability to survive.

The governance gaze from above and monitory democracy 'from below' needs to achieve a balance and some develop humility to avoid the dangers of hubris. Lessons from nature, science, religion and art/design help restore a respect for the need to nurture biodiversity and a realization of our place within it. It also enables human beings to appreciate the extent to which we are designers of our future and the extent to which we are limited by our unfolding circumstances. The global commons needs to be supported by laws to protect the collective good.

Finding ways to reconnect to the land is vital to protect wellbeing and to secure food, water and energy supplies.[29] We have enough to pay for 'the needs of all, but not the greed of all,' to draw on Shiva who cites Gandhi.[30] Sanctions need to be applied to international organizations that try to extract profit from labour, the land and now through patenting life. The core challenge is not only that these resources will need to meet the needs of rising populations. In developed nations, there is a negative population growth rate. It is a fact that higher levels of education and better quality of life leads to lower numbers of children. The demographic transition can be achieved through building capability (Nussbaum and Sen 1993; Crocker

[28] The voting Republicans (aged 18 and above) in the USA have given support for a Mormon to lead the opposition to punish an incumbent government. According to Gerson (2012), although Putnam and Campbell (2010) argue that 25% of 18–29-year-olds described their religious preference as none in 2006, by 2011 it had risen to 33% and in 5 years. But a closer look at the data presented by Putnam and Campbell (2010, 99–100) shows that the religiosity of young people has fluctuated greatly. In 1957, 69% of young people considered religion to be relevant, in 1962, only 45%. In 1965 33%, in 1967, 23%, in 1968, 18%, in 1970 30–40% thought it irrelevant and in 1986 10% thought religion was relevant. This suggests that religiosity waxes and wanes as social history unfolds spanning the Vietnam War and the oil crisis to the realization of convergent crises. People turn to or away from religion at times of crisis. They also redefine what they mean by religion. Spirituality—based on a love of the land and an ecumenical respect for diversity—may provide a way forward, but the opportunity may also be lost—if voters follow conservative leaders who promise that the current economy can be rescued. The decline in religiosity is occurring amongst the younger groups of voters, but nevertheless voters over 18 years of age in America are searching for meaning through a resurgence in religious belief, as is indicated by the opposition Republican leader.

[29] http://www.rolefoundation.org/index.php/environmental-assistance-projects/.

[30] http://www.navdanya.org/news/229-awesome.

et al. 1995; Sen 2000). A negative birth rate is achieved in many developed nations. Gender mainstreaming needs to enable men and women to work together in agricultural and other development initiatives. Enabling quality of life begins at the household level and is then scaled up to enhance equality at the local, national and post-national level (Kabeer in March et al. 1999; McIntyre-Mills and de Vries 2011). The demographic transition will occur—provided enhancing quality of life is focused on meeting needs—as opposed to encouraging the greed and lavish lifestyles that are enjoyed by the minorities. The value of agricultural production needs to be promoted, rather than increasing the intensive production of farm animals. Not only is the erosion of their quality of life unconscionable, it leads to epidemics and possibly pandemics of diseases.

1.4.3 Transdisciplinary Cosmopolitan Research

In order to address the big issues of the day, namely poverty and climate change, the ability to work across disciplines and with diverse colleagues with a range of cultural backgrounds is vital.

Transdisciplinary research diverges from the limited calculations of economics and is instead rooted in notions of what wellbeing actually means for cultural change. It is, for example, informed by sociocultural cybernetics and physics, drawing on West Churchman (1971), De Beer (1992), Schumacher (1973), Shiva (2002, 2011),[31] Christakis and Bausch (2006) and Bausch and Flanagan (2011). Charlton criticizes the Southern Cross Climate Coalition for arguing against coal, because he does not see any way to meet both the social and environmental justice concerns simultaneously. Emeritus Professor Alexander Christakis of Global Agoras together with Flanagan, Bausch and his team have stressed the importance of democratic engagement to enhance an understanding of climate change. Recently, Prof. Wilkinson, together with Pickett (2009), linked social inclusion in more equal societies with better quality of life in their book entitled *The Spirit Level*. Nussbaum and Glover (1995), Sen (2000) and Flannery (2010) stress that a better quality of life is linked with a demographic transition to smaller population growth rates. Furthermore, the current winner of the Sydney Peace Prize, Dr. Vandana Shiva,

[31] "The International Commission on the Future of Food and Agriculture was created in 2003 in Tuscany, Italy, as a result of an international gathering of leaders in the food and agriculture movement brought together by Claudio Martini, President of the Regional Government of Tuscany for the annual conference on globalization issues … Chaired by noted activist, Dr. Vandana Shiva, the Commission is composed of a group of leading activists, academics, scientists, politicians and farmers from North and South working toward shaping more socially and ecologically sustainable food and agriculture systems. Its mission is the promotion and protection of biodiversity, local food production and consumption, food security and food safety, and the rights of small farmers … It has published four far-reaching Manifestos on issues of critical importance to the future of the planet: the future of food, the future of seeds, climate change and the future of food security, and the need for new knowledge systems for a healthy planet". http://www.future-food.org/. Accessed 10 April 2012.

a physicist, links wellbeing with the protection of our food supplies; whilst Joy Murray, a senior academic physicist at the University of Sydney, links the size of our carbon footprint with the wellbeing of our whole region. Olive Veverbrants, an Arrerente Australian, stressed 'the earth is our mother' and we depend on it for our survival. Physicists such as Shiva, Murray and Christakis see the world in terms of its interconnections. The nonlinear approach to working systemically at multiple levels could help to mitigate climate change, avert catastrophic change and adapt. Changing ourselves to respond to the environment is part of the process of adaptation. The time for working in isolation is long since over. Shiva (1988, 2011) argues that if we wish to engage with the might of World Trade Organization (WTO) and multinationals who patent seeds, then a way forward can be as profound and simple as saving seeds, growing food in as many places as possible in urban areas, using solar panels, saving water, collecting rain water and using legal force to prevent the criminalization of farmers and those who oppose the patenting of life.[32]

The global financial crisis (GFC) and the environmental melt down seem to be seen as two problems—not one. Human beings cannot achieve new growth through increased extraction of profit. Instead, living elegantly and well through redistribution and simpler lifestyles supported by green economies, reciprocal sharing of resources and skills in green communities, supported by energy efficient systems.[33] According to Gamble (2000), the basis for sound economic governance is stability through full employment and a stable currency that holds its value. This needs to be supported by development that invests in human and physical capital. But Gamble neglects to factor in what Stiglitz has called 'stocks for future generations', or diminishing returns and the opportunity costs of destroying the means of our common survival. Most importantly, he does not factor in the dimension of care and the time to build respectful relationships with one another and the environment.

Lack of time is part of the problem supporting the culture of disposability and waste. Gamble stresses that nation states can no longer control markets, because they are subject to large corporations. But in fact, they are also subject to a rampant banking system and inhumane organizations. The concern is that those who see themselves as 'lucky enough to have jobs' barely have the time or energy for leisure

[32] Multinational companies and the WTO have made it possible to patent the conditions of life, thereby causing almost a quarter of a million suicides by Indian farmers who cannot afford to purchase the seeds and the pesticides that are needed (despite the claims by the manufacturers). This is not so very far removed from the Australian context as the number of suicides amongst farmers has also increased as detailed elsewhere (McIntyre-Mills 2012 forthcoming).

Furthermore, the attempt to criminalize farmers who store old varieties of seed could lead to very 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.

[33] Green buildings roofed and walled with earth and shallow-rooted plants breathe and produce photosynthesis and food. They are also cool and require less air conditioning. Alternative ways of building include, for example, constructing walls of wire mesh, with spaces filled by means of rammed earth or recycled materials, or filled with soil and planted with shallow-rooted plants. The notion of community reciprocity in, for example, Khayalitsha, Cape Flats, South Africa, enables new forms of economy based on trust. The beginnings of a noncapitalist economy is being developed in Middleville. It already exists in South Africa as a way of surviving unemployment.

activities, let alone volunteering or social action for the poor and voiceless. But those who are unemployed have led to masses of protests by those who have time and who have nothing to lose.

Developing connections with others could provide a way forward. Decisions need to be informed by connecting many kinds of knowledge and an appreciation that our wellbeing depends on the wellbeing of the planet. Our home or sense of place ought thus to be both local and global.

According to Keane (2009a, b), who has developed a detailed study to support the need for monitory democracy, more open forms of direct democracy are needed—the hung parliament in UK or Australia has not delivered the kind of policy responses needed to address convergent challenges. Keane makes the case that neither the market (which corruptly lent funds to those who could not repay—and then bundled the debts and sold them on) nor the state with which it colludes can be trusted blindly. But we cannot abandon the structures for buttressing law and order—so where to from here?

1.4.4 Creativity to Address Commodification

Politics 'trumps environment if economic interests are not served,' according to Charlton (2011). But if the interests of the 99 % are to be served, we need to address ways to enhance more monitory democracy and governance. The means to achieve this process is more than application of social media, but they can contribute towards this goal.

Our identity needs to acknowledge that we are the land. Recognition of this could transform our culture and our identity as global stewards. This is a profound concept that has been supported until recently by most of the world's First Nations, who have not entered the debate of planet versus profit. A nurturing, rather than competitive global identity is needed based on collaboration, rather than conquering and extracting profit. The paper makes the case for wide-ranging systemic changes through smaller interventions at every opportunity to prevent the commodification of life. This is summed up by the Sydney Peace Prize winner Vandana Shiva[34] as 'the challenge for this century.' Policy transformation to reframe economics rests on:

- The governance of banking at the national and international level—Greenspan has admitted that the market rewarded the banking cheats and more controls are needed.
- The governance of stocks for future generations of life through reducing consumption of some resources and the development of others. This has implications for codes of conduct (infrastructure, energy, food, water, air pollution, etc.).

[34] www.youtube.com/watch?v=UOfM7QD7-kk, http://www.navdanya.org/news/229-awesome, http://www.vandanashiva.org/.

Centralist interventions have associated risks as the increased emphasis on top-down solutions could result in more socialist-style parties gaining traction. This could lead to a continuation of top-down decision-making. The swing could be from too much emphasis on the market to too much state control. Party apparatchiks could swing quickly from capitalist to socialist. Similarly, anarchist interventions have associated risks, because the destruction of state control could lead to such wide-ranging chaos that the ability to balance public interests and the controls of the powerful (who have stored up assets or who can muster support as local warlords) would be very problematic for democracy and the environment.

Satellite technology from above can (and does) indeed map the entire planet. Whereas mapping from above is becoming commonplace as a form of control, mapping 'from below' by those without power is less common. The ability to combine designs via social networking using software (which is freeware)[35] is the rationale for this research to adapt to and mitigate where possible the effects of climate change (McIntyre-Mills and De Vries 2011, 2012). In order to balance individual and collective needs, this is vital. It is a form of whistle-blowing that is much needed and could be undertaken under the auspices of conventions, such as a scaled-up version of the Aarhus Convention, to adapt and extend some of the arguments developed by Florini (2003) in *The Coming Democracy*.

Design capability is vital for resilient societies that need to be informed by diverse ideas. Voting is sometimes inadequate at the level of the nation state to give a sense of the fine-grained diversity at the local level, which is why discursive dialogue at the local level as well (as direct voting) can be valuable approaches—in combination—to enhance governance and democracy. But the nation state is too small to protect the global commons. Human systems have to make decisions. As West Churchman reminds us, decisions are based on what we include or exclude, whether to say 'yes or nol.' But openness to change needs to be based on constant reviewing, rather than merely unfreezing and refreezing as Lewin suggested. Also the risk is that too much use of computers can lead to Asperger-like behaviour (Greenfield 2008). This is why many forms of engagement remain vital for democracy. But for those who are already using computers and in the thrall of digital worlds, then the use of scenarios that help them to realize the dangers of living in 'a simulacrum'[36] (Baudrillard 1994) could be broken.

Benhabib (2007, p. 19) has addressed the vexed problem of the lack of hospitality to refugees. She argues that nation states should have porous borders and should respect the rights of others to seek refuge. She writes of porous borders. But what are the implications for post-national regional democracy and governance? Why are porous borders important as a response to natural disasters and the result

[35] See software detailed in Transformation from Wall Street to Wellbeing. In the user guide developed by Denise de Vries the software is explained: http://prezi.com/mmfaghm40kdf/pathway-to-wellbeing/ https://wellbeing.csem.flinders.edu.au/

[36] This is more than a cyber-world; it is a belief that advertised and promoted worlds are normal and desirable. These artificial images, promoted as much by the so-called news media as by advertisers and spin politicians, have become confused with reality.

of conflict? Benhabib (op cit.): pleads for vision of 'republican federalism' and 'democratic iterations,' which would enhance popular sovereignty by establishing interconnections across the local, the national and the global. *Global Citizenship And Social Movements* (McIntyre-Mills 2000) sums up the notion "The closest we can get to truth is through dialogue." *Democracy, Identity and Sustainability* (McIntyre-Mills and De Vries 2011) discusses porous boundaries and establishing greater understanding and shared agendas as follows: the difference between social and natural systems is that the opening or closure of a decision is based not only on considering many variables but also on perceptions, values and emotions. How can decisions be better informed? Decisions make cuts as Churchman (1971, 1979) has explained poetically and these needed to be considered carefully so that they support social and environmental justice. Critical systemic thinking and practice is a guide for making decisions based on unfolding ideas through listening to in-depth narratives. This listening process can be the hardest to achieve and perhaps the most important part of communication and design. It can be a healing process and the part that is most important for re-establishing wellbeing. Engaging with difficult problems can enhance our wellbeing,[37] if people are engaged and crowds are sourced for their wisdom. (see Christakis and Bausch 2006; Bausch and Flanagan 2010; McIntyre-Mills and De Vries 2011; Bausch and Flanagan 2011.) The challenge is to enable voices to be heard and to enable lived experience to be shared and respected to the extent that the diverse and free flow of ideas does not undermine the rights of others or the next generation of life.

Representation requires hearing all voices respectfully but drawing the line to prevent the undermining of rights for the next generation of life. This is not happening. Accountability needs to be enhanced through education, but also through ideals and the law as stressed by Held and others. This can be achieved through narratives and listening.

Participatory design is vital for creativity and for conscious evolution. The conditions require diversity as well as a process to enable freedom to the extent that freedom does not undermine the diversity of others. Consciousness is enhanced through dialogue—conducted in ways that enhance trust and respect—without this there can be no free flow of ideas and no development of shared meaning. Consciousness means 'knowing it all through holding it all together' (Banathy 2000) and through weaving together strands of ideas (McIntyre-Mills 2008). Narrative enables both-and thinking and exploration of 'if then' scenarios. They portray present and past contexts and emotion. By telling and listening to stories, we are capable of unfolding values and emotions whilst 'sweeping in' the social, cultural, political and environmental context. Accountability is based on evidence that represents those who are to be affected by decisions. Boundaries are maintained by means of questioning—'yes'/'no', but are informed by narratives that provide context and understanding, before making decisions or cuts. Dialogue within and beyond the nation state helps to explore one argument, an opposing argument and to try to

[37] Csikszentmihalyi (1990) argues in *Flow: The Psychology Of Optimal Experience* that if people are able to engage in ways that use all their potential they can either become anxious or they can achieve a state of flow.

achieve a synthesis or weaving together of ideas. This is vital for conscious evolution (Banathy 2000). Ethical decisions are more likely to be achieved. Evolution is based on conflict (yes/no, right/wrong) and also connection or collaboration. Conflict and consensus enable evolution, not merely survival of the fittest (De Waal 2009).

The moment for collaboration and consensus is overdue in our evolutionary consciousness. Perhaps the process could enable the plasticity of the human brain to take into account the policy contradictions and to find a way to move towards diversity and freedom, to the extent that diversity and freedom do not undermine the rights of all is vital. The development of tools can be used to annihilate one another or to foster our evolution through collaboration. The development of tools can be used to annihilate one another or to foster our evolution through collaboration. The program of research adapts and extends West Churchman's *Design of Inquiring Systems* (1972) to support representation, accountability and sustainability. It helps us to get beyond either/or systematic or linear planning by providing a map of knowledge.

As detailed elsewhere (McIntyre-Mills 2006), the domains of knowing span:

- Logic to find patterns.
- Empiricism to find qualitative and quantitative data.
- Dialectic to explore through dialogue one idea, an opposing idea and then to attempt a synthesis.
- Ideals supported in law and ethics and vows.
- Expanded pragmatism supported by context and narrative.

Systemic transformation is required rather than mere technological intervention to address existential risks which are largely ignored. The current approach to productivity and consumption places an unmeasured burden on the voiceless and the environment. Current forms of capitalism and socialism have exploited the environment. The monitory democracy approach suggested in this paper is to enable the people to have a say; rather than being the objects of design they are setting the agenda. The axiom that guides decisions is that freedom and diversity (FD) needs to be encouraged to the extent that FD does not undermine the fabric of life.[38] By finding a way to acknowledge what people perceive as valuable, perhaps we can actively reframe policy? The printing press transformed society (Florini 2003), but as McLuhan and Powers (1989) stressed it enhanced access to ideas for some, whilst others were left behind, because they could not read, or because they were manipulated by powerful controllers of the message and the media. Technology per se can

[38] The axiomatic ideal for systemic praxis is that we have the right to be free and diverse to the extent that our freedom and diversity does not undermine the rights of others. As caretakers, we need to be guided by this axiom when we test out decisions, in terms of the consequences for others and the next generation of life. Social democratic forms of governance need to find ways to balance individual and collective needs in increasingly diverse nation states. So if social democracy is flawed, what is the way forward? Our research strives to address this challenge of reframing governance and economics. This is more than mere technological transformation; it is about transforming our identity as human beings through engaging in exploration about how to bring about change.

be used in positive and negative ways. The design and application can enable either monitoring from above or from below. Ideally, top-down decision-making needs to be checked from the bottom up—by local people with local experience. This approach could potentially enable whistle-blowers to have a say. The approach could be buttressed through federations supported by learning from the potential and pitfalls of the Lisbon Treaty (Horvath and Odor 2010) which requires that social, economic and environmental legal considerations be met. The structural and process mechanisms of the EU are not able to manage the distribution of power or funding (Rhodes 1997). Clearly, if the EU is to survive, it needs to be supported by a means to balance individual and national interests with the collective good of the union. More and more members of the union are disenchanted for a number of reasons.

How do we engage people so that they are willing to act as stewards? We are the land and integral to this humility is our relationship to one another. More and more members of the union are disenchanted for a number of reasons.

How do we engage people so that they are willing to act as stewards? We are the land and integral to this humility is an appreciation of our relationship to one another.

Three options exist for transformation: centralist interventions, anarchist and negotiated discursive dialogues with a focus on expanded pragmatism. Reducing waste, reusing resources, saving resilient seeds and recycling wherever possible need to become the litmus test for households and local development, in order to redistribute resources to those in need and as a means to limit the misuse of scarce resources. Accounting and accountability at the local level need to be fostered by means of monitory democracy and governance. Our research applies this philosophy at the local level and advocates for its extension to post-national regional biospheres.

The role of the local agora at the community level could provide a means to explore ways to achieve wellbeing. But social movements will need to translate the ideas about sustainable living into practical democracy and governance interventions that are supported by the state.[39] This research strives to develop a means to enable scaling up participatory democracy and governance to enable monitory resources within and across regions in the interests of social and environmental justice. Balancing individual and collective rights and responsibilities requires:

- Transdisciplinary and transdisciplinary approaches.

[39] The notion espoused by policy thinkers representation needs to be carefully controlled (to support democracy) is fallacious. If people are required to participate and to engage in 'if then scenarios,' they are likely to be able to understand one another's viewpoints better and more likely to make connections. Provided that the axiom is maintained that we can be free and diverse—to the extent that our freedom and diversity does not undermine the rights of others. Perhaps people will realize that their rights need to be curtailed so as not to limit the freedoms of others. This is the point raised by researchers such as Murray et al. (2007) who suggest the need for alternative ways of making decisions guided by the Tuvalu Test to address the use of resources equitably within the region. This could make a difference to the way in which we live, work and engage in leisure. New forms of participatory democracy and governance through on line engagement could be used as a means to voice concerns.

- Many forms of engagement to build reflexive and critical capacity spanning (a) narratives (to explore complexity and to enable a creative flow of ideas) and (b) dialogue to cocreate an understanding of areas of convergence and divergence.
- Capability to (a) establish where to draw boundaries to establish the limits of personal rights and (b) to ensure responsibility to others, including the next generation of life. This ability to understand and recognize the spaces of overlap and divergence are vital for developing new post-national forms of democracy in a post-containerist world (that respects social and environmental justice within biospheres).

1.5 A Way Forward: Towards Redefining Our Identity and Relationships With One Another and the Land

Post-nationalism needs to be buttressed by human rights, rights to protect biospheres and the law of the sea. Nation states need to do more than merely working within boundaries to address the needs of the powerful. As discussed elsewhere, it needs to address representation, accountability and sustainability.

1.5.1 Communication, Consciousness and Signs

Communication develops as a result of responsiveness, reciprocity and the trust that flows from these interactions that can transform data into information and knowledge. Communication has evolved through developing signs in context with responses that are consistent. In contexts where signals are used often between human beings or humans and animals, the signalling can develop into shared symbols with particular meaning. The communication between sentient beings is only part of the ecosystem. The signs shared by the land with human beings and animals also needs to be given more attention. The vibrations are felt long before a tsunami hits the land. Following the migration of animals to higher ground is one of the ways to develop resilience (Shanor and Kanwal 2009, pp. 120–121; Sharpe 2005; De Waal 2009). More importantly, reading the landscape signals in order to prevent further deterioration is vital. The signal of melting ice, rising sea levels and temperatures that are unseasonal need to be read.

Just as we develop rapport with one another or with sentient animals with which we develop a caring relationship, we need to read the signs from the land. Signs merely signal a basic message—whereas symbols develop through shared meaning and a sense of reciprocal relationship.

If we ignore the signals from the land—in the same way as we can choose to ignore the signals from animals—then we will be unable to communicate or commune with nature. Often, communing is regarded as a spiritual act. Today, we have created a simulacrum—an artificial world in the media that we are beginning to

believe as real (Baudrillard 1994) and which guide the toxic consumption of resources. Human beings are in the thrall of digital media. A case could be made for using computing as a means to escape the matrix or simulacrum of false consciousness and toxic desires. This has implications for identity, democracy, governance and ethics. Most traditional religions bind together the people and the land and establish a sense of hierarchy in which the land is prior. Communication is both verbal and nonverbal. The pandemics of disease associated with swine flu, bird flu and mad cows disease are another signal. There are so many human beings that food security cannot be maintained through intensive farming that ignores the quality of life of sentient farm animals and undermines our own health. We are ignoring our destructive role within the Gaian system (Lovelock 2006, 2009).

Participation for monitory democracy is not just about ensuring that resources are used fairly and equitably. It is to enable people to think more deeply about the consequences of their choices and to enhance their consciousness.

1.6 From Stocks to Flows: New Accountability Processes for Transnational Governance

The vexed question of how to bridge individual interests and the collective good through praxis is central to finding a way forward. The basic premise is that justice requires recognition that we can be free and diverse to the extent that freedom and diversity do not undermine the rights of others within this generation and the next. We need to accept that the ideal of treating others as ends not means can be addressed through:

- Thinking about the consequences of political choices in expanded temporal and geographical terms, but also in terms of
- Rethinking the relationships of human beings to the environment and other species of life.

The chapter strives to grasp the nettle, namely that climate change requires not merely adaptation to the consequences of climate change, but also addressing the root causes, namely the unsustainable consumption of resources by the privileged at the expense of the poor and future generations. This requires addressing the challenge posed by the Earth Charter:

> Everyone shares responsibility for the present and future wellbeing of the human family and the larger living world (cited by Hayden 2010, p. 368).

The Brundtland Report (1987) on our Common Future stressed our interconnectedness and the rights of future generations. Clarke (2000) stressed that the planet is a system, but all the policy documents and conferences to date have been limited by the containerist philosophy echoed by the rights of sovereign states (UN 1992, COP, 2010 in Cancun) to make decisions on the use of resources—most particularly in connection with the carbon-based economy. If we are to balance the interests of the

planet as well as ensure the rights of less developed nations to redress poverty, then we must find a way not only to innovate but also to limit the misuse of resources and to enable the fair distribution of rights and responsibilities to ensure food, energy and water supplies that underpin quality of life and wellbeing. The United Nations Declaration of Human Rights will remain rhetoric unless new forms of governance that respect diversity and freedom to the extent that the diversity and freedom of the next generation of life is not undermined. Anthropocentrism and humanism need to move towards respect for biodiversity (Nagoya Summit in Japan in 2010).

To sum up, strong cosmopolitans believe in praxis to address the most vulnerable who are unprotected by the social contract. The points about rights not merely hospitality is core to the argument for strong ethical cosmopolitanism that needs to be buttressed in law and through responsible government.

1.6.1 The Global Commons and the Collective Good Requires Strong Cosmopolitanism to Address Food, Energy and Water for Human Security

Many researchers suggest that we make a difference to climate change through our choices and our impact on the carbon footprint.[40]

Physicists such as Shiva, Murray and Christakis see the world in terms of its interconnections. The nonlinear approach to working systemically at multiple levels could help to mitigate climate change, avert catastrophic change and adapt. Changing ourselves to respond to the environment is part of the process of adaptation.

[40] The Intergovernmental Panel on Climate Change (IPCC) Theorem is as follows:

E (emissions) = population × consumption per person × energy efficiency × energy emissions (Charlton, 2011). The options are as follows: business as usual and small adjustments for the long haul to achieve living in ways that do not risk our way of life (see McIntyre-Mills and De Vries, 2011, for a detailed argument and the details of the software). The approach developed in this paper diverges from the limited calculations of economics and is instead rooted in notions of what wellbeing actually means for cultural change. The approach is also informed by sociocultural cybernetics and physics, drawing on West Churchman (1971), De Beer (1992), Shiva (2011), Christakis and Bausch (2006) and Bausch and Flanagan (2011). Charlton criticises the Southern Cross Climate Coalition for arguing against coal, because he does not see any way to meet both the social and environmental justice concerns simultaneously. Emeritus Professor Alexander Christakis of Global Agoras together with Flanagan, Bausch and his team have stressed the importance of democratic engagement to enhance an understanding of climate change. Recently, Prof. Wilkinson, together with Pickett (2009), linked social inclusion in more equal societies with better quality of life in their book entitled The Spirit Level. Nussbaum and Glover (1995), Sen (2000) and Flannery (2010) stress that a better quality of life is linked with a demographic transition to smaller population growth rates. Furthermore, the current winner of the Sydney Peace Prize, Dr. Vandana Shiva, a physicist, links wellbeing with the protection of our food supplies; whilst Joy Murray, a senior academic physicist at the University of Sydney, links the size of our carbon footprint with the wellbeing of our whole region. Olive Veverbrants, an Arrerente Australian, stressed 'the earth is our mother' and we depend on it for our survival.

The time for working in isolation is long since over. Shiva argues that if we wish to engage with the might of WTO and multinationals who patent seeds, then a way forward can be as profound and simple as saving seeds, growing food in as many places as possible in urban areas, using solar panels, saving water, collecting rain water and using legal force to prevent the criminalization of farmers and those who oppose the patenting of life. According to Shiva, multinational companies and the WTO have made it possible to patent the conditions of life, thereby causing almost a quarter of a million suicides by Indian farmers who cannot afford to purchase the seeds and the pesticides that are needed (despite the claims by the manufacturers). This is not so very far removed from the Australian context as the number of suicides amongst farmers has also increased as detailed elsewhere (McIntyre-Mills 2012, forthcoming).

Furthermore, the attempt to criminalize farmers who store old varieties of seed could lead to very 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.

The GFC and the environmental melt down seem to be seen as two problems—not one. Human beings cannot achieve new growth through increased extraction of profit, instead living elegantly and well through redistribution and simpler lifestyles supported by green economies, reciprocal sharing of resources and skills in green communities, supported by energy-efficient systems.[41]

Held 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 through reforming world trade and through using the market to address global warming by means of a global covenant that prevents unilateral interventions.

In response to his critics, Held claims that the resources exist for a reformed United Nations that could make a difference to post-national governance. The UN according to Scruton (2005, pp. 47–48) is corrupt, the bureaucrats are overpaid and he argues that national sovereignty is the only way to make a difference through controlling corruption.

But the challenges facing nation states go beyond what nation states can achieve, because the challenges are not compartmentalized; they are systemic. This is why a ‘new sword’ is needed according to Barber (2005, p. 97) based on social networks, not just on a new world order. According to Occupy Wall Street, the barriers to transformation are created by the 0.01 %.

But the challenges facing nation states go beyond what nation states can achieve, because the challenges are not compartmentalized; they are systemic. This is why a

[41] Green buildings roofed and walled with earth and shallow-rooted plants breathe and produce photosynthesis and food. They are also cool and require less air conditioning. Alternative ways of building include, for example, constructing walls of wire mesh, with spaces filled by means of rammed earth or recycled materials, or filled with soil and planted with shallow-rooted plants. The notion of community reciprocity in, for example, Khayalitsha, Cape Flats, South Africa, enables new forms of economy based on trust. The beginnings of a noncapitalist economy is being developed in Middleville. It already exists in South Africa as a way of surviving unemployment.

'new sword' is needed according to Barber (2005, p. 97) based on social networks, not just on a new world order.

The right of the minority elites to exploit others does need to be curtailed. Bond argues that more social movements are needed 'from below', as a result of his experience with trade union movements in SA. He stresses that the TRIPS laws were only addressed in SA through marches and not by the state.

People will need to change the world from below, but the question remains how to balance individual and collective rights. The debate that began earlier in 2004 reveals how many of the points of criticism are correct. Thompson (2005) stressed that the US economy is fragile and that assuming that the Washington Consensus and security agenda should be the starting point for discussion is problematic! In some ways, it is hubris. China and India have economies that are growing faster than the USA and they too are denying the cost of externalities and the lack of planning to protect 'stocks for the future' (Stiglitz et al. 2010). It is undeniable that the approach to development needs to respect the environment. It is pointless for Held to say that the philosophy underpinning the consensus cannot be blamed on John Williamson (Held 2005, p. 8) who developed the neoliberal theory about the free market, because the way it has been applied no longer applies to his original ideas.

According to the Australian foreign minister, Rudd,[42]:

> …[t]he crucible for China's rising role in the world is where the new regional institutions underpinned by shared international values will be needed to craft principles and practices of common security and common property for the future. In the past, Asia has had no such institutions with the mandate or the membership to discharge this function. But with the expansion of the East Asia Summit last November to include the US (and Russia), we have all the main powers of this region around a single table at summit level with an open mandate on political, economic and security issues. And this for the first time in Asia's history. Confidence building and security—building measures, greater military transparency, common responses to natural disaster management (the greatest scourge for people of this region) as well as common regional commitments to open economies and sustainable development are now possible. For the first time, we have it within our grasp to fashion a credible, new Pax Pacifica may ultimately be translatable into wider peace, should Washington's relative global power continue to decline. Importantly, at present, no one in Asia is seeking to replace Pax America with a Pax Sinica. Workable multilateral, rules based orders are in a different category altogether, in which all legitimate stakeholders share responsibility for upholding the order.

The market failures (Held 2005, p. 15) and the criticisms of the market fail to recognize that the problem is not only the so-called 'externalities' that are not factored into calculations of social and environmental degradation—it is a way of thinking and 'being in the world.'

The short-term gains of shifting the extraction of profit to where labour is cheaper and where governments and citizens are less likely to complain about degradation of environment provide only a temporary gain. The collapse of the factory in Bangladesh is a case in point. Short-term profits are made at the expense of current

[42] Rudd, K. 2012 'West not ready for new China', Inquirer The Weekend Australian July 14–14, p. 16.

and future generations. Examples of unsustainability abound, from the collapse of factories that are not maintained, because it would diminish profits has led to the deaths of 1000 garment workers in Bangladesh (Hammadi and Kelly 2013).[43]

This undermines the conditions of employment so that full-time employment becomes less available. The globalized market needs post-national controls to ensure control of the movement funds (see McIntyre-Mills 2011). Enabling a transformation of identity through consciousness raising, humility and governance is the challenge for ethical systemic governance which has become increasingly difficult in the wake of the convergent crises. Morality becomes politically disposable, because of a lack of understanding of our interconnected existence.

1.6.2 Productivity: Implications for Uncertainty and Wellbeing, Not Profit

If we are concerned about wellbeing, we need to realize that the concept of scarcity is foreign only to the privileged elites who make decisions on behalf of others. For the poor, scarcity is a way of life. Nurturing scarce resources in a frugal way is normal and the norm:

> It could be argued that our descendants may become very sensitive to relative scarcity of some environmental goods to which we pay little attention today because they are still relatively abundant, and that this requires that we immediately place a high value on these items just because we think that our descendants may wish to do so. (Stiglitz et al. 2010, pp. 123–124)

I was struck by the billboards and rising skylines in Jakarta. One of the first billboards I saw on leaving the airport was an advert for a 'prosperity burger,' a hamburger on a white roll. The rice dishes cost a fraction of the price of a hamburger in a fast food outlet.

[43] Hammadi, S and Kelly, A 2013 Bangladesh's stark lesson for buyers. Guardian Weekly 17.05.13, p. 44.

Photography by author, taken in 2012 in Jakarta

> The commonly used statistics [of wellbeing] may not be capturing some phenomena, which have an increasing impact on the wellbeing of citizens. For example traffic jams may increase GDP as a result of the increased use of gasoline, but obviously not the quality of life … (Stglitz et al. 2011, p. 3)

The notion of accounting and accountability needs to be made clear and transparent through systems of governance and democracy that are governed by laws to protect the global commons.[44]

People need to be free and diverse to the extent that their freedom and diversity do not undermine the next generation of life. This maxim needs to be upheld locally, regionally and globally in overlapping biospheres.

[44] Corruption is stealing from the next generation of life, not merely from the state, market or civil society. Here is an example that illustrates the point I am making. The Jakarta Post (March 3rd, 2012) highlighted the case of 33 law makers sent to jail who were involved in the election of Miranda S. Goelton for bribery, involving travelers checks to enable buying oil plantations in North Sumatra. 'Nunan attends first trial session for bribery.'

Photography by author, taken in 2010 on the Cape Flats, South Africa

Unemployment has remained high in SA and 48 % of the population is unemployed. The destitute recyclers on the Cape Flats have demonstrated an ability to live with a low-carbon footprint.

The governance gaze from above needs to be balanced by monitory democracy from below. Lessons from nature could help restore a respect for biodiversity and a realization of our place within the biosphere.

The global commons needs to be supported by laws to protect the collective good.

The doorways of shops on Kuta Beach, Bali, Indonesia, for example, are protected from the evil of violence and worst aspects of globalization. Offerings are given as people enter and leave their homes and businesses. The gateways or portals from one way of being to another do need protection by recognizing the sacred and the value of the non-material world. The theatre state (Geertz 1980) has allowed the theatre of tourism to overrun the fabric of life. The bombings orchestrated by fundamentalist Islam lead to a sense of widespread abhorrence for extremism and a response from Jakarta (Vickers 2005, p. 218) that clearly emphasizes religious freedoms as a core as aspect of Pancasila in the Indonesian constitution.

In Bali, it is increasingly recognized by environmentalist that it is not the tourists who are solely to blame for the degradation of a way of life—but the greed of those who forget that Balinese need to protect the land and remember that the Hindu temple was always central to village life and the sharing of water.[45]

[45] People are reminded of their relationships with nature. Large trees are swathed in black and white banners and entrances are swathed. The desecration of Bali through creating a continuous

The Subak system was the basis of life. The central power of the state and an acknowledgement of the centrality of the temple and water have been forgotten in the jostle to achieve status and power. This is a recurring theme that was always part of Balinese and other human cultures.

Appreciating the natural environment as sacred. Photography by author, taken in Denpassar, 2011

Kuta development is currently being raised as an area of concern by those who say that the Hindu spirituality is being ignored in the post-Suharto era. Kuta was historically the area of trade, but now the agricultural land centred on temple, rice agriculture and the Subak system of irrigation that provided the livelihood of Bali are under threat.

Chapter 2
Critiquing Anthropocentricism

Implications for Rights and Responsibility for Others

2.1 Introduction: Recognition of Shared Vulnerability

The chapter is focused on exploring the following:

- How can policymakers develop agreement on (a) what constitutes and (b) supports wellbeing of the planet, rather than the gross domestic product of a nation state (Stiglitz, Sen and Fitoussi 2010)?
- It discusses thinking and practice to test out 'technologies of humility' (Jasanoff, S. 2003). It suggests the potential for a hybrid bricolage of laws and praxis to enable the transformation of our *designs for living* to *support biospheres*. Biospheres need to be understood as oceans, rivers, the air we breathe, the earth that supports the food chain and the universe of which we are a part. In other words, this reframed definition extends beyond the original definitions of that which was outside the boundaries of a nation state. Instead, it locates nation states within the regional biosphere which sustains them. Caretaking needs to be rooted in many kinds of knowledge, in order to:
  - *Decentre* anthropocentricism and
  - *Address* the convergent social, cultural and economic crisis.
- The challenge is to *promote* an *ever-extending* or *widening circle of solidarity in order to care for* the next generation of life. It also requires the creation of new global narratives arising out of a cross-pollination of spiritual ideas from a range of religious and spiritual practices. This appreciation of narratives could inform discursive engagement to help establish ethical processes to support wellbeing (Braun et al. 2010) at a post-national level. This requires discursive engagement as well as participatory governance to enable accountability and whistleblowing on the misuse of power or resources.

