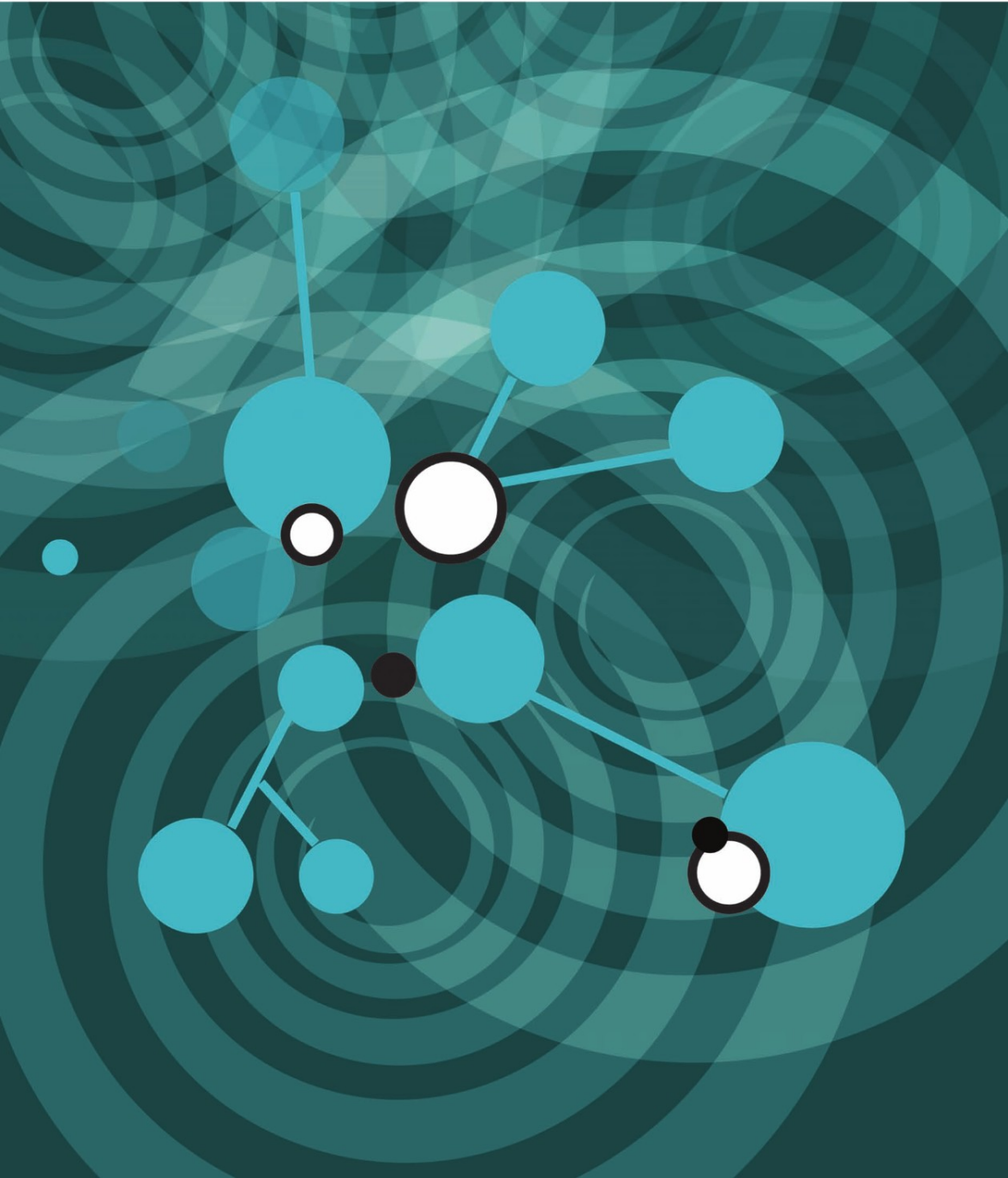


Volume 3:

Systemic Governance and Accountability
Working and Re-Working the Conceptual
and Spatial Boundaries

By Janet McIntyre-Mills



TITLE OF SERIES:
C. WEST CHURCHMAN
LEGACY AND RELATED WORKS

VOLUME 3: SYSTEMIC GOVERNANCE AND
ACCOUNTABILITY

Working and Re-Working the Conceptual and Spatial Boundaries

C. West Churchman and Related Works Series

Series Editor – John P. Van Gigch

Professor Emeritus, California State University

Volume 1:

RESCUING THE ENLIGHTENMENT FROM ITSELF:

Critical and Systemic Implications for Democracy

Editor: Janet McIntyre-Mills

Volume 2:

WISDOM, KNOWLEDGE AND MANAGEMENT

Editor: John P. Van Gigch, in collaboration with

Janet McIntyre-Mills

Volume 3:

SYSTEMIC GOVERNANCE AND ACCOUNTABILITY:

Working and Re-Working the Conceptual and Spatial Boundaries

Editor: Janet McIntyre-Mills

Cover design by Susanne Bagnato, a Graphic Designer in Adelaide, Australia

Contact details are: sbagnato@picknowl.com.au

**TITLE OF SERIES: C. WEST CHURCHMAN
LEGACY AND RELATED WORKS**

**VOLUME 3: SYSTEMIC GOVERNANCE AND
ACCOUNTABILITY**

*Working and Re-Working the Conceptual and
Spatial Boundaries*

Series Editor: John P. van Gigh
Professor Emeritus, California State University, USA

Volume 3: Janet McIntyre-Mills, Editor
Flinders Institute of Public Policy and Management, Australia

Janet McIntyre-Mills
Flinders University
Adelaide, Australia

Library of Congress Control Number: 2006936084

ISBN-10: 0-387-48671-2 (HB) ISBN-10: 0-387-48674-7 (e-book)
ISBN-13: 978-0-387-48671-0 (HB) ISBN-13: 978-0-387-48674-1 (e-book)

Printed on acid-free paper.

© 2006 by Springer Science+Business Media, LLC

All rights reserved. This work may not be translated or copied in whole or in part without the written permission of the publisher (Springer Science + Business Media, LLC, 233 Spring Street, New York, NY 10013, USA), except for brief excerpts in connection with reviews or scholarly analysis. Use in connection with any form of information storage and retrieval, electronic adaptation, computer software, or by similar or dissimilar methodology now known or hereafter developed is forbidden. The use in this publication of trade names, trademarks, service marks and similar terms, even if they are not identified as such, is not to be taken as an expression of opinion as to whether or not they are subject to proprietary rights.

9 8 7 6 5 4 3 2 1

springer.com

CONTENTS

Prologue

XVII

1	Introduction: Systemic Governance for Participatory Design and Accountability	1
1.1	Vignette: Reconsidering Governance and International Relations	1
1.2	The Relevance of Systemic Design to Governance	11
1.3	Dialogue and Ethical Governance	18
1.4	The Praxis of Systemic, Sustainable Governance	26
1.5	Molar and Molecular Identities and Knowledges	33
1.6	When is Australia Australia?	36
2	Power and Praxis for Social and Environmental Justice	39
2.1	Striving for Balance	39
2.2	Working and Re-Working the Boundaries of Knowledge International Relations and Governance through Questioning	46
2.2.1	Design and Transformation: Scanning the Policy and Governance Horizons	46
2.2.2	Considering Bonds Boundaries and Norms	47
2.3	Enhancing Participatory Democracy	57
2.4	Appreciating Complexity when Making Public Policy through Systemic Learning and Lived Experience	60
2.5	Challenges for Participatory Democracy	61
2.6	Accountability, Self Interest and the Will to Participate	62
2.7	Methodology	65
3	Knowledge, Identity and Culture: Molar and Molecular Identity and Politics	69
3.1	Appreciating Diversity for Risk Management	69
3.1.1	Facilitation Styles	70
3.2	An Overview of Critical Systems Thinking and Practice (CSP)	75
3.2.1	Accountability and Complexity Thinking	76
3.2.2	Facilitating the CSP Learning Process	78

4	The Design of an Inquiry System for Systemic Governance	83
4.1	Introduction: C. West Churchman and Systemic Praxis	83
4.2	Relevance of Critical, Systemic Thinking and Practice to Governance in Australia and Internationally	86
4.3	Critical Systemic Praxis, Dramatic Narrative, Participatory Action Research and Knowledge Creation: Relevance for Governance	89
4.4	Entering the Metatheoretical Domain	92
4.4.1	Constructing a Mandala of Knowledge	94
4.5	Bateson's Approach to Working the Boundaries	97
4.6	Implications of Assumptions for Thinking and Practice	99
4.7	The Tetrad applied by McLuhan and Powers	101
4.8	West Churchman's 'Sweeping in' and 'Unfolding' Approach	102
4.9	Thinking about Theory and Methodology: Banathy's Maps of Ontology and Epistemology	104
4.10	Mindfulness, Policy Making and Governance	107
4.11	Dey's Complementary Approach to Methodology	107
4.11.1	Rich Pictures	109
4.12	The Iterative Research Cycle and its Relevance to Participatory Design	111
4.12.1	The POMA Approach: Questioning as a Process for Addressing Perspectives, Methods and Areas of Concern	111
4.12.2	Big Picture and Small Picture Design	111
4.12.3	Design of Inquiring Systems: A Checklist for Participatory Design Criteria for Policy and Management	112
4.12.4	A Checklist for Effective Research	113
4.12.5	The Iterative Research Cycle and its Relevance to Participatory Design	113
4.13	Groupwork and Modeling Respectful Communication for Problem Solving	115
Part 2. SHAPING OURSELVES AND OUR FUTURES:		
	Vignettes and Case Studies from Australia, Africa and Asia	119
5	Systemic Governance from Mode 1 to Mode 2	
	Consciousness	125
5.1	Choosing How We live our Lives at the Local Level	125
5.1.1	Appreciating Complexity When Making Public Policy through Systemic Learning and Lived Experience	125