Expanding pragmatism (McIntyre-Mills 2009a, b) is based on considering the consequences for the environment—on which we depend—could make it possible to scale up universal concerns. One of the reasons we remain within the *lobster pot of contained thinking* is through *being trapped by narrow pragmatism,* based on thinking about the consequences only for our own group at the expense of others through

J. McIntyre-Mills, *Systemic Ethics and Non-Anthropocentric Stewardship,*
Contemporary Systems Thinking, DOI 10.1007/978-3-319-07656-0_2,

colonialism, imperialism or economic globalisation. The way out of the lobster pot is through expanded pragmatism that considers the benefits of balancing individual and collective interests through socio-cultural solidarity and collective action for this generation of life and the next.[1]

But that draws the line at extremist forms of diversity, rooted in, for example, economic or religious fundamentalism.[2]

2.2 Non-anthropocentric Sense of Time, Space, Solidarity and Identity

The time for change—perhaps the great transformation—predicted by many—but ignored by most nation states and their citizens—has arrived. Change requires necessity, desire and will (see Bogue 1989 on Delueze and Guattari). The problem is that a global covenant (Held 2004) needs to create an architecture for stewardship. There is nothing more powerful than idea whose time has come—anthropocentric approaches to consuming the planet are no longer sustainable (Elkington 1994, 1997; Mathews 1991; Goodall 2011).[3]

2.2.1 Expanding Our Sense of Identity and Solidarity with Others

Ethics, democracy governance and law rest on ensuring that freedom and diversity are supported to the extent that freedom and diversity are not undermined. Different forms of interaction need to be combined within a cycle from policy deliberation to direct voting on policy issues to representative votes for candidates who stand on the basis of political platforms that emerge from regional dialogues. Once elected and in federal parliament, candidates need to remain accountable agents. They could be held to account by means of ongoing flows of information from the local governments in the regions they represent.

The nation state cannot secure either wellbeing or resilience without a wide internationalist perspective and 'global covenant' (Held 2004). By according respect to others and the environment, we will ensure the essential requirements for

[1] The chapter extends a paper entitled: A way out of the lobster pot (McIntyre-Mills 2012).

[2] On April 5, 2011, the sound of the radio alarm. In half sleep, I heard the newsreader say that Obama had been overruled and that the trial for one accused of the September 11 attacks will be held at Guantanamo Bay and not in a civilian court. In the next breath, the newsreader spoke of the burning of the Koran and how this lead to deaths in Afghanistan. With whom and what do we identify as human beings? We are co-determined by one another and the land and we live with creatures and design ways of life for which we are inherently responsible.

[3] http://www.voiceless.org.au/About_Us/Media_Releases/jane_goodall_and_michael_kirby_join_animal_think_tank_voiceless_as_patrons.htmli; accessed 21/11/2011.

a life worth living. If we accept human rights, then we need to accept regionalist approaches that ensure a decent quality of life, including decent standards of living and decent work standards with which the public, private and non-government organisations will be required to comply within regionalist post-national federations. Nevertheless, as Leonard (2011) stresses, the system of governance must never be so large that it cannot be held to account. If several federalist courts were established in overlapping regions, then systems of governance—guided by the global axioms that decisions cannot be taken that undermine the rights of others or future generations—could develop many forms of cross-cutting representation and accountability. The notion of human agency through bottom-up whistle-blowing[4] (McIntyre-Mills 2011b, c) to achieve 'multilevel and multimodal regulation through governance' was discussed at the International Sociological Association Conference: 'Democratic Participation in Employment and Societal Regulation' at the École Normale Supérieure in Paris (27–30 June) hosted by the International Sociological Association. The focus was on the social, economic and environment crisis. It was held in the Marie Curie theatre in 36° heat wave. As a result of compartmentalization and disciplinarity, little attention has been paid to climate change by sociologists, with the exception of those such as Lever-Tracey (2008, 2010). It reminded me of the heat wave in Europe in 2003 and South Australia in 2008 when people—particularly the elderly—died. On a flight from Paris to Indonesia (via Heathrow and the public sector strikes), I reminded myself that by travelling I contributed to the carbon footprint and was thus part of the problem, even if ironically the conferences were framed as part of the dialogue for change! Academic conferences need to be conducted in local spaces with digital linkages that are well supported by the socially, environmentally and technically literate. It is a problem that face-to-face conferences are not as yet carbon neutral. Instead, the events as they are currently designed are part of the problem, rather than part of the solution.

Urban life in Europe is becoming more like Asia and Africa. In Paris, the street sellers of tourist trinkets reminded me of the hawkers in Jakarta, Manila and Johannesburg. But unlike the bricolage of found materials used in Africa or the natural resources in Jakarta—woven baskets, wooden artifacts or a bricolage of wire and recycled tin, the icons of the Eiffel tower sold on the streets of Paris are manufactured in factories and sold to the street hawkers—many of whom are from French colonial Africa. The technocratic turn has already been taken in Europe—where democratic

[4] The pea and the thimble trick was played at country fairs at the turn of the century and continues to be played out on a much wider scale today. The idea is to guess which thimble the pea is under. Let us consider the pea and thimble trick as a metaphor for understanding (a) the movement of information, (b) the export and import of resources (including energy or capital) or (c) the allocation of carbon credits. If you add more thimbles (nation states, public, private and volunteer sectors) and enable peas (commodities) to move rapidly from thimble to thimble, it becomes increasingly difficult to manage the size of the carbon footprint (McIntyre-Mills 2010).The 'zero sum' approach has been reflected in the legal and governance system. Law can be characterized as monist, dualist or based on harmonization as detailed in Identity, Democracy and Sustainability (McIntyre-Mills and De Vries 2011). The ability of corporations to cover their tracks and to accumulate wealth through moving assets to tax havens is another way in which the social contract is eroded. This was described as 'the pea and thimble trick' in which assets are moved rapidly across national boundaries (McIntyre-Mills and De Vries 2011).

election was replaced by merely appointing leaders, for example, Greece, in order to ensure that austerity measures were applied.

Europe and Africa are *more than* borderlands (Balibar 2006), just as Australia and Asia are regional neighbours. Reciprocal rights form the basis for the social contract which protects citizens, but not those who are voiceless.[5] The economy has focused on economic productivity, instead of social, economic and environmental wellbeing (Stiglitz 2010) and resilience. The EU for all its failings provides some lessons for enhancing solidarity. It remains a work in progress. It is corporatist and participation remains limited. The challenge is to ensure that regionalist, federalist constitutions do not erode welfare and that the economy supports democratic participation in communities and companies (Szell 2010; Garibaldi and Telljohann 2004) that protect the environment on which we depend.

Governments cannot simply 'plan from above,' using master narratives. Global citizens need to share narratives to include those who are to be affected by decisions. The basic biological needs of food, energy and water are primary to everyone. Human survival requires livable cities supported by regional biospheres. Human culture shapes the environment (Hulme 2009, 2011).

The cosmopolitan argument is supported by second-order cybernetics. Von Foerster (1995) argues that 'A is better off when B is better off.' The caveat needs to be added—'provided B does not wish to eliminate A or the conditions of life to support A!' This axiom sums up the argument for democracy and governance based on caretaking that is developed in the paper. Thus, for science and democracy, we need a structure, or constitution-spanning nation states (Habermas 2001), to buttress the conditions that will foster a willingness to be open, to consider the possibility of 'contingency and irony' (Rorty 1989)—and to see the humanity of others with all our own failings—as a precursor to solidarity with others—including sentient beings.[6] The revised Lisbon Treaty supports constitutional rights and responsibilities

[5] The past president Sarkozy described asylum seekers escaping the food crisis in Africa as a 'tsunami of refugees.' According to the debate at that time in the European parliament, the introduction of immigration checks to control the asylum seekers fleeing the drought in Tunisia was potentially threatening the union. The Alliance of Liberals and Democrats said that they would fight the reintroduction of checks. If nation states retreat within nationalist agendas, they will still have to address the human rights concerns of refugees crossing borders to which all the EU states subscribe. It is debatable to what extent a socialist prime minister of France will succeed in addressing social and environmental justice. What are the implications of so-called technocrats introducing austerity measures to conserve a currency? The safety net of social security for the very poor has been removed—driving people to protest the consumption by global elites. What are the implications of jeopardizing democracy through top-down forms of governance that override participatory democracy and the xenophobic responses to asylum seekers?

[6] If we accept human rights, then we need to accept regionalist approaches that ensure a decent quality of life, including decent standards of living and decent work standards with which the public, private and non-government organisations will be required to comply. If we accept that as human animals our survival is linked with the survival of many other forms of life, then we will rethink our role as caretakers living within nation states that are located within overlapping regions for which we are all responsible. Choices need to be made in ways that respect local identities which encompass 'religion, morality, politics and aesthetics' (West Churchman 1979, 1982). These human values (called the 'enemies within' by West Churchman 1979) filter the way in which we

spanning the nation states of the EU. But the problem is that the balance between individual and collective concerns needs to be redressed, if the potential for protecting the environment and social justice is not be lost in the wake of the global financial crisis. The social contract is anthropocentric—giving rights to those who meet limited criteria set by the state. The risks of limiting public policy to protect only those within the mantle of the state will risk the very fabric of life and the wellbeing of all.

The imposition of values and a lack of acceptance of debate is the first step in the direction of totalitarianism. The conundrum is this—all dialectics move through a cycle of thesis, antithesis and then synthesis, but synthesis is problematic—who decides what constitutes an adequate synthesis? The tension of the dialectic needs to be ongoing—a moving dialogue that is always in the process of 'unfolding' (West Churchman 1982) as an open, critical system that enables freedom and diversity to the extent that diversity for some does not undermine the very fabric of the system. This is where the line needs to be drawn in law to protect the global commons (framed as sacred biosphere for the collective good). The core ethical axiom ought to be that we can be free and diverse to the extent that we do not undermine the right to freedom and diversity. Arguably, the consumption that has prevailed is unacceptable in many modern democracies. It is arguably appropriate to reign in consumption if stewardship and a non-anthropocentric approach to ecological governance are to be achieved (Mathews 1991; Rose 1996, 2004). How to reduce consumption in a socially and sustainable and just manner is the subject of current research on ways to implement social, economic and environmental changes outlined in 'Identity, Democracy and Sustainability' and 'Transformation from Wall Street to Wellbeing'.

The EU needs to live up to the promise of the principle of subsidiarity and further develop the potential of the Aarhus Convention (1998) to enable poorer citizens who have borne the brunt of austerity measures to participate and to access information freely (McIntyre-Mills 2011b).

> Democracy is coming to mean much more than periodic elections—though nothing less. It means the permanent public scrutiny and restraint of power, wherever it is exercised in the domestic and cross border fields of government and civil society. (Keane, 2009a, p. 6)[7]

The Aarhus Convention provides a means to enable the Lisbon Treaty (2009)[8] to address the concerns of local residents who wish to have access to information and

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see the world. Critical thinking that draws on many kinds of knowing can help to enhance our praxis (McIntyre-Mills 2006a, b, c). A Chinese engineering student at Adelaide University stressed that he feeds stray cats 'just to keep her alive … she is very afraid, but now she comes to me when I call…. I also have a poodle dog … they are also my friends. I will live here in Adelaide. But my other home is still China'.

[7] Keane, J. 2009a. Democracy failure: The root of the global economic crisis is political. http://scholar.google.com.au/scholar?cites=16220241904322824583&as_sdt=2005&sciodt=0,5&hl=en; accessed March 31, 2011.

[8] http://europa.eu/lisbon_treaty/index_en.htm 'The Treaty of Lisbon entered into force on 1 December 2009. It provides the EU with modern institutions and optimised working methods to tackle both efficiently and effectively today's challenges in today's world. In a rapidly changing world, Europeans look to the EU to address issues such as globalisation, climatic and demographic changes, security and energy'; accessed 5/06/2012.

the right to be heard about their local concerns for the environment. Currently, only environmental issues are covered by the convention. Florini (2003)[9] mentioned the liberative potential for this convention. McIntyre-Mills and De Vries (2011) have suggested ways that this environmental convention, together with the United Nation Local Agenda 21 (1992), could support triple bottom line accounting and also the local representation of residents. Thus by combining already existing laws, conventions, treaties and agendas, social movements from below could pressure governments that tend to represent narrow party interests—could be persuaded to apply a new fabric of law to protect social and environmental justice. This could enable broad-based post-national regional participation to ensure that social, economic and environmental considerations underpin the governance of biospheres. Several responses to climate change are needed, including:

- Narratives to decentre anthropocentric ideas and expand a sense of space and time beyond national identity to consider future generations of life on the planet. By creating shared narratives, we could help to create socio-cultural webs of meaning that support quality of life (McIntyre-Mills 2000, 2010; Szell 2004, 2010).[10]

> Moral progress is a matter of wider and wider sympathy. It is not a matter of rising above the sentimental to the rational. Nor is it a matter of appealing from lower, possibly corrupt, local courts to a higher court which administers and a historical, incorruptible, transcultural moral law. (Rorty 2000, pp. 82–83; cited by Precht 2007)

For Rorty (2000), the conundrum is that if social truth is not merely found—it is co-created through engagement with others and creating greater understanding of one another. But even from this perspective, it is only possible within the framework of a system that upholds justice. The principle of subsidiarity within the EU needs to be more than rhetoric *and applied* if the Treaty of Lisbon is to succeed in giving local people a say in governance rather than lapsing into a technocracy (O'Neill 2011).

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[9] The potential of the Aarhus Convention (1998) is raised by Florini (2003) and provides an example of a cultural shift and indicates that we do have the capability to act as stewards. This convention provides a starting point, albeit a work in progress example of how to scale up social and environmental justice. According to Crossen and Niessen: '[It] … does not create a substantive right to a healthy environment. Rather the Convention creates procedural rights to assert the 'right to live' in and environment adequate to his or her health and wellbeing (they cite the preamble Para 7). To have meaning … a substantive right must be accompanied by the ability to seek enforcement of that right'. It provides the right to citizens of the EU to have a say irrespective of where they are working. This could and should be scaled up regionally in federalist structures supported by the legal system.

[10] 'The Lisbon agenda speaks of a knowledge-based society. The biggest economic sectors in the world today are agriculture, IT, health/care, entertainment, tourism which are at the same time the weakest in regard to unionization. Performance is certainly the issue of today, but also quality. And quality of life and working life are actually the most important targets of the Rio and Lisbon agendas… we need a kind of socio-cultural revolution…' (Zell 2010, p. 706).

- International governance that ensures sustainable approaches need to be applied across nations, regions and post-national regions. Federalist responses need to ensure regional areas co-operate and do not compete for resources, such as water. The River Murray in Australia was under threat during the drought in 2010 as upstream states considered the rights of their voters at the expense of downstream states. This is a challenge that the states within the Federation of Australia need to manage more effectively. It is also a challenge that will be faced at a post-national level.
- Direct action by individuals, households and communities that could be supported through invoking the Aarhus Convention.
- Subsidies to foster research and new Green responses to aid.
- Market responses that taxes carbon in ways that send a strong message to polluters.

2.3 Co-creating Shared Priorities Through Narratives and Laws to Protect the Biosphere

How do we move from 'us them' approaches based on competition? How far can solidarity be extended? Intelligent, sentient animal life requires protection, and we need to lower our carbon footprint and we need to avoid destroying biodiversity. This has wide-ranging implications for reframing anthropocentric culture through re-considering what constitutes sustainable living, through applying the human sustainability index on being, doing, having and interacting (Max-Neef 1991). Indicators that will help to test social, economic and environmental decisions need to be co-created on the basis of narratives, in order to establish whether they support a sustainable future for the planet. Several responses to climate change are needed. Engagement of the public through narratives and conversation in the spirit of 'truth and reconciliation' (based on amnesty towards greed) could be a first step to new post-national constellations, which need to be buttressed in law to protect biospheres.

Some lessons can be garnered from truth and reconciliation processes, a way to move forward (Abegunrin 2002, p. 32; Olayiwola 2002).[11] As a first step, truth and

[11] Relationships between male and female and between human beings of the same gender are still issues that are fraught in many parts of the world. In Africa, homophobia can be used as an excuse for violence. A bill to outlaw same-sex relationships has been drafted in…. In Australia, a bill for same-sex marriage has not been passed. Relationships between human beings and animals: implications for humanism and cultural identity. Zuma has declared that it is a Western trait to walk dogs and to take them to the vet. He asks, how can we treat animals better than humans? Humanist exhortations to achieve human rights at the international level have not achieved a narrowing the gap between haves and have-nots. The Millennium Goals remain a dream. Thus, the question of how scarce resources ought to be spent is important, as is the issue of corruption and misappropriation of funds on a grand scale. In Australia, livestock can be transported. The so-called live meat trade has outraged those who support animal rights. But in New Zealand, it is banned.

reconciliation processes need to be held spanning nation states, in order to discuss ways to achieve social and environmental justice.

An elaborate set of indicators could help to measure the implications of governance decisions not only within the boundaries of a nation state, but at a post-national level. Rising sea levels may have greater immediate impact on Tuvalu than on Australia, but the long-term implications of carbon emissions will impact the global commons and affect the wellbeing of everyone as we consume resources to fuel an unsustainable lifestyle (Odum 1996).

Amnesty is vital as a precursor for conversations dedicated to human survival that precede the institution of monitory democracy. Diverse democratic governance strategies for working at this level need to be explored, ranging from:

- Narrative to explore complexity (Atkinson 2002; Hulme 2010, 2011; Wadsworth 2010; McIntyre-Mills 2003, 2008a, b, c; Ng 2011), which are a precursor to populate open access software that maps the perceptions (as it is used by local residents).
- More structured approaches to dialogue (Beer 1994; Christakis and Bausch 2006).
- Approaches that (a) measure the implications of policy design choices (Murray et al. 2007) and (b) straddle all these aspects at different stages of a cyclic process.

2.3.1 Recognizing the Implications for Our Individual and Collective Rights and Responsibilities

New forms of monitory democracy and governance—that could enable creative, responsive transformation and the emergence of new relationships—are central for transformation from Wall Street to wellbeing. Respecting biodiversity requires rethinking discourses on democracy and governance (Kivisto and Faist 2007, p. 18). Policies need to support the United Nations Convention on Corruption and the European 'Whistle Blowing legislation' (see also Brown 2008) through Held's (2004) 'Global Covenant' spanning, post-national federations serve regions (drawing on the potential and pitfalls of the Lisbon Treaty) and mindful of the implications for the UN Millennium Goals and the Paris Convention on International Aid.[12]

[12] The Paris Declaration and Accra Agenda for Action 'are founded on five core principles, born out of decades of experience of what works for development, and what doesn't. These principles have gained support across the development community, changing aid practice for the better: It is now the norm for aid recipients to forge their own national development strategies with their parliaments and electorates (ownership); for donors to support these strategies (alignment) and work to streamline their efforts in-country (harmonisation); for development policies to be directed to achieving clear goals and for progress towards these goals to be monitored (results); and for donors and recipients alike to be jointly responsible for achieving these goals (mutual accountability)'. http://www.oecd.org/document/18/,3343,en_2649_3236398_35401554_1_1_1_,00.html#Pars; accessed on July 2011.

Reframing the nature of representation, and accountability, is vital for a culture of post national resilience. Central to cultural transformation is our ability to identify with others and to develop a sense of solidarity and compassion for sentient beings. The culture of identifying the worth of human–animal relationships (Sharpe 2005) and animal rights cannot be dismissed as a hysterical privileged viewpoint—after all, we are human animals. If the rights of sentient beings are acknowledged (Kirby 2011; Nussbaum 2006; White 2002), it could lead to a complete re-design of ethics, democracy and governance buttressed through international law and post-national legislation.

Living sustainably in large cities requires food, energy and water. How can burgeoning cities within nation states in a region continue to maintain unsustainable living as the farming land shrinks? According to Adib Muhammed Abdushomad, 'everyone in Jakarta is in search of a village.

View of a city neighbourhood within Jakarta

They want to hear the sound of animals and to breathe fresh air'. This observation was made as we moved slowly through the traffic en route to the village where we were guests of the University of Indonesia. As the cars, bikes and four-wheel drives approached a village, they snaked off the highway. At the point of exit from the main road, we paid a toll, we passed the many little houses in which we saw people sitting on chairs eating a meal, celebrating a wedding in the forecourt of a home or leading a water buffalo into a field. As we came to the end of the village road where it re-connected with the highway, we paid another toll. This provided a way in which the village could earn a small payment for the many 'returning' to village life at the weekend. Many living in Jakarta buy land, which makes villagers vulnerable to competition for access to a patch of earth. Those who lose out to the weekenders who can afford to buy property are forced away from the land in order to make a living in the megacity of Jakarta.

The outcry about the transport of live cattle to Jakarta by the Greens and Animal Rights supporters is not shared up north—in Aboriginal and non-Aboriginal cattle country. The animal rights lobbyists (Sorensen and Watson 2011) are 'the bleeding-heart liberals from down south' according to those in the cattle country (Lynch 2011). New Zealand has already banned live meat transport—all its meat is refrigerated, but the poor in Jakarta, for example, have no refrigeration. A precedent has been set by the Lisbon Treaty to ensure that all farm animals are treated with dignity.[13] The EU already provides minimal conditions for the farming and transport of farm animals, and New Zealand has banned live meat transport. The social contract until recently has tended to focus on giving rights to those who meet limited criteria set by the state. The risk of limiting public policy to protect only those within the mantle of the state is problematic. Furthermore, contracts to protect non-human life and the land need to be given more attention in non-anthropocentric treaties signed by caretakers at the national and post-national level.[14] If the rights of the land and

[13] Sentient beings, including farm animals, need to be accorded rights rather than commodified, as suggested by European Commission working groups. The Treaty of Lisbon considers such basic quality of life concerns, such as the transport and farming of animals and the way in which they are slaughtered. 'EU legislation on slaughtering practices aims to minimise the pain and suffering of animals through the use of properly approved stunning and killing methods, based on scientific knowledge and practical experience. The first Council Directive 74/577/EC on stunning animals before slaughter was replaced in 1993 by Council Directive 93/119/EEC covering a wider range of animals and slaughter circumstances. The Commission adopted 18 September 2008 a proposal for a Council Regulation that aims at replacing the present legislation. The proposal was adopted by Council in June 2009 on Animal welfare legislation in particular concerning Farm animals (98/58 EC)—general rules for the protection of animals of all species during transport and at the time of slaughter or killing'. http://ec.europa.eu/food/animal/welfare/index_en.htm; URL accessed on 1 June 2011.In June 2013, abattoirs in Indonesia were given the all clear by Australian authorities. Cattle had been banned from being sold to Indonesia until they complied with Australian standards. Animals Australia stressed that the cruel treatment comprising gouging and prodding sensitive parts of the animal had been photographed. The response was that the authorities would investigate if they were 'Australian' cattle and whether compliance had been achieved!

[14] *Demographic transition through enhancing capabilities and empowering the strategic rights of women*. Through empowering women and accepting diversity within human relationships. This

sentient creatures is a bridge too far for many, then helping humanity realize that without protecting the wellbeing of animals and the land we will undermine our own heath through epidemics such as SARS or mad cow disease, which result from farming animals in ways that do not respect their quality of life. The options are to change our diets, to achieve demographic transition and to protect the quality of life of human beings and sentient creatures, buttressed through nested forms of post national governance.

Given the size of the human population and the shrinking space for agriculture and livestock, it is necessary to re-think our cultural choices about food, transport and childbearing. Shifting the burden of responsibility will not support long-term resilience of the planet.

> Who else could defend this collective good beyond a mere instrumentalist notion but those who want to see nature as a spiritual inspiration, as a source of emotional experience, as an object of aesthetic judgement? Thus the needs tied to the collective good 'nature' play a central role, and they have to be organised beyond the state and the economy…. (Eder 1996, p. 211)

What would the world be, once bereft of wet and wildness? Let them be left.

Long live the weeds and the wilderness yet (Gerard Manley Hopkins).

Imagine a world in which relationships towards others were respectful of our co-determined status.

2.4 Appreciation of Others

Maguire (1996, p. 186 cites the Voice of the Earth by Roszak 1993, p. 16):

> …the endangered species, the imperilled biosphere, cannot speak for themselves. We must be their voice…. It is the brave beginning of a project that both the person and the planet require.

Justice Michael Kirby has stressed the need to respect diversity and has recently written a paper that advocates for protecting animals[15]:

> I learned of the horrors that can attend animal slaughter, the suffering of chickens in corporatized chicken farms; the cruel treatment of poultry kept substantially immobile in tiny spaces in defiance of the strong social inclinations of their species, the sow stalls in which pigs injected with hormones, are retained immobile so as to fulfill a human purpose of expansion to provide pork for consumption … and unable to fulfill the intended life experience of their kind…. The very thought of eating meat offends me.

Kirby asks the question, what would Gandhi have done? What was his praxis, because Gandhi did not merely philosophize, he attempted to translate thinking into

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could be achieved through enhancing the strategic needs of women, not just their basic needs and giving women a voice in decisions at the domestic level, community level, government and the market.

[15] Kirby, M. 2011. Animals deserver our protection. *Weekend Australian* October 1–2, p. 22.

practice, but he did suggest that as human beings could evolve beyond the meat-eating stage.

> Kirby (2013, pp. 31–34) reflects that this is unlikely in the short term, but concludes that at the very least 'reducing the corporatized slaughter of animals is a subject for increasing reflection. In meat exporting countries, the very least we must insist on, and legislate for, are strict conditions in which we farm and slaughter our meat…'

As I drove to work this morning, I heard the ABC 7 a.m. news, in August 2013. The SA premier will propose a bill to ensure that so-called useful animals, such as police dogs, cannot be injured, without penalties to the perpetrators. Whilst this is a step in the right direction, it is based on the narrowly pragmatic assumption that animals have rights, because they are sentient beings, not because they are useful. A step in the right direction was reported on ABC news radio at 7 a.m. on 2 December of the decision made by a judge in South Australia to charge a man for posting a video of his dogs slaughtering a deer for sport on Facebook for 3 months for cruelty and offensive behaviour.

The economic bottom line that suggests loggers should sacrifice koala bears is another example (ABC news, 22 June 2013).

The commodification and slaughter of elephants and rhino[16] for market is yet another example of the way in which poverty, greed and corruption is affected by the market. The hunting for ivory and rhino horn for medicine by those who sell the body parts on the lucrative markets in Asia results in slaughter for the sake of a horn. Some expanded pragmatists argue that the horns could be legally produced and harvested with the assistance of vets—thus destroying the scarcity value of the horns and lowering the price. The legally harvested horn supply could then flood the market and ruin the illegal trade and also save the lives of the rhino that are threatened with extinction. This could be a short- to medium-term policy measure which operates at the same time as a public education campaign to help raise awareness of the futility of 'the medicine.' Currently, those with little to lose as a result of poverty assist those who are more established in the business. Desperation as a result of poverty is one reason for commodification of animals. The prostitutes involved in posing as hunters have already been commodified by the market.

The cross-pollination of spiritual ideas from a range of religions and spiritual practices is widespread and the social movement of postmodernism has embraced the value of many traditions. The vegetarianism of Hinduism and Buddhism is now part of mainstream culture. The threads of Christianity as seen by Assisi could be re-membered in order to refresh some of the lost narratives.[17] Perhaps, critical and

[16] Herskovitz, J. and Stoddard, E. Poachers make 2012 a deadly year for Africa's rhinos, elephants, http://in.reuters.com/article/2012/12/27/africa-poaching-idINDEE8BQ06E20121227. Another newspaper article in a South African newspaper stressed that women have been paid to assist as hunters and to provide 'a cover'. The same article conceded that some were reported to weep as they posed sitting on the dead rhinos.

[17] A reading of this paper should not assume a bias for or against any one religion, rather a plea to be aware of the way in which religion can foster passion and compassion in our relationships. Thus, religion can filter and frame our relationships to others and the environment. Atrocities have been committed in the name of many religions, simply because rights and responsibilities to some,

systemic thinking can inform new cultural narratives and rituals? Perhaps, hybridization (Stiglitz et al. 2010; Stiglitz 2010; McIntyre-Mills and De Vries 2011)—if not unquestioning mimicry—could provide a way forward to achieve wellbeing?

The 'liberative potential' (Gouldner 1971) of transcendental wisdoms—that resonate with a reflexive, integrated approach to governance, democracy and law—can be found in diverse sources ranging from the African principle of Ubuntu (Mbigi and Maree 1995), the Buddhist notion of thinking about our thinking to enhance mindfulness, the Islamic notion that profiting at the expense of others is sinful, the Indigenous first nations understanding that the 'earth is our mother' (Rose 1996, 2004), the Hindu sense of connection with all life forms and the Jain's respect for all life (see Hinnells 1984; McIntyre-Mills and De Vries 2011, p. 111) or the non-anthropocentric nature philosophy of St. Assisi (Sorrell 1988).

A sense of the sacred is inspired by chants in monasteries or the Islamic call to prayer. These are fugue-like and hypnotic. At best, rituals can arouse our sense of solidarity for the collective good without dulling our mind to engage with critical systemic thinking and practice.

2.4.1 Identity and Consumption: New Directions for Social Democracy and Relationships

The so-called live meat trade has outraged those who support animal rights. But in New Zealand, it is banned. In Australia, livestock can be transported. Why highlight this policy concern at the outset of a chapter entitled 'culture, identity and post nationalism?'

Habermas (2008) makes the case for respect enshrined in constitutions. Constitutions could protect republican federations, where diverse cultures are free to the extent that the freedoms do not undermine the rights of others or the next generation of life. Eating meat is regarded as an unquestioned right. There are two reasons why this should be questioned.

Firstly, sentient beings ought to have rights, by virtue of being sentient beings. The commodification of humanity and nature is the result of the capitalist values of relationships and profit. A sense of nature being sacred has been fostered through most mainstream religions. A respect for powerless sentient beings who fall outside the protection of the social contract is long overdue.

Secondly, meat production requires the consumption of food and water resources in open grazing or in confined fattening lots which place animal and human animal health at risk of diseases. Furthermore, the process produces both methane emissions and carbon emissions associated with the transport costs of production and marketing. The cost to the planet is unsustainable, given that carbon emissions need

rather than others were recognized or valued. The rituals in Bali described by Geertz (1980) in 'Negara: the theatre state in nineteenth century Bali' need to be juxtaposed to colonisation and loss of identity and land in the name of Christianity and the state.

to be reduced, if we are to avoid the 5 °C of warming. Emissions rose by 1.4 % in 2012.[18] Furthermore, policy to support animal rights in agriculture would prevent epidemics such as SARS, swine flu or mad cow disease. Furthermore, more reliance on vegetarian or vegan diets would reduce reliance on animal protein. Eating locally and from our own backyards would also help reduce the costs associated with the transport of food.

A bill to introduce the right to same-sex marriage[19] has caused outrage in Australia, but has been passed in New Zealand. It is indicative of cultural transformation towards alternative ways to live. Why mention it in a paragraph after a discussion on emissions and the need to reduce the size of our carbon footprint? Education of women leads to a demographic transition and the lowering of birth rates. By extending education opportunities to women, they will have more choices. For some, marriage is the procreation of children; for others, including between heterosexual couples, it is for love, friendship, companionship and perhaps security. Why should it not continue along with alliances that respect a same-sex partner?

Freedom of the press is no longer a given in democratic society. The press freedom in UK was called into question after journalists hacked into phones, in order to obtain information. The freedom to make fun of others through cartoons or posting videos has also been questioned, given the extent of violence it can unleash. But surely, the response to provocation through art is to counter the insult through art or through an essay, one may argue. But the level of anger felt by those who identify with injured civilians in the so-called war on terror makes me think that some restraint is required. The freedom to make a hoax call on the hospital where a pregnant member of the royal family was undergoing tests, in the name of the queen and the subsequent death of a nurse who committed suicide, needs to be considered with restraint. Clearly, the prank call had disastrous results, but it was an ill-considered prank. The governance of the hospital, the health of the nurse and the relationships to hierarchy need to be unpacked. The freedom of climate change sceptics to denigrate the science of climate change is a requirement of all enlightened societies, provided that their right to the freedom to express their views does not undermine the right of children to a safe future. Existential risk is so great that it is wise to take measures to protect the planet through innovative design that makes use of renewable energy supplies. But science and progress cannot be built on silencing

[18] Energy expert warns of warming world. *Guardian Weekly*, 14 June 2013, cites International Energy Agency Report and the need for immediate actions, rather than waiting for a replacement for the Kyoto Protocol.

[19] Van Onselen 2011: 'Plenty of jurisdictions overseas have changed laws regarding same-sex marriages, the latest being New York. But in 2004 the Howard government amended the 1961 Marriage Act to ensure legally married same-sex couples overseas would not receive legal recognition here in Australia.… From the Old Testament we know that Abraham, Jacob and David took multiple wives…. In the USA, blacks weren't permitted to marry whites. In Australia in 1918, the government ordered that Aboriginal women in the Northern Territory were allowed to marry non-Aboriginal men only with the permission of the Chief Protector. Divorce used to be prohibited across Western societies…. Gay rights denied: arguments against same-sex marriage because of tradition are absurd'. *Weekend Australian* August 20–21.

criticism. The use of force by individuals or nation states needs to be the last resort and avoided if at all possible.

Emotional outrage can be an appropriate response to outrageous events: the attempted assassination of a young girl who protested her right to study in Afghanistan and the gang rape of a girl in a bus in New Delhi.

> The calls for calm came after the Indian woman who was gang-raped…. People across India has started coming out to mourn the death of the 23-year-old student, whose death has already sparked mass protests.Police said they would allow people to hold peaceful demonstrations only in some areas and hundreds of policemen have been deployed to prevent any violence on the streets. Indian Prime Minister Manmohan Singh also said he was deeply saddened by the death and the protests that were sparked by the case were "understandable".[20]

Relationships between male and female and between human beings of the same gender are still issues that are fraught in many parts of the world. In Africa, homophobia can be used as an excuse for violence. In New Zealand, the UK and many states in the USA, a bill for same-sex marriage has been passed. But Australia has deemed that the bill would undermine the concept of marriage and thus lags behind many Western and European nations. In India, the ban against gays[21] along with the tendency to discriminate against women through infanticide and limiting care has resulted in

> 'roughly 60 million women "missing from India's population—nearly equal to the UK population."…the problems of sexual violence in India underlines the deep rooted misogyny of a society in where men are valued much more highly than women. In 1991 … Amartya Sen estimated that Asia as a whole was missing around 100 million women. This discrepancy has worsened in intervening years…'. (Hundal 2013)[22]

2.4.2 Relationships Between Human Beings and Animals: Implications for Humanism and Cultural Identity

Humanist exhortations to achieve human rights at the international level have not achieved a narrowing the gap between haves and have-nots. The Millennium Goals remain a dream. Thus, the question of how scarce resources ought to be spent is important, as is the issue of corruption and misappropriation of funds on a grand scale.

Relationships that are fostered to nurture others—without creating an increase in population—may be an ethical response to the challenge of overpopulation of

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[20] http://www.news.com.au/breaking-news/world/police-urge-calm-after-rape-victim-dies/story-e6frfkui-1226545025294#ixzz2GQEnBfda; Police urge calm after rape victim dies. http://www.news.com.au/breaking-news/world/police-urge-calm-after-rape-victim-dies/story-e6frfkui-1226545025294#ixzz2GQH8Hfgf; http://www.news.com.au/breaking-news/world/police-urge-calm-after-rape-victim-dies/story-e6frfkui-1226545025294.

[21] Burke, J. 2013. 'UN urges India to review gay sex ban.' *The Guardian Weekly*, 20.12.13, p. 13.

[22] Hundall, S. 2013. 'A year after Delhi bus rape, women are still not safe'. *The Guardian Weekly*, 20.12.13, p. 14. The imbalance in gender caused by infanticide may be one of the underlying aspects of this problem.

the planet. The nurturing of sentient beings (both abled and disabled) ought to be the responsibility of adults, who are in turn supported by constitutions that protect regional biospheres.

The convergence of social, economic and environmental issues is clearly evident. The gap between rich and poor today is the widest it has ever been in human history. The argument used for apologists of extreme capitalism a decade ago was to say that the overall standard of living was better than in the past. Today that argument no longer holds. The majority of capital in the form of wealth and ownership of the means of production is concentrated amongst the elites. But the extent of concentration leads to the inability of the masses to consume—in order to maintain the economy—unless they borrow and retreat into debt. Their ability to borrow has now reached its limit, because they are unemployed and because the surplus value extracted by capital has not taken into account the so-called social, spiritual, cultural and environmental externalities on which it depends. I do not argue that social democracy needs to be abandoned—only that it needs to be reformed through participatory governance[23] within overarching biospheres that are subject to global laws to protect the environment and the fabric of life. This is the law of the land—which is sacred and which most Indigenous and First Nations understand. The argument should not be confused with the closed systems arguments that allow for the idealism of totalitarian world government. It advocates a form of wide-ranging whistle blowing[24] and monitory democracy in which people are required to think through the implication of their choices for others and the next generation.

How can local engagement be encouraged without fear, unless a form of local engagement also provides disclosure protection? The problem is that members of the public are also not given protection to the whistle-blower as well as a requirement to follow up on the disclosures. Unless this is in place, people will not be able

[23] Stiglitz, a World Bank economist and now whistle-blower of extreme capitalism, argues that we need to factor wellbeing into all sustainable living calculations. We need to think of the implications of economic choices for others and for the environment in this generation and the next. This is an example of expanded pragmatism, an approach to ethical living which needs to become widespread, in order to ensure human survival. The argument developed in this book is that social democracy has failed, because it has veered too far in the direction of rights and has paid insufficient attention to responsibilities.

[24] http://www.aph.gov.au/house/house_news/news_stories/news_whistleblowers_Feb2009.htm 'The House of Representatives Legal and Constitutional Affairs Committee has released its report on whistleblower protection for the federal government public sector'. The report recommends that the federal government introduce new dedicated legislation to facilitate the making of public interest disclosures and strengthen legal protection for whistleblowers in the Commonwealth public sector. The Chair of the Committee Mark Dreyfus QC noted that specific Commonwealth legislation on public interest disclosures is overdue: 'The Commonwealth is the only Australian jurisdiction that does not have legislation to encourage public interest disclosures,' Mr Dreyfus said. 'While some limited protections are available to whistle-blowers employed by Australian Public Service agencies, evidence to the inquiry indicates that those protections are grossly inadequate'.… 'The current legal framework and organisational culture discourages public servants from speaking out against what they consider to be illegal or improper conduct in the workplace. People who raise allegations of misconduct could be exposed to serious criminal or civil liability'.

to engage in stressing that accountability become central in a society that requires austerity.

An amnesty for all nation states would be allowed, provided they join up to a new form of federalist regional government. The nested forms of representation would ensure that those elected to represent regionalist concerns would sit at regional government and negotiate within the limits prescribed in transnational labour and environmental law.

Just as a cell is both open and closed—so the biosphere approach will need to determine when it is possible to expend more and when it is necessary to expend less. Global wellbeing standards defined in transnational law developed and set out by regionalist biosphere protection agencies will ensure that food security for all is placed at the heart of all governance decisions.

I argue in vol 1 that the means to achieve this change already exist. Bartley (2011) has argued that governance across nation states can 'layer rules' that 'intersect public and private standards.' His approach is based on an understanding of open systems, but his paper does not explain how to translate this idea into practice.[25]

Biosphere regulation will need to determine the extent to which we have a responsibility to use fewer resources and when we have the right to use more. The notion that this could lead to dictatorship would need to be carefully addressed—given the argument that Michel's developed in the 'iron rule of oligarchy,' namely that even in the most democratic trade union, those who hold leadership positions can and will abuse their rights. Transparency to all will be a sine qua non, as well as rotation of the leadership position, in much the same way as the EU leadership has functioned. Lessons from their mistakes need to be learned. The European Bank has lent to those who could not pay back their loans. The credits given out by the biosphere regulator will need to be carefully accounted.

The monitory democracy movement (Keane 2009) is a double-edged sword, because just as members of the public will rally to support the cause of climate change to protect their children, they will also rally against non-renewable energy sources such as wind farms, because they create discomfort and are perceived to undermine the live ability of farms and homes. Those who are able to locate wind farms in areas where they do not live are more supportive than those who have to live with the noise which reduces their ability to sleep and thus produce anxiety or depression. Although wind farms do not provide a base load of energy requirements as yet, this could be achieved by introducing more wind farms[26] along with

[25] Kolben's (2011) paper delivered at the same colloquium does not hold out much hope, because he bases his argument on an understanding of closed self-reinforcing subsystems, without understanding that all systems rely on the environment and are thus always reliant on it. The notion of the Möbius band takes into account the idea that systems are open and closed—depending on the context.

[26] The siting of wind farms is now governed by permits. See http://www.dpcd.vic.gov.au/planning/planningapplications/moreinformation/windenergy. Accessed 20/01/2014. But the use of permits can be used for political reasons to support the arguments put forward by the coal industry. Tim Flannery has been attacked for his support of the wind industry. Unfortunately, the wind indus-

more solar panels in the urban and rural landscape. Solar farming seems like a way to extend reliance on renewables, rather than lapsing into political fight in the interests of the coal industry. Coal is an unsustainable long-term option. In the meantime, gas is Australia's energy option along with selling coal and uranium to our neighbours.

But the hope is that despite the apparent barriers there is no barrier to protect from wide-ranging risks (Beck 2005). The most powerful and the most desperate, who face loss of livelihood associated with obsolete means of production, attempt to protect their interests. Policymakers need to undertake more protection of agricultural land and rely less on untried sources of energy—which are non-renewable. Particularly, as they are likely to cause health problems in the long term—such as nuclear contamination that will be the burden of future generations.

The weighing up of risks such as ill health associated with wind turbines needs to be balanced against these other concerns. To achieve an energy future, a combination of renewable and non-renewable methods needs to provide a pathway to reliance on renewable methods. Questioning, not taking the ideal for granted, is vital.

If the details of the biodiversity summit 2010 in Japan were actually translated into practice, it would require bricolage of policy to make it possible for local people—local residents to have a say—irrespective of whether they are citizens of a nation state. They ought to merely be members of the regional federation.

Thus, the corridors enabling people to move from place to place could ensure that people are not stranded. In 'World Risk Society,' competing risks will become a way of life. People will need to be able to move to escape fire, flood and to find water during droughts.

> Devolution: homo ignoramus.
> What we do to others and the land we do to ourselves?
> The consciousness of a human animal needs to be mindful if it is to achieve the potential of *Homo sapiens* and to evolve to become compassionate and wise, not competitive and cruel.

The neuroscientist Greenfield (2001) in her book, *The Private Life of the Brain*, stresses that being able to use larger assemblies of neurons or making connections is vital for mindfulness and building capacity to see the bigger picture—requires developing a strong bridge across the left- and right-hand side of the brain. Similarly, we need to find ways to bridge or make connections between different paradigms and interest groups through building the capacity to communicate and listen respectfully to others. The more we do it and the more we think about doing it, the more pathways and the greater our capacity. The more we are able to avoid polarisation or working only within one domain of knowledge, the more mindful we can become[27] and the more we can grow the capacity of people to work on issues that

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try in Victoria has been undermined according to the Friends of the Earth, because the numbers of wind farms have been limited by permits. See http://melbourne.foe.org.au/?q=node/1007 Accessed 20/01/2014.

[27] Unlike classical stoicism, this approach places humanity within the cosmos alongside, not above other animals. Graver's (2007) 'Stoicism and emotion' discusses how the Stoics saw emotion as

have many diverse and interrelated variables with a strong value dimension (See Carson and Flood 1998; Farrell 2012). The challenge will be to explore the nexus of problems, in other words, the relationships (or lack of respectful meaningful relationships) that lead to problems.

Times have changed; human beings have evolved for better or worse in response to their environment and to the ever-growing list of perceived rights that are met if you are part of the privileged 1 % of humanity.

The philosophy of the stoical freed slave Epictetus invoked human beings to make the best of things and live in ways that respect the harmony of nature. He distinguished humanity from animals because they could observe their own behaviour. In this respect, I differ. Human animals have the right to develop their capability as do other animals. By showing compassion to the voiceless, we attain respect, which ought to be the goal of humanity. According to Epictetus (tr. by Carter 1910, p. 16)[28]:

> Good must always be the object of Desire, and Evil of Aversion, the person, then, who considers life, health, ease, friends, reputation, etc. are Good, and their contraries as Evil, must necessarily desire the one, and be averse to the other; and, consequently, must often find his Desire disappointed…. The Stoics, therefore, restrained Good and evil to Virtue and Vice alone; …

Rational thought needs to raise our choices through thinking through the implications of our choices and the careful examination of discourses to avoid being taken in by appearances. Thus, critical thinking is of primary importance.

To address complex challenges these days, we need to be able to address issues from many dimensions spanning many disciplines. The rationale for transdiciplinarity (McIntyre-Mills 2000) or 'methodological cosmopolitanism' (Beck and Sznaider 2006) is the need to address social, economic and environmental convergence and 'existential risk' (Bostrom 2011) through ethical governance that is reflected in a new kind of politics (Brassett and Bulley 2007).

World views need to be transformed through the desire to identify with others and the environment. This will lead to enhanced wellbeing, provided we embrace the wild within and without. A denial of our inner animal leads to projections of what we deny onto others. Thus, the denial of Pan leads to the creation of Satan.

Colonisation and taming of the wild lead to repression, expansion and a lack of balance (McCullum 2005, p. 101).

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potentially clouding rational judgement. Being out of one's mind or 'being beside oneself with rage' is the reason why people lose self-control and take violent action. She cites Chrysippus's views on emotional behaviour as follows: 'For in disappointment we are "outside of" or "beside" ourselves and, in a word, blinded, so that sometimes, if we have a sponge or a bit of wool in our hands, we pick it up and throw it, as if that would achieve something. And if we happened to be holding a dagger or some other weapon, we would do the same with that…. And often, through the same blindness, we bite keys, and beat at doors when they did not open quickly, and if we stumble; over a stone we take revenge in it by breaking it throwing it somewhere, and we say very odd things on all such occasions' (Graver 2007, p. 61).

[28] Rhys, E. (Ed) 1910. *The moral discourses of Epictetus: Mrs. Carter's Translation*. Everyman's Library. Published by J. M. Dent, New York.

The sadness which I feel is a message that must be answered through 'being the change'.[29] The treatment of people and the land as resources for exploitation is the root of the problem based on the notion of externality. It is a form of dualism based on misunderstanding that we shape and are shaped by the land (McIntyre-Mills 2011).

[29] I have just spoken to my mother on Skype. She is concerned because she does not understand the latest message from President Zuma. How can South Africa become more African when the elites live extravagant Westernized lives? How can walking dogs and going to the vet be regarded as Western? How can holding a cleansing ceremony help address corruption?

Chapter 3
Beyond State Containerism

Implications for Containing Capitalism and Protecting the Environment

3.1 Emotions, Rationality and Ethical Policy Responses to Diversity

The chapter explores the options for social democracy and ways to enhance an ethical approach to post-national governance. It argues for enfranchising the voiceless and acting as stewards for future generations. The chapter attempts to develop a coherent argument for participatory democracy and governance to respond to diversity within and across national boundaries. Cosmopolitan praxis on democratic rights and responsibilities is discussed. We need to understand evolution and consciousness and design. Evolution includes both competition and collaboration as survival options that enable adaptation to the environment.

It responds to the issue highlighted by Bostrom (2011, p. 11), namely that humanity needs to avoid irreversible levels of risk, despite not being able to calculate the *exact risk* and that it is wise not to court disaster, if it is possible to avoid it by living more sustainably. He stresses that ironically despite the high levels of risk, little academic research has been undertaken as recorded in Scopus and that exact calculations are a misguided basis for governance interventions. Governments have moved to implement economic austerity measures to rescue an economic system that is part of the problem, not part of the solution. Mainstream media outlets that have supported these systems are no longer able to silence the protests. The protests are either against (a) business as usual or (b) exclusion from access to a share of the resources, based on criteria such as citizenship, class or race. It is hardly surprising that voters do not wish to swallow the bitter pill of austerity measures (Wilson 2012) that will only erode wellbeing even further. Thus, the rationale for the chapter and the programme of research (on which it is based) is that food and energy are the bases for human wellbeing and security, but current approaches are unsustainable and do not foster global stewardship. In order to address convergent challenges we need to redesign the future. This requires the will to do things differently. Social, economic and environmental factors affect wellbeing, according to Stiglitz et al. (2010).

According to Bostrom (2011, p. 29), technological change is necessary but a number of barriers exist, such as:

J. McIntyre-Mills, *Systemic Ethics and Non-Anthropocentric Stewardship,* Contemporary Systems Thinking, DOI 10.1007/978-3-319-07656-0_3,

> Multidisciplinary and epistemological challenges, academic distractions and diversions, cognitive biases, freeidisci problems, moral lethargy and scopelems, moral let institutional incompetence, and the political exploitation of unquantifiable threats are thus some of the barriers to effective mitigation. To these we can add the difficulty of achieving required levels of global cooperation. While some existential risks can be tackled unilaterally—any state with a space industry could build a global defense against asteroid impacts—other risks require a joint venture between many states. Management of the global climate may require buye barr an overwhelming majority of industrialized and industrializing nations. Avoidance of arms races and relinquishment of dangerous directions of technological research may require that all states join the effort, since a single defector could annul any benefits of collaboration. Some future dangers might even require that each state monitor and regulate every significant group or individual within its territory.

The chapter does not intend to rehearse definitions of convergent social, economic and environmental risk, instead it poses (following Bostrom 2011) that humanity faces existential risk that needs to be addressed through a rapid enhancement of our ability to think critically and systemically, in order to adapt to and mitigate the effects of climate change wherever possible. The 'U turn' from a carbon-based economy may be the result of a rapid economic market failure which has unfolded since the 2008 economic crisis. The market failure is expressed as climate change and extremes of poverty and increasing unrest and increased numbers of climate change asylum seekers (Stern 2006). A future will require reframing a failed economics not merely through measuring indicators of wellbeing (as suggested by Stiglitz et al.) but also through engaging people in the process of reframing their futures, in order that the indicators are local and culturally meaningful. Since the commission on wellbeing that was requested by Sarkoszy and the book that resulted from it, called *Mismeasuring Our Lives* (Stiglitz et al. 2010), the global financial crisis (GFC) has escalated to a social and environmental crisis that continues to unfold. Leading economists and development theorists, such as Stiglitz et al. (2011, p. 5) stress,

> We are also facing a looming social and environmental crisis especially associated with global warming. Market processes are distorted by the fact that there is no charge imposed on carbon emissions; and no account is made of the cost of these emissions in standard national income accounts. Clearly, measures of economic performance that reflected these environmental costs might look markedly different from standard measures.

The challenge is to understand that we are the land—and that measuring a carbon footprint is merely a response to the problems we have created through extraction of surplus from the land and labour. Our understanding of who we are and how we relate to one another is a starting point for exploring the points made by an Australian academic Rose Bird (1996, 2004) who writes about identity, research and alienation. I am trying to develop a response to this alienation by applying an approach to research that decentres the researcher and empowers participants to address wellbeing and the implications it has for our identity and 'being in the world' and the way we are consuming resources.

By drawing a line or 'mastering' disciplines, we are fragmenting ourselves and denying that 'we are the land' and that we return to the elements of life when we die. In turn, we become the ancestors and nurture the land from which new life grows. Bird argues that building capacity to understand our role as caretakers

requires recognizing the colonial mindset as a first step. This is vital without adopting a naïve approach that indigeneity has all the answers. The chapter begins by critically reviewing the viewpoints of Stiglitz et al. (2010) who in response to the crisis in Europe were asked (ironically) by Sarkozy to address the challenges facing the eroding quality of life. The austerity measures of Merkel and Sarkozy in response to the financial crisis have led to plummeting quality of life. They stress that economic models simplify complexity and that models need to factor in the costs to wellbeing by valuing the fabric of life and the quality of life through developing indicators.[1]

But in valuing the fabric of life, if water, air and earth are given a price—who will pay for protecting the common good? Surely not the very poor? This falls into the trap once again of commodification. Transboundary democracy and governance for accounting and accountability may be considered problematic by many for diverse reasons, such as: Why should people save resources, so that others can squander them? How can we ensure that everyone has a fair share? The global commons needs to provide the basis of life for all which means that commodification of the planet—through giving it a price—could be a dangerous way forward. Another dangerous approach is leaning too far towards humanism and anthropocentricism. Rights without responsibilities cannot sustain the fabric of life for the next generation. Sen stresses the need to build capabilities to develop education and quality of life for the development not only amongst the illiterate and innumerate but also amongst the profligate bankers who awarded themselves profits and parcelled up the debt for others to bear the burden. The will to do things differently is lacking, not the means to make a difference**.** Held (2005) cites data cited from the World Bank[2] that 3 billion people live on <US$ 2.50 per day. The will to make a difference is the challenge.[3]

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[1] The past president of the World Bank, Professor Joseph Stiglitz links wellbeing with economics in a recent address to the Australian Productivity Commission. He has published a book together with Professor Amartya Sen, entitled *Mismeasuring Our Lives*. Sen discusses the role of social inclusion in discussions on climate change and building capacity. They link quality of life, perceived wellbeing about what we value and our attitudes towards the environment and living in ways that develop and protect stocks for the future. They stress the need to transform our attitudes towards productivity and consumption. Tim Flannery, winner of the Australia Award for his thinking on climate change, has also stressed that we need to think about intergenerational wellbeing and what kind of future we wish to bequeath to our grandchildren. Emeritus Professor Alexander Christakis of Global Agoras, together with Flanagan, Bausch and his team have stressed the importance of democratic engagement to enhance an understanding of climate change. Recently, Professor Wilkinson, together with Pickett linked social inclusion in more equal societies with better quality of life in their book entitled *The Spirit Level*. Sen and Flannery stress that a better quality of life is linked with a demographic transition to smaller population growth rates. Furthermore, the current winner of the Sydney Peace Prize, Dr. Vandana Shiva, a physicist, links wellbeing with the protection of our food supplies; whilst Murray a senior academic physicist at the University of Sydney links the size of our carbon footprint with the wellbeing of our whole region. Olive Veverbrants, an Arrerrente Australian, stressed 'the earth is our mother' and we depend on it for our survival.

[2] http://www.globalissues.org/article/26/poverty-facts-and-stats#fact2.

[3] According to Held (2005, pp. 33–34):

We may lack the will but it cannot be said that we lack the means. A few telling examples make the point. The UN budget is $ 1.25 billion plus the necessary finance for peace keeping

In Greece, the right to speak out against the draconian measures to stem the debt crisis raises the question to what extent the EU is an exercise in democracy or an exercise in despotism. Only Ireland has given its citizens the right to a referendum. The centralist approaches in Europe are driven by technocrats and supported by Merkel and Sarkozy.[4] But the election of more socialist leaders could play a role in re-shaping the future. In what direction will transformation move? This chapter explores the policy and political implications for each option with reference to case studies and some of my own research challenges. The options are:

1. Peaceful prefiguring of change at a local level, supported by participatory democracy and governance
2. Wide protests through Occupy Wall Street movements and boycotts
3. Lawless regions

The implications of option 1 could result in an escalation of protests and anarchy that leads to change. Small adjustments are only useful if they are used to test out practical ways to redress the looming crisis. Doing nothing is not a viable option.[5] The theme of global stewardship will be addressed by the following questions:

- Could participation enhance awareness of environmental concerns by enabling people to join up the dots by means of narratives and discussing scenarios about the implications of consumption?
- In what ways can we extend our capability to think about multiple variables and thus enable compassion for those beyond the smaller communities in which we evolved?

Resilience will be determined by the ability of local communities to respond to convergent disasters by being aware of their local resources and being able to mobilize them. This requires not only reliable digital communication networks (powered by a range of means—radio, Internet and traditional alarm systems such as bells or sirens) but also a dense community network based on a sense of neighbourhood. This has been jeopardised or lost as people have led increasingly isolated and mobile

per annum. Against this, US citizens spend over $ 8 billion per annum on cosmetics, 27 billion per annum on confectionery, 70 billion per annum on alcohol and over 560 billion per annum on cars…. Or take the European Union: its citizens spend 11 billion per annum on ice cream 150 billion on cigarettes and alcohol; while the EU and the US together spend over 17 billion per annum on pet food…. 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, 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 and 50 billion a year globally would make a marked difference to the human security agenda….

[4] Drummond, M. 2012 'Technocrats face voter backlash' Financial Review March 17–18, p. 54.

[5] The long view on climate change, Editorial Comment, Sydney Morning Herald Friday 16th March p. 10.

lives. Neighbours need to be encouraged to develop networks of community support such as meeting around locally grown food. A digital scorecard approach based on enabling members of the community to think through all their social, economic and environmental assets and risks along with participation in ways to address them. The digital scorecard is tested to ascertain the extent to which it encourages participation in thinking about the implications of our consumption choices. The research has been funded by the Australian Local Government Association and is currently in progress (McIntyre-Mills and de Vries 2011).

Why is democracy good, desirable or attractive to others? Why should democracy and associated forms of representative and accountable governance help to address climate change adaptation or mitigation? How does the research contribute to achieving transformation? The participatory action research with the most marginalized Australians and the residents of Middleville has explored ways to implement service delivery and engagement that balance individual and collective needs. It is likely that a digital future is inevitable, unless the convergent changes are so rapid that it leads to the disruption or collapse of current infrastructures. In this context, the engagement of local people in isolated communities that are self-reliant will become increasingly important. The 'small is beautiful' philosophy of Schumacher (1973) is perhaps the most appealing future. But with the rapid rate of population growth, the upward thrust of cities that are digitally controlled seems inevitable. Perhaps Dubai will be writ large across a landscape? Perhaps the greening of cities in the sky could be combined with low-density living? The danger exists that without controls from below, elites living in an Orwellian future will create gilded, gated zones for themselves and that the proletariat will live in underserviced ghettoes or regions.

So why has our research focused on the most marginalized and the middle classes? We want to establish what people perceive as quality of life and wellbeing and what they are prepared to do to adapt to risks and to mitigate risks. To date, we have found that wellbeing is associated with a sense of place and being connected to others. More controls 'from below' through face-to-face and online engagement is needed to support social and environmental justice. This goal could be fostered by mainstreaming new forms of surveillance 'from below' to monitor the use and distribution of social, economic and environmental resources and to match services and responses to address their needs.

The chapter begins by sketching out scenarios for the future. Why is the research on pathways to wellbeing undertaken? Existential risk cannot be measured, nor can a single pathway provide a way out of the social, economic and environmental challenges that will affect wellbeing. Webs support wellbeing, not single pathways. But by reconceptualising our relationships to others and the environment, we may be able to make a difference in multiple ways. Conceptual and spatial boundaries are constructed, but boundary questions and decisions are part of the democracy and governance context that are addressed in this chapter. In order to address convergent challenges we need to redesign the future. This requires the will to do things differently. Social, economic and environmental factors affect wellbeing, according to Stiglitz et al. (2010). According to Stiglitz, the essence of the commission's findings

is that wealth needs to include stocks for the future. These are social, economic and environmental. Leisure should also be given a price. If all measures consider well-being in terms of median households, then consumption, wealth and income could be compared with rich and poor households.[6] Together with vulnerability to job loss, many urban residents also face risks associated with fires, flood and drought.[7] Despite the increased risks faced by many in Australia, climate change deniers, such as Christopher Pearson (2012),[8] are able to claim: 'Eco-zealots presume to endanger our economy: a declaration of war on coal disrespects 40,000 workers and their families.' If Ray Finkelstein's media inquiry report was applied, then comments such as '…there'l be a lot more of this malarkey before global warming anxieties eventually die down….' would be regarded as inappropriate at best and would need to be accompanied by the facts of global warming. It is questionable as to whether freedom of speech that undermines the rights of others and the environment should be allowed. In this respect, media controls could support democracy so that enlightened debate, rather than ignorance, could be fostered. But the problem with media control in any country is that they could lead to an erosion of democracy per se. It is better to be able to develop critical systemic thinking skills so that the general public develop the capability to read through newspapers and to identify the arguments that are pro the zero-sum approach (that is containerist and denies the impact on wellbeing).[9] The zero-sum approach is based on the idea that the nation states are 'like lifeboats' which are safer if they limit the numbers on board, rather than seeing the nation states as part of one spaceship which is in danger if everyone does not support the common good, to paraphrase Buckminster Fuller's apt explanation of our shared fate on this planet.

It is also hardly surprising in a society that still has very different life chances, despite some recent improvements[10] that some Australian Aboriginal leaders are

[6] It is possible for measures of average to disguise the fact that a high-income does not enable exhausted workers to enjoy the same kind of leisure that a lower-income family enjoys who has access to the safety net of capital, a home (rather than a mortgage) and the security that loss of income will not lead to a loss of their home or their social networks.

[7] Conservative economists argue that consumption can be modified by those with an income to build-up wealth. The difference in this report is that consumption refers to stocks that are usually not included in economic measures. The most important point made is that by contributing to the public good, individual households could enhance their wellbeing. In Australia, households that were protected by levee banks weathered the recent floods in New South Wales. State governments that levy taxes to build resilient communities are providing for the common good. Reducing consumption in order to pay taxes to protect our homes and families makes sense as New South Wales, Victoria and Queensland continue to count the costs of flooding in Australia.

[8] Pearson, C. 2012 Eco-zealots presume to endanger our economy: a declaration of war on coal disrespects 40,000 workers and their families.' Weekend Australian March 11–12, 22.

[9] *The Mail and Guardian Newspaper* editor stressed that self-regulation is vital for democracy. McDermott, S.K. 2012 'Clash of paradigms' as editors defend self-regulation, Feb 01 2012.

[10] Karvelas, 'NT Indigenous topping the class' and 'Aboriginal boom a "reconnection"'. Weekend Australian p. 2 June 23–24: According to Karevelas 2012: 'The greatest advance in education in the past 5 years has been among Aborigines in the Northern Territory, with a 69.4% increase in the number of indigenous students completing year 12… [This improvement] is since 2006 in the NT-

opposed to being excluded from economic opportunity, in order to protect an environment that they have not spoiled. Just as the Wild River's legislation was contested in the Northern Territory by Noel Pearson, in NSW the Coal Seam Gas (CSG) legislation is supported by Land Council Chief Executive Geoff Scott who says,

> 'There is nothing noble about living on the dole all your life.' He was annoyed by the arguments made by the Armidale anti-CSG action group that CSG would damage the environment and that it would be more noble to grow veggies…. 'Mr. Scott described as "patronizing and paternalistic in the extreme" criticisms by environmentalists of his organizations' plan to seek economic independence for Aborigines by developing coal seam gas reserves.'[11]

It is an argument of the same order that is writ large between the carbon emitters in developed nations who refuse to make cuts and suggest that China, India and other developing nations should make necessary cuts at the same time. According to Lloyd (2012, p. 5), Australian negotiators at the Durban COP, 2011 conference on climate change made it clear that it would not continue to support Kyoto unless China, the USA and India also obeyed the Kyoto legislation: 'Chinese chief negotiator Su Wei said developed nations were trying to wriggle out of legal targets to curb global warming.' 'They try to evade the legally binding commitments', he said. Mr. Su named the USA, Europe, Japan, Canada, Australia and New Zealand as among those abusing the Durban platform 'to jump from the legally binding system' and to impose carbon emission cuts on developing nations.[12]

It is not that voters are inherently resistant to post-materialism as political commentators suggest (Van Onselen 2012); it is perhaps that they can see that the political options are far too limited. I would argue that a new paradigm is needed and leadership is required to reframe the future as more sustainable, less Orwellian and less likely to lapse into widespread un-governability. This requires a post-disciplinary, critical and systemic approach to social and environmental justice to help people move from business as usual to a sustainable future. Perceptions are a matter of perspective and are filtered by assumptions and values. Nye's speech delivered at the inauguration of the Soft Power Advocacy Research Centre (SPARC) at Macquarie University illustrates some misconceptions about the way Western democracy is seen. First of all, he would do well to understand that democracy is not Western—it began in the Middle East. It had its beginnings in 'Syria-Mesopotamia, Phoenicia and the cities of Mycenae and the Greek world' (Keane 2009, p. xxv). Evidence-based archaeology and the detailed historical research undertaken by Keane (2009) in *The Life and Death of Democracy* makes this case very convincingly.

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outstripping the national rise of 48 %- cannot solely be explained by the surge of people identifying as Aboriginal for the first time following Kevin Rudd's 2008 apology.' According to Karvellas 2012: 'The number of Aborigines in the NT rose by 5.81 %, from 53,662 in 2006 to 56,779 last year. There has also been an increase in home ownership in NT.'

[11] Aikman, A., and Salusinsky, I. 2012. Aborigines lash out at advice to grow veggies, The Weekend Australian, pp. 1–2. The publication of this quote is in line with a newspaper that is pro the market and anti-green voters, when the interests of the coal and uranium lobby are threatened.

[12] Lloyd, G. 2012. Beijing lashes Canberra as carbon talks stall. The Weekend Australian. May 26–27, 5.

Social democratic forms of governance need to find ways to balance individual and collective needs in increasingly diverse nation states. So if social democracy is flawed and current forms of post-national governance are failing in Europe,[13] what is the way forward?

The research strives to contribute to addressing this challenge of reframing governance and economics. This is more than mere technological transformation; it is about transforming our identity as human beings through engaging in exploration about how to bring about change. Climate change and wellbeing are linked. The research is based on the philosophy that 'we are the land'. It is informed by three decades of research in South Africa and Australia on social justice and public health. The 'light-bulb moment' occurred when reading Wilkinson and Pickett (2009) on social epidemiology of health across a number of developed nations. Those with the lowest gaps between rich and poor have better health outcomes than those with wider gaps. At the local level in Australia, people ask: 'What has that got to do with climate change?' The answer is 'quite a lot'. It made me think about the phrase used by Aboriginal Australians who participated in the research entitled 'User centric design to address complex needs' (McIntyre-Mills 2010) in which the stakeholders said that they 'felt shamed when using mainstream services, because they felt poor and dis-respected'. Similarly, Wilkinson and Pickett (2009) stressed that even the poorest in capitalist societies respond to the lure of advertising, because consuming is a way to be respected. Consumption appears to be a way of life; thus, Urry (2010) argues we are 'consuming the planet to excess'.

Wilkinson and Pickett (2009) have demonstrated in their research that the poorest people in very divided societies are prone to spending their limited disposable income on making themselves look better—by buying 'designer goods' and conspicuous consumption is designed to 'fit in' or not 'feel shamed' by those who can afford to wear fashion. The London riots in 2010 were labelled as being caused by the so-called anarchists, before the royal wedding. But there was more widespread rioting after the GFC started to erode the quality of life not only of the unemployed and underemployed, but of the so-called middle classes who continue to compare their life chances with the elites.

Statistics show that the gap between rich and poor in the UK is wider than in other OECD countries (Bauman 2011, p. 8).

It illustrates the point that when people cannot acquire the unattainable that is presented to them in advertising and the media—they wish to destroy it. Globally, the idea that the rich can protect and insulate themselves from the poor is unravelling.[14] At the same time, the urban and rural poor have learned to feel excluded or

[13] Currently, only Europe has developed a post-national regional approach which is at risk of disintegrating.

[14] 'In France the shootings in Toulouse were caused in part by the fact that in France residents of the ghettoes fringing Paris and other cities are indicative of an underclass who is alienated by their lack of representation. The violence of the crimes in Toulouse were said to be in response to the violence against children elsewhere who are victims of the war on the identity of Islamic followers. Violence ratchets up violence. The violence of capital backed by the law and the military can be matched with violent anarchy against the system or instead another option could be followed.

shamed by the powerful at the centre of materialist development. The lack of status and cultural shaming by those who flaunt the right labels has led to the desire to emulate the rich, in order to feel accepted, included and respected.

The approach of Hurricane Irene led to a drawing together of the New York citizens using Facebook and Twitter to comfort one another and to alert one another to problems. The extent to which the community prepared and co-operated is indicative of the ability of people to co-operate not only to compete but also in order to survive. The use of the Internet as a means to extend a sense of community will be vital in the future—but unfortunately many of the most marginalized people cannot afford access to the Internet or to mobile phones. Digital technology was targeted in the recent London riots along with other symbols of status. Wenger et al. (2009) in their book *Digital Habitats* stress the potential for communities of practice. But the downsides are as follows: Distraction and a lack of deep concentration on any one task or any one person with whom one is communicating. Another is a sense of being in multiple places and time zones, which can also lead to making people feel less connected to the people with whom they are in physical contact. The downside of feeling that one is communicating with people who are not fully present when talking with one person (because they are texting or answering their mobile or treating people as one of many faces on Facebook) is a sense of alienation. The other downside is the ability for people to hide their identity. This could also leads to a break down in trust and an increase in cybercrime or cyber warfare.

3.2 Hospitality Amongst Regional Neighbours

> The category of hospitality has featured centrally in normative cosmopolitanism since Immanuel Kant. The meaning of the ethics principle of hospitality is the duty to welcome strangers. Hospitality not only includes the freedom of speech but also includes the duty to listen and to understand. Kant was thinking of the right to visit to which all human beings have a claim, based on their share in the common possession of the surface of the earth. Because the earth is a sphere, human beings cannot spread out indefinitely…. (Beck 2009, p. 190)

So where does this leave people within society? They compete for resources within and across nation states which no longer ought to provide the only basis for identity and morality. State-based or containerist morality is no longer adequate—we need to think in terms of planetary rights beyond the nation state. This requires balancing

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Aarhus (Denmark) has become a site for right wing groups to organize in the wake of the Toulouse shootings by Mohamed Merah (ABC news 1 April, 7 pm news on TV) in France. It illustrates the point that social justice needs to be made by Held that social movements from below are not always good. More or less at the same time a Brazilian was taysored in Australia which resulted in his death and a young black man was shot in America by a white neighourhood watch patroller. Zimmerman was white, the boy was black. Obama spoke out about this saying his own child would look like this child. Republicans say this is not the point.' Malley, N. 2012 'One fatal shot echoes across a divided US' The Saturday Age March 31.

individual needs and the common good—without resorting to closed systems which deny the right to question.[15]

An engagement approach (that can be assisted by means of access to a digital version) is based on enabling members of the community to think through all their social, economic and environmental assets and risks along with participation in ways to address them. The process described in detail in Chap. 7 was tested to ascertain the extent to which it encourages participation in thinking about the implications of our consumption choices. The research has been funded by the Australian Local Government Association and is currently in progress (McIntyre-Mills and de Vries 2011).

We need to think in terms of planetary rights beyond the nation state and the need to reconceptualise representation, accountability and democracy. The Nagoya Biodiversity Summit on biological diversity has recognized that the containerist argument is inadequate (2010, Nagoya, Japan, 29 Oct). But little has resulted as a result of this summit. Individuals continue to think that they profit at the expense of others and the global commons. This is true in the short and medium term. In the long term, everyone suffers which is why co-operation is imperative for survival at this stage of our evolutionary history. It is vital to find ways to bridge monist and pluralistic ideas through developing a greater ability to harmonise ideas. This requires compassion, irony and patience. It also requires laws to provide the structures to protect not merely citizens within nation states, but instead structures to enable post-national regional co-operation. As Elliot stresses, (2002, p. 308):

> The resurgence and persistence of ethnicity and nationality' is problematic for a thesis of progress based on increased social reflexivity. The critique of reflexivity is that as resources become scarce competition and bigotry could pose more of a threat to universal human rights.

Thus, this research strives to address the challenge by turning technology on its head—in other words—to use it as a means to enhance reflexivity. The research strives to test the extent to which reflexivity is enhanced by using the software.

Elliot (2010) poses four scenarios drawn loosely from the foresight program in which Urry (his co-author) was involved. These are (a) the magic bullet, based on maximum mobility through technological innovation that enables elevated living inspired by the architecture of Le Corbusier and could lead to extending the livability of cities by building upwards. Skyscrapers are likely to be monitored by digital systems to control temperature and socially this could lead to Orwellian control.

[15] 'In the realm of totalitarian kitsch, all answers are given in advance and preclude any questions. It follows, then, that the true opponent of totalitarian kitsch is the person who asks questions. A question is like a knife that slices through the stage backdrop and gives us a look at what lies hidden behind it….' (Kundera 1984, p. 254). In a post-consumerist world, wealth needs to be re-evaluated, because, to draw on, adapt and apply Einstein's well-known aphorism: We cannot solve the economic and environmental problems of today with the same ideas of *property and consumption* that created the problem of an *unsustainable* way of life. But to enable freedom of thought science and democratic testing out ideas requires a democratic state—but the problem is that the nation state has not acted in the interests of freedom and democracy as John Keane points out. Emotions run high as resources run out.

If on the other hand, the collapse of the global economy leads to less mobility—it could support more localized living in small communities (Schumacher 1974). Alternatively, the convergent social, economic and environmental challenges could lead to a collapse in services that lead to regional 'warlordism', based on competing for scarce resources. This could lead to a Hobbesian future. The challenge for societies facing climate change can be summed up as follows:

1. In a world where disasters become commonplace, people become increasingly mobile (Elliot and Urry 2010)[16] elites move to find the best deals or to escape from untenable living conditions. They are able to move as migrants with resources. Those without resources move as asylum seekers or are trafficked as slaves. The extreme versions of mobility as a way of life could be coming to an end as affordable travel becomes the preserve of the elite few who control the media and the resources. Asylum seekers continue to be framed as subject to the laws of nation states. Hospitality to strangers remains in question, whilst citizens 'at home' have struggled to achieve respect in a society where the gap between rich and poor is widening. People who have been displaced or traumatised will need to engage in therapeutic conversations at the local level in order to rebuild and also remember their lives. Many forms of discursive dialogue and democratic interaction are needed to complement voting in liberal democracies to respond to increasingly diverse residents (with complex needs) within the nation state and the region. The democratic and governance process will need to be able to match services to specific needs of residents, rather than providing so-called mainstream services along the 'one-size-fits-all' approach—we need to be able to respond to diversity. It is this responsiveness that needs to be mainstreamed. It is the core point made in all my research projects. I listened to a keynote lecture last night by Prager (2012)[17] as a precursor to a workshop, entitled 'The paradox of melancholia: paralysis and melancholia'. The discussion after the presentation focused on agency, melancholic nostalgia and living with a sense of woundedness based on remembering. Mourning loss presumes that after a period of time—one can 'get over' grief. The issue is that in a context of increasing risk the number of people who will be living with a sense of woundedness will increase. Democracy within (increasingly) diverse nation states needs to represent the diverse needs of diverse people living within their regions. This has implications for representation, accountability and ethics.
2. A Hobbesian future in which regional conflicts for water and energy lead to so-called wild zones that are without the governance of nation states or post-national

[16] 'As a new politics emerges around issues of movement and mobilities, many people seek to break from the orthodoxies of the present and consider new mobile paths of living.' Elliot and Urry stress that their book 'has been a contribution to further opening up the politics and practices of people's lives and their intermittent and deeply problematic mobilities' (Elliot and Urry 2010, p. 159).

[17] Keynote public lecture as precursor to the workshop entitled: 'The paradox of melancholia: paralysis and melancholia: a workshop organised by Professor Anthony Elliot, Professor Brian Castro and Associate Professor Jennifer Rutherford. 21–23 June 2012, Adelaide, South Australia'.

regional confederations. This seems to be a likely scenario, unless the lifeboat scenario of risk management is abandoned. This is based on patrolling boundaries in order to ensure that resources are maintained for citizens—who also become increasingly distrustful. The great transformation could lead to more xenophobia and warlordism or it could be governed by post-national constitutions in overlapping regional areas. The danger signs are already evident by the increasingly xenophobic political parties in Europe and the tendency for people to distrust others when resources are scarce. The austerity measures in Europe that are imposed from above need to be balanced by increased engagement from below by watchful citizens within post-national regional federations—so that the resources of the regional biosphere are used fairly and equitably for all. The means to achieve these changes already exist. The key elements of the Aarhus convention (1998) insist on freedom of information, engagement and the rights of all those who are citizens of the EU to have a say. The convention thus provides an example of liberative potential that could become part of the legal fabric that could be applied more widely. Legal supports are needed to underpin local engagement and scale it up to support regional engagement at a sub- and post-national level. Instead of a watchful distrust of one another at the local level, we need to develop greater links within the communities in which we live. The building of the well-worn notion of social capital needs to be achieved through respecting our own social, economic and environmental rights and our responsibilities to others (including sentient beings).

Our relationships with one another need to place quality of life, wellbeing and kindness at the core of our decisions. The award of the Nobel Peace Prize (won in 1992) by Aung San Suu Kyi[18] in June 2012 in Oslow underlined that kindness is perhaps one of the most important factors that we need to bear in mind, if we are able to support peace internationally. It echoes the theme of 'hospitality to strangers'. It is an attempt to extend a hand of friendship and a precursor to building trust that goes beyond tolerance (Borradori 2003). The mobile carbon-based future based on continuous modernisation is unsustainable as stressed by the IPCC. Cities that rely on goods and services that are transported by petrol-based infrastructure could become urban slums as suggested by Urry (2010). Stern (2006) emphasizes that the transformation from a carbon-based economy could be rapid, if the lessons of prehistory are taken into account. If populations fall dramatically as a result of disaster, then the local community could rapidly be controlled by warlords in the guise of local gangs or large corporations controlling digital safe-gated communities that keep out the majority—who could become part of the great unwashed (quite literally) in under- or non-serviced communities. The neighbourhood watch mentality could become a reality that leads to local powerbrokers taking the law into their own hands.

3. A sustainable local community (in the sense described by Schumacher, 1973) is determined by a sustainable region in which food, energy and water supplies are

[18] http://www.abc.net.au/news/2012-06-16/aung-san-suu-kyi-receives-her-nobel-peace-prize/4074992.

considered as major determinants for wellbeing. 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, as discussed in 'Paper 2: Risk, resilience: towards a post carbon economy?'[19] The monitoring of resources 'from below' could be supported by the *principle of subsidiarity* that ensures that decisions are taken locally—but within the context of an overarching constitution. The role of the state remains crucial if justice is to be upheld locally. But the state needs to be reinvented to extend the social contract beyond the borders of the nation—to include regional neighbours. The rule of law needs to uphold justice in post-national federations that are held to account by citizens who have federal rights and responsibilities.

This chapter makes a case for recognizing that the containerist vision of the world is over. Our so-called containment anxiety cannot be addressed by living a schizophrenic existence where we see ourselves as benefitting at the expense of other nation states. There is no reason why Elliot's four scenarios need to be considered as mutually exclusive. We already have regional conflicts fuelled by energy shortages and competition for the last of the non-renewables. Satellite monitoring from above seems to be more of a priority at the moment by the USA than space travel. Digital communications are already widely used, but their potential is under tapped as stressed in this chapter and other research on wellbeing, representation, accountability and sustainability (McIntyre-Mills and de Vries 2011).

- How can engagement be enhanced so that the Orwellian future is avoided?
- How can designs reframe technology in ways that (a) reclaim designs from below and (b) drive policy so that they inform the final decisions?
- How can elected leaders be held to account on the basis of the lived experiences of the electorate as well as by those who are so-called discipline experts?
- How can the decision (or cut) be made by the elected representatives in ways that balance individual and collective interests—rather that the interests of elites. The challenge is that individualism has been taken too far as a result of the power associated with capital. It is possible that the low-carbon footprint could be decreed from above as necessary for human survival, but that the elites will exempt themselves from the low-carbon lifestyle. This could become increasingly likely if the media (print and digital) are owned by elites. This is why it is vital that the local people hold elites to account. It is also vital that what were once considered desirable status symbols are seen as toxic for the planet. It seems appropriate to learn from the poor, in order to enhance our survival skills.

The reason for extending our research is that we wish to shift the gaze from below to include not only the most marginalized but also the middle classes and thereby

[19] This research emphasizes the creation of multiple paths to form webs to wellbeing through critical, systemic engagement to ensure that local people get to know about local resources (that are listed in directories created by both service users and providers) and that their identity is protected. They are able to see the typical scenarios of what people have, need, are prepared to add or discard from their lives and what they think are turning points for the better and worse.

we hope to find out the attitudes and perceptions of Australians who are high emitters and to:

- Establish whether engagement processes enhance consciousness through developing an alternative way of engaging in governance through monitory democracy (McIntyre-Mills and de Vries 2010, 2011). We hope to enable middle classes in developed nations to understand that 'less is more when living elegantly and ethically'.
- Explore ways to enable people to think differently about the choices they make by considering the consequences of their choices. Individuals make a contract to set particular targets for themselves. The local government could monitor what people have chosen to do to adapt to climate change. This may include finding out in what ways they reduce energy and water use and to what extent they reuse and recycle, grow social capital or engage in community gardening, for example.

3.3 Tilting at Windmills: Climate Science, Climate Change and the Politics of Fear and Loathing

Political correctness is being challenged by those who argue that climate sceptics are not the same as racists and should not be told to keep their views to themselves, according to a journalist who writes for the Australian newspaper.[20] In a bid to meet the critics, the social democratic policies in Australia shifted to the Right. But the role of the law in supporting human rights is evident from recent events in Australia, where the High Court of Australia defended the rights of asylum seekers and thus ended the so-called Malaysian solution[21]:

> The Judicial Council of Australia said … Ms. Gillard's statement that the High Court had missed an 'opportunity' to smash the people smugglers' business model fundamentally misconstrued the role of the court and was misguided….

[20] The carbon tax passed by the Julia Gillard government led to the so-called fear and loathing debate—between those who support the tax, for idealistic reasons (save the planet) or pragmatic reasons (the opportunity costs of doing something sooner, rather than later) and those who deny that human beings can do anything to make a difference to climate change. The only hope is for human beings to be both more creative and more caring about future generations and that democracy will not be destroyed. The right to speak out is vital for science, democracy and ethics, but the right to use the resources greedily and without thought of others in this generation or the next is problematic. Is democracy the right way to manage resources beyond the nation state? Perhaps it is fair to say that within limits set post-national federations, nation states should have a say. But that the Tuvalu test should be taken by all national governments to ensure that they do not use more resources that it is their right to use. The market and the state will need to play a role—but under the auspices of law. Also see O'Neill, 2011. 'Climate skeptics called every name in the book'. *Weekend Australian,* 3–4, p. 14. The tone of the criticism of those who suggested the carbon tax, has increased (see the article by Tom Switzercarbo http://www.smh.com.au/comment/game-finally-up-for-carboncrats-20140113-30qqo.html. Accessed 20 Jan2014).

[21] Judiciary hits back at PM's 'unfair' criticism. Weekend Australian, 3–4, 5.

The rights of non-citizens are thus addressed by the High Court when the politicians lose sight of human rights concerns. The value of democracy is that it sustains the separation of powers to provide a balance. What would happen in a world without democracies? In moving towards transnational governance—the space for balancing of interests will remain critical.

The French and North Atlantic Treaty Organization (NATO) backed the Arab Spring—let us be honest—because Libya is oil-rich and on the borders of Europe. But as Libya falls, the stories have emerged on ABC News on 3rd of September—that the Central Intelligence Agency (CIA) rendered prisoners on special flights to Libya and provided the list of questions for the Libya. To talk of the USA as a democracy in the full sense of the word becomes problematic. Keane (2009, p. 91) cautions that democracies are fragile as history and archaeological records show. Ironically, the evidence shows that Cyrene on the Libyan coast was one of the earliest Greek democratic citizen states in the sixth century.[22]

But the notion that democracies have the right to legislate against racism—because it affects human rights is now acceptable. In a similar way, democracies should have a responsibility to protect the nation and the post-national regions of which they are a part. I see every reason to legislate in order to change behaviour. For this to occur, the courts need to be able to make decisions that set precedents. Educational systems need to provide more scope for professionals—future lawyers, policy makers, administrators and scientists to work with confidence across wider areas of concern.

This book explores why the containerist or compartmentalist argument is unacceptable for human survival. If democracy is to survive into the next century, we need to emphasize both rights and responsibilities.

As I wrote this chapter, Cyclone Irene was bearing down on the US East Coast and New York braced for its impact. In Northeast Africa, the 'liberation' of Libya showed that both sides have possibly committed human rights atrocities. Suffering is evident from the corpses of abandoned people in hospitals to the abandoned animals in the private zoo of Gaddafi. The notion of suffering and compassion are the themes which I try to explore in this book. The notion of caring for others beyond the nation state and beyond the human species is a preoccupation. In Australia, the worst of the convergent social, economic and environmental challenges has not been avoided by those affected by the so-called inland tsunami in Grafton, or the terrible bush fires that swept through the suburbs of Canberra, Sydney or Victoria. Nevertheless, the tendency to think only in terms of the economic bottom line appears to have led Australia to concentrate on mining commodities for sale to China and India—with little emphasis on manufacturing.

[22] 'The details of these early demokratiai, as contemporaries called them' provide a cautionary tale of 'painful detail of the destruction of democratic institutions, either by military conquest, or by conspiracies of the rich, or by single minded tyrants, or by all the5ree, in some combination or sequence. Each case provides yet another reminder of the utter contingency of democracy—of the ease with which it can be blown away….' (Keane 2009, p. 91).

The so-called Arab Spring—in response to increased pressures on food security in arid zones and the fact that Palestine will need to be treated as a member of the United Nations in the future along with other new states—such as Turkey[23]—if and when it is ever allowed to join the EU. This raises questions about how to extend our sense of community. According to Patrick Le Gales, in his presidential address at the 'States in Crisis Conference' (27th–29th June), entitled 'Reconfiguring the State in Europe', stressed that the contradictions between the state and the market provide possibilities for transformation. Le Galès highlighted the optimism of Hirschman, rather than what he called the pessimism of Arendt, without grasping the nettle, namely power dynamics and the extent to which states try to hold onto power. Even Hirschman's 'optimism' of learning by doing and finding the possibilities through action research without being bound by the constraints of any framework need to be tempered by the 'exit, voice and loyalty' themes. Clearly, Greg Snowden chose to abandon loyalty and to exit from the USA when he voiced his concerns about the way in which the USA was engaging in widespread surveillance of its allies and enemies. The WikiLeaks scandals were not the focus of attention within the conference program, but they grabbed headlines across Europe at that time—as did the attempts 'from below' to redress the imbalances that exist. Taksin Square in Turkey and Tahirer Square in Egypt focus attention on the so-called Arab Spring and the relationship between the state, market and civil society. Whilst the pollution in Beijing, the 'unwinding'[24] of the economy in America and the poverty on the streets of European capitals highlights that the old centre is no longer as powerful as it would like to be. Swedish riots focus attention on immigration concerns on which fascist election platforms are increasingly based across Europe. Of the trilogy, exit, voice or loyalty, the middle ground of voice remains the most powerful. We cannot all abandon an organisation or a state. Loyalty can lead to stagnation or oppression. Voicing disagreement requires courage. It also requires extending our networks of solidarity as widely as possible.

On any one day, I connected to people living very different lives with very different life chances. Students tell me of their concerns for their family in Palestine, Acheh or the Congo. My mother tells me on Skype about her friend, an elderly white woman who has left her home in Johannesburg, because she has survived three attacks and believes they are related to her promising to support a currently employed person in her will.

[23] The redevelopment of the park for a shopping mall is yet another example of capitalist development, but arguably not even neo-liberal in its approach, but water cannon and tear gas as opposed to bullets is possibly a step away from naked authoritarianism. The discussion by Habermas (2008) about the importance of public dialogue and a public space in some respects is at the heart of this protest. Taksim Square is a site for protest, a marker for change. This is threatened and the public is trying to take a stand against reassertions of authoritarianism. The scaling up of participation is the challenge. This is where the EU has fallen short.

[24] The Unwinding: An Inner History of the New America by George Packer—review A profile of ordinary lives provides a powerful portrait of the USA http://www.guardian.co.uk/books/2013/jun/21/unwinding-history-america-packer-review.

Being part of a wider world is partly as a result of being an immigrant with dual citizenship, being able to travel and feeling a connection through friends, family and students with a wider world. Not having my own children enabled me to spend time lobbying for homeless children in South Africa with whom I identified strongly and also with the creatures with whom I have shared my home and garden. But this sense of connection was taught in spiritual lessons by my mother—all creatures great and small—remains a favourite hymn.

But keeping in touch with nature and with others requires time and attention. Too many contacts lead to a very thin, sporadic form of communication. Those who feel closest to one are affronted when emails are neglected. The notion that technology will enable the limited capacity of human beings to engage with complexity is misplaced. In some ways, it can lead to overload and fatigue.

I feel the need to tune off and tune out of digital links. Being in the garden, walking through the hills and being in touch with close family requires not being wired in to a mobile.

Achieving a balance between public and private lives is always an art and needs to be undertaken with a sense of spirituality and aesthetics.

Compulsive networking leads to exhaustion and a sense of excluding those with whom one is in physical contact. Drawing boundaries remains important and can only be informed through ethical moral codes.

Space, time and identity are changing as our awareness of interconnectivity is rediscovered. Being at one with others—will require learning the ability to multitask and to be inclusive—in the same way that those who are socially skilled in public contexts enable everyone to feel that they are respected and being listened to. It requires giving time, circulating and an aesthetic sense of good manners across cultural contexts.

The notion of austerity and elegance are key themes—not in order to live a life that is not worth living—but instead to live a life that is meaningful and that is guided by a sense of arête that spans generations.

Competing for resources through exclusive decisions is not sustainable.

As Whitehead once remarked,

> ‘there is no holding nature still and looking at it (cited in Ho 1989, pp. 19–20). What appear to us as the fixed forms of the landscape, passive and unchanging unless acted upon from outside, are themselves in motion, albeit on a scale immeasurably slower and more majestic than that on which our own activities are conducted. Imagine a film of landscape shot over years, centuries, even millennia. Slightly speeded up., plants appear to engage in very animal like movements, trees flex their limbs without any prompting from the winds. Speeded up rather more, glaciers flow like rivers and even the earth begins to move. At yet greater speeds solid rock bends, buckles and flows like molten metal. The world itself begins to breathe. Thus the rhythmic pattern of human activities nests within the wider pattern of activity for all animal life, which in turn nests within the pattern of activity for all living things, which nests within the life- processes of the world. At each of these levels, coherence is founded upon resonance (Ho 1989, p. 18) ultimately, then by replacing the tasks of human dwelling in their proper context within the processes of becoming of the world as a whole, we can do away with the dichotomy between task scape and landscape—only however, by recognizing the fundamental temporality of the landscape itself. (Ingold 1993, p. 164)

David Attenborough's life of mammals demonstrates how grass-grazing primates needed to develop verbal communication skills because they used their hands for grazing and not grooming. This is an excellent example of co-determination. Another is the predictor is the group size of mammals which will determine brain size. Now that human beings have the need to think about the sustainability of the planet, they will need to develop ways to enhance the processing capacity of their brains.[25]

So speeded up over time we could see the evolution of life forms across the organic and inorganic. The evolution of primates to human beings and then from human beings returning to the earth and nurturing plants and other living creatures.

The convergence of social, economic and environmental issues is clearly evident. The gap between rich and poor today is the widest it has ever been in human history. The argument used for apologists of extreme capitalism—a decade ago was to say that the overall standard of living was better than in the past. Today, that argument no longer holds. The majority of capital in the form of wealth and ownership of the means of production is concentrated amongst the elites. But the extent of concentration leads to the inability of the masses to consume—in order to maintain the economy—unless they borrowed. Their ability to borrow has now reached its limit, because they are unemployed and because the surplus value extracted by capital has not taken into account the so-called social, spiritual, cultural and environmental externalities on which it depends. Stiglitz, a World Bank economist and now whistle-blower on extreme capitalism argues that we need to factor wellbeing into all sustainable living calculations. We need to think of the implications of economic choices for others and for the environment in this generation and the next. This is a form of expanded pragmatism. An approach to ethical living which needs to become widespread, in order to ensure human survival. The argument developed in this book is that social democracy has failed, because it has veered too far in the direction of rights and has paid insufficient attention to responsibilities. I do not argue that social democracy needs to be abandoned—only that it needs to be reformed through participatory governance within overarching biospheres that are subject to global laws to protect the environment and the fabric of life.

The most powerful and the most desperate who face loss of livelihood associated with obsolete means of production attempt to protect their interests. But the potential for small businesses to identify with social change is evident as illustrated by more than a 1000 small business that have joined together to speak against the USA senate through 350.org.[26]

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[25] AFP, 2011. IBM chips to mimic human brain Weekend Australian 20–21 August, "IBM says that it has developed prototypes of computer chips that mimic the way the human brain works. The experimental 'cognitive computing chips' could eventually lead to machines that 'emulate the brain's abilities for perception, action and cognition,' the company said yesterday. 'These chips are another significant step in the evolution of computers from calculators to learning systems, signaling the beginning of a new generation of computers…."

[26] http://chamber.350.org/2011/08/u-s-chamber-asks-obama-to-delay-new-smog-standards.\ Accessed 22 Aug 2011. 'The US Chamber does not speak for me: "Nearly 1000 small business owners this week from across the political spectrum have joined forces to denounce the US Chamber [of Commerce] for claiming smog regulations will crush small business…." The US Chamber claimed to represent small business last week when it pushed Obama to let smog pollution slide.

But the monitory democracy movement (Keane 2009) is a double-edged sword, because just as members of the public will rally to support the cause of climate change to protect their children, they will also rally against changes if non-renewable energy sources create discomfort and are perceived to undermine the liveability of farms and homes.

Those who are able to locate wind farms in areas where they do not live are more supportive than those who have to live with the noise which reduces their ability to sleep and thus produce anxiety or depression. But clearly wind farms do not provide a base load of energy requirements. Solar panels and solar farming seem like a better option. In the meantime, gas is Australia's energy option along with selling coal and uranium to our neighbours.

Cosmopolitan praxis needs to protect agricultural land and to place less reliance on untried sources of non renewable energy. Non renewables that are likely to cause health problems in the long term—such as nuclear contamination or the degradation of water supplies through fracking—which future generations will bear—need to be controlled through international law. The weighing up of risks such as ill health associated with wind turbines needs to be balanced against these other concerns. To achieve an energy future, a combination of renewable and non-renewable methods need to provide a pathway to reliance on renewable methods. Questioning not taking the ideal for granted is vital: Companies are promoting the benefits of alternative energy supplies.[27]

More importantly, questioning is vital for creativity and for monitoring rights and responsibilities—on which our future depends. The anti-windmill lobby spans NIMBYs, climate sceptics and those concerned about the wellbeing of local residents. The need for alternative energy requires testing by those who are affected and their voices need to be considered in addressing the distance between residences and wind turbines.[28]

The neoliberal economy can turn sustainable energy opportunities into positive or negatives depending on the extent to which both people and the environment are considered (Australian Government Department 2011a, b). The balancing of individual and collective interests remains the challenge. For example, the windmills in the Goyder Region were not given planning approval because of the noise levels.[29]

Small business owners don't like smog, our families don't like breathing smog, and the climate can't handle any more….'

[27] See http://www.agl.com.au/about/EnergySources/Pages/energy-assets.aspx. Accessed 15 Aug 2012.

[28] http://www.wind-watch.org/news/2011/08/09/living-with-wind-farms/.

[29] According to the ABC on 2/08/2012, http://www.abc.net.au/news/2012-05-11/council-conducts-own-wind-farm-noise-report/4005440. Accessed 2 Aug 2012. 'The Goyder council has requested an acoustics report into a proposed wind farm in the area, before its development assessment panel considers the company's application. TRU energy wants to install 41 turbines at Stony Gap, about seven kilometres from its already operating wind farm at Waterloo, near Clare. Council CEO John Brak says it wanted an independent review of noise reports provided by TRUenergy.' 'The issue around noise with wind farms has been the main issue generally in the Goyder community and in the broader community about wind farms, so it's the most topical issue and certainly the largest issue other than … environment and visual amenity and flicker and bird strike and things like that,' he said. He says pending the report being received; a decision on the application is expected to be made by the panel next month. 'To seek an independent peer review of the noise reports that were provided

A range of options for renewable energy is relevant to reducing our carbon footprint. Wind energy has a role to play, but the location of wind farms needs to take into account the siting of farms and the need for people to be housed at a safe distance, in order to reduce the real or imagined noise pollution.

Fundamentally, this is a siting and planning issue. These are industrial developments, and should be zoned as such with appropriate buffer distances—this simple change would make a significant difference, and I believe would reduce a lot of the mounting rural opposition to wind developments. I think the cumulative impact of lots of turbines and multiple developments within a certain area is also a big issue which has to be taken into account.

> …. Patients present with a complex array of symptoms. You hear it once, then a second person comes along with something similar. By the third or fourth person, you're starting to think there's something here. "Bad sleep is bad for you, regardless of whether it's caused by noise or anxiety about a situation.[30]

by the applicant … is part of the development assessment process, so that that peer review can inform our consultant planner on the report that she provides to the development assessment panel,' he said. Panel to review wind farm extension bid, Posted July 13, 2011 14:27:19 'A plan to extend a wind farm development in South Australia's mid-north will go before the assessment panel of the Regional Council of Goyder today. International Power wants to boost the number of turbines planned for Willogoleche Hill near Hallett from 26 to 37.A planning assessor for the council has recommended the development be approved, subject to a number of conditions. However, Yacka resident Dennis Dale says the region will soon be surrounded by turbines. 'I'm just concerned that this [is] one of many wind farms in that area of Hallett, there are 800 turbines just planned, being built or operating already just in this area of the mid-north,' she said. 'I just think there's too many of them.' http://www.abc.net.au/news/2011-07-13/panel-to-review-wind-farm-extension-bid/2793478 Accessed 2 Aug2012.

[30] http://www.wind-watch.org/news/2011/08/19/wind-farm-sickness-ballarat-doctor-calls-for-study/Wind farm sickness: Ballarat doctor calls for study *Credit:* BY BRENDAN GULLIFER, The Courier, www.thecourier.com.au. Accessed 19 Aug 2011.

The way in which we perceive space, time and our relationships to one another, the land and future generations is in need of reconceptualisation. It does not require learning new lessons—merely remembering the lessons from people who live more closely with the land. Current constructions of organisations are unsustainable, but voicing concerns and doing something practical are better options—not only exit from an organization or a state—as suggested by Hirschman (1970). Current concerns are planetary, not at the organizational or state level.

I am not engaged in Quixotic tilting at windmills. Critics argue that they are simply unable to carry the base load of a burgeoning population that demands a certain standard of living. But windmills are part of the solution for renewable energy supplies.

In some contexts, the message is already accepted. But it does seem sensible to locate them in ways that ensure that the negative effects to human and animal life is minimised.

I do not make a plea for a return to preindustrialism or the Dark Ages, but for a different approach to relationships and design that is respectful of current and future generations of life.

The GFC and the environmental melt down seem to be seen as two problems—not one. Human beings cannot achieve new growth through increased extraction of profit. Instead living elegantly and well through re-distribution and simpler lifestyles supported by green economies, green communities and transport systems are vital.

Political correctness is being challenged by those who argue that climate sceptics are not the same as racists and should not be told to keep their views to themselves, according to a journalist who writes for the Australian newspaper. The carbon tax proposed by the Gillard government has led to the so-called fear and loathing debate—between those who support the tax, for idealistic reasons (save the planet) or pragmatic reasons (the opportunity costs of doing something sooner, rather than later) and those who deny that human beings can do anything to make a difference to climate change. The only hope is for human beings to be both more creative and more caring about future generations and that democracy will not be destroyed.

The right to speak out is vital for science, democracy and ethics, but the right to use the resources greedily and without thought of others in this generation or the next is problematic. Is democracy the right way to manage resources beyond the nation state? Perhaps it is fair to say that within limits set post-national federations, nation states should have a say. But that the Tuvalu test should be taken by all national governments to ensure that they do not use more resources that it is their right to use. The market and the state will need to play a role—but under the auspices of law.

The role of the law in supporting human rights is evident from recent events in Australia, where the High Court of Australia defended the rights of asylum seekers and thus ended the so-called Malaysian solution.

The rights of non-citizens are thus addressed by the High Court when the politicians lose sight of human rights concerns. The value of democracy is that it sustains the separation of powers to provide a balance. What would happen in a world without democracies? In moving towards transnational governance—the space for balancing of interests will remain critical.

The French and NATO backed the Arab Spring—let us be honest—because Libya is oil-rich and on the borders of Europe. But as Libya falls the stories have

emerged on ABC News on 3rd of September—that the CIA rendered prisoners on special flights to Libya and provided the list of questions for the Libya. To talk of the USA as a democracy in the full sense of the word becomes problematic. Keane (2009, p. 91) cautions that democracies are fragile as history and archaeological records show. Ironically, the evidence shows that Cyrene on the Libyan coast was one of the earliest Greek democratic citizen states in the sixth century.[31] The point that Keane (2009) is making in the 'rise and fall of democracies' is that democracies need to heed history and to realise the fragility of democracy which requires constant vigilance to ensure that justice is maintained through dialogue and considering the consequences of injustice.

The notion that democracies have the right to legislate against racism—because it affects human rights is now acceptable. In a similar way, democracies should have a responsibility to protect the nation and the post-national regions of which they are a part. I see every reason to legislate in order to change behaviour. For this to occur, the courts need to be able to make decisions that set precedents. Educational systems need to provide more scope for professionals—future lawyers, policy makers, administrators and scientists to work with confidence across wider areas of concern and an ability to address the contextual concerns that ought not to be set aside when framing a policy response.

3.3.1 Addressing the Environment of Policy Problems

On Friday, a visiting lecturer gave a short address to my students as a precursor to a discussion on complex challenges Joining up the policy dots and understanding the consequences of a design problem were lost in the presentation which focused on the problem of 'inadequate training'. Capabilities to improve accountability cannot occur when the system is designed to fail.

If I was in any doubt about this—it was highlighted in the conversation afterwards about the world expressed through military and policing lenses. Landmines were raised as problematic in the same breath as saying:

> We had to do something about landmines in the UK—in response to the outcry raised….

I stressed that 'the environment of the problem was the need to address social and environmental justice and to think systemically about what this means in social, cultural, political, economic and environmental terms'.

This was dismissed as beyond the area of concern and capped with a dismissive comment about the political intentions and policy stance taken by protesters. Clearly, our values shape the diverse ways in which we see the world and the way we communicate with one another.

[31] 'The details of these early demokratiai, as contemporaries called them' provides a cautionary tale of 'painful detail of the destruction of democratic institutions, either by military conquest, or by conspiracies of the rich, or by single minded tyrants, or by all three in some combination or sequence. Each case provides yet another reminder of the utter contingency of democracy—of the ease with which it can be blown away….' (Keane 2009, p. 91).

Chapter 4
Extending Our Horizons

Implications for Transdisciplinarity, Democracy, Governance and Ethics

4.1 Assumptions About the World

As the environments which frame universities and the experiences and interests of our graduates change (Beck 2005), we will need to develop social, economic and environmental praxis that recognises and responds to our vulnerability to complex challenges.[1] For this to occur, we need to be able to address sustainability in terms of being, doing, having and interacting.

But before we can work with others, we also need to consider our own values and the process of becoming a sociologist. So turning the lens towards oneself is the first step for critical praxis (Reinharz 1979, 1992).

This section reflects on my role as an educator and researcher. It draws on the German concept of *bildung* (Gadamar 2001; Siljander et al. 2012); in that it acknowledges the ongoing relationship of being a learner and its implications as a facilitator of the learning of others. It is based on self-reflective action learning on being a facilitator of higher degree research. It involves a PAR process (drawing on Freire 1982, 1985, 1987) with professionals and graduate students from diverse backgrounds undertaking research.[2]

[1] As the problem with media control in any country—is that they could lead to an erosion of democracy per se. It is better to be able to develop critical systemic thinking skills so that one can read through newspapers and are able to locate the different arguments in commentary and editorials that are pro the zero-sum or containerist approaches, pro market and unaware of or denying the interconnections or the impact on wellbeing. The Mail and Guardian newspaper editor stressed that self-regulation is vital for democracy. McDermott, S.K. 2012 'Clash of paradigms' as editors defend self-regulation, Feb 01 2012.

[2] I am based at a university department that comprises diverse students from Australia and international locations spanning Cambodia, Indonesia, Africa and Palestine. I am also an adjunct professor at the University of Indonesia, a role which involves mentoring higher degree students and engaging with government departments and ministries. The student base comprises postgraduates. We have students doing master's degrees and doctoral studies from Mauritius, Sri Lanka, Mongolia, Indonesia, Thailand, Philippines, Laos, Vietnam, Canada, New Zealand and many senior public servants and NGO managers from across Australia who study both locally and by distance. Some of our postgraduates also study by distance. I teach postgraduate students within the School of Social and Policy Studies at Flinders University. It spans sociology, social work, politics and

J. McIntyre-Mills, *Systemic Ethics and Non-Anthropocentric Stewardship,*
Contemporary Systems Thinking, DOI 10.1007/978-3-319-07656-0_4,

Conceptually, I address rapport, lived experience, tacit knowledge, power, gender, culture, 'respectful communication' (Habermas and Derrida 2003; Churchman 1982) and 'diversity management' (Flood and Romm 1996). These dimensions have been developed to support the supervision process. The process is of particular relevance to the working with students who have diverse experiences and perceptions. The purpose of this chapter is not to create a pastiche of references on respectful communication and the difficulties of achieving 'the ideal speech community' (Habermas 1984), because that path has been well trodden. The book *Making Social Science Matter* by Bent Flyvbjerg has spelt out many of these challenges. Flyvbjerg (2000) has also advocated a pragmatic balance of striving for the ideal, whilst being mindful of the challenges as a result of complex daily challenges and power differences. The purpose of the chapter is to describe my own practical approach to working with participants with very diverse experiences, skills and talents. What follows is not meant to be a recipe for participatory action research (PAR) facilitation. On the contrary, my approach is systemic and contextual, and although I strived for certain ideas, I am open to suggestions and other ways of seeing things. Thus, the process is pragmatic. I stress that I would like to see each participant achieve his or her goals and the goals of the people who have supported them or participated in the research process.

Research facilitation needs to be responsive to diverse needs and complex issues. Complexity refers to many diverse and interrelated variables that are perceived differently by different stakeholders.

My approach is to work with participants quite intensively in the first few months so that they establish their goals. We identify tasks for the next session and agree on what is 'doable' in a particular time framework.

The process is based on formal collegiality and clear communication style and documentation of what needs to be done, why and how. The framework, methodology and action (*FMA*; Checkland and Holwell 1998) *model* and a *design of inquiring systems* (DISs; Churchman 1971) are adapted to provide the basis for the PAR process. I explore my own role and the systemic, organic process of being an educator who aims to enable students to address their area of concern and to achieve their goals, namely a PhD thesis.[3]

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public policy. The school takes an interdisciplinary approach to current and emerging issues facing governments and other public bodies internationally. The program's core curriculum includes topics on public policy, public management, governance, ethics, and research methods. Electives cover a range of specialist areas in public management and administration, including financial, risk, human resource, non-government, organizational and project management; program evaluation; and issues in a range of public policy areas, including culture, the environment, regionalism, cities and housing. Electives can be taken in other graduate programs, including International Development, International Relations, International Business Administration, Environmental Management, Social Administration and Social Work, Asian Governance, Population Studies, Public Health and Educational Administration.

[3] The role of educators as members of the Australian government becomes much clearer when one is part of a 'soft power' mission to provide scholarships within the region via Australian Development Scholarships and Aus Aid. We need 'ecology of mind' in the sense used by Bateson, to see our role when handing out soft koala bears and badges espousing affiliation to organizations.

Being a facilitator involves addressing the tension between supervising in a controlling way and enabling the capability of participants through creative brainstorming sessions that provide the means to unleash the potential of participants through questioning and enabling the participants to question their own ideas by means of a DIS. The DIS was developed by West Churchman and strives to enable people to think about their thinking and to undertake better research. Professor Werner Ulrich was his student who summed up Churchman's ideas in the form of the 12 is/ought questions that need to be asked when addressing an area of concern, in order to ensure that the research is appropriately systemic and responsive to the social, cultural, political, economic and environmental considerations.[4] I teach by providing some guidelines for developing a design response by working with those who are affected by the area of concern by locating problems within a broader environment. In order to address complex concerns, we need to understand the interrelationships /interconnectedness and interdependency. We apply the tool of multi-dimensional, multi-stakeholder systems and give examples of complex systems. Interconnections are mapped out using FMA model. Critical analysis is based on questioning the boundary and the environment of the problem. This can be explored through critical heuristic questions and participatory processes with the stakeholders. Contextualisation can be explained using mind maps, represented by rich pictures, stories and pictures, historical examples, scenarios and looking at natural history examples. The issue of ethical responses will be central because it will be taught using the DIS approach that enables the participants as adult learners to locate themselves in relation to others and the environment and to consider what is the case and what ought to be the case in terms of the questions spanning what, why, how and so what. Furthermore, the learner is asked to consider the domains of knowing spanning logic, empiricism, idealism, the dialectic (exploring the implications of one thesis, an opposing thesis or antithesis and discussing the potential for some synthesis and the value of honouring space for diversity) and expanded pragmatism, based on considering the 'if then' consequences for others and the environment.

The DIS is just a starting point for a conversation with students, which we use as a basis for mapping out a possible route for the research journey.[5] In order to

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The team spirit associated with shared connections becomes a means to build networks for many purposes.

[4] I share some of the examples of challenges that help us to realize that our designs need to be ethical. The 12 is/ought questions in the toolkit provide an excellent starting point for thinking about our designs. By asking the questions, what, why, how, so what and in whose interests, we begin to see the issue in terms of the consequences of our decisions for others (including future generations of life), now and in the future. For example, I discuss current issues that are of concern, the collapse of a factory in Bangladesh, because clothing manufacturers strive for profit, rather than considering the social and environmental consequences of their decisions. I also mentioned many other examples that illustrate the way in which cities are poorly designed.

[5] I teach by providing some guidelines for developing a design response by working with those who are affected by the area of concern by locating problems within a broader environment. In order to address complex concerns, we need to understand the interrelationships/interconnectedness and interdependency. We apply the tool of multi-dimensional, multi-stakeholder systems and give examples of complex systems. Interconnections are mapped out using FMA model. Critical

address complex concerns, we need to understand the interrelationships/interconnectedness and interdependency.

We apply the tool of multi-dimensional, multi-stakeholder systems and give examples of complex systems.

Interconnections are mapped out using Checkland and Scholes' (1990) FMA model to assist their mapping out of ideas. FMA stands for framework, methodology and area of concern. Critical analysis is based on questioning the boundary and the environment of the problem. This can be explored through critical heuristic questions and participatory processes with the stakeholders. Contextualisation can be explained using mind maps, represented by rich pictures, stories and pictures, historical examples, scenarios and looking at natural history examples. The issue of ethical responses will be central because it will be taught using the DIS approach that enable the students as adult learners to locate themselves in relation to others and the environment and to consider what is the case and what ought to be the case in terms of the questions spanning what, why, how and so what. Furthermore, the participants are asked to consider the domains of knowing spanning logic, empiricism, idealism, the dialectic (exploring the implications of one thesis, an opposing thesis or antithesis and discussing the potential for some synthesis and the value of honouring space for diversity) and expanded pragmatism, based on considering the 'if then' consequences for others and the environment.

Being a facilitator requires thinking about my own role and life and the way to play a positive transformative role in enabling the student to become a successful researcher. The role of educator requires teaching critical heuristics to help participants to think through the implications of their choices (see Jessop 2009) with a range of different stakeholders.

Participatory design by those affected by a problem ensures that the decisions that are made are informed by those who have lived experience of the issues.

In this way, the design of inquiry process allows us to extend our testing process with those who are affected by issues and or have experienced the issues first hand.

Participatory designers become facilitators and they set up communities of practice to enable them to make better decisions.

We need to enable people to become the agents of design and social change—rather than at the receiving end of interventions. Donna Haraway stresses the importance of embracing the opportunities for design, so that we can be the architects of

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analysis is based on questioning the boundary and the environment of the problem. This can be explored through critical heuristic questions and participatory processes with the stakeholders. Contextualisation can be explained using mind maps, represented by rich pictures, stories and pictures, historical examples, scenarios and looking at natural history examples. The issue of ethical responses will be central because it will be taught using the DIS approach that enables the participants as adult learner to locate themselves in relation to others and the environment and to consider what is the case and what ought to be the case in terms of the questions spanning what, why, how and so what. Furthermore, the learner is asked to consider the domains of knowing spanning logic, empiricism, idealism, the dialectic (exploring the implications of one thesis, an opposing thesis or antithesis and discussing the potential for some synthesis and the value of honouring space for diversity) and expanded pragmatism, based on considering the 'if then' consequences for others and the environment.

our own futures, rather than the objects of design. Critical systemic praxis aims to empower those who are affected by enabling them to become designers and agents for social transformation. Technology is a design response. This is important to remember as our design responses for the next decade will be particularly relevant when planning for a sustainable future.

4.2 Power and Empowerment: Collaborative Praxis for Teaching, Learning and Leadership

If universities are to develop new generations of researchers and policymakers able to view problems systemically and apply systems methods to their resolution, then there is a clear need to develop capability and capacity in cross-disciplinary research (Banathy 1999) and the implications for higher education. Facilitation is both a process and an outcome. As a research facilitator, I respond to the increasing diversity of graduate students and to the increasing complexity faced by graduates and universities by setting up a community of practice spanning the participating departments and beyond. This approach supports distributed approaches to facilitation, or leadership from behind (Ramsden 1994; Harris 2004; Spillane et al. 2004), which characterize the Australian university sector. In this sector, leadership occurs via complex processes of sectional interactions which require working across professional and organizational boundaries. Development is envisaged as engaging in action learning with postgraduate students and fostering two-way learning on supervisory relationships when undertaking research. PhD students engage in extending their academic knowledge whilst actively undertaking a systemic action learning process. As educators, we have to deal with three options pertaining to truth (McIntyre-Mills 2000; Crowder 2003): (a) one truth response defended by grand narratives or conflict, (b) no truth (postmodernist) approach defended by relativism and (c) mediated (harmonized) responses based on stewardship.

The case for social change is made through exploring interdisciplinary frameworks to address greed, the commodification of the powerless and the environment. It is informed by debates on ethics, human reasoning capability, emotions and environmental politics and the practical implications for social democracy (Judt 2010).

In addressing an area of concern, the ability to design research that is interdisciplinary is becoming increasingly important. The research and teaching approach:

1. *Strives to enable* 'evolutionary development', rather than 'development for growth'. It addresses the difference between (a) *development for growth* which is unsustainable, because it 'forgets' the 'externalities of poverty' and pollution and (b) *evolution that is based on responding to the environment,* adapting (Giddens 2009) and evolving designs that are socially, economically and environmentally sustainable.
2. *Discusses research on representation, accountability and sustainability* based on caretaking for this generation and the next as well as testing out ideas with

those who are to be affected by the decision-making process. This is based on the principle of subsidiarity and the Ashby's rule/principle (1956) drawn from socio-cybernetics.
3. Reflects on the relevance of participation for science, democracy and governance.
4. *Explores the idea* that participation in and of itself enables/enhances connections and a sense of wellbeing. It is the subject of ongoing testing in a range of research contexts, because we believe it will make a difference to complex environmental challenges.
5. *Makes a plea for exercising* greater mindfulness (based on larger assemblies of ideas) and the better match of development responses to context. Climate change and poverty are examples of 'wicked' problems, to use Rittel and Webber's (1984) concept, in that we have to address many diverse variables that are interrelated and that have a strong value and emotional dimension. People are prepared to make an effort to become engaged in respectful discussions (Habermas 1984) pertaining to essential concerns, in order to test out ideas together, in order to reach robust conclusions. Achieving quality of life through health, housing, education and employment within livable cities are dimensions of a complex, interrelated social justice and wellbeing challenge posed by climate change (Stern 2007; Flannery 2005). These are the sine qua non of wellbeing.

4.2.1 A Systemic Approach to Education and Research

Commodification and corporatisation is a problem. Lack of participation by staff and researchers is the thin end of the wedge.

But there is a broader question here, which is to do with the increasing dominance of a sort of commercialised, technocratic culture in which cyber relations are increasingly privileged over direct human contact…. Universities are creating similar cultures of distancing…. Being on campus in the company of others (rather than in one's cyber cell) should, where possible, be a vital part of university experience (Hil 2013, 28).

Education that is reliant on corporatist approaches to student numbers, and ticking off performance measures, will be keen to make on-line learning a norm. But the creative engagement of being part of a vibrant tertiary experience is no replacement for face-to-face learning. It can provide some additional advantages for students who are learning in a second language. It also provides opportunities for review or a means to catch up if students have been ill or doing part-time work. But the transformative experiences of being part of a learning environment and face-to-face learning community are important. The challenge of learning to engage with different options in real time is part of the learning process. When people do not have to develop the emotional intelligence to grapple with difference and sit in their cyber cacoons, they can become less able to respond to the complexities of interpersonal, intersubjective dialogue.

What is the difference between cross-, trans-, inter- and multidisciplinary approaches, and why does it matter to higher education? Cross-disciplinarity refers to acknowledging the existence boundaries between disciplines, the history and philosophy of knowledge and debates within disciplines, whereas multidisciplinarity acknowledges that more than one discipline provides a resource for addressing an area of concern, and that by working across, rather than within bounded disciplines, it is possible to cross-fertilize ideas and perhaps develop new knowledge at the boundaries and overlaps of disciplines. This approach is vital for extending knowledge and addressing complex issues of concern. The ability to come up with new ideas is not going to come necessarily only from the centre of a disciplinary specialization.[6] It will also flow from an ability to work with and across conceptual discourses. For this reason, it is vital to develop an ability to work across boundaries and to re-frame the limits of a discipline by extending it.

The ability to engage in respectful dialogue and to work across different world views and with diverse personality types becomes pivotal. Social justice cannot be addressed through splintered engagement.

A multidisciplinary approach may lean towards re-working boundaries to establish transdisciplinary responses, which in turn develop new kinds of knowledge (as a result of the creative engagement with colleagues who are prepared to work respectfully with one another). I have found that through working in multidisciplinary teams to address socio-economic and environmental justice issues[7] the ability to communicate and to build rapport and enthusiasm is the most important factor.

The need to develop transdisciplinarity within and across education, the public, private and volunteer sectors is vital.

Departments comprising many disciplines, who may or may not work together with varying degrees of integration to achieve systemic responses, need to honour diversity, but without lapsing into oversimplification or uniformity. Homogenizing is one of the worst outcomes for transdisciplinarity.

Thus, awareness of boundaries remains a focus for the sensitive two-way learner—who may be student, teacher and researcher from moment to moment. Brilliant insights may enable students and teachers to learn from each other to find their path once more.

We are designers of a range of options. The choices we have made as a result are problematic—largely because we have not understood the fluid interconnectedness of space, time and matter. The thinkers located within a school, university, community will shape the regional environment today and in the future.

To foster research capability, the following considerations need to be addressed:

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[6] We need to understand the history of the social and natural sciences sufficiently to be able to see that mind–body and environment are systemically linked—not hermetically sealed compartments. The divides across the social sciences are associated with enlightenment approaches traced to the interpretation of Descartes statement: 'I think therefore I am'. Sciences could have acknowledged human beings are part of their environment.

[7] Spanning gender relationships, political dynamics, policy on mental health, employment, water- and sanitation-related disease, social conflict, homelessness, public education and capacity building on climate change and poverty-related diseases.

- Issues facing the world are complex, because they straddle many different factors and involve diverse stakeholders. They will learn about contextualisation, by placing areas of concern within a context.
- Interconnections are important to understand how different disciplines are related to the whole.
- Understand that poverty and climate change are the result of interconnected social, economic and environmental challenges.
- Root causes are based on learning to address the underlying causes rather than the symptoms of a problem.
- Feedback is based on learning to identify positive and negative feedback across components of a system.
- Paradoxes are portals for addressing problems that appear to be intractable by applying systemic theory and practice.
- Constantly changing systems need to be understood as a core concept that needs to be addressed by applying conceptual tools.

Some of these tools will be mentioned in order to illustrate how they are used to facilitate discussion that enable participants to think systemically in terms of assumptions, values, theory and methodology as it pertains to the process of governance. The toolbox has been discussed elsewhere. It contains many conceptual tools that can be used in combination and adapted to suit the context (see McIntyre 2004).

It is important to know when, why and how to use them in combination as one tool is often insufficient for the purpose. Context and sensitivity to many issues determine the way they are used. The challenge is to strive for holism and avoid fragmentation. We need to consider the apple of holism and the slice of reductionism. An apple can have a worm in it or a bruise on it. If I take a small slice out of it, without looking carefully at the whole apple, I can take a slice that is crisp and crunchy, or if I am careful, I can try to take a slice or slices that show the bruise, the worm and the crisp crunchy parts. The aim is for us to learn how to use the above tools to enable our critical thinking when undertaking research design, data collection and analysis, policy and management decisions. The first tools are easy to use, and they provide the basis for unlocking the door to critical and systemic thinking. At first, the ideas can be daunting, but the use of examples makes the action learning process easier. A glossary of the key words is provided with the toolkit. I encourage participants to add to the glossary and keep notes on the terms that they find challenging. This is a useful means to promote action learning with the group. The reason why I have used this conceptual tool is because it introduces emotion into a discussion on thinking about thinking. Good governance is dependent on being mindful of many considerations.

4.2.2 Praxis and Phronesis

The first task is to ask a number of questions, such as:

- Why do you want to do this research?
- What kind of difference do you hope to achieve?
- How will you make a difference to the world?
- Do you wish to contribute to theoretical understanding or to ways in which to know the world, so that particular voices can be heard more effectively?

The community of practice at Flinders University has been built up around 'work in progress' sessions for graduates. The work-in-progress approach to thesis supervision is based on a critical systemic thinking and practice (McIntyre 2004). The toolkit is a resource to explore policy and management problem solving.

Developing familiarity with these tools and the patterns of thinking behind them inspires and empower students to explore complex 'real world' issues of importance to them. The approach encourages students to adopt creative research designs and rigorous analysis appropriate to their research problems and contexts. I engage in conversations with students who are asked to map out their theses using an adapted version of Checkland and Scholes' (1990) FMA model which me to brainstorm ways to address an area of concern with the student. They are asked to consider the theoretical framework, the methodology and the area of concern to explain the way in which she works with students to address representation, accountability and sustainability. I focus on the importance of testing out ideas with students and with those who are to be at the receiving end of policy and governance decisions. User-centred design is based on matching services to users' perceptions on what works, why and how.

My teaching philosophy based on action learning and a systemic approach to communication that aims to draw out the potential of students through respectful communication, building a trusting relationship[8] and developing their conceptual design and critical thinking skills. This is enabled through welcoming the students into the academic community as contributors to academic journals, seminars and conferences and explain that just as we have been mentored by academics who have passed the baton of participatory, creative design for critical thinking and practice to me, we pass it on to them by developing opportunities for them to develop their ideas in a conversational, learning space which is based on trust (Metcalfe and Game 2006).

[8] According to Wheatley (2009, p. 30): "Even among friends, starting a conversation can take courage. But conversation also gives us courage…. As we learn from each other's experiences and interpretations; we see the issue in richer detail. We understand more of the dynamics that have created it. With this clarity we know what actions to take and where we might also have influence. …. [w]hat gets lost when we stop talking to each other? Paulo Freire … said … we 'cannot be truly human apart from communication…to impede communication is to reduce people to the status of things'.

'Without imaginative courage we are likely to be left with public cynicism and despair before the very large challenges that these three areas pose. But with some new pictures of what may be possible we can at least approach these frontiers and think creatively about what justice can be in a world that is so much more complicated, and interdependent, than philosophical theory has often acknowledged'. (Nussbaumn, 2006, p. 409)

I stress to early career fellow researchers that their journey is made by the way in which they address both success and failure and that they need to sustain their emotional energy through supportive networks that are respectful of transdisciplinary approaches despite the challenges.[9] The transdisciplinary approach is gaining recognition in many of the university environments that I have visited. For example, the École Normal Supérieure stresses links across the social and natural sciences as a requirement in research as do many research institutes such as the Schumacher Institute. The interdisciplinary area is difficult to find funding for from the Australian Research Council—albeit not impossible, but it does require resilience based on a belief in what one is doing.

This approach to teaching, learning and leadership addresses the dualisms that underpin our thinking and practice. Intersubjectivity requires an appreciation of our place in an interconnected universe (Turner and Whitehead 2008). As stewards, we need to ensure that we uphold freedom and diversity to the extent that we do not undermine the freedom and diversity of the next generation of life. This non-dualistic integrated or systemic approach requires a different approach to science, teaching ethics, democracy and governance. Our thinking and practice have been influenced by Indigenous thinking and, in parallel, the influence of socio-cultural studies along with a more recent discovery of West Churchman (1979,1982) who was concerned about drawing and re-drawing boundaries, in order to make better social and environmental justice decisions.

My education approach to reflection, problem posing and social justice is an 'I thou' approach to collaboration.

The capacity to work in a systemic manner that integrates thinking and practice is central to the ability of graduate students to complete research on apparently intractable challenges.

Distributed leadership processes help to develop the capability to think creatively, critically and systemically. In April 2010, the annual International Federation for Systems Research met at the University of Vienna and continued at the Pernegg Monastery. The conversational approach to design originated as a result of Bela

[9] We come now to the micro-mechanisms by which a small number of individuals make themselves the elite, while others who start out with similar ambitions and opportunities drop by the wayside. The creative elite builds up emotional energy specific to a particular branch of the intellectual field—philosophers, mathematicians, sociologists … whatever constitutes itself as a self-enclosed attention space. Within this space, there is competition over a small number of niches, positions that can receive recognition. Emotional energy in its general form is the sense of enthusiasm, confidence and initiative, in the case of abstract verbal intellectuals they work with ideas that feel successful…. In terms of the model of thinking, I have described in Collins (2004, Chap. 5), these intellectuals are engaged in internal interaction rituals, loops of emotional self-entrainment that give them both confidence in what they are doing and a sense of their competitors and supporters…. Practitioners of such techniques find themselves in a cocoon of self-confidence that Chambliss calls the 'mundanity of excellence', a cool attitude that opponents mystify to their own detriment. Small marginal differences in performance become magnified as winners become further energized, while losers become de-energized…. The emotional energy of the intellectual elite is continuously being rebuilt by a positive spiral… (Collins 2008, p. 456–457).

Banathy (1996), who asked that conversationalists remember the next generation, by placing a chair in the middle of the circle to remind us that we are global stewards[10] who need to think about our thinking and our practice and the implications for future generations. 'Consciousness is, in effect, the key to a life examined, for better and for worse…consciousness helps us develop a concern for other selves and improve the art of life.' (Damasio 1999, 5)

> …the relationship between the people and their country is understood to have existed from time immemorial to be part of the land itself'. (Rose 1996, p. 35−36 cited in Atkinson 2002, p. 29)

4.2.3 Research Design and Mapping

1. What is the area of concern?
2. Why is the area chosen?
3. What are the methods?
4. How and why are they appropriate to the area of concern?
5. In whose opinion is the research useful?

A contextual questioning process that helps us realize that a shopping list of methods and theories is useless unless we can apply them. It is adapted from Checkland and Holwell (1998, p. 13).

Everything we read needs to be directed to areas of concern for our research and that we learn best when we apply ourselves to addressing specific tasks and when we are open to the ideas from other people.

The five compartments of the toolbox adapted with thanks and apologies to West Churchman (1982) and Wadsworth (2001, p. 420–432):

[10] The 28 delegates invited to participate were asked to contribute to a conversation. The invitation appealed to me as an opportunity to address the challenge of reframing national citizenship as global citizenship to address social and environmental challenges within regional biospheres. One of the leaders of our group is sponsored by UNESCO to foster a regional biosphere approach. The conversational approach enables those working towards this agenda to pool their resources. The process of conversation required that we introduce ourselves within our subgroups. We met in a chamber named for a nun, 'Rosalia'. The participants in our subgroup spanned a range of academic disciplines (besides our shared contribution to systems thinking or systemic praxis). The disciplines from which we originated included mathematics, engineering, horticulture, environmental studies, development studies sociology, anthropology and fine art. The age of the participants ranged from 60s to 30s and spanned Iranian, Australian, English, American, Austrian and South African, South American and Japanese cultural heritages. Of the 28 delegates, only six were women, which is indicative of the way in which formal systems science is perceived. Nevertheless, a wide range of fields, including women's studies and sociology/cultural studies and disciplines concerned about knowledge management and social justice, has contributed greatly to a systemic approach. Children's issues were represented, and it would be worthwhile to ensure diversity in conversations about future generations.

The mirror for reflecting on one's own life, values and emotions that can be seen as the enemies within, namely: "religion, morality, politics and aesthetics"', to cite West Churchman.

Telescope for mapping the big picture, overview, generalizations based on gender statistics of life chances (level of education, literacy and numeracy levels, employment types, unemployment, infant mortality rates, types of illnesses, for example). *Big picture (telescopic/nomothetic)* views are based on methods such as questionnaires that can gather the same data from a statistically representative sample.

Magnifying glass for giving in-depth, detailed maps of perceptions by means of stories that describe feelings to help us understand and interpret what these life chances mean to both men and women. *In-depth (microscopic/ideographic)* views are based on methods such as (a) observation and participant observation, (b) research conversation, (c) group work and (d) Delphi technique which involves meeting groups separately and sharing the ideas generated by each group with the others to find ways to work better together.

Compass for working within existing structures of society that concentrate on mapping the labour of men and women of all ages so that practical (or basic) needs of women to be able to access resources.

Computer for bringing about change, including structural change, that addresses the strategic needs of women to have more control over their lives and examines why they are in their current circumstances. *Strategic connections can be used to* bring about change through understanding policy, empowerment and understanding social relations and power.

Good decision making is based on being as conscious of ourselves, others and the environment as possible. It is about being mindful that we are human beings made up of body, mind and brain. We operate within a context and it is the context in interaction with our thinking, emotions and behaviour that constructs us. (Greenfield 2000).[11]

A different kind of democracy and a different kind of identity is required. We need to develop a wider sense of responsibility—accountability and representation are quite inadequate today. Ironically, Nye (2012) does not realize this when he stresses that the soft power to attract support for state power requires less talking and more diplomatic listening to narratives that portray *how others see the world*.

Whilst I agree that the capability to develop shared concerns is developed through narrative, it is debatable about how USA is perceived by diverse interest groups.

[11] It is the context and the meanings we construct that make us who we are. This is our personality. Life is a continuum from inorganic matter to organic matter. Consciousness is also part of that continuum, according to Greenfield (2000, p. 21–22): 'you cannot understand consciousness without understanding emotion, and that consciousness is not purely rational or cognitive as some, particularly those working in artificial, computational systems, have implied … the more we are feeling emotional, the less we are accessing our individual minds, the less we are being ourselves; ultimately we have let ourselves go…'

Our perception of the horizon is often only an artifact of where we are located in the scheme of things, according to the astrophysicist de Grasse.[12] How can we extend our horizon of solidarity? The horizon always seems as a perfect circle centered on the viewer. But other viewers in other places will have different horizons.[13] Banathy also stressed this in his book on conscious design for evolution. Imagine if we could enhance our capability to think and practice by extending our vision?

Interacting with others can be assisted by means of enhancing crowd sourcing[14] through more sophisticated means of engagement so as to ensure that the complexity of the decision is matched by the complexity of the decision makers, as detailed above.

But this extension of vision needs to begin and end with self-reflection. The Max Neef human sustainability index of being, doing, having and interacting needs to focus on striving for self-knowledge, to recognize the so-called enemies within', namely our values and how they shape our lives.

[12] De Grasse explains that we need to see horizons as always changing. The limits are beyond us and always relative. We do not know how big the universe is. In fact, it may be expanding. Parts of it may be contracting. http://www.youtube.com/watch?v=9RExQFZzHXQ&feature=related.

[13] We are human animals and have both rights and responsibility to the voiceless as caretakers and advocates. The emphasis on anthropocentrism could be said to be killing us, because we cannot see that in modifying the food chain, using pesticides widely has affected the bee population (Mathews 2010) which affects food production and killing top predators leads to the proliferation of other species that can place pressure on the ecology which leads to further degradation of the land on which we depend for food. This is arguably unravelling the fabric of the planet. Just as the telescope helped us to see in the distance and the microscope helped us see in detail that which was beyond our comprehension with the naked eye—the use of external digital software could enable us to hold in mind many variables and to find agreed pathways towards a sustainable future. According to De Grasse, it is thought that the universe is 14 billion light years. The light from 15 billion years ago has not yet reached us. We are unaware of it. We do not know if the entire universe is finite or not. This is just one example of our lack of understanding—limited to our intelligence at the moment. Human beings cannot fly and they cannot smell as well as many animals. But the microscope has helped them to see in depth and the telescope has extended their vision. But this is not enough. We all evolved on the plains of Africa to escape lions. Brains were shaped by natural selection. Those who collaborated and competed survived. The ability to think in terms of the big picture and the long term and to support those beyond our immediate family needs to be developed. We need to understand that the zero-sum—or 'us them' is not the answer to survival. Meat is no longer killed and shared just with the immediate kin and those with whom we want an alliance. Now we may need to think in terms of how to support large numbers of people in cities. According to De Grasse, as we develop tools, so we evolve to the next level.

[14] See for an example of working with stakeholders within one space at a particular time. http://en.wikipedia.org/wiki/File:Editing_Hoxne_Hoard_at_the_British_Museum.ogv.

Chapter 5
Remembering, Reconnecting and Redirecting the Gaze

5.1 Transformation Through Critical Systemic Thinking and Practice

West Churchman stressed that the systems approach begins when 'first we try to see the world through the eyes of another', but also when we realize that the system is not 'out there' it is viewed through the lenses of the 'enemies within', namely 'religion, morality, politics and aesthetics'. The first step in the journey of being the change is trying to hold the mirror up to one's own life.

Banathy also stressed this in his book on conscious design for evolution. Imagine if we could enhance our capability to think and practice by extending our vision?

Interacting with others can be assisted by means of enhancing crowdsourcing[1] through more sophisticated means of engagement so as to ensure that the complexity of the decision is matched by the complexity of the decision-makers, as detailed above.

But this extension of vision needs to begin and end with self-reflection. The Max Neef Human Sustainability Index (1991) of being, doing, having, interacting needs to focus on striving for self-knowledge, to recognize the so-called enemies within, namely our values and how they shape our lives.

It was serendipitous to find the reference to lyrical sociology[2] and to read the paper which had also inspired the work of Alexander Christakis and his son, Nicholas Christakis.

[1] See for an example of working with stakeholders within one space at a particular time, http://en.wikipedia.org/wiki/File:Editing_Hoxne_Hoard_at_the_British_Museum.ogv.

[2] To review a blog written previously is instructive. It illustrates that one small act of unkindness can colour all the other incidents on a day. My sense of self as a 'fairy god mother' who smooths and tidies, never allows the dust to settle and ensures that the flowers grow remains a challenge. My sense of self has become more fragile as a result of being an immigrant and perhaps as a result of the trauma of civil war, political praxis and a divorce. But it is clear that being able to write and reflect helps to ensure a sense of perspective and an understanding of how emotions shape our perceptions. Lyrical sociology helps me to think not only about the areas of concern, but the human emptions and what these mean.

J. McIntyre-Mills, *Systemic Ethics and Non-Anthropocentric Stewardship,* Contemporary Systems Thinking, DOI 10.1007/978-3-319-07656-0_5,

5.2 Eagle Hawk Dreaming: Conversation with Peter Turner

Peter: I am an Eagle hawk. This is my mother's dreaming—I decided to take this dreaming,[3] because I like to look at the big picture.

Janet: …. Thank you Peter for all the news you have been sharing with me from Alice Springs…. Please could we begin our conversation about food, agriculture and ethics? I will listen and write down notes as you talk and then afterwards I will read them back and post them back to you so that we get the words right….[4]

I understand that Olive Veverbrandts[5] also shared a hawk dreaming, but she was a Chicken Hawk. She was also a mentor for me and she also wanted to look at the wider picture. She explained that this dreaming was given to her by her mother and that she was named after Olive Pink the researcher who was commemorated through the Olive Pink Park for indigenous plants. Olive and I went to the production of 'fierce' at the Alice Springs theatre. She was my mentor—which is the role of elders in the Arrerente community. They look out for newcomers and research them!

Peter Turner: Yes—that is the way things are done. I wanted to know what you were up to when you came to Alice…. Ok m' dear—let's get going. I want to talk about learning. We have forgotten bush craft…. In the army I can remember Aboriginal soldiers doing this—they did not have education like some of the senior officers, they could not do mathematics, but they had bush craft…. Education is not just about university or school. When people break down in their cars they can find ways to fix them. They learn to survive in the bush. We need survival skills, not just degrees or diplomas. They have skills to 'make do' in the bush. The Centre for Appropriate Technology (CAT) and Desert Knowledge are two organizations that are working with Aboriginal Australians in Alice Springs [and surrounding areas] to produce local food.

Janet: What can you tell me about local food and bush tucker in Alice Springs?

Peter: My Dad and me Mum used to grow rock melons, water melons, orange trees, radishes, carrots, zucchinis and lettuces. They had their own land. They had a bore—the water was brackish but they still grew vegetables to feed us…. Giving and receiving—reciprocity … is both good and bad in Aboriginal society. It is good in this sense. It is a case of having to give to family—but not always getting anything back. But this giving can hold people back from studying and progressing their businesses. This is part of the 'culture which resulted from the policy of sit down 'money' which 'knocks' [criticizes] those who are 'making a go of things. But I am also sick of the European way—this greed and selfishness.

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[3] This conversation was based on a series of Skype to phone conversations with Peter. I made notes and shared these with Peter in a number of iterations, which he checked and edited, to his satisfaction. Peter is a member of the 'lost generation'. He lived in a children's home in Adelaide. 'As little ones we did not know that what was happening to us was wrong.' He was adopted by 'Aboriginal parents'.

[4] Conversations recorded on Sunday 20th and Sunday 27th February and Tuesday the 13th April and 1 January, 2014, which are the basis of this section.

[5] Olive Veverbrandts and Peter Turner are elders and community leaders who bridge many worlds. Olive traces her family to China, Europe and Afghanistan, whereas Peter is an orphan who was adopted by Aboriginal parents. He thinks he may have been part of the stolen generation, but is unsure. His kinship is with his adopted family. His responsibility is for the land and for the next generation. His approach to time and space and relationships contrasts with the 'time is money' philosophy, which leads not only to disrespectful relationships with one another—through treating people, animals, the land and the sea as commodities from which we can profit. Relationships and being in the world are what matter from their point of view.

Some of the Aboriginal people are also following this way—which together with nepotism—looking after own family—leads to corruption.

Janet: Yes, you are mentioning many points. Learned helplessness is a problem. So you are saying that desert knowledge and survival skills are learned through experience and that they could be applied successfully by those who have a desire to do so, but that there can be cultural problems associated with 'being required to give. There are also cultural problems associated with selfishness. It sounds like the challenge is to achieve a balance.

Janet: I have been reading John Urry's work on the way people are moving into urban areas that are designed for the automobile and air-conditioning and for the delivery of their food from many parts of the world:

A Swedish study found that the food miles involved in a typical breakfast (apple, bread, butter, cheese, coffee, cream, orange juice, sugar) equaled the circumference of the Earth. (Pfeiffer 2006, p. 25; cited in Urry 2010, p. 198)

Peter: This is madness…. Peter: What is worse is using toxins in food—just think of the contaminated milk and meat. I had meat burgers tonight—I wonder what is in it. It would be good to rely on feral animals and for us to process them up here. We could even export the meat—and I do not mean live transport—that would be unethical…. There is no balance in the way things are working out. Alice has many problems. Some young people are finding their way—don't get me wrong—but we [the older generation] do not set the right examples. I am worried about the uranium mining. Then the desert will supply nuclear power. Where will that lead?

Janet: But please explain.… Do you mean that food needs to be grown locally?

People need to live close to the land. We can have food from many parts of the world because we import it. It travels by air, sea, rail and truck to our supermarkets. We consume water to grow the food and petrol to transport the food and other forms of energy to package the food. Then we throw the packaging away. We have layers of cellophane and cardboard and in some cases the plastic bags—in which we carry the food to our cars and drive home to our air-conditioned homes. All these are unsustainable

Peter: Yes we are greedy and have used more resources than we should. Now we have created the problem with carbon emissions we want to use more resources—dangerous ones to solve the problem of greed. But it can only be solved through changing the way we see the land and changing the way we live. Free Trade is unfair. Why should we sell products cheaply and undercut other markets? Why buy fruit from overseas when local farmers are suffering from floods and droughts and fires?

Janet: Yes, and why introduce sheep and cattle from overseas when Kangaroos eat less, require less water and perhaps produce less methane gas emissions than cattle, although I do not really know if that is the case. I can believe that Kangaroos are less likely to have as heavy a carbon footprint. They do not need to be dipped for pests or shorn or fed when there are droughts. They are drought resistant!

Peter: Yes. We need to keep the languages of the desert people. In these languages there is a great deal of knowledge. All children should learn their own language and English. We should not abandon our culture. Desert knowledge is in the language—it is in the way we think and the way we express ourselves. I was an orphan, I was taken by Aboriginal people and I sit with my mother who has Alzheimer's disease. She recalls many stories. These stories should be passed on, but they need to be recorded in language.

Janet: Yes the way we see the world is recorded in language and the way we treat others and the land. Aboriginal culture seems to understand in a very deep way that we are the land and that the land is our mother. It is this way of knowing which does not separate design, ways of knowing and ways of being, wellbeing and stewardship which is so important. I have just read Beck's (2010) recent article: 'Climate for change, or how to create a green modernity?' in which he raises many issues but does not stress that ecological and human wellbeing are synonymous and systemic. He does stress that risk should not be the only focus and that knowing our limits is only one lesson. He does however come close to re-discovering the Aboriginal notion of re-generation through 'the caterpillar dreaming,

> butterfly being narrative'—or my understanding of the dreaming story of the Arrernte people of Alice Springs. We have to keep re-creating the land through understanding that we are the land, it is our mother and we continue to create or destroy it. This is why I find the talk about nuclear power very relevant in Alice Springs, because Australia's chief scientist[6] has stressed a role for nuclear power. She is not alone as many internationally (Lovelock 2009; Rockström et al. 2010) stress that we need to lower emissions as fast as possible to prevent the worst effects of rising temperatures which will make agriculture more difficult.

But I also take your point that technology is about design choices and that we are both the solution and the problem.[7] The challenge is to re-learn our interconnectedness. This is summed up by 'The earth is our mother'. But how do we balance this respect for the land with respect for one another, or the concept of 'Ubuntu'—we are people through other people?

You were addressing some of the concerns about relationships earlier on. I would like to explore the idea of 'Ubuntu'. John Mugabushaka wrote a thesis in 2012 that explores the life chances of women and children in the DRC. In this failed state corruption[8] exploits the women and children who are often the victims of the military's operations to destabilize the communities where coltran and other minerals are mined…. The treatment of the land and the people are one resounding echo that results from profiting at the expense of the other. Wars expressed in trade and civil unrest or civil wars, high levels of carbon emissions—result in climate change which in turn affects us in one ongoing cycle…. Peter we have travelled over many subjects. Yes, you have mentioned many important ideas. We need to appreciate these links and explain them a little for others who do not think in this way. Please explain the link across uranium and food.

> Peter: Nuclear power worries me—every nation that has a weapon has used it. I know about war. I served in the army. How can we be sure if we sell uranium that it will not be used?

Peter: Mother earth is growling. I am growling. Enough is enough. I do not care what the academics say—mining is not the answer. We live on mother earth—we cannot eat minerals. There is too much mining—look what happened in Indonesia with the mud flow.

Tennant Creek is also not a place to store waste. It is not a place to mine uranium. Just because some of the mob up North of Tennant Creek gave permission to mine does not mean that the Northern Territory Government has the right to go and mine or to dump nuclear waste from other states in Australia. One mob cannot decide

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[6] 'On the ABC's Lateline program last year, Professor Sackett said she believed the government should consider a role for nuclear energy alongside a raft of other clean energy alternatives…. Professor Sackett recently oversaw two reports for the Prime Minister's Science, Engineering and Innovation Council on food security and water and carbon initiatives…the government is planning to introduce a price on carbon from July 1 next year before moving to an emissions trading scheme from 2015 -16….' Wilson, L., 2011. 'Praise offered as Chief Scientist makes early exit'. The Australian, page 2, Feb 19th−20th. http://www.theaustralian.com.au/national-affairs/praise-offered-as-chief-scientist-makes-early-exit/story-fn59niix-1226008392820?nk=a6ed2562bff60804e336a8d9c3935be1 Accessed 22/07/2014

[7] See Haraway, 1991. We cannot divide ourselves from the issues. This divided thinking in terms of us/them, self/other/the environment underlines modern thinking (Hulme 2009, 2010; Beck 2010).

[8] (both local and international) colludes to exploit the nations natural resources and the people—

for others. Why should the hospital waste from Sydney come here? The trucks or the trains will pass many other communities. That small group cannot speak for all of us…. Also in the Kimberley we may lose the rock art to a gas company. If you look at the Alice News you will see how many mining applications there are around Alice Springs. The trouble is the mining companies can con Land Councils; they are also part of the problem. They do not speak for all the people. In the old ways, a group—like a clan could speak for themselves—for their own country—but they cannot speak for everyone. Do you know that Australia has an extinction rate for species that is higher than anywhere? What happens if there is an accident? Trucks regularly have accidents and trains derail. We do not just need arithmetic and English [to know this]…. At schools Aboriginal language and English needs to be taught. This is where they learn the law … in the language…. This is how we keep culture. I know how important culture is. I am part of the lost generation, not the stolen generation. I am adopted by Aboriginal people and I do not know my own family…. School is not the only way for young people to learn. They could learn trades. We do not have enough skilled people knowing trades.

> Janet: Yes—did you see the ABC documentary on the young people who were described as 'being at risk' because they were 'running wild in the city'. They went to help farmers after the floods. Did you see how they fixed fences and how happy they were to be in a farming community where their talents were appreciated?
> The youth worker, who led the group, said that they were different once they were in an environment where they could apply their talents. These were energy and 'a can do' mentality. Perhaps the problem is that the city and development has created an environment in which the diverse talents of people cannot be appreciated. If we are not literate, numerate and able to work with the digital world then we are considered to be less employable. But the trouble is that we need all these skills to survive in a non-urban world. We are making a mess, because we do not understand that nature and culture are linked.
> Peter: This is understood by Indigenous culture which has Law to protect the land. When the hawks are flattened on the road by cars it destroys the spirit of the land…. There are too many cars driven by too many people….
> Janet: Thank you Peter, until next time….

5.3 Themes of Identity, Loss, Making and Remaking Connections

Olive Veverbrants talked with me about identity at length when we visited one another in Alice Springs, whilst I did research for the Local Government Association.

She was named for Olive Pink an anthropologist, by her mother who knew the rather strange looking white woman who wore Victorian clothing in the heat. Her great grandfather was Hong, a Chinese migrant and her father was Polish. Whilst on her mother's side she drew on her Aboriginal Arrerente heritage.

Olive's dreaming is hawk dreaming. Through naming, she was also connected to the land. Like her mother—she was able to see from a distance and to encompass a broad perspective. She also voiced her ideas about rights loudly to ensure that her family was fed.

She said that I would be mentored by her along with Peter Turner, an orphan who shares the hawk dreaming.

In Alice, I wore a hat in the fierce heat. Many of the people who had lived all their lives in Alice did not bother with hats and I was asked, with humour:

'Are you going to the races?'

'Not today I replied, but possibly tomorrow!' or 'Of course I am.' Fortunately, as I always wore the same hat, it became irrelevant. Instead the comment was: Ah it's you, I recognized the hat!

I enjoyed the wry humour at my expense, 'white women wearing white' and understand now the slip which I made when writing the wrong title to the book: 'white woman writing white' when requesting a book at the University of Cape Town (UCT) Library in 2011.

Olive befriended me as an elder. She explained to me that all newcomers needed to be mentored. Olive and I attended the musical called 'Fierce', in honour of Olive Pink. It told the life story of Olive, her name sake.

'You too walk the same path,' she said.

'Caterpillar dreaming' or Mpantwa is the name and dreaming story of Alice Springs where caterpillars are the namesake for the McDonald Ranges. They are symbolic of re-creation and transformation. My part in the narrative has been told elsewhere (McIntyre-Mills 2003). The land is the library of our actions. We write our history in the land and this is understood by those who have not lost their spirituality. We crept as reptiles from the water and we return to the earth as hosts for creatures and plants when we breathe our last breath.

The next dimension of identity is being a migrant which enables you to relearn and remake connections. The other dimension is ability[9] and the will to change. Balibar (2006) writes of 'strangers as enemies' and Bausch (2006) writes of 'making friends of enemies' through inner and interpersonal dialogue to enhance better understanding of self and others. The challenge of all migration is that whilst being accepted by the state—after processing—one remains a newcomer. The notion of being 'other' is a product of state nationalism. To be a transnational citizen requires working with boundaries that are both written and more subtle.

[9] As a result of reading Bausch (2010, 2011) on body wisdom and praxis, I have explored the meaning of the following experience in Gothenburg. The 'Cheese Grater' is the nickname given to low bridges spanning the Göta River in Gothenburg Sweden. Our guide shared stories about the history and architecture. A group of colleagues from ISA accompanied me. As we approached the first bridge, we were told by our guide to bend our heads so that we would pass through unscathed. The next bridge was lower and we were requested to lean forward. My reflex response was to flatten myself on the floor of the boat. I wondered whether my response to danger was heightened by living and working in KanGwane and Pretoria where bombs and threats trained my reflexes. Bausch talks about how our conscious sense of self and others can be heightened by listening responsively and sharing our thoughts in a faithful, open manner. This exercise is partly one of endo mindfulness, partly analytical and academic and partly practical in so far as it helps to explore the way in which identity is shaped not only by one's life chances and experiences but also by our own will. My body remembered just as my mind provides flashbacks to stressful events. Being other—a white South African I was only privileged to the extent that I 'toed the line'. A sense of guilt seems to me to be a normal response to this situation along with existential angst.

5.3.1 *Reflections on Living in Apartheid and Post-Apartheid Society: the Unbearable Whiteness of Being*

> Art and lyrical narrative can convey emotions. They give some insight into motivations and perceptions.
> Why bother to reflect on my own life, surely it is a rather indulgent?[10]
> Reflections are infinite
> Receding into the distance of our personal past
> Reflections that are discussed become part of the present
> They can make and remake our reality through learning
> So our experiences are worth, exploring.

This is an attempt at self-reflection, but unlike lyrical sociology[11] (Abbott, 2007) although I will explore emotions and look at my own life with honesty; I will not be able to avoid irony. Because that—along with humour—is the way to cope with the twists of life's journey. It is also a way to examine my shadow and to avoid projecting it onto others.

> The collapse of space and time under conditions of globalization, perhaps most powerfully by the operation of global financial markets, brings about the rise of simultaneity (Paine, 1992) and the feeling that although we may be separated by thousands of miles, there is an immediacy to the linkages between us. (Hoggett 2010, pp. 173–174)

Going backwards and forwards to South Africa (SA) as a white South African with dual citizenship provides an opportunity to see differently. The beauty of Cape Town (CT) and the bush intensifies my appreciation of its natural beauty and the spirit of Ubuntu, the more cultures, cities and landscapes I experience. The brutality of life also intensifies along with a self-conscious awareness of whiteness (Garushka 2009), the associated life chances and the discourses that are revealed as family and friends speak and act and as one reads and listens to the media. The difference in life chances is revealed in the following:

> Between 1990 and 1994, the infant mortality rate amongst Africans rose from 48 to 54 thousand, whilst that for whites fell from 7.4 to 7.3. In national poverty hearings, the South African NGO coalition found that life is getting harder for the rural poor. (Cashdan 2002, p. 160)

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[10] It is a form of auto-ethnogtraphy on my own life and how my values and culture have been shaped.

In so doing it provides greater clarity on what I have chosen to research and why.Reflecting on what it was like to be 'privileged' because of being white is of little interest, other than giving a sense of daily life.

[11] Lyrical sociology I oppose to narrative sociology, by which I mean standard quantitative inquiry with its "narratives" of variables as well as those parts of qualitative sociology that take a narrative and explanatory approach to social life. Lyrical sociology is characterised by an engaged non-ironic stance towards its object of analysis, by specific location of both its subject and its object in social space … it typically uses strong figuration and personification, as aims to communicate its author's emotional stance toward his or her object of study, rather than to explain that object. (Abbot 2007, p. 65)

Often, when our attention is elsewhere, we reveal perceptions of ourselves. Ben Cashdan was based in America at the time he wrote a contribution on local government and poverty. Perhaps because he is not a South African he is able to polarize African with white—rather that black and white South African.

I see myself as working the margins of identity. Despite a layered identity I see myself first and foremost as a global citizen—but this is in part because of the privilege of being able to travel.

Axel (2002) makes the case that anthropology can be used to gain understanding of the past[12] and future through relying on archives and through a content analysis of newspapers. The aim is not merely to develop a constructivist grounded theory, but to reflect on the issues in such a way that the gaze is not only on the other but also on my own location and perceptions.

> A constructivist grounded theory recognizes that the viewer creates the data and ensuing analysis through interaction with the viewed. Data do not provide a window onto reality. Rather, the 'discovered' reality arises from the interactive process and its temporal, cultural, and structural contexts. Researcher and subjects frame that interaction and confer meaning upon it. The viewer is part of what is viewed rather than separate from it. What a viewer sees shapes what he or she will define, measure and analyze…. (Charmaz 2000, p. 523)

My involvement has been to try to find a point of leverage to bring about change within context, in order to meet the greatest needs in ways that are personally possible, in terms of my own personal capacity. So the first was to work on the rights of Xhosa-speaking migrants in Guguletu Sect. 3 of Valkenburg Hospital. This was the result of a request for an honours student to assist the head psychiatrist to undertake research on why so many patients were reporting mental health problems. The area of concern required reframing. The mental health of these reporting patients reflected the wider issue of the rights of internal migrants searching for work in CT. Their lives were affected by apartheid. So the research pointed this out and also stressed that the only free resource available to patients in SA was health care and that it did not meet their needs. The second project with the Human Sciences Research Council and the Council for Scientific and Industrial Research was in belated response to the World Health Organisation's Water Decade and also involved reframing the concerns as a social justice issue. I engaged in 'hands on' research in two epicentres of epidemic and helped develop practical responses to building tanks and toilets as a vehicle for job creation in the rural areas. This was facilitated through networking and the support of Valley Trust in Durban and helping to set up the Water and Sanitation Committee to lobby KanGwane Government (a puppet government set up in apartheid SA).

The third was in response to the needs of homeless children and young people in Pretoria and it involved practical response to their needs and lobbying for the end of

[12] In this book, I rely not so much on the historical past of archives, but my own family ethnography spanning generations—commencing with the role of the ethnographer George Thompson to gain an understanding of relationships of power. The relationship between colonists and colonizers is vital to understand, because the relationships of power play out across the state, the labour market and their engagement with civil society. Governance and the importance of monitory democracy is the focus of the research.

police brutality and their removal to the so-called homeland areas from where they had come seeking work.

My current projects address quality of life, representation and social justice in Alice Springs which led to a decade of work in South Australia to address complex health, housing and social inclusion needs. The outcome was the creation of a process to enable tracking the many diverse needs of service users to enhance management. It was tested out by small organisations that have since ceased to exist or were defunded. Demonstrations of the approach led to an invitation to scale up the research with local government. It enables the extension of the philosophy of care based on Aboriginal users and providers who stressed that personal wellbeing was determined by the wellbeing of the environment. Carers talked about the need to understand our relationships with one another and the land on which we depend.

Personal resilience depends on the systemic connections with family, friends and the land. Anthropocentric approaches to governance of nation states have stressed the rights of some at the expense of others (including future generations and the environment).The progressive compartmentalisation of rights has shifted from respect for the land and other forms of life to a sense of entitlement to extract profit. The patenting of life and the corporate right to extract rent or profit at the expense of others (including future generations) has reached an unsustainable level (Shiva 2010).The commodification of sentient beings—workers, animals and the land cannot continue. The rent-seeking behaviour of CEOs and bankers do not add create or produce—they simply demand a larger slice of the existing pie (Stiglitz 2012).

The sense of entitlement has led to profit being extracted from those who can be excluded from contractual rights, such as non-citizens who do not vote or are incapable of voting. It also means that non-human sentients can be treated as objects. Transportation of slaves has been banned, but we still debate the transportation of asylum seekers—turn back the boats—has been used as a slogan. The trucking/shipping and railing of the so-called livestock erode the quality of life not only of sentient non-humans but also of our own quality of life, because the costs to our carbon footprint are unsustainable. The current project has been to address the problem of the way in which the privileged 1 % need to transform their lives and to join the cause of the 99 %. The local prefiguring project described in volume 1 will have little potential unless it is scaled up through other organisations and through other participating local governments.

Cultural narratives that foster sustainability are a starting point for democratic transition. But narratives that remain untranslated into equitable governance destroy trust and lead to cynicism.

The challenge is to enable creative thinking to be translated into practice. The human sustainability index needs to be lived, but the first step is to enable creativity through design based on imagination.

In *Conversation with My Sons and Daughters,* Mamphela Ramphela asks South African people to make a contribution to the common good. She stressed the need for a strong sense of values developed through relationships with one another and a reliance on doing ‘the right thing’—and setting ‘the right example’—at a time

when corruption occurs throughout society.[13] She highlights those who misappropriate funds at all levels of government to those who steal time from the students they are supposed to teach in schools. The anger and cynicism of the people needs to be healed not only through transparent governance but also through listening in conversations that highlight the personal resources we all have to offer to one another at the local, national regional and international level. We need to foster hospitality through a sense of 'Ubuntu', we are people through other people needs to be fostered.

In this section, I consider the concept of racism by examining my own life. This is an exercise in self-reflection and criticism in an attempt to understand my own 'sociology of the world'. I have tried to cross boundaries and to identify with several places, Bulawayo, Port Elizabeth, CT, Pretoria, Johannesburg, Adelaide, Alice Springs and Jakarta. My conceptual spaces are extended along with my ties of kinship and friendship and affinity with landscape.

Balancing individual needs and the common good—without resorting to closed systems which deny the right to question remains a core problem for all societies including so-called democracies.

5.3.2 Exploring My Own Cultural Narrative Through Remembering

Long grass, hard ground and dust.
A white dress worn over long corduroy trousers to protect the knees and a sun hat with a string tied under my chin.
Playing in a sandpit … are these memories or do I think that I remember when I look at old photos?
I was born in Bulawayo, Zimbabwe.
My first memories are of Zimbabwe of being pushed down the central avenue of Bulawayo in a pram. I can remember the purple jacaranda trees
One of the first languages I learned to speak was Matabele.
I spent time with Thomas in the garden learning the names of the birds and the plants.

My father was an architect working in Bulawayo. We left in 1961 and returned to Port Elizabeth, SA. This was where my parents were born. My father's father came to the Eastern Cape as a small farmer from outside London to seek a better life.

My father's mother was descended from the Erasmus Dutch family who sided with the British in the Boer War.

[13] The policy, politics and processes for getting this done depend on involving people in ways that make sense to them. Face-to-face conversations still matter so enabling people to feel a sense of local community and wider solidarity will always be a challenge. Locals need to be invited to adopt a wider issue to work on. I really like Conversations with My Sons and Daughters. Although it is about South Africa, it is equally relevant to everyone. It resonated because it was all about telling stories and enabling people organically to work out what they could do—and what resources they could offer at the local level. Now I think that the same healing methods need to work at the wider level. People need to say what they can offer and how it will benefit mutual wellbeing.

My mother's mother was descended from the Gardiols and De Villiers, French Huguenots who settled in the Western Cape on her mother's side of the family and from her great great-grandfather George Thompson from her father's side of the family. He was an early ethnographer who supported Thomas Pringle and social justice for the South African first nations. He helped to map parts of the interior for the London Geographical Society and helped to broker peace between warring tribes and settlers. Both my parents spoke English. My background is thus of being a South African—a colonialist! One of my early influences was reading the work of George Thompson, my great great-grandfather who wrote *Thompson's Travels* in which he describes his experiences involved in negotiating peace, speaking out and enabling an escaped slave who became his friend during his travels in the interior of SA by lobbying successfully for his freedom and so-called pardon.

I grew up in suburban Port Elizabeth and the Eastern Cape farming community.[14] I can recall standing outside a Presbyterian church and hearing a parishioner telling some little children to stop making a noise and to go away. I was shocked by his tone of voice. I clearly understood the mixture of Afrikaans and English that he used. I decided to refuse to continue going to the church. I decided instead to go the Anglican Church nearby. Without realizing it, this was my first very small stand against treating people differently and being disconnected from the issues of the day.

When I visited my aunt and uncle who lived outside Bedford, I recall being driven down the farm road to the homestead on Uitvlugt or Olive Fountain, passed many small worker houses. I spent days playing with my cousins Robert and Nicky in the river bed. They were looked after by Morty. She taught us how to make clay animals. I was fascinated by stories she told us about how her brother was to become an umkwetha—or novice. This was the ceremony of 'becoming a man'. Clearly, the stories were for the benefit of the boys, but she also allowed me to take a photo after her brother emerged from many weeks in isolation from his hut. He was wrapped in a blanket and his face was covered in white clay, to show that he was also undertaking a spiritual journey.

I asked if only men could become amakwetha and she explained that both men and women could also follow the 'calling' of learning from their ancestors.

School at Collegiate School for Girls was attended only by white girls. Mrs. Jenkins held a prayer service for the first so-called Bantustan, namely the Transkei.

When I went to the University of Cape Town, I chose to do a BA majoring in social anthropology, sociology and philosophy. I decided to study social anthropology—partly because Monica Wilson, a so-called old girl from the Senior Collegiate came to give a talk about being a social anthropologist. She was in her seventies and as enthusiastic as a 17-year-old. I thought to myself that this was how I would like to be! I was also drawn to doing law and wanted to combine the two, so I had to enrol in law subjects. But in the first week of the introduction to law, I realized that the course (in its current form) was not for me. I attended an introductory law lecture

[14] My hobbies as a white South African were ballet and art classes as a small child. I enjoyed painting with my Great Uncle George, named for George Thompson.

in which the professor made a joke about 'sandwiches' for condemned prisoners. I walked out of the lecture in protest of his sense of humour, but also because I could not bear the thought of being part of the system. This was my own next political exit.

As part of my honours and MA research I studied health, healing and disease in a South African township. This came about as a result of a request from a psychiatrist for a sociologist to help him understand why so many patients were being diagnosed with schizophrenia. Thus began my journey to understand what whiteness and entitlement actually meant at that time in SA. And conversely, what blackness and loss of land and rights actually meant to those who suffered under apartheid.

This is not the place to detail the research or my findings, but I will share with you some of the stories. My journey began at Valkenburg Hospital for the mentally ill where the psychiatrist practiced. I asked him how he made a diagnosis and was amazed at his response— 'it is the roll of the dice'. This was another step towards realizing that categories were unclear. I was however in agreement with him that the living conditions on some of the closed wards (with green walls) would not be conducive to recovery. Teggin echoed my thoughts when he said: 'I would be driven mad if I spent a week here.'

He explained that he knew enough to know that many of the patients were also consulting indigenous healers and it was agreed that I would undertake a study of a cohort of patients who had been diagnosed schizophrenic. This involved working at the outpatient's clinic, working with inpatients and tracing networks of patients to establish the etiology and healing processes they followed. The daily visits over a month contributed to a study of patient's perceptions of the medical staff as part of a project applying socio-drama in the medical anthropology project.[15]

Soon, it became clear that the patients and nurses were aware that in SA the only free service for those who were ill and impoverished was access to hospital where they could receive food and where they could experience a chance to recover.

In the townships such as Guguletu, Sect. 3 migrants needed to prove that they had a job or they would be sent back to the so-called homelands. The injustice was outrageous to me. It seemed hardly surprising that people would need to make sense of their suffering using the idiom of being 'called by the ancestors' (or intwaso). This is the process of following the ancestors or 'ukutwasa' as the challenges of life became overwhelming.

The white clay of the umkewtha was this time worn by men and women seeking healing and striving to become healers of others. This seemed to me an extension of the teaching by Morty.

Adelaide Dlamini was the first diviner mother whom I met. She explained the role of the indigenous healer and how she helped people find services in CT. She explained that she was part of a much wider network. Many indigenous healers

[15] I realized that the role plays were an opportunity for patients to demonstrate how they saw the medical staff. Out of the corner of my eye, I could see the hilarious portrayal of me by a patient who stood behind me copying my movements. I laughed and laughed, as did the patient, which helped to break the ice and to develop some rapport.

practiced across the urban and rural areas of SA. She explained that I could meet up with healers in rural areas and that their role was different to hers. Being part of the township diviner network helped vulnerable people access food and friendship; it also gave them spiritual strength. Many of the Zionist and Apostolic ministers of African churches were also diviners. I was told that amongst the diviner networks were those who 'did good' and those who were charlatans. Clearly, Adelaide was widely respected and she gladly gave lectures at my request to students at the University of Cape Town, doing sociology, occupational therapy and medicine.

The day she presented her lecture (along with members of her diviner school), there were so many students that the lecture hall at medical school was packed. It was a great success and we thoroughly enjoyed ourselves. Afterwards, we went to my student 'digs'[16] and I made cinnamon, lemon and jam pancakes for everyone. Then, I took some of the diviner's to the station and then returned to take others back to Guguletu whilst some caught the train home.

The journey to and from Guguletu, Sect. 2 was a journey from white SA to black SA. I realized on my first visit to Adelaide's colleague (a male diviner who wore an apron to symbolize his nurturing role and his ability to straddle boundaries) that the rules for black and white South Africans were different. He insisted that I must register that I was working in the township and that I was attending healing ceremonies. In retrospect, I think this was to ensure in part that there would be no repercussions for him or for me. Adelaide's son called me 'Miss Lucky' he was told by his mother 'to keep an eye out for me'. He warned me before there were fights or when there was going to be trouble. Apparently, I had many close shaves without my being aware of it at the time!

Adelaide called me 'the crab'—one who goes sideways. I asked her why. She laughed and laughed. 'Is it because I am slow or hard on the outside and soft inside?' I asked. This made her laugh even more.

She replied: 'No you go sideways.' In other words, 'you do not following the path set out for you. You go in another direction.' She told me that I was 'intwaso' which means 'called like her other diviner initiates'.

I replied that I was 'just doing my research on the topic', but she insisted that I was indeed 'called by my ancestors'. At the time—with much excitement—I thought that perhaps she was right. The calling is one which I have followed along many winding paths.

When I completed the thesis on Indigenous healing, I drove to Guguletu in my orange 1970s Volkswagen beetle that I had been given as a 21st birthday present by my father. I wanted to share with her the joy of completing a thesis and to give her a copy of the thesis. But Adelaide ran out of her house and said: 'Please go right now—you are in danger, if you come here.' I thought at the time she had pink eye or conjunctivitis.

'Is that the problem,' I asked?

'Yes in part, but you must go now,' she said.

[16] This is a colloquialism for student accommodation, in this case a cottage shared with Melanie McIntosh.

I obeyed her. She said that I should call her before coming again. But her phone line had been disconnected by the next time I rang. The riots and escalation of violence separated us. I wept.

I continued to follow the 'ukutwasa' call in my own way, by 'going sideways'. My next journey was to undertake praxis on water and sanitation. This involved working in many places including Kangwane where the civil war involved so-called necklace murders and mines being laid on the roads. Being white meant that I was 'the enemy'. A nurse at the KaNgwane Mission Hospital acted as my mentor. She was well liked by everyone and thus I was able to work in the area. Being white meant that it was my role to find funding to develop Ferrocement tanks and toilets. This was the practical part of the participatory action research. I think that the scenes of burnt patches outside the school where necklace murders had taken place are seared into my memory.

All the members who were selected by the Water and Sanitation Committee who learned how to make tanks and toilets at the Valley Trust competed their training. On the day of our return, we were asked by Thomas Mann if I would give a lift to some of the others, because I was passing the station.

I drove the blue Combi down the winding road from the Valley of a Thousand Hills to the little town at the base of the hill. At the time, Vusi, one of my colleagues from KaNgwane, asked me why I was driving so slowly like a Goga (grandmother).

I replied: 'I know I am like a crab, it is my Xhosa nickname. I go slowly.' As we came to the stop street, the entire Combi fell on its side. We fell over slowly and no one was hurt. The wheels had fallen off. The hubcaps had been removed and the wheel nuts removed or loosened. This was payback, because we were considered to be members of the ANC.

That was a close shave. But at the age of 26, I felt suitably invulnerable and once the kombi had been checked and we had made the necessary report for insurance purposes—we continued the journey back to Kangwane. This is not the place to narrate the rest of that project, it has been told elsewhere. But the sense of helplessness in trying to lobby Kangwane government and the Development Bank on their behalf has not been told. I decided to join the Development Bank as a way to facilitate change, but soon realized that this was impossible in apartheid SA. The offer to join their evaluation unit was also unlikely to bring about change, because of the structure of the bank at the time and the context in which they operated. This is why I decided to return to a university environment.

Before I left, commitments were made to address the water needs of the community and eventually pipes were built to Kangwane. The development bank officials flew in to the community—I was with the community who had spent days preparing for the visit. They had opened the school to demonstrate the way in which community garden, water and sanitation tank and toilet had been built using the approach learned at the Valley Trust. We waited anxiously as they were hours late. I wept with shame as I was berated by the Water and Sanitation Committee. I can recall being asked whether I was 'just playing'—and whether I was really able to do anything for them. Eventually, as we were about to give up hope, my colleagues from the DBSA arrived and apologized for delays caused by their flight being late

and finding it difficult to locate the meeting. A very successful meeting followed, led by Mathew Cobbett, who was committed to change and inspirational, as I recall. My relief was so great; I can still remember the sense of lightness as their arrived. Singing and ululating seemed to be a very appropriate response by the community members; it was a moment of hope and a turning point. What followed was a slow tortuous process that was road blocked by KanGwane Government. Funds did not flow directly to the committee, but eventually water pipes were laid which ensured that the cholera epidemic would be unlikely to recur.

The next stop on the journey of learning whiteness was working at University of South Africa (UNISA) and setting up Pretoria Streetwise. This project involved providing food, housing, medical and legal services and school to children. I could not comprehend how South African children could be said to be citizens of Bantustans and thus not entitled to services. The role of the police in rounding up the children and our strategy to address children's rights is part of this story. Being white meant entitlement to services, being labelled 'coloured' meant that services of a different kind were metered out.

But a small child classified as 'coloured' was sent by a magistrate to an 'appropriate school' in CT. As an orphan, his very elderly and frail foster mother who lived in Pretoria. I wonder if it was a coincidence that the same magistrate had contacted me as a result of reading a newspaper article about the project a few days prior to the trial. She emphasized that she was very concerned about the children.

I was called as a witness on behalf of Nolan who was charged with assaulting a white child outside an ice cream shop. I was told when I attended the children's court when he was sentenced to a reform school that he had been violent. I explained that he had been living on the street and that all he had done was 'push a white child off a bicycle, because he had been taunted outside an ice cream shop'.

As I left the courtroom, the heavy door slammed onto my hand. The pain in my hand matched the pain I felt at the injustice. I approached the magistrate after her sentencing to beg that Nolan be allowed to stay at Pretoria Streetwise. I explained that thanks to Annie Renwick, the British ambassador's wife, we would be able to provide proper accommodation and thanks to another funding source, the SOS Children's Village, we had a salary for a house father and mother—Molosheshwe and Jane—who would live with the children.

The magistrate responded that the decision was made and that it complied with the law.

I replied that the 'law is indeed an ass'. The magistrate said she would pretend that she had not heard me as I could be charged with contempt of court. For once, being white felt like being black.

Needless to say, N. decided he did not like being separated from his home and friends. Within a month, he escaped from the school. He successfully stowed away on a train and returned home to see his foster mother. Then he came to see me as his 'grandmother' said she found him 'too much to cope with'. The irony is that whiteness is constructed. N. shared many so-called white ancestors, but was classified

'coloured'.[17] This prevented him from receiving the right to attend a school for white or black children. Because there were no so-called coloured boarding schools, he could not be provided state remand care in Pretoria. His foster grandmother was no longer able to look after him, so he joined alternative care that I found outside Pretoria.

N, shared many ancestors. He understood that he could be his own person and for that I am glad.

I took him to a place of safety with some other children (who I drove in batches) to Enoch's Walk in my orange Volkswagen Beetle. He needed to be out of town as did the other children, who were receiving attention from the South African police.

I can recall one of the trips in particular, because of the sickly sweet smell of glue and the sense of rising rage in one of the children. I was glad to reach Enoch's Walk without any problems. It dawned on me as I was driving along that I was also rather vulnerable.

Enoch's Walk was run by a school headmistress and her husband, who was a recovering alcoholic. I felt some misgivings, but the options were limited and it was a temporary measure whilst the home donated by the British Embassy was set up in readiness for them. We were relieved that the nongovernment project was in fact very well managed. The small holding was run as a refuge. It was funded by donations from a number of people and it used a sustainable approach to living.

Everything was recycled and organic gardens provided some of the healthy food served three times a day. The homestead was an old stone house and further small 'work-in-progress' cottages were made out of a variety of materials. The outer walls of each cottage were eventually incased in stone.

The gardens were beautiful—roses and vegetables grew companionably. The downside was the overriding routine, as far as the children were concerned. Like the Salvation Army, they insisted on a strict code of 'no drugs and no alcohol' and provided three hearty meals a day. The children were safe whilst the committee worked on an alternative solution.

Each day, the children were required to work in the gardens and were asked to sober up and to prepare to attend school. In the meantime, we organised a house and house parents through the British Embassy in collaboration with other embassy wives. The Pretoria Streetwise Project was born and a committee was set up.

I was told by one of the embassy wives who worked on the project that she thought we should not talk on the phone as my phone was tapped. I went to work one day to find the police sitting waiting for me in my office. I thought quickly and said I was happy to be interviewed, but that we could have the conversation together with my senior colleague Professor Linda Richer. The two officers were only too happy to include Linda as this psychologist was working with me. Luckily, she assessed the situation and we held the interview in her psychology laboratory. She had the sound system on so everything we said and they said was recorded.

[17] I thought at the time about the ironical 'crossing out' of a strand of the Gardiol family from the bible in the Huguenot Museum in Franschoek, because a family member had moved to what was then called South West Africa and 'married a local'.

They asked me why I had broken the Group Areas Act by running a project for black children in a white area. We responded that anyone who called themselves Christians would do the same. This was a dig at the fact that the police were said to 'uphold Christian national' values.

I thought we had had a close shave, but was worried, which was appropriate. A few days later, I was called by Jill Swart who said I should be very careful.

I was invited by the Black Sash, an organisation for women supporting social justice to join with them and to attend a meeting. I was told by a young woman that I had better realize the danger I was in. She also said that I should realize that every public event run by the Sash would be monitored—and that number plates would be written down. She also said 'it is not pleasant being in jail'. She was soft-spoken and intent on making her warning clear to me. A few weeks later after I had held an information day at UNISA to raise awareness of the plight of street children with the help of Lawyers for Human Rights. After showing a video of the conditions in which the children lived, I received a phone call requesting that I go to the Pretoria Police Station for an interview with the station commander.

I wondered what would happen and how long I would be there. I do recall making light of the 'invitation'—to alert my colleagues at UNISA that I had been summoned.

No sooner had I arrived than the tea trolley arrived, pushed by a black man in a white jacket:

'Oh thank you—yes tea would be very nice', I said, although clearly the tea was not originally intended for me.

The commandant looked at me coldly as I thanked him for the tea and as I continued to banter to disguise my anxiety. I decided it was best to make my views clear by means of a story with which I was sure he would be unable to disagree. So I said: 'One of your police officers called me when a child who I knew had been arrested.'

I complained that one of the police officers asked if I would bring the child some cigarettes. I used the example to explain to the commandant that smoking should be unacceptable for all children and that when I was at school I would have been severely punished for breaking a rule such as smoking as it is bad for our health. This story was used as a way to underline the importance of protecting all the children's health. I explained how important the role of the embassies was for providing housing and appropriate services that should be available for all children. I ended by saying that I was quite sure he agreed with me that if a child was locked up because he was without a home and then offered cigarettes he would be very concerned?

I ended by saying 'I would think you would regard smoking cigarettes as very bad for his health….'

By clearly underlining 'sensible values' and refusing to accept that whiteness entitled children to protection under the law until the age of 18 with all the privileges of being a child, I was underlining that I could not accept different standards for different children. I stressed that I thought there was a good relationship with some of the police—which was true—and that this should be fostered.

But he ended the meeting with the statement that they had a file on Pretoria Streetwise and on the committee members. This was about all I remember his saying. I was very pleased to leave his office, but I had a feeling that this was just the beginning of many more meetings.

5.3.3 Being Connected

I have left this section to write until my return to Adelaide after a visit home with my husband, Michael, who was born in Adelaide.

If I had only known when I met Adelaide Dlamini, the indigenous healer I worked with, that one day I would be living in a place called Adelaide. To be a migrant is to be a ghost. No one really knows who you are at first.

I have good days when I feel connected with others. To be a migrant is to be invisible or partially known. But to be so busy that one hardly notices.

No one tells you what to expect when you leave your home. I did not realize at the time that the sailing adventure was a precursor to leaving SA. At the time, it was a great adventure. I liked sailing and enjoyed the endless blue above and below. It gave me a sense of my own smallness in the universe. The trade winds blew gently most of the time. At night, the 2-hour watch was a time for looking at the phosphorous and the stars, so bright because there were no streetlights. I heard about Mandela's release whist in the middle of the Atlantic. My Beetle attended the ceremony in CT, driven by my friend and political scientist, Keith Gottschalk. Today, I heard Mandela had died as I ate my breakfast and prepared to edit the manuscript.

On a hot December day, I returned to UCT library and recognized one of the librarians who helped me as a student. She had not changed.

> I remember you,' I said: 'I think you were here when I was a student more than 20 years ago.
> I remember you too,' she responded, eyes smiling. Her enthusiasm for student questions had not dimmed.

Dad and I walked past the 'Declaration for Academic Freedom' and down the passage to the African Studies Library. My 84-year-old father also studied for a hard-won year at UCT as an architectural student just after the war.

As we walked across the university campus, so many memories come flooding back to me. The night I went to Guguletu for the first time with a colleague who agreed to accompany me to the ritual inthlombe. We drove out to Guguletu in great excitement. I covered my fair hair with a doek.[18] John Moss wore a full face beanie[19] which he had used on an expedition to the Himalayas. We entered the so-called matchbox[20] house which had been cleared of furniture to make space for the dancing. Adelaide met us at the door. Her appearance was transformed as was ours! I commented on her feathered headdress and animal sealskin and she laughed kindly at our appearance. Adelaide had thoughtfully advised me to cover my head whilst travelling through the township from the leafy green suburb of Rhondebosch. John joined in the event by sitting with the family members. I was given a white

[18] The Afrikaans term for a headscarf, meaning a small piece of cloth.

[19] A beanie is the colloquial term for a knitted hat.

[20] The name given for the design of 51/9 apartheid houses for which Africans qualified in terms of the Group Areas Act because they were born in the area and because they could demonstrate that they had a pass.

nappy to symbolize the beginning of the journey from novice to healer.[21] The nappy was draped over my clothing like a shawl and I was loaned a 'xenthsa' or dancing[22] stick. The dancing and singing to the drums was hypnotic and the hours slipped by and in the early morning we left, but returned for the burning of the bones ceremony the following day.

I visited Fuller Hall with a friend and we recalled memories of being students at UCT. I explained to Debbie that my flatmates who were undertaking the first year of zoology learned how to dissect creatures. First, they dissected frogs. Then, they dissected rats. I shared my memories of the white rats slung over the banisters. The limp dead rats were slung with a bravado (that they did not necessarily feel) over the banisters of the lower stairs in readiness for the dissection. I squirmed seeing the slack bodies as I went up the stairs to my room on the second floor. Later, I saw them spread eagled on a wax tray. My interested colleagues were poring over the lungs and explained the flows of life in the now inanimate creature.

When I returned from my visit to UCT, Solomon who is a migrant from Zimbabwe told me that he had 'lost his only brother'. Mother asked about the funeral and then made him lunch of 'boere wors'[23] and vegetables and fruit. He received his 'Christmas Box',[24] a watch and his pay. He comes once a month from Masiphumelele to help my elderly parents. Masiphumelele is a place where fires are a way of life. It is not unusual for more than100 shacks to burn down in a single night. It is the place visited in 2013 by Obama when he visited SA. The helicopters for his entourage landed on the running club sports field. Dad helped to serve Red Bull to members of his security team.

Here in Fish Hoek, the sirens blare regularly as the fire engines and ambulances pass by at night. The fires in the shacks are lit and get out of control in the strong winds. Also people return home exhausted or perhaps intoxicated to forget their troubles as they fall asleep. Another reason is that the fires are lit by those who wish to drive out foreigners from the Cape.

On visits home, I see the familiar through new eyes. Today, we walked at Silver Mine in the Cape. We saw hawks and at the end of the walk a caterpillar, symbolic of transformation.

We make the journey as we travel. My walking companion said she believes that each life is a learning experience which we agree to before we commence our journey. This sounds like the notion of reincarnation and that each life has a fatalistic purpose—which goes against my optimism and a belief in possibility for change. The children experiencing hunger surely do not choose this fate and nor should they expect to suffer.

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[21] The baby's nappy was worn draped over a skirt by all the initiates to symbolize their start on a journey of healing their illness. This journey began as the result of a calling by the ancestors.

[22] This is the Xhosa word for dancing stick; it incorporated the tail of a cow, which I understand symbolized sacrifice to the ancestors.

[23] This Afrikaans word means Farmer's sausage.

[24] South African expression for Christmas present.

I make sense of the journey in terms of how we can transform life through our consciousness. Each cell has a memory so as we learn we carry it to the next generation. This seems to be upheld in evolutionary biology, but the fate that determines poverty or privilege is constructed by the powerful. It is this challenge that needs to be addressed. We need to look carefully at our blind spot to privilege.

> We are in dire need of modern day specialists of the sacred'. (Eliade 1964 cited by McCallum 2005, p. 186)

> To enter into the wild places of the Earth is to enter the wild places of the human psyche at the same time—it is both a reaching out and a homecoming…. In almost every traditional culture, animals have been and remain the guiding spirits of the shamans, those rare individuals whose role, more than anything else, has been that of defending the psychic integrity of their communities. They are the men and women who know the language of the animals and of the land and because of this, they know the terrain and the animals in the psyche of their people…. (McCallum 2005, pp. 185–186)

Chapter 6
Systemic Ethics for Social and Environmental Justice

6.1 Living Elegantly and Ethically: A Systemic View

Gandhi opposed the might of British colonialism in India through the simple act of enabling people to spin their own cloth and thus by avoid the high costs associated with purchasing cloth that they had already grown themselves. Then he developed mass resistance through the elegant choice of boycotting the salt tax as a way to ensure that profit could be extracted.[1]

Vandana Shiva stresses that systemic intervention needs to focus on small powerful interventions from below, such as protecting seed diversity and ensuring that wellbeing is not the economic bottom line of corporate companies.[2]

This chapter discusses the implications of thinking about the way we live and the consequences of our consumption choices for future generations of life.

The Sydney Peace prize winner Vandana Shiva[3] sums up the challenge for this century as one of preventing the commodification of life. Multinational companies and the World Trade Organization (WTO) have made it possible to patent the conditions of life thereby causing almost a quarter of a million suicides by Indian farmers who cannot afford to purchase the seeds and the pesticides that are needed (despite the claims by the manufacturers). Furthermore, the attempt to criminalize farmers

[1] http://en.wikipedia.org/wiki/Salt_March Accessed original footage of the Salt March attached to this site on 28/03/2013.

[2] Shiva has challenged the patenting of seed and the patenting of life through the Trade Related Intellectual Property Rights (TRIPS) that extend commodification from industrial patents (based on the creativity of human beings) to life per se. Shiva writes that reframing needs to occur from outside the system through Satygraha (resistance based on passive mass action). The shift from producing local goods to controlling profit through anthropocentric trade is her central concern. She stresses that the space for change needs to be created at the local level in small, powerful ways that prefigure other wide-ranging changes. According to Shiva, the issue of food security can be understood better when we examine some of the absurd categories we have created by naming some of the most nutritious foodstuffs: 'chick peas' or chicken food.

[3] http://www.youtube.com/watch?v=UOfM7QD7-kk. http://www.navdanya.org/news/229-awesome. http://www.vandanashiva.org/.

J. McIntyre-Mills, *Systemic Ethics and Non-Anthropocentric Stewardship,* Contemporary Systems Thinking, DOI 10.1007/978-3-319-07656-0_6,

who store old varieties of seed could lead to very 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.

> Agriculture has been important in our history but it came with a price. Cultivation is synonymous with growth and therein lies the shadow or the dark side of this evolutionary event. It is called expansionism. Staying in one place led to an unprecedented growth in local populations. This meant a need for more food. More food meant competition for more land and it is not difficult to see the link between land, territory, colonization and the means of getting it—politics and war. Cultivation took on a new dimension—the cultivation of words, wealth and weapons…. (McCallum 2006, p. 53)

The environment affects people through the quality of the air they breathe, water supplies and agriculture and people in turn affect the environment through the way they think and practice. The way we think and practice has ethical implications for the way in which this generation uses the planet's resources and has implications for future generations of life (see Hulme 2010). We have all heard the expression 'less is more' as applied to unpretentious good taste rather than poor taste based on ostentatious extravagance and greed which leads to impoverishment—and in all probability life as we know it. The aim is to provide an overview of research on systemic praxis.[4]

The Ministry of Environmental Affairs and Tourism, South Africa (2004, p. 41), cites Rosenberg:

> Current patterns of consumption by 20% of the world's richest people indicate that they consume 45% of the meat and fish, own 87% of the cars, use 84% of paper and 75% of all energy resources…. They also generate 75% of the annual global pollution.

Different interest groups have different perceptions, emotions and values about the consumption and the nature of property and power to make decisions ranging from Neo Marxist arguments developed by Noam Chomsky (2005) and John Pilger (2002) about new forms of colonialism to arguments about the crisis and collapse of capitalism, to social democratic arguments about the reform of the market (Held 2004; Wilkinson and Pickett 2009), to green democratic arguments about the way people can mobilise change (Dryzek 2010) and indigenous standpoints (Atkinson 2002; Beherendt 2007; Coates 2011) on resource management—some of which have been take up by communitarian (Etzioni 2004) views on global stewardship and most importantly, critical reframing (Beck 1992,1997; Becker 2007; Hulme 2009 2011). Where one places oneself on the continuum of values has implications for the:

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[4] Global citizenship and social movements: creating transcultural webs of meaning for the new millennium. McIntyre-Mills (2000), Cosmopolitanism, Expanded pragmatism and systemic ethics in 'Identity, democracy and sustainability'(McIntyre-Mills 2009 a, b,c; McIntyre-Mills and de Vries 2011), Anthropocentricism and wellbeing (McIntyre-Mills 2012) 'Wellbeing, mindfulness and the global commons' (McIntyre-Mills 2010a) and in 'Representation, Accountability and Sustainability'(McIntyre-Mills 2010b), Critical Systemic Praxis: participatory governance for social and environmental justice: Participatory Policy Design and Governance for a Global Age (McIntyre-Mills 2003), 'Systemic Governance and Accountability' (see McIntyre-Mills 2006b, 2008a, b, c).

- *Governance* of people and resources based on the way property and consumption are defined and
- *Inclusion* of the marginalized in policy decisions (Romm 2010; Wadsworth 2010)

Our attitude to what constitutes normal usage of the planet's resources is unsustainable. Democratisation to ensure a fairer use of the world's resources needs to ensure that a redesign of living standards occurs—and in the meantime governance controls need to achieve both the contraction of resources (Beck 2005) used by the rich and greater convergence across living standards for all. In a post consumerist world, wealth needs to be re-evaluated, because, to draw on Einstein's well-known aphorism:

We cannot solve the problems of today with the same ideas of *property and consumption* that created the problem of an *unsustainable* way of life.

The two-fold aim of systemic ethical governance addressed in this book is to make a case for:

- Processes and structures that *enable regional, transnational* democratic dialogue on difficult issues of social justice and sustainability
- Ethical expanded pragmatism (EP) based on enabling participants to consider the consequences of socio-economic decisions for this generation of life and the next[5]
- Controlling rights so they cannot override responsibilities to save resources for the next generation

This book provides an alternative design to the Club of Rome research on the quality of life and livability of cities that stressed that cities will require ever-increasing resources. This is discussed in *Beyond the Limits* (Meadows and Randers 1992 and Christakis in McIntyre-Mills 2006a).

The Club of Rome research did not engage with *global citizens,* which is perhaps one of the reasons it did not gain traction (along with its modeling errors—which nevertheless painted a broadly relevant picture). Another problem is that they did not work with participants to consider issues in terms of EP (namely the consequences for their own children) which could have helped people develop the will to make changes in their own lives and to lobby for environmental issues.

The Copenhagen (2009), Cancun (2010) and Durban (2011) summits remain a continuing source of inconclusive discussion. It demonstrates the need to develop a means to enable large groups of people to explore the implications of complex challenges such as poverty, climate change and competition for resources and then to reach sustainable decisions. What prevents people from losing faith in democracy and democratic governance? Perhaps a way forward lies in co-creativity and finding ways to enhance a sustainable future and to find ways to make 'a livable future unremarkable' (International Systems Sciences Conference 2009)? This chapter

[5] This approach extends the arguments made by Eblinger, K, in his paper Environmental Pragmatism, 2010.
http://www.brookings.edu/opinions/2010/0422_environmental_pragmatism_ebinger.aspx?p=1.

makes the case for enabling people to extend their sense of solidarity with future generations. It involves holding in mind many, diverse variables and being prepared to consider the consequences on our way of life currently and in the future.

I build the argument on research[6] to enhance decision-making and policy with non-government and private sector organizations. Combining centralized governance controls and decentralized decision-making to support individual needs are not contradictory strategies. Global Agoras have been piloted (Christakis and Bausch 2006; Christakis and Flannery 2010). Engagement in public discussion is regarded to be worthwhile, because it is transparent and respectful (Borradori 2008; Dryzek 2010; Habermas 2001)—rather than tokenistic and untrustworthy (Cooke 2004). This could help to develop a better understanding of the way in which others think (Christakis and Bausch 2006; Sen 2000, 2002), in order to inform inclusive policy. This is vital, because the landscape of democracy has changed as people identify with one another across national boundaries on social, economic and environmental concerns.

Too much freedom, however, can be as bad as too much control. This is the challenge for developed nations that have large carbon footprints and that seek to access the last of the non-renewable energy supplies as a means to maintain their international positions and for developing nations that need to achieve a decent quality of life to meet the United Nations Millennium Goals.[7]

The problem of how to control the use of scarce resources in a sustainable and democratic way is the focus of this chapter. Accelerated climate change will adversely affect wellbeing (Wilkinson and Pickett 2009) and sustainability (Flannery 2005; Lovelock 2006, 2009; Singer 2002) if we continue to live in ways that consume at current rate. The impact is likely (Lovelock 2006, 2009; Rockström et al. 2009) to have been underestimated by the Intergovernmental Panel on Climate Change (IPCC 2001) and the Stern Review on the Economics of Climate Change (2007).

The IPCC has concluded that the goal of reducing the carbon footprint should be 387 parts per million of carbon and Rockström et al. (2009) have argued that it should be less, namely 350 parts per million.

Some researches show that more equal societies are more sustainable in their attitudes to resource use (see Held 2004; Wilkinson and Picket 2009; Planet Ark Trust 2004[8]). Wilkinson and Pickett stress that the United Nations Human Development Index (2003) and World Wild Life Fund (2006[9]) show that (with the exception of

[6] Research in Alice Springs and environs on quality of life of Indigenous Australian citizens in 1998–2001 (McIntyre-Mills 2003), Australian Research Council (ARC)- and Collaborative Research centre in Australian History (CRCAH)-funded research on complex needs from 2002 to 2007(McIntyre-Mills 2008) and Local Government Association research from 2011 to 2012 (McIntyre-Mills and De Vries 2011, 2012).

[7] http://www.globaleducation.edna.edu.au/globaled/go/pid/3740.

[8] This is cited by Wilkinson and Pickett and is a secondary reference.

[9] This is cited by Wilkinson and Pickett and is a secondary reference.

Cuba) no country in the world has achieved both quality of life and a sustainable ecological footprint.

Some scholars (Christakis and Flanagan 2010; Dryzek 2010; Faist 2009) propose that not achieving those simultaneous aims affects human rights and the groundswell of democracy that seeks to limit the effects of climate change through social and environmental justice.

In more equal societies, people consume less—and are also less status conscious. Thus, the link 'between greater equality and the prevention of global warming involves consumerism' fuelled by advertising. According to their research, greater social and economic equality 'gives us the crucial key to reducing the cultural pressure to consume' (Hoggett 2010; Wilkinson and Pickett 2009, p. 221).

These are policy challenges locally and internationally that need to be addressed, but the *will* to achieve sustainable human rights across nation states requires an understanding that we need to think beyond 'us/them' national competitiveness for resources (Faist 2009; Layard 2006; Nussbaum 2006).

This chapter makes the case that instead of growth for development globally, we require more governance controls to ensure global equality that:

a. Reduces growth and
b. Higher levels of consumption which will in turn support the fairer distribution of resources. Socio-demographic research shows that debt and bankruptcy in developed nations—such as the USA—are driven by advertising, easy credit and the desire to 'keep up appearances' by emulating the standards of the very rich (Frank 2007; Wilkinson and Pickett 2009)

The aims of systemic ethical governance are to be able to manage consumption through reducing the size of the carbon footprint of businesses, government, educational institutions and domestic users, as reflected in governance codes that reward living in a sustainable way in each local council area. Baudrillard (1994) expressed concern about the way governance and democracies are distant, out of touch and unaccountable to those they represent. The next decade requires decisive socio-economic intervention (Lovelock 2009; Stern 2006).

As global stewards, we need to ask the following questions:

- Could consumption patterns change as a result of living in more equal societies (Wilkinson and Pickett 2009) that understand their co-dependency (Singer 2002) on natural resources?
- Could we create processes and governance structures that enable social justice and sustainability, in order to reduce consumption and thus to enhance social and environmental resilience?
- Could critical systemic thinking enable participants to consider the consequences of socio-economic decisions for long-term sustainable wellbeing and short-term livability (Brook Lyndhurst 2004) and thus to ascertain if it supports *the will* (Nietzsche 1967 [1887]) to manage human resources carefully, as opposed to denying responsibility?

- Could we deepen an understanding of how people perceive local challenges and experiences (Hulme 2009; Nazarea 2006; Rose 1996; Satre 1976; Vaske 2001) to extend evidence-based policy on resilience (Levin 2006; Maloney et al. 1994)?

The case is made that emotions have an impact on personal and public *desire and will*. The desire to fulfil our own needs at the expense of others and the next generation needs to be explored. Ethics can be considered as a continuum from narrow to expanded pragmatism.

Narrow pragmatism is based on thinking about the consequences only for ourselves and not others. We tend to think that social and environmental considerations are 'externalities', rather than embedded in the current system. EP is the capability to think in terms of the consequences of our current social, economic and environmental choices on resource management for current and future generations of life.

Ethical decisions involve drawing the line in such a way that we consider who, what and why factors are included or excluded and the consequences for this generation of life and the next. Ethical praxis advances knowledge in the area of environmental politics by addressing the tensions across communities' participation (Sagan 1994) in decision-making (i.e. democracy, human rights,) and the livability and sustainability of their geographical areas, and considers whether these tensions could be resolved by applying: (a) the United Nations Aarhus Convention, 1998, on the right for local people to participate in environmental decision-making, to ensure food security for their children; (b) Local Agenda 21, 1992, policy; and (c) an extended form of the United Nations Educational, Scientific and Cultural Organization biosphere approach to enable people living in an area to participate in decision-making and to extend their support for the policy decisions within their region.

It would be inappropriate not to pose the other side of the argument, which is that climate change could be addressed through governance and laws that *control use of resources*. This is not only a moral but also a legal issue. For *some* who post on the site 'Science Based Policy for a Better World', the argument is that increased levels of carbon could be harnessed as a resource to enhance plant growth[10] and that feedback loops could lead to adaptations in some contexts.

Parry et al. (1999) place the argument in perspective by explaining that in some parts of the world food production could increase, but overall it could lead to 70 million starving in Africa alone. Needless to say, this estimate is now outdated and the estimate is likely to be higher as droughts and floods impact on agricultural production (Stern 2006).

The argument that technological change is the answer—and that it ought to be based on empirical evidence, not moralizing about personal choices or ethical arguments—is the thrust of one position on a response to climate change.

But industrial pollution was a much smaller issue than wide-ranging climate change, and the argument remains that it is better to reduce consumption and enhance equity through carbon limits than to deny the possibility that human beings could make a difference to limiting the advance of climate change.

[10] http://www.co2science.org/data/plant_growth/dry/dry_subject.php.

Hulme (2011) characterizes a single-focus narrative as reductionist and stresses that we need to be aware of different narratives on climate change, in order to enhance our resilience and ability to think about our thinking. I argue that being able to think critically and systemically needs to be buttressed by post-national constitutions that provide the scaffolding to support deep-ranging environmental changes that shape and are shaped by our social, cultural, political, economic thinking and practice.

We need wide-ranging and radical change to the structure of society to ensure social and environmental sustainability. The theory of ethical EP (McIntyre-Mills 2010) is based on understanding the social, economic and environmental consequences of:

- The *extreme luxury* enjoyed by the few is at the expense of the majority *in this generation* (Davies and World Institute 2008) and at the expense of the next generation.
- The *zero sum approach of 'us/them'* thinking leads to shifting responsibility and blame for resource use and resource management.
- The *denial of the links* across the social and environmental system in relation to the consumption of energy through wasteful living. We need to move beyond debate[11] couched in mutually exclusive narratives and recognise that we can be free and diverse to the extent that our freedom and diversity does not undermine the rights of others or the next generation of life. The limits to diversity are set by our dependency on the land of which we are part.

6.2 An ABC of Systemic Ethics

A

> …the world went urban on 23 May, 2007, this being 'transition day', when the world's urban population exceeded the rural for the first time. One consequence is that the proportion of the world's population that are poor is inexorably rising, with the proliferation of massive 'global slums…. (Urry 2007, p. 197)

Urry highlights the implications of living in a world where the majority are urban based and reliant on the carbon economy for cooling and the transport of their food to the city which raises the prospect of 'failed city states' that are:

> unable to cope with oil shortages and the droughts, heat waves, extreme weather events, flooding, desertification and so on. Their instabilities spread across borders, affecting neighbouring regimes through forced migrations, weakened public health and degraded conditions of life. (Paskal 2007; Urry 2010, p. 197)

[11] Creative entrepreneurism, the green economy and technology, growth reduction, redistribution, convergence versus divergence of living standards, moral change to our view of property and consumption of resources, the role of human interventions in climate change, evidence-based scientific policy and cultural change that is based on renewable energy.

Crish and Fayne (2010) stress the costs of declining agriculture which are felt by women and children in the cities, most of whom survive through social support networks and informal trading—estimated to be 500,000 traders in South Africa (SA) (2010, p. 12) and 70% of these traders are women.[12] According to the latter, extreme poverty, prostitution and Aids are the result of food insecurity and children have less protein and less micro nutrients—iron, iodine and vitamins.

Agricultural production has contracted in SA.

> Life expectancy actually declined over the past 40 years in … six … sub-Saharan Africa: the Democratic Republic of the Congo, Lesotho, South Africa, Swaziland, Zambia and Zimbabwe.[13]

In SA, Crish and Fayne (2009) argue that cash not rural agriculture is the way in which the majority feed themselves. For example, 'in 2000 only 5% of all South African households used agriculture to supplement household food' (2009, p. 17). By 2020, the urban populations of less developed countries will exceed rural populations and continue to climb—3 billion more will soon be in the cities of the developing world (Crish and Fayne 2009, p. 20). Food can be the single largest expense in households—39% of the average household expenses (2009, p. 31). Internationally, the global financial crisis combined with the effects of climate change will lead to higher levels of starvation. In SA alone, farming jobs have contracted from 1 million workers in 1993 to approximately 660,000 workers at the end of 2010. According to Cashdan (2002, p. 160), the Non-Government Organization Coalition found that 'life is getting harder for the rural poor' and that female-headed households are amongst the poorest. Stunting and infant mortality has 'risen from 48 to 54 per thousand for Africans' whilst 'for whites it fell from 7.4 to 7.3 per thousand'.

Ethically, the focus ought not to be merely on poverty and food security, but instead on the extreme wealth of *some* which contrasts with the under fed and the starving two-thirds of the world's population. Over consumption and obesity are a result of both life choices and life chances. The link between obesity and capitalism is clearly the result of time poor people who do minimal exercise and rely on fast food because they are so busy working.

The challenge for developed and developing nations is to achieve or maintain:

- Access to safe housing (including energy and water), appropriate education and employment to enable social and environmental justice, but within
- Livable cities, that are in turn supported by
- Sustainable regions that support agriculture, animal husbandry, forestry and fishing.

[12] They cite International Labour Organisation 2003. Street Traders and their organization. Geneva.

[13] 40-year Trends Analysis Shows Poor Countries Making Faster Development Gains. UNDP4 November 2010 http://hdr.undp.org/en/reports/global/hdr2010/news/title,21577,en.html Accessed 2 February, 2011.

The impacts of climate change and possible actions to minimize the impacts present a complex problem to communities and governments around the world.[14] Some scholars (Christakis and Flanagan 2010; Dryzek 2010; Faist 2009) propose that not achieving those simultaneous aims affects human rights and the groundswell of democracy that seeks to save the planet from the deleterious effects of climate change. In more equal societies, people consume less and are less status conscious.

The aims of ethical governance is to find a way to manage consumption through reducing the size of the carbon footprint of businesses, government and domestic users, as reflected in governance codes that reward living in a sustainable way in each local council area.

The next decade requires decisive socio-economic intervention (Lovelock 2009; Stern 2006, 2009) to discover the processes and governance structures that enable *social justice and sustainability,* in order to reduce consumption and thus to enhance social and environmental resilience.

A new form of green democracy and governance needs to be designed which takes into account both: a priori and a posteriori approaches to promote systemic ethical stewardship. Both increased equality and increased control could make a difference. The former requires *the will* to make policy that supports both democracy and sustainability. This requires ethical decisions based on both a priori and a posteriori ethics. Norms need to be institutionalised through governance.

A priori means ethics based on the moral law and a sense of duty—irrespective of the consequences. Traditionally, idealism or Kantian ethics was considered to be focused on the duty of human beings. In this section, a case is made for duty—based on considering the consequences of decisions for this generation and the next. Kant's 'moral law' (1976) focused on human beings. The humanist idea of respect (based on treating people as ends in themselves and not means to an end) has been translated into practice in limited ways.

The social contract[15] (Rawls 1997) is based on the Kantian notion that we should design laws 'from a veil of ignorance perspective' to ensure that we would be prepared to live with the laws if they were applied to us.

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[14] The challenges facing the most marginalised in the community are challenges that could be suffered more widely as the impact of convergent social, economic and environmental challenges leads to accelerated changes to the liveability of cities and regions on which they depend (Odum 1996; Lovelock 2006, 2009). Climate change will affect the standard of living that is taken for granted by the privileged (Flannery Stanley, Hawke Oration lecture 17 November 2008). The first nation stewardship philosophy needs to be reapplied (Bruntland Report 1987; Ottawa Health Charter 1986). The social contract protects citizens within the nation state, but those who do not vote (young people and the disabled) rely on the care of others. Those who fall outside the mantle of the nation state remain without protection.

[15] Social contract theories typically stipulate that justice makes sense only when people are so placed that it pays for them to exit from the state of nature and make a compact for mutual advantage. The various specific conditions outlined by Rawls…and the classical theorists-moderate scarcity, rough equality, and so on—all emerge from that general idea. By contrast, the capabilities approach takes its start from the Aristotelian/Marxian conception of the human being as a social and political being, who finds fulfillment in relations with others. Whereas contractarians typically think of the family as 'natural', and the political as in some significant sense artificial, the capabilities

The social contract however has not been extended beyond the nation state. Instead, we rely on human rights declarations, treaties and covenants, which although very important, are not always buttressed by national laws. The notion of treating the environment with respect and insisting on an obligation to ensure that this generation respects the rights of the next generation of life has not been addressed. The meeting in Copenhagen (December, 2009) was a failed opportunity to cocreate a shared international response to changing our way of life. Unless the capability to understand the implications of our thinking and practice is extended, we are unlikely to implement sustainable developments. We need to pay more attention to 'earth politics' (Beck 1992, 1995) and the implications for democracy and sustainability. We need to help people to 'join up the dots'. We need to consider *both a priori norms and principles and* also be able to hold people and organizations to account using *a posteriori measure*s to prevent wrong doing.

The challenge is to *promote* an *ever-extending* or *widening circle of solidarity and care for* the next generation of life including sentient, voiceless beings who are not protected by the social contract or human rights. Striving for rights and responsibilities is ongoing and according to Aristotle can be regarded as the purpose of a good life. Although Aristotle can be accused of thinking in terms of fixed or essential categories (Raynor 2009), a deeper reading of Aristotle's work suggests that he was concerned with a careful matching of responses in context.

A posteriori means testing out ideas based on questioning and considering 'if/then' scenarios that build human capabilities to understand the consequences of their decisions. Traditionally, pragmatism is associated with utilitarian approaches that weigh up the consequences of decisions and which strive for achieving the happiness of the majority. An understanding that we coexist could help to prevent our commodification of relationships.

A case is also made for EP based on an institutionalized moral code that is buttressed by the legal system to ensure that decisions made about ways to support agriculture bear in mind the consequences for the majority in this generation and the next. Without regionalist governance (buttressed by laws to support agriculture), the people living in cities will starve.

Accountability flows from representation of the interests of others as faithfully as possible so as to allow a sustainable future for all, rather than livability for the powerful at the expense of others in this generation and the next. Human beings are first and foremost animals who have the ability to make choices if they 'think about their thinking'.

Like some other animals, we are tool makers and like many other animals we have emotions. We also have the potential capability to think about our thinking. Consciousness is part of our continuous evolutionary tale with other animals. But unlike other animals, as tool makers we have the capability to act on a much wider

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approach makes no such distinction…the Aristotelian account insists that the good of a human being is both social and political. This idea is present in Rawl's doctrine of reciprocity, although, on account of the social contract framework, he does not extend it to the difficult cases that are my focus… (Nussbaum 2006, pp. 85–86)

scale and with greater intensity. Thus, we have the choice to act as stewards or to destroy the planet. Can we transform out thinking and practice? Can we identify with others, sentient creatures and the environment?[16]

The Aarhus convention (1998) provides an example of a cultural shift and indicates that we do have the capability to act as stewards. This convention provides a starting point, albeit, a work-in-progress example of how to scale up social and environmental justice.[17]

The potential for extending the role of participation via local governance is important. It is the process of engaging with one another that could help to develop the will to transform society. But this can only occur where there is respect and where the structures are in place to make this possible.[18]

Human beings are animals with over 80 % of their body mass comprising water (McCallum 2005, p. 151) and whose health is reliant on safe reliable food which is in turn determined by sustainable agricultural management at a regional level. As caretakers, unlike other animals they have the responsibility to curb unsustainable decisions.

Animal Rights are now addressed by the Treaty of Lisbon, which considers such basic quality-of-life concerns, such as the transport and farming of animals and the choices we make about what kinds of farming we should undertake to provide sustainable food for this generation and the next. Singer (2002) argues that vegetarianism reduces greenhouse emissions. This notion of quality of life and enabling the capabilities of others needs to be expanded to include animal capabilities. Human beings are animals living within one environment. The enlightenment buttressed by some interpretations of Christianity to serve the interests of profit, rather than

[16] Berlin and Hardy (1979) and Crowder's (2003, 2004) works on pluralism and diversity are relevant to the argument that freedom and diversity needs to be fostered to the extent that it does not undermine the rights of others or the next generation of life. As stressed elsewhere (McIntyre-Mills 2000, 2010a, b, c) governance and democracy and ethics have to deal with three options pertaining to truth: (a) One truth (monist) responses defended by grand narratives, (b) no truth (postmodernist) approach defended by relativism or conflict and (c) mediated (co-created) responses based on stewardship and testing out ideas with professional experts, people with lived experience of many kinds of knowledge, including an appreciation of animal knowing (which could be vital for enhancing our resilience), and from nature to ensure that the environment is placed at the forefront of all decisions and that we are her stewards. This is where humanism and systemic ethics part company. A cultural shift towards placing the environment first is evident in the following policy initiatives. The work of Crowder on pluralism and diversity is relevant to the argument that freedom and diversity needs to be fostered to the extent that it does not undermine the rights of others or the next generation of life.

[17] According to Crossen and Niessen '[It]… does not create a substantive right to a healthy environment. Rather the Convention creates procedural rights to assert the "right to live in and environment adequate to his or her health and wellbeing (they cite the preamble Para 7). To have meaning … a substantive right must be accompanied by the ability to seek enforcement of that right.' It provides the right to citizens of the EU to have a say irrespective of where they are working. This could and should be scaled up regionally in federalist structures supported by the legal system.

[18] In 'Systemic governance and accountability' (McIntyre-Mills 2006), I argue that policy and practice needs to consider social, economic and environmental implications for all life. The approach is important as it strives to enable a resilient approach to the challenges we face.

sustainable development, drew a line between human beings and animals. This interpretation was challenged by the way in which St Francis of Assisi lived his life with humility and in contemplation of nature from which he drew lessons applied to chivalry and a sense of being in touch with nature (Sorrell 1988). Sharpe (2005) argues that companion animals and other domesticated animals are capable of forming ongoing relationships based on recognition, memory and ability to think about the past, present and future. De Waal (2007) has shown that primates and other creatures are also capable of forming ongoing relationships based on reciprocity.[19]

B

Boundaries are important in ethics and in public policy. Boundaries are important for ethical decision-making.[20] Haraway (1991) stresses that the relationships between human beings and animals and human beings and technology need to be carefully considered as we design our future relationships. Human–animal and human–machine hybrids are possible, but the extent to which they are desirable is debatable. Being able to think through the consequences of decisions and considering the implications from the point of view of the powerless—in particular the next generation of life—is increasingly important. Banathy (2000) stresses that as human beings (Homo sapiens sapiens) we are the designers—for better or worse. But recognition that we are co-determined by the environment needs to be placed foremost in our ethical decisions.

This has implications for policy designs that take into account regional considerations to ensure a sustainable future, not merely livability of the wealthy in cities located within nation states. One such policy is the United Nations Education Scientific and Cultural Organization (UNESCO) biosphere approach.

Biospheres are regions which are currently protected by the United Nations; they have the potential to be scaled up as overlapping regions. Nguyen et al. (2011) argue that learning laboratories could make a difference to the way in which governance decisions are made. The interventions, however, could be positive or negative, which is why balancing individual and collective needs is best undertaken under the auspices of wider 'post-national constellations' (Habermas 2001) or biospheres (UNESCO) that respond to regional concerns in an integrated manner. Boundaries

[19] I agree with Korsgaard (2006) that as thinking primates we have the greatest responsibility to care for others, but disagree with her at the point at which she and De Waal argue that caring (without the buttressing support of rights) is the route we should follow. Singer (2006) argues for rights to be upheld in law. This praxis is already in existence (albeit at an early stage) in the legislation of the European Union. By examining emotions and thinking about them, we are able to make better decisions. We need to be aware of how emotion triggers an initial response to an issue and then to think through the implications in terms of scenarios.

[20] Midgley's work (2000) is relevant in this respect as he builds on the work of Mary Douglas when he discusses the notion that praxis that falls within the boundaries of our definitions is acceptable and sacred, whereas praxis that falls outside these boundaries is considered profane. Werner Ulrich, Christakis and Bausch are also relevant to the arguments on open, participatory design to enhance engagement and attachment to ideas. Alan Rayner is relevant too in terms of seeing our co-determination as form of an 'energetic interface'.

need to be understood as they pertain to livability and sustainability. We can live at the expense of others and future generations, or we can recognize the limits which are set by the available resources and the 'boomerang affect' (Beck 2002) of carbon emissions, excessive consumption and greed.

C

Co-determination. The environment is a living entity which co-determines our very existence, not as a commodity from which to extract endless profit. Thus, the social contract needs to be extended beyond the nation state.[21] The Copenhagen Climate Change Summit (UN, 2009) illustrates that even when organizations try to include diverse stakeholders and diverse viewpoints, the challenge remains as to how to include diverse viewpoints.

As mentioned above, current forms of engagement on sustainability issues involving large groups of diverse stakeholders have failed, as is evident by the United Nations Copenhagen Summit (COP15) which was unable to draw on the so-called wisdom of crowds (Surowieki 2005) and the difficulties in achieving significant governance controls at the Cancun Conference in 2010 (COP 16). Dahl's (1967) pessimism about choosing nested systems of governance—because democracy was designed for the city state—has long been overturned by the necessity to extend governance in the interests of sustainability (Levin 2006) and human rights (Collins 2010; Held 2004).

The problem of engaging large groups of diverse interest groups (Maloney et al. 1994) is three-fold. The tendency to think in: (a) linear terms (Rosenberg 2002) is augmented by (b) an attempt to summarize ideas, rather than (c) exploring and engaging with people to enable them to think not only about the consequences choices but to explore their values (Bourdieu 1999; Flood and Romm 1996; Hulme 2009; Vickers 1983).

More international research is needed to examine whether discursive dialogue (Dryzek 1999) could shift the horizons of different interest groups (as suggested by Husserl's, 1970, work on the Delphi technique on intersubjectivity) and thus create:

- A greater sense of overlap across ideas and greater attachment (Ainsworth and Bowlby 1991) to policy choices and
- Social connections (White 2002)

This could make a contribution by establishing whether a shared sense of responsibility is developed to ensure social justice for all. We need to create an architecture for control (through governance) and increased awareness (through discursive democracy) assisted by face-to-face and on-line networking, where appropriate.

A case needs to be made for extending the social contract, because it is inadequate to protect the environment and interests of citizens who are young, disabled or members of other species. The contract is not extended to non-citizens. By focusing

[21] This section explores alternative forms of government and governance that can protect those who fall outside the mantle of citizenship rights. It develops an argument for a new form of democracy and governance that is based on recognition of our role as caretakers.

on the future generation of life, we can extend our time frame and our sense of solidarity. Without power, the potential remains for people to be silenced or treated as *commodities*. Controlling *consumption* requires changing bad habits which in turn requires *the political will* to transform praxis. This has implications for governance, democracy which does not allow the market to destroy the life chances of the many for the benefit of the few. *Caring stewardship* is a process resulting from thinking and practice based on an understanding that what we do to others and to the environment, we do to ourselves and to our children. The land is placed first by First Nations internationally (Rose 1996). Post colonialism and Indigenous knowing is important in understanding what stewardship entails. *Consciousness* is the ability to think about our thinking and to reflect on our relationships with others, the environment and the next generation of life. *Contractual rights* as defined by the social contract between citizens and the nation state do not go far enough. Thus, it can be argued that *citizenship* rights need to be scaled up to enable people to think in terms of earth politics (Beck 1992) and the global commons (which includes air, water, soil and the genetic code of life) on which we all depend for our survival. *Critical systemic praxis* (CSP) is the capability to think and practice critically and in a way that matches appropriate kinds of knowledge to particular areas of concern. But CSP is conducted compassionately and strives to avoid the negative ripples that are caused by being cruel.

D

Dualism is based on thinking in terms of body and mind, us and them. It results in dividing self from others and from the environment. It also results in dividing thinking from practice.

Democracy needs to be transformed to ensure that testing out ideas and openness ensures that diversity and freedom is permitted only to the extent that it does not undermine the rights of future generations. The nanny state however does not go far enough; a case is made in this section for overarching covenants to ensure biodiversity of regions. This could be addressed through education to learn more about systemic thinking and practice.

Design of inquiring system (DIS) is a process that builds on West Churchman's work (1971, 1979, and 1982) to enhance our capability to work with many different kinds of knowledge. It is a means to enable us to 'think about our thinking' and our practice and to enable us to 'join up the dots'. It applies *dialogue* to consider ideas with stakeholders through asking questions, in order *'to unfold'* ideas and values and to *'sweep in'* the social, cultural, political, economic and environmental factors. The work of Churchman on a design of inquiring systems is apt, because it helps to develop consequentialist approaches to ethics that avoid narrow pragmatism and mere utilitarianism.

E

Ecology of mind The new architecture for governance and policy making is based on fostering 'an ecology of mind' (Bateson 1972) that is achieved by enhancing the

capability of members of the public to think in terms of larger assemblages of ideas spanning many kinds of knowledge. The plasticity of the brain is such that it shapes the environment and it in turn is shaped by the environment (Beer 1994; Greenfield 2000; Von Foerster 1995).

Enabling evolutionary development and policy adaptation (Giddens 2009), rather than 'development for growth' that is unsustainable, because it does not account for economic externalities or the opportunity costs of consumption to the next generation (Hulme 2009) and an appreciation of an expanded sense of space and time

Emotion The emotional response to unemployment by the marginalized in the Africa resulted in people setting themselves alight in Tunisia[22] and in Mauritania to protest unemployment, the rising costs of electricity and food and to express their 'anger with the government'. In Tunisia and Egypt, the people have protested against poverty. In Egypt, at least half of the population lives at or below the poverty line.[23] In Tunisia, the army has fired on their own people,[24] but in Egypt they have desisted.

Emotions are embedded in our cells (Pert 1997). Our thinking affects our emotions and vice versa, if they are unchecked through reflection. Emotions are a major filter of perceptions. We need to acknowledge emotions through encouraging people to express themselves and their needs (Atkinson 2002; Hill Collins 2000; McIntyre-Mills 2008). Participation, social construction and valuing the experiences of those who are to be at the receiving end of decisions are important for wellbeing. Nussbaum argues that emotional capabilities need to be used and nurtured.[25] Wellbeing is about being able to use all of one's abilities. If one is able to reason then one ought to do so and society should support this in every way possible. Sentient creatures without reasoning skills need to be accorded freedom to the extent that they do not undermine the freedom of others. Citizenship is inadequate, human rights are inadequate and we need to consider that human beings are creatures within an ecosystem

[22] "When the Tunisian street vendor Mohamed Bouazizi set himself on fire on 17 Dec 2010, it was in protest to the heavy handed treatment and harassment in the province where he lived. But new studies suggest a major factor in the subsequent uprisings known as the Arab Spring was food insecurity. 'Climate Change: how a warming world threatens food supplies,' *The Guardian Weekly* 19.04.13 pg. 13.

[23] The Australian 29–30 Jan 2011 Lyons, J. 'Crisis in Arab world as protests hit streets', pg. 20.

[24] http://www.abc.net.au/news/stories/2011/01/11/3110882.htm accessed 2 February 2011.

[25] "Emotions shape the landscape of our mental and social lives. Like geological upheavals in the landscape, they mark our lives as uneven, uncertain, and prone to reversal. Are they simply, as some have claimed, animal energies or impulses with no connection to our thoughts? Or are they suffused with intelligence and discernment, and thus a source of deep awareness and understanding? If the latter then emotions cannot be sidelined in accounts of ethical judgment as they often have been…". (Nussbaum 2001, prologue).

"Indeed the great advantage of a cognitive/evaluative view of emotion is that it shows us where societies and individual have the freedom to make improvements. If we recognize the element of evaluation the emotions, we also see that they can themselves be evaluated—and in some ways altered, if they fail to survive criticism. Social constructions of emotion are transmitted through parental cues, actions and instructions long before the larger society shapes the child…". (Nussbaum 2001, p. 173).

and that we can be free to the extent that we do not undermine the freedoms of others. *Enemies within* refers to our values, namely religion, morality, politics and aesthetics (West Churchman 1979). We need to avoid polarizing *emotion versus reason* and to accept that emotions have played an important role in enabling co-operation and communication across the evolutionary continuum. Greenfield (2000, p. 21) argues that emotions and feelings are the most basic aspects of consciousness. She calls them 'the building blocks' and that when we temper our emotions through thinking, through implications of 'acting out' passions, we are able to become more mindful or conscious. Emotions can limit our consciousness, but they can also alert us to issues that we need to think about. Passion and compassion are the flip sides of one another. The more connections we can make the better our thinking, our policy processes and our governance outcomes will be (see White 2002). Nussbaum (1995, p. 83) is concerned first about quality of life and human rights. She defines quality of life and development (Crocker 1995) in terms of ideals. She makes the point that quality of life pertains to both personal and public life:

> The capabilities approach takes its start from the Aristotelian/Marxian conception of the human being as a social and political being, who finds fulfilment in relations with others. (Nussbaum 2006, p. 85)

Emergence is the ability to escape the trap of our own thinking, to cite Vickers (in Beer 1994, p. 252): 'the trap is a function of the nature of the trapped.' According to his theory of 'recursive consciousness', we are able to emerge from our entrapment through making connections and realizing that we have the capability to achieve transcendence as we become more conscious. My contribution to the field is to find a way to place emotions, values and perceptions at the centre of decision-making, rather than denying their role (McIntyre-Mills 2008). This is done by understanding that emotions are one of the building blocks of consciousness (Greenfield 2002, 2009).

To be able to work on addressing so-called complex wicked problems, we need to address values and emotions. This can be done through scenarios, narratives and art which can be used to inform soft systems mapping (adapted from Checkland and Scholes 1990/1999). This provides a process to enable the harmonization of diverse viewpoints and space for difference to the extent that diversity and freedom does not undermine the life chances of others. These forms of discursive democracy and participatory governance can be used to support reasonable, caretaking decisions. Scenarios need to explore 'if/then considerations' about the implications of consumption choices and the implications of greed. Ethical decisions can be enhanced when we use a form of EP that considers the consequences for others and the environment. Thus, the argument makes a contribution to a different approach to representation and accountability.

The argument as to whether technology or economics alone could address poverty and the planet—which is shorthand for social and environmental justice—is summed up in the positions taken by Peter Singer who engages in a debate with Bjorn Lomborg in the Wall Street Journal[26] (http://eselinger.org/blog/?p=178).

[26] http://eselinger.org/blog/?p=178.

According to Peter Singer:

> It is clear, though, that the planet cannot sustain six billion people at the level of the most affluent billion in the world today, especially in terms of greenhouse gas emissions. The failure of the major industrialized nations to reduce their emissions to a level that will not cause serious adverse effects to others is moral wrongdoing on a scale that exceeds the wrongdoing of the great imperial powers during the era of colonialism.

According to Lomborg, the technological solution will save the planet and build the economy:

> First, we should spend about $ 100 billion a year on research and development to make green energy cheaper and more widely available. Mr. Singer argues that it is not ethically defensible just to hope for a 'technological miracle' that will allow us to end our reliance on fossil fuels.
> He is right. We must invest much more in green energy research and development, and it is the most politically realistic and economically efficient way to combat global warming.

To sum up, governance needs to put in place controls to ensure that greener technology is a requirement and that the poor benefit from the new technologies. For this to occur, we need to be able to not only hold in mind more than one narrative, we need to have the will to change our praxis.

Energy supplies need to reconsider to ensure that human beings rely on renewable and not non-renewable supplies. This does not only require a transformation in the way businesses function but also a wide-ranging change to our way of life. "Fifty percent 'of the world's energy is in the production and servicing of buildings and through carbon dioxide and CFC emissions, buildings may be responsible for up to 32% of global warming" (Ministry of Environmental Affairs 2004, p. 113). This means that architectural and urban design needs to undergo a radical change. The following two examples illustrate the implications of unsystemic and unethical planning.

In the 2003 heat wave in France, 58 nuclear reactors overheated and so they were cooled using water that was discharged at a temperature of 300°C into the rivers (Ministry of Environmental Affairs 2004, p. 66).

Fifty percent of South Africans use wood or candles. Eskom is the state monopoly. It is coal fired and produces 87% of SA electricity. Only 7% is nuclear and 2% is hydroelectric (Ministry of Environmental Affairs).

F

Food is the basis of all life. The cities in developed and developing countries are using the resources of ever-expanding land masses to support their way of life (Odum 1996).[27]

[27] The heavy carbon footprint has impacted on climate change which has resulted in more and more natural disasters linked with climate change. According to Ros Garnaut (ABC, news, 4 Feb,2011), this is symptomatic of the early stages of climate change and that droughts, extreme weather events such as floods, cyclones and lower temperatures in Europe are a foretaste of what is to come. In Australia, for example, cyclone Yari has led to rising food costs. The most marginal in cities and rural areas will suffer first and then the ripple effects of an unsustainable way of life will be increasingly difficult to limit to only the very poor. The results of greed will be felt by everyone.

> Water scarcity is linked with food security. 70–75% of water is used on agriculture–demand exceeds supply in South Africa in 9 of the major river catchment areas. (Ministry of Environmental Affairs, South Africa 2004, p. 206)

This same source argues that the shift in livestock ought to be from goats to game and cites Heather Dugmore (2004, p. 194). Similarly, in Australia the shift should be from sheep and cattle to kangaroos (Rose 2004).

Overuse of the planet's resources by a powerful minority has resulted in food insecurity and starvation for two-thirds of the world's population.[28] Several planets' worth of non-renewable resources would be needed to extend a similar living standard to the majority. One of the unsystemic decisions has been to replace non-renewable energy with biofuels made from food resources. This will need to be replaced by human creativity to use other forms of energy if starvation or the undermining of food security is to be avoided.

Facing up to our interconnectedness requires *the will* (Nietzsche 1967 [1887]) to transform thinking and practice and arguably needs to be systemically supported by: (a) law, (b) institutionalised ethics and (c) having an intergenerational, future focus (Mulgan 2008, 2004, p. 66).

G

Greed The problems of the world are caused by greed for extreme luxury enjoyed by the few at the expense of the majority *in this generation* (Davies and World Institute 2008) and at the expense of the next generation. This is acknowledged by the statistics of WHO but not applied in policies to enhance greater convergence in living standards. Perhaps when the petrol-driven luxury vehicle is destroyed in the next flood or our homes are destroyed in the next bush fire, global citizens will realize that our way of life is unsustainable.

Global commons needs to be reframed to encompass 'earth politics' (Beck 1992, 1999; Singer 2002) in the interests of this generation of life and the next. We need overlapping regions which recognise the primacy of both social and environmental justice. It requires extending our sense of solidarity with others and the environment through recognising that we stand and fall as part of one system. We can be free and diverse to the extent that our freedom and diversity does not undermine the freedom and diversity of others. *Greed* needs to be curtailed so that rights do not override a responsibility, which is why we need to implement a global covenant.

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[28] http://library.thinkquest.org/C002291/high/present/stats.htm: 'The World Health Organization estimates that one-third of the world is well-fed, one-third is under-fed one-third is starving- Since you've entered this site at least 200 people have died of starvation. Over 4 million will die this year…. One in twelve people worldwide is malnourished, including 160 million children under the age of 5. United Nations Food and Agriculture…. The Indian subcontinent has nearly half the world's hungry people. Africa and the rest of Asia together have approximately 40%, and the remaining hungry people are found in Latin America and other parts of the world. Hunger in Global Economy…. Nearly one in four people, 1.3 billion—a majority of humanity—live on less than $ 1 per day, while the world's 358 billionaires have assets exceeding the combined annual incomes of countries with 45% of the world's people.'

Global Covenant The need for an idealistic 'global covenant' based on social democratic ideology is made by Held (2004). Singer (2002) also makes a powerful pragmatic argument about socio-environmental consequences in *One World* and Nussbaum (2006) argues unlike Singer or Rawls, for ethical consideration to be given irrespective of reciprocal benefit and the notion of reciprocity (linked with veil of ignorance) or consequences and to consider the needs of the disabled, weak and voiceless.

Global Stewards As global stewards, we need to rethink our rights and responsibilities in terms of a nation's long-term and long-distance effects on the environment. Current forms of democracy (with their 3-year terms) and governance are not dealing well with the big environmental issues of our time.

Those who vote for the right (and are highly conservative in their politics) do not agree to make changes to the state or market or society. Whilst those on the left are more socialist and will agree to make changes. This means that our current forms of liberal democracy do not work, because we need both diverse parties and a majority to vote in a party that will address climate change.

Worldwide, little research has been conducted into how the democratic process and people's politics, emotions and values affect (and usually negatively) the resolution of the big social and environmental issues of our time in terms of poverty and climate change (Hulme 2009).

Policies have failed to reach agreement on action to address climate change (Giddens 2009) and are not responsive to rational argument which is the basis for the Stern Review (2006). This is evident by the failed Copenhagen Summit and the hung parliaments in the UK and Australia. (Allport and Macintyre 2007; McIntyre 2003, 2006, 2008a).

- How do we enable people to extend their sense of solidarity within and beyond the nation state to consider the interests of future generations of life?
- Can the architecture and processes of democracy be enhanced by means of policies for social and environmental justice (such as the Aarhus Convention and Local Agenda 21 McIntyre-Mills 2006; Florini 2003) to enable participation by diverse stakeholders? The chapter addresses the ethical question of how to address complex social and environmental challenges of poverty and climate change which pose human security and wellbeing challenges. Poverty, climate change and resource management are wicked problems (Rittel and Webber 1984) that comprise many diverse interrelated variables and that have a strong value and emotional dimension.

We need to reconsider how to deal with the big issues/challenges of our time. The way democracy and governance are currently designed does not adequately protect human security and wellbeing. We need to consider the relevance of participation for representation and testing out policy ideas to enable evolutionary development. The principle of subsidiarity (Singer 2002) and Ashby's rule (1956) show that policy decisions need to be taken at the lowest level possible and that the complexity

of a decision needs to be matched by the complexity of the decision maker, respectively. (McIntyre-Mills 2006, 2008, 2010).[29]

Growth Economics based on growth rather than on a fair distribution of resources and a low carbon footprint need to be subject to sanctions that are supported by the legal system and institutionalized systemic ethics.

H

Human rights If we are to succeed in creating a viable future, we will need to abandon the idea that we can 'have our cake and eat it'. We will need to 'rebake the cake', or redesign it (Yoland Wadsworth, December 2010, pers. comm). Perhaps a way forward would be to address *human rights* through a scaled-up version of Aarhus convention (1992) that entitles all human beings to 'have a say', protected by overlapping regional courts which ensure *social and environmental justice*. This could enable us to *identify* with others and the environment which sustains us. Through this process, new forms of knowledge could be generated, based on understanding the interconnected *links* across all *life*.

Nussbaum (2006, p. 24) critiques Rawls' (1999) notion of liberal democracy in which he tries to redress the problems across diverse people living in diverse nation states. But he remains wedded to the notion of freedom being linked with human capabilities of reasoning. Nussbaum (2006) extends the notion of capabilities to consider the dignity of all animals (human and non-human). She argues that the liberal argument does not address: impairment and disability, nationality and species membership.

The boundaries of concern—beyond the nation state and beyond those currently protected by the reciprocal social contract—raise questions about: (a) the value of limited nationalism and also (b) the dangers of abandoning the nation state.

Aristotle (in Nichomachean Ethics, see Irwin 1985), Nussbaum (2006) and West Churchman (1972a, b, 1983) advocate happiness based on involvement in public life. This participation in dialogue helps to develop the wisdom of matching appropriate decisions to the context.

My understanding of the virtue-based approach is based on the qualities of thinking and practice that make up or constitute an ethical life. Aristotle stressed the importance of matching the right knowledge to an issue based on: (a) experiential

[29] This is the difference between: (a) Development for growth which is unsustainable (evidence needed), because it 'forgets' that the so-called economic 'externalities' of development (Beck 1992) which does not consider the way in which we manage our resources and thus destroys the fabric of life by which we survive and b) policy adaptation (Giddens 2009; Vickers 1983) that is based on responding to the environment by adapting and evolving designs that are socially, economically and environmentally sustainable (see McIntyre-Mills 2009a, b, c for details). Ethical thinking based on EP (McIntyre-Mills 2008) could enhance representation and accountability by means of thinking about the consequences of decisions for people and the environment in this generation and the next (Singer 2002; West Churchman 1982). The environment shapes us by affecting agriculture and heath and people in turn shape the environment such as through pollution and reducing water availability in ongoing recursive cycles.

wisdom, (b) an appreciation of the many different kinds of knowledge and (c) the ability to apply the right knowledge to an issue based on dialogue. The categorical approach to moral essentialism is problematic. If we accept that we are co-defined then we accept, Von Foerster's (1995) notion that "A is better off when B is better off".

I assume that a state of nature is not based only on 'survival of the fittest', but instead on co-creating life in an ongoing ebb and flow of energy cycles (Rayner 2008, 2011a, b). Darwin was misinterpreted by followers such as Huxley, who according to De Waal (2006) stressed that evolution was driven by competition, whereas Darwin argued that evolution was driven by *both* competition and co-operation. Survival is driven by both an ability to *co-operate and* to *compete. If we* destroy the basis of life in the process of competition, everyone will suffer. De Waal (2006) has taken issue with Dawkin's (1976) notion that selfishness is 'wired' into our genes. Human beings are more than the sum of their parts. We are not merely 'gene machines'. We are (to use Banathy's 2000 term) the 'twice wise' or Homo sapiens with the capability to appreciate our hybridity or interdependence on one another and on the environment. *Happiness* (Layard 2005; Graham 2009) is derived from a sense of satisfying a sense of belonging and connection which could be achieved in a sustainable manner.

I

Intermeshed Fate Understanding our intermeshed fate (Held et al. 1999) requires being informed by a systemic consideration of many forms of knowing. This has implications for ongoing research on the relevance of participation for exploring feelings, creating bonds of connection and for testing out ideas.

Indigenous world views summed up by Chief Seattle (Abruzzi 2000)[30] sum up the problems of the way in which we construct our economies. The so-called First Nations understood stewardship and interconnectedness. Their ideas prefigure the rediscoveries by sustainability researchers. The work of Harris and Wasilewski (2004) and Rose (1996, 2004) sums up the different values of indigenous people which shape identity and relationships.

J

Justice Justice needs to be based on the idea that we can be free and diverse to the extent that our freedom and diversity is not at the expense of others. This requires not merely:

- The ability to think critically and systemically as a result of an education system that respects transdisciplinarity and systemic approaches, but also

[30] Despite the way in which the speech has been used as a form of ventriloquism for Indigenous nations, it remains a rallying cry for environmentalists. It also provides a lesson in the importance of participatory democracy where people speak for themselves.

- An overarching global covenant which is supported across the regions of the world in overlapping federalist government structures.

The liberative potential of the Aarhus convention for scaling up participation in regionalist biospheres under a modified form of EU constitution could provide a way forward.

Environmental justice is based on addressing the way in which people were dumped near dirty or polluting industries (Ministry of Environmental Affairs, South Africa 2004, p. 85). In SA, the value of game parks versus the consequences of overcrowding for some people is a topic of public debate.

Another debate is the way in which conservation is promoted by using agricultural resources for biofuels which lead to starvation. This polarization is due to the lack of creative decision-making using, for example, water algae—rather than staple grains to generate biofuels for the car industry. The link between biofuels and starving people needs to be recognised so that creative alternatives consider the consequences for others and the environment. Agriculture ought not to feed the car industry at the expense of people.

The so-called green–brown debate (Ministry of Environmental Affairs, South Africa 2004, p. 113) in post-Apartheid SA—and in the developing world—needs to be addressed in terms of finding ways to bridge dualistic thinking and to recognize the need to re-evaluate our thinking about property and consumption in a post materialist world.

K

Knowledge The discussion is premised on the idea that there are many bodies of *knowledge* and that the design challenge is to ask questions that will enable the appropriate knowledge to be matched contextually to the task, challenge or problem (Aristotle in Nicomachean Ethics, Irwin 1985).

Nakamori et al. (2011) have developed Nonaka and Takuchi's work and stressed that it is more than information management. This is the point of the argument developed in Systemic Governance and Accountability (McIntyre-Mills 2006c).

Ethical literacy can be assisted by asking questions (See McIntyre-Mills 2006a, b, c, drawing on and adapting West Churchman' *Design of Inquiring Systems* 1971 and other works 1979a, 1982) and striving to match areas of concern to policy and practice by considering the following:

- Subjective ideas that are brought into intersubjective processes
- Logical relationships across ideas
- Empirical data for the big (broad) and small (detailed) picture
- Idealism (not thinking about the consequences), because the moral law states we need to treat people as ends in themselves and not a means to an end and the capabilities of sentient beings (Nussbaum 2006; Sharpe 2005)
- Intersubjectivity, based on compassion, care for the voiceless and meaningful communication with those who can engage in dialectical relationships that explore one argument versus another argument and then co-create shared meanings within context

- Expanded pragmatic contextual caretaking considerations based on considering the consequences for this generation of life and the next which leads to the best integrated response drawn from diverse ideas (Nakamori et al. 2011)

The test for the moral law is being prepared to live with decisions if they were to be applied to oneself and one's own children. This is the basis of social contractualism developed by John Rawls (1999) who explains in 'The Law of Peoples' that this 'veil of ignorance' approach is the basis for liberal democracy. The problem is that the social contract is too limited to take into account the needs of the powerless, such as the disabled, children and animals. Compartmentalized thinking undermines accountability and risk management. Our research into participatory governance for social and environmental justice is based on testing out ideas and considering 'if/then' scenarios (McIntyre 2008a, b) which could be useful for enhancing policy making and for ensuring that people are able to think about the consequences of their decisions for themselves, others and the environment.

We need to understand how we are systemically interconnected with others and the environment to appreciate social, economic and environmental accounting (Murray et al. 2007). Indigenous people the world over do not draw the line so strongly between self, other and the environment and the tools they use to live in the world. A spiritual connection with their environment gave a sense of awe and reverence (Hobson-West 2007).

Creating rapport and being kind despite the odds is worthwhile and prevails, not merely as a means to an end, namely reciprocation by others, but as its own reward. Happiness research shows that being kind is linked with being happy by creating positive ripple effects that benefit all who are appreciated.

L

Liberative potential (Gouldner 1971) is the recognition that through engaging in dialogue we can explore the liberative potential in diverse viewpoints, rather than merely dismissing the other's point of view.

Listening to other viewpoints on ways to live could enhance the way in which the rich learn to live with less. We can understand the implications of our social, economic and environmental designs through dialogue.

Law can be characterized as monist, dualist or based on harmonization. The latter is to strive towards justice based on quality of life for all. *Living* elegantly and ethically does not have to lead to an abandonment of aesthetics.

Livability at the expense of the poor and future generations of life within this generation is unsustainable and unethical.

Listening to others is the basis of ethical dialogue.

M

Mindfulness What is the link between mindfulness (ability to think conceptually), wellbeing and the global commons (air, soil and water which underpin the fabric of life)? My research to date supports the notion that mindfulness, defined as thinking

critically and systemically, is both a means and an end to support sustainable well-being; it builds on the work of West Churchman's (1971) DIS approach and Martha Nussbaum's capability approach. Both base their work on Aristotle's Nicomachean ethics—a virtue-based approach which stresses that the highest virtue is being able to think about our thinking or being mindful of many different kinds of knowledge and being able to apply the highest level of knowledge or capability or phronesis by matching the right response in context. This is a form of EP based on considering the consequences of our decisions for others and the environment.

N

Nature Increasing the size of our carbon footprint is an example of living at the expense of the poor, the powerless and the next generation of life. Redesigning the way we live is the plea of this chapter.

Global citizens need to enhance their understanding of the nature of the universe. We need to understand that knowledge is in part constructed through testing out ideas and through experience and that the systemic feedback of perceptions, values and emotions cannot be ignored or denied.

O

Ontologically, we need to understand that systems are open and that human beings have capacity as creators; we need to recognise that the laws of cause and effect are simplistic and need to include feedback and feed forward. Extraction of profit at the expense of others and the environment is central to dualistic thinking and practice which leads to unsustainable living

Obesity through over consumption of the wrong food types is the result of a systemic imbalance caused by social, economic and environmental degradation.

Human beings are part of the problem and the solution for sustainable living. Nature and culture need to be linked ontologically (Hulme 2010). We need to understand that systems are open and that human beings have capacity as creators and destroyers. Epistemologically, we need to recognise that the laws of cause and effect are simplistic and dualistic. Systemic approaches include feedback and feed forward. Extraction of profit at the expense of others and the environment is central to dualistic ontological and epistemological thinking and practice which leads to unsustainable living

P

National population growth is frequently cited by Neo-Malthusians, such as Monbiot (2008). More sophisticated (albeit problematic) versions of the argument are developed by O'Connor and Lines (2010) in their book *Overloading Australia,* in which they argue that the main reason for starvation in developing countries is over-population—and that this will be the fate of developed countries.

Limiting the size of population in nation states through immigration controls is the justification for border protection—and tragedies such as the asylum seekers who died in December 2010 trying to land on the coast of Christmas Island (off the coast of Australia) or Zimbabweans trying to enter SA to escape the political conflict, repression and starvation.

The asylum seekers begin their journeys to escape natural and social disasters. They seek a better life as recognised refugees and then face risks along their journey and at their destination. For example, newcomers—whether they are legally recognised or not—are threatened in SA, because they are seen as threats by the unemployed and under employed who are competing for scarce resources and jobs.

An alternative is a global approach to enabling a demographic transition through ensuring the equalisation of access to resources and that every woman has access to an education.

Property needs to be re-designed as resources held in trust for future generations. *Profit needs* to be understood in terms of the long-term costs to the next generation of life.

The problem is that people do not want to stop consuming. They want to maintain their status in unequal societies. The argument developed in this chapter is that we need more equal societies where consumption is based on the use of renewable resources rather than at the expense of the planet.

How can we foster an ability to think in terms of solidarity with others and the environment (cosmopolitan consciousness) that is both local and global? This is a problem for sociologists (Hulme 2010), and the pressing challenge for every person on the planet.

Participatory design (Banathy 2000) could help to promote stewardship if policy decisions are made in such a way that people are guided to consider the common good for this generation of life and the next, by realising that it is in their own interests to do so. Individualism has led to a misunderstanding of rights and responsibilities.

This section makes the case for participation because it enables a greater understanding of issues and helps people to make connections about the consequences of their daily choices. Engaging in dialogue helps people to develop their conceptual skills—if it is guided by "if/then" scenarios and crucial questions. Furthermore, the process of engagement helps to test out ideas within the limits of what is sustainable. By engaging in decisions as to how to use scarce resources, people become more attached to the choices that are made (Ainsworth and Bowlby 1991; Vaske and Kolbrin 2001) and more capable of seeing themselves as a part of a 'living system' (Wadsworth 2010). The public conversations around social, economic and environmental choices also have an educational role in 'shifting culture' (to use Goff's, 2010, terminology at the Action Learning Congress). Research to date finds that respectful participatory dialogue (and building ethical capability, based on the ability to think critically, conceptually and systemically) has the potential to enhance representation and accountability.

Power and perceptions of *truth* filter and shape the way in which we understand representation, accountability and sustainability. Our relationships are written in

the landscape—which records cultural history in ways that the Arrernte people in Alice Springs explain in dreaming narratives that are recorded by the land (Olive Veverbrandts in McIntyre-Mills 2003).

Post-colonial agriculture rests on preserving the diversity of Indigenous plants and animals—rather than introducing species that do not thrive—or worse thrive at the expense of the natural environment**.**

Q

Questioning to enhance capability and ethical literacy is a basis for design and testing out ideas. Can we move beyond zero-sum categories and us/them stereotypes to group solidarity, based on planetary consciousness?

R

Together with vulnerability to job loss, many urban residents also face risks associated with fires, flood and drought.[31] We face increased risks associated with droughts, fire, floods and thus need to become more resilient to the convergent social, economic and environmental challenges. Energy, food and water supply will impact on human health. According to Bostrom (2011, p. 29), technological change is necessary but a number of barriers exist, such as:

> Multidisciplinary and epistemological challenges, academic distractions and diversions, cognitive biases, freeidisci problems, moral lethargy and scopelems, moral let institutional incompetence, and the political exploitation of unquantifiable threats are thus some of the barriers to effective mitigation. To these we can add the difficulty of achieving required levels of global cooperation. While some existential risks can be tackled unilaterally—any state with a space industry could build a global defence against asteroid impacts—other risks require a joint venture between many states. Management of the global climate may require buy freeidisci problems, moral lethargy and scopelems, moral let institutional incompetence, and the political exploitation of unquantifiable threats are chnological research may require that all states join the effort, since a single defector could annul any benefits of collaboration. Some future dangers might even require that each state monitor and regulate every significant group or individual within its territory.

The section does not intend to rehearse definitions of convergent social, economic and environmental risk, instead it poses (following Bostrom 2011) that humanity faces existential risk that needs to be addressed through a rapid enhancement of our ability to think critically and systemically, in order to adapt to and mitigate the effects of climate change wherever possible. The ‘U turn’ from a carbon-based economy may be the result of a rapid economic market failure which has unfolded

[31] Conservative economists argue that consumption can be modified by those with an income to build up wealth. The difference in this report is that consumption refers to stocks that are usually not included in economic measures. The most important point made is that by contributing to the public good, individual households could enhance their wellbeing. In Australia, households that were protected by levee banks weathered the recent floods in New South Wales. State governments that levy taxes to build resilient communities are providing for the common good. Reducing consumption in order to pay taxes to protect our homes and families makes sense as New South Wales, Victoria and Queensland continue to count the costs of flooding in Australia.

since 2008 economic crisis. The market failure is expressed as climate change and extremes of poverty and increasing unrest and increased numbers of climate change asylum seekers (Stern 2006).

The future will require reframing failed economics not merely through measuring indicators of wellbeing (as suggested by Stigliz et al) but also through engaging people in the process of reframing their futures, in order that the indicators are local and culturally meaningful.[32] Since the commission on wellbeing that was requested by Sarkoszy and the book that resulted from it, called *Mismeasuring our lives* (Stiglitz et al. 2010), the global financial crisis has escalated to a social and environmental crisis that continues to unfold.

The challenge is to understand that we are the land—and that measuring a carbon footprint is merely a response to the problems we have created through extraction of surplus from the land and labour. Our understanding of who we are and how we relate to one another is a starting point for exploring the points made by an Australian academic Rose Bird (1996, 2004) about identity, research and alienation. I am trying to develop a response to this alienation by applying an approach to research that locates the researcher within the environment and empowers participants to address wellbeing and the implications it has for our identity and 'being in the world' and the way we are consuming resources.

By drawing a line or 'mastering' disciplines, we are fragmenting ourselves and denying that 'we are the land' and that we return to the elements of life when we die. In turn, we become the ancestors and nurture the land from which new life grows. Bird argues that building capacity to understand our role as caretakers requires recognizing the colonial mindset as a first step. This is vital without adopting a naïve approach that indigeneity has all the answers. The research begins by critically reviewing the viewpoints of Stiglitz et al. (2010) who in response to the crisis in Europe was asked (ironically) by Sarkozy to address the challenges facing the eroding quality of life. The austerity measures of Merkel and Sarkozy in response to the financial crisis have led to plummeting quality of life. They stress that economic models simplify complexity and that models need to factor in the costs to wellbeing by valuing the fabric of life and the quality of life through developing indicators.[33]

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[32] Leading economists and development theorists, such as Stiglitz et al. (2011, p. 5), stress: 'We are also facing a looming social and environmental crisis especially associated with global warming. Market processes are distorted by the fact that there is no charge imposed on carbon emissions; and no account is made of the cost of these emissions in standard national income accounts. Clearly, measures of economic performance that reflected these environmental costs might look markedly different from standard measures.'

[33] The past president of the World Bank, Professor Joseph Stiglitz, links wellbeing with economics in a recent address to the Australian Productivity Commission. Tim Flannery, winner of the Australia Award for his thinking on climate change, has also stressed that we need to think about intergenerational wellbeing and what kind of future we wish to bequeath to our grandchildren. Emeritus Professor Alexander Christakis of Global Agoras, together with Flanagan, Bausch and his team, has stressed the importance of democratic engagement to enhance an understanding of climate change. Recently, Professor Wilkinson, together with Pickett, linked social inclusion in more equal societies with better quality of life in their book entitled *The Spirit Level*. Sen and Flannery stress that a better quality of life is linked with a demographic transition to smaller population growth rates.

But in valuing the fabric of life, if water, air and earth are given a price, who will pay for protecting the common good? Surely not the very poor? This falls into the trap once again of commodification. Transboundary democracy and governance for accounting and accountability may be considered problematic by many for diverse reasons, such as: Why should people save resources, so that others can squander them? How can we ensure that everyone has a fair share? The global commons needs to provide the basis of life for all which means that commodification of the planet—through giving it a price—could be a dangerous way forward. Another dangerous approach is leaning too far towards humanism and anthropocentricism. Rights without responsibilities cannot sustain the fabric of life for the next generation. We need to develop education and quality of life for not only amongst the illiterate and innumerate but also amongst the profligate bankers who awarded themselves profits and parcelled up the debt for others to bear the burden. The will to do things differently is lacking, not the means to make a difference. Held (2005) cites data cited from the World Bank[34] that three billion people live on less than US$ 2.50 per day. The will to make a difference is the challenge (Held 2005, pp. 33–34):

> We may lack the will but it cannot be said that we lack the means. A few telling examples make the point. The UN budget is $ 1.25 billion plus the necessary finance for peace keeping per annum. Against this, US citizens spend over $ 8 billion per annum on cosmetics, 27 billion per annum on confectionery, 70 billion per annum on alcohol and over 560 billion per annum on cars…. Or take the European Union: its citizens spend 11 billion per annum on ice cream, 150 billion on cigarettes and alcohol; while the EU and the US together spend over 17 billion per annum on pet food…. 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, 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….

In Greece, the right to speak out against the draconian measures to stem the debt crisis raises the question of to what extent the EU is an exercise in democracy or an exercise in despotism. Only Ireland has given its citizens the right to a referendum. The centralist approaches in Europe are driven by technocrats and supported by Merkel and Sarkozy.[35] But the election of more socialist leaders could play a role in reshaping the future. In what direction will transformation move? This chapter explores the policy and political implications for each option with reference to case studies and some of my own research challenges. The options are:

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[34] http://www.globalissues.org/article/26/poverty-facts-and-stats#fact2.

[35] Drummond, M. 2012 'Technocrats face voter backlash' Financial Review March 17–18, page 54.

- Peaceful prefiguring of change at a local level, supported by participatory democracy and governance
- Wide protests through Occupy Wall Street movements and boycotts
- Lawless regions

The implications of option 1 could result in an escalation of protests and anarchy that leads to change. Small adjustments are only useful if they are used to test out practical ways to redress the looming crisis. Doing nothing is not a viable option.[36] The theme of global stewardship will be addressed by the following questions:

- Could participation enhance awareness of environmental concerns by enabling people to join up the dots by means of narratives and discussing scenarios about the implications of consumption?
- In what ways can we extend our capability to think about multiple variables and thus enable compassion for those beyond the smaller communities in which we evolved?

Resilience will be determined by the ability of local communities to respond to convergent disasters by being aware of their local resources and being able to mobilize them. This requires not only reliable digital communication networks (powered by a range of means—radio, internet and traditional alarm systems such as bells or sirens) but also a dense community network based on a sense of neighbourhood. This has been jeopardised or lost as people have led increasingly isolated and mobile lives. Neighbours need to be encouraged to develop networks of community support such as meeting around locally grown food. Resilience is defined as an ability to adapt and transform our personal and interpersonal relationships and our attitudes to consumption through rethinking our identity and the way in which we relate to others and the environment (see Hulme 2009, pp. 157–159, on individual and systemic values). *Recognising* our complicity is enabled through a range of participatory approaches (McKay and Romm 2007, 2008) and is the basis for *resilience.*

Representation requires recognising the rights of others and our responsibilities for the future not just of this generation but for the next. This is the lesson we could relearn from the First Australians.

Respectful dialogue enables the better match of development responses to context, thus enabling greater connections to be created as well as ‘evolutionary development’, rather than ‘development for growth’.

S

Spirituality is recognition of our interconnectedness. Religion is derived from the root ‘to bind together’ (Somerville 2006). For some—as in the African perspective

[36] The long view on climate change, Editorial Comment, Sydney Morning Herald Friday 16th March pg. 10.

it is expressed as 'Ubuntu'—we are people through other people. For Indigenous Australians, it is expressed as 'the earth is our mother'. We need respect for others and the environment—both Indigenous and African perspectives give insights—but the primary focus needs to be stewardship of the land.

Survival and selfishness do not necessarily go hand in hand—despite the arguments of Dawkins (1976)—the potential for co-operation not only competition exists across the evolutionary continuum and the realization of co-dependency within and across species and with the environment—the basis of the Gaia hypothesis—contrasts with the Dawkins approach. Recent work by primatologists such as De Waal (2009) underscores our animal potential for empathy based on emotional connections. Human beings need to be able to:

- Tell stories
- Listen empathically to others and also
- Think through *scenarios* which are 'if/then' situations which enable people to think about different situations and the consequences of different human choices. People can be helped to think through different scenarios by imagining options such as the implications of 'choosing to be lame ducks' who do 'too little too late' (Kahane 1992) or the implications of choosing to make creative choices based on understanding the value of elegant, sustainable living.

Sustainability flows from 'a recognition of our interconnectedness' (Bawden 2010) and by understanding the 'energetic interfaces' (Rayner 2011) across all life.

Sustainable living is achievable through systemic ethical praxis based on expanding social, economic and environmental accountability through understanding that what is good for the environment is good for the market, the state and society in the long term. Agricultural ethics rests not merely on resource management but on understanding the implications of dualistic thinking (Bawden 2010) and selfishness which excludes a consideration of the consequences for others or the environment. This requires that we understand what we do to others we do to ourselves. The split in our understanding has come about through body–mind misconceptions. If we go down the route of merely managing resources, we will miss the point. In 'Identity, democracy and sustainability', I develop the argument that at the core of our problems is our lack of understanding that what we do to others we do to ourselves, because we are part of a wider whole.

To sum up, emotions, values and perceptions—religion, morality, politics and aesthetics—filter our understanding; they are the so-called enemies within, to use West Churchman's (1979) phrase but they also make us human. Nussbaum and West Churchman and Greenfield acknowledge that thinking about our thinking is a vital human capability. My contribution is thus at the intersection of these theorists—spanning critical systems thinking, ethical capabilities and studies of consciousness by neuroscientists. These are the domains necessary for decision-making. Systemic ethics strives to enhance representation and accountability by means of 'a design of an inquiring system' that makes a case for EP through thinking about the consequences of our decisions for ourselves, others and the environment in this generation and the next. Our environment shapes us and we shape the environment in ongoing recursive cycles.

Systemic ethics considers the relationships across self, others and the environment and technology. It addresses not merely humanism and human rights but acknowledges that we are co-determined by the environment. Instead of cause and effect based on dualism, we need to think in terms of 'energetic interfaces' (Rayner 2010).

Stewardship The role of humanity ought to be the role of the ethical global steward, which is to: (a) enhance wellbeing of communities; (b) support the demographic transition; and (c) enhance life chances for all through securing food, energy and water. The good global steward builds stocks for future generations and does not externalize the costs. Poverty, pollution and carbon emissions ought not to be shifted to future generations or other people. This requires post national and post disciplinary co-operation and new forms of governance. Could we start to see patterns in the statistics and in the stories that we cocreate as shared narratives that become increasingly harmonious song lines for a new society that is indeed post materialist?

T

Transformation is necessary for a sustainable future. Donna Haraway stresses, "…. We are responsible for boundaries; we are they." (Haraway 1991). This has implications for our rights and responsibilities as global stewards detailed elsewhere.[37] Through meeting our responsibilities, we earn the right to be trusted.

U

We have the capacity to design our relationships in such a way that we rethink representation, accountability and sustainability in terms of the consequences for others and the next generation of life. This requires a shift in our understanding of time and space as well as our role. We need to see ourselves as global a steward which has implications for democracy and governance. *Understanding* that '*both and'* thinking is central to this argument. Expanded testing out of ideas by experts and by people with lived experience is vital for democracy, governance, ethics and the law.

V

Virtue of striving for the common good based on an understanding of our *vulnerability* and co-determination, based on recognition of our vulnerability and interconnectedness.

[37] Systemic Governance and Accountability (McIntyre-Mills 2006), User-centric design to address complex needs (McIntyre-Mills 2008) and 'Identity, Democracy and Sustainability' (McIntyre-Mills and De Vries 2011) stress that the emotional and rational aspects of listening and engaging with others in carefully facilitated conversations on complex concerns will become increasingly important. I make the case that the following are central to extending solidarity: (a) Ability to think about our emotions and (b) listening and rapport.

W

Climate change is reflected in lack of food security and lack of *water*. Clearly, the Human Development Index shows that Sub-Saharan Africa (UNDP 2010; Tausch 2010) has been affected by drought. According to UNDP reports,[38] at least 1.2 billion people are without safe water to drink.

The *will* of governments to maintain authoritarian power versus the desire to connect with others and the environment is the ultimate dilemma facing the human race in the next decade.

> A revolution is under way in thinking about government. The technicalities of administrative tinkering that dominated the debates of earlier decades have been swept aside in a reappraisal of everything governments do. Their agencies are no longer deemed innocent until proven guilty or seen as essentially benign instruments of the public interest. Instead, a set of institutions that had come to seem a natural part of modern societies have found themselves open to a persistent challenge, charged with costing too much, with inflexibility and with neglect of the citizens they were meant to serve. (Mulgan 1994, p. 134 cited by Stoker 2002, p. 32)

In parts of the Middle East such as Jordan, Oman and Yemen, the public have protested over rising food prices, unemployment and poverty.[39] We can be free and diverse to the extent that our freedom and diversity does not undermine the rights of others. The nation state has not protected the global commons or ensured social justice for all.

Wellbeing is crucial to redesigning economics. Encouraging people to enjoy walking, making friends in their local community through community gardening and local sport help to support slower more locally based lives. According to Stiglitz et al., the essence of the commission's findings is that wealth needs to include stocks for the future.[40] These are social, economic and environmental. Leisure should also be given a price. If all measures consider wellbeing in terms of median households, then consumption, wealth and income could be compared with rich and poor households.[41]

World views need to be transformed though the desire to identify with others and the environment. This will lead to enhanced wellbeing, provided we embrace the wilderness at a personal level. A denial of our inner animal leads to projections of what we deny onto others. Thus, the 'denial of Pan' leads to the 'creation of Satan' and 'the other'. Taming the wild leads to repression, colonisation, expansion and a lack of balance (McCullum 2005, p. 101).

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[38] http://hdr.undp.org/en/mediacentre/summary/inequality/Adjusting the Human Development Index for inequality.

[39] Lyons, J. 2011, 'Crisis in Arab world as protests hit streets', The Australian 29–30 Jan 2011 pg. 20.

[40] Stiglitz has stressed (at the invitation of the Australian Productivity Commission) that the bottom line is wellbeing—this requires building *stocks for the future* (Stiglitz et al. 2010).

[41] It is possible for measures of average to disguise the fact that a high income does not enable exhausted workers to enjoy the same kind of leisure that a lower income family enjoys who has access to the safety net of capital, a home (rather than a mortgage) and the security that loss of income will not lead to a loss of their home or their social networks.

X

Xenophobia could be redressed through recognizing that we are global citizens in overlapping regional areas. It is possible to address *zero-sum approaches* to governance if we avoid the mistaken notion that we gain at the expense of others or at the expense of the environment or the next generation of life. We are part of 'one space ship, earth' (Buckminster Fuller 1979). We are not in 'separate life boats' (Hardin 1968). The difference between these metaphors is at the heart of the systemic versus the compartmentalised approach to praxis.

Y

Young people will live with the policy decision that are made today. Yes, we can do things differently, provided we have the will to change our praxis. This chapter argues that less for the greedy minority will mean more for the majority on the planet.

Z

The 'zero-sum' approach has been reflected in the legal and governance system. Law can be characterized as monist, dualist or based on harmonization (Prof Ivan Shearer, lecture 2009, 15 Oct). I argue for the latter as a means to strive towards justice based on quality of life for all.

To conclude, I invited John Mugabushaka to reflect on the way in which agricultural resources are exploited in the failed state of Congo. To summarise, the PhD thesis is entitled 'Eating resources in the failed state of the Congo' (2012). Agriculture is vital for survival—even in the urban areas for women who make a living by selling their goods in the informal sector. They also need to grow crops for their own use and for sale in the markets.

Rural women in the east of Congo face a lack of food security, not because their crops have failed but because they are stolen or destroyed by the military. This leads women to leave districts that can be taken over for mining leases.

So to understand the systemic nature of the problem of food security in the Congo, one needs to look at the complicity of the military and the state in enabling multinationals to access coltan—the mineral that is used for the production of mobile phones (Nathan and Sarkar 2010). In many ways, this example sums up the complicity of international organisations and international trade which echoes the colonial past of the Belgian Congo.

6.3 Implications for the Way We Live Our Lives

The test for decisions must be based on the consequences for others and the next generation, based on 'sweeping in' the contextual values of stakeholders but making governance decisions that protect the wellbeing of others and future generations of life. *Less is more when living ethically and elegantly*.

Chapter 7
Conclusion

The tension between 'the fox and the hedgehog' remains (to draw on Berlin, 1959). The wily fox is pragmatic and learns from experience. The hedgehog defends itself according to a single tactic and one grand theory about the world. I tend to steer away from hedgehog approaches and try to remain open to experiences.

Colonisation of the mind and control of diversity has reached into the sacred domains of life per se. The book aims to develop an argument in response to the ironic challenge made by Haraway in 'Cyborg Manifesto' that the voiceless need to be the *subjects* not the *objects* of design.

The perspective of knowledge varies with the viewer. If we move away from situated knowledge and instead accept that when we are given the right to give an account of ourselves, that the perspective and the horizon changes.

> all 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, p. 256–257)

The problem with integrated approaches is that they need to preserve space for doubt, diversity and disagreement. But the axiom that needs to guide this freedom is that we should not allow freedom and rights of some to undermine the rights and freedoms of others and future generations of life. This is where transformation is needed. Much of the activity which takes place in the social and natural sciences is in the areas of knowledge that focus on research on others. We need to do some research on our own lives and to reflect on the consequences of our choices. Instead of idealism and essentialist categories, we need to extend our vision to take into account the social, economic and environmental consequences for future generations of life.

The root cause of consumption is power without responsibility—so whoever comes to power needs to be held to account through mechanisms to maintain social, economic and environmental indicators that secure the wellbeing stocks for the future.

J. McIntyre-Mills, *Systemic Ethics and Non-Anthropocentric Stewardship,*
Contemporary Systems Thinking, DOI 10.1007/978-3-319-07656-0_7,

Rights to consume need to be balanced by responsibility to consume in ways that impact the life chances of others (including future generations of life). Thus, the rule of law needs to be post national and global supported by a covenant to protect all life. This needs to be secured by overlapping federations of biospheres buttressed in law and supported by a judicial system.

Hence, the axiom for expanding pragmatism—we can be free and diverse to the extent that our freedom and diversity (FD) does not undermine the rights of others or future generations of life.[1] What we do to others and the environment, we do to ourselves.[2]

West Churchman's work on open systemic approaches to the philosophy of knowledge develops a coherent argument as to why we need ongoing processes of critical review based on considering many viewpoints and many forms of knowledge, in order to move closer to achieving social and environmental justice through policy and governance decisions. His work on a 'design of inquiring systems' could be extended to include further ways of knowing—created through acknowledging the praxis knowledge associated with reading the environment and living systems of which we are part.

The human–animal connection and the human–environmental connections need to be understood in far more depth. This sort of insight was developed further by Gregory Bateson, and many First Nations have a deep systemic understanding of the ecology of mind. The human–machine connection could perhaps enable us to extend our powers of understanding by holding in mind multiple variables. Just as the microscope or telescope can help us to extend our depth of view—the ability to make more neural connections could perhaps enable us to create new forms of knowledge (see McIntyre-Mills and De Vries 2011) for a discussion of 'Identity, Democracy and Sustainability'. Will we achieve further levels of conscious evolution when we are capable of creating more neural cascades and more connections? Some early thoughts along these lines are discussed in 'Wellbeing, Mindfulness and the Global Commons' (McIntyre-Mills 2010).

Dialogue is the basis for democracy and weaving together strands of experience. This is the basis for enhancing consciousness—which results in making connections or holding in mind many ideas through recognizing connections and perhaps also appreciating that connections can be made and disconnected—just as cells open or

[1] The axiom that guides decisions is that freedom and diversity (FD) needs to be encouraged to the extent that FD does not undermine the fabric of life. As caretakers, we need to be guided by this axiom when we test out decisions, in terms of the consequences for others and the next generation of life.

[2] Systemic transformation is required rather than mere technological intervention to address existential risks which are largely ignored. The current approach to productivity and consumption places an unmeasured burden on the voiceless and the environment. Current forms of capitalism and socialism have exploited the environment. The monitory democracy approach suggested in this paper is to enable the people to have a say, rather than being the objects of design they are setting the agenda. By finding a way to acknowledge what people perceive as valuable, perhaps we can actively reframe policy? The printing press transformed society (Florini 2003), but, as McLuhan and Powers (1989) stressed, it enhanced access to ideas for some, whilst others were left behind, because they could not read, or because they were manipulated by powerful controllers of the message and the media. Technology per se can be used in positive and negative ways. The design and application can enable monitoring either from above or from below.

close or neural connections are made or re-routed for reasons of survival. We can be free and diverse to the extent that our FD do not undermine the rights of others. This is a core axiom, based on the idea that not all diversity is good. By virtue of our humanity, we need to take into account our values—which could filter the way in which we see the world. These values are 'the enemy within'. West Churchman wrote of G.O.D. as the generator of diversity. Sensibly, he did not confuse social and natural systems, and he stressed that decisions (cuts) are made on the basis of considering many kinds of knowledge, asking questions and considering the consequences for others and the next generation of life. This approach to knowledge, based on critical heuristics, enables a greater openness to ideas and a greater willingness to reframe ideas on the basis of new perspectives. This openness to testing out ideas is essential for science, democracy and ethics.

The more we are able to think about our thinking, the more aware we become. What we do to others and the land, we do to ourselves. This is what I mean by expanding pragmatism. Humility and kindness are thus valued in this new approach to economics. Wellbeing implies a way of being at the personal, interpersonal and planetary level.[3]

[3] Human rights underpin all relationships within the nation state and within the wider region. This has implications for social and environmental justice. This book makes a case for recognizing that the containerist vision of the world is over. Our so-called containment anxiety cannot be addressed by living a schizophrenic existence where we see ourselves as benefitting at the expense of other nation states. We already have regional conflicts fuelled by energy shortages and competition for the last of the non-renewables. Satellite monitoring from above seems to be more of a priority at the moment by USA than space travel. Digital communications are already widely used, but their potential is under tapped as stressed in this paper and other research on wellbeing, representation, accountability and sustainability (McIntyre-Mills and de Vries 2011). How can engagement be enhanced so that the Orwellian future is avoided? How can designs reframe technology in ways that (a) re-claim designs from below and (b) drive policy so that they inform the final decisions? How can elected leaders be held to account on the basis of the lived experiences of the electorate as well as by those who are so-called discipline experts? How can the decision (or cut) be made by the elected representatives in ways that balance individual and collective interests – rather than the interests of elites. The challenge is that individualism has been taken too far as a result of the power associated with capital. It is possible that the low carbon footprint could be decreed from above as necessary for human survival, but that the elites will exempt themselves from the low carbon lifestyle. This could become increasingly likely if the media (print and digital) are owned by elites. This is why it is vital that cosmopolitan citizens hold elites to account. The argument spans the issue of complex wicked problems that span many, diverse variables that are valued very differently by different stakeholders and that also have a strong value dimension (Flood and Carson 1993). For this reason, transdisciplinarity is vital, and the contributions of social scientists, including economists, natural scientists, such as contributions of physicists and natural sciences, such as Rockström et al (2009), neuroscientists, such as Greenfield, who discuss the implications of digital technology on the human brain, the implications for our identity, and Hulme, who discusses why our emotions influence the way in which we think about climate change and the extent to which our emotions affect rationality. Private subjectivity that allows for diversity should be respected and ensured to the extent that it does not undermine the rights of others or the next generation. So greed and the misuse of resources that impact on the capabilities and rights of others need to be limited. Thus, the approach takes the capabilities approach and extends it beyond the human rights domain to the environmental domain—of which we are part. Just as racism—othering and exclusion have been challenged by the capabilities approach—it needs to be extended to the environment.

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