5.2	Bonds, Boundaries and Norms: Making a Difference through Being the Change	126
5.2.1	Choosing Well Being	126
5.3	The Future Direction of Governance; Critical Systemic Praxis to Scale up Participation through Community Networks	131
5.3.1	Communication and Participation for Governance	133
5.3.2	The Praxis of Systemic, Sustainable Governance	138
5.3.3	Vignette of a Systemic Approach	141
5.3.4	Time, Place, 'Know How' and the Systemic Approach	149
5.4	Culture, Diagnosis and Mental Health: Indigenous Healing Networks in Apartheid South Africa: An Example of a Complex, wicked Problem	152
6	Subsidiarity, Sustainability and Regionalism	161
6.1	Linking the Local and the Regional Patches	161
6.2	Empowered Democracy within National Boundaries	161
6.3	European Union Model of Federalism	161
6.3.1	The Hijab and Cultural Values	165
7	Traversing the Divide: Knowledge, Representation and Power	169
7.1	Case Study 1: The Responsibility of the Policy Researcher	169
7.1.1	Welfare Policies and Power	175
7.1.2	The Concepts of Child and Childhood	177
7.1.3	The Concept of Work	178
7.1.4	Welfare Policies	179
7.1.5	Reasons Given by the Children for Working on the Street	182
7.2	Case study 2: Constructivist Approaches to Policy Change	188
7.3	Case study 3: Promotion of Life Chances	193
7.4	Case study 4: Involving Ex Offenders in Crime Prevention	197
7.4.1	Process and Its Relevance to Participants	198
7.5	Conclusion: Considering Imprisonment and Discourses on Prison Management	199
7.5.1	A Comment on the Implications for Democracy, the Enlightenment and Open Systems	199
8	New Leadership for Designing the Future of Public Education	201
8.1	Introduction: Context and Overview	202
8.2	Complex Systems, Culture and Educational Reform	204
8.2.1	Definitions of Old and New Science	204

8.2.2	Participatory Design is the Goal	205
8.3	Assumptions and Core Concepts of the Learning Edge Leadership Strategy	206
8.3.1	Process and Core Assumptions of the Strategy	206
8.4	Reflection on Compartmentalised and Systemic Approaches	206
8.5	Practical Recommendations	208
9	Grounded Knowledge: Power, Powerlessness and a Community Response	211
9.1	Purpose of the Research	213
9.1.1	Phases of the Research	213
9.1.2	Ongoing Process of Co-creation and Capacity Building	213
9.2	Issues Raised by Staff and Volunteers	214
9.3	Service Users	215
9.4	Analysis and Recommendations	216
9.5	Suggestions from Staff to Overcome the Challenges	218
9.5.1	Knowledge Management to Address Complex Problems	220
10	Grounded Knowledge: Power, Powerlessness and a Community Response	225
10.1	Introduction	225
10.2	Design of Inquiring System to Enhance Social Inclusion and Governance	225
10.3	Systemic Conceptualisation, Categorical Thinking and Slippage	226
10.4	A Panning Shot of the Case Studies to Give Insights on Australian Governance	228
10.4.1	Australian Governance and the Need for Holistic Practice and Joined up Thinking	228
10.5	A Close up Shot of the Case Studies: The Experiential Basis for the Conceptual Design	229
10.6	Case study 1: Setting up a Community of Practice for State Government	229
10.6.1	Potential of Systemic Techniques: Joining up the Knowledge Patchwork for Ethical Governance	241
10.6.2	Suggestions to Overcome the Challenges through Knowledge Management and Capacity Building	241
10.7	Case study 2: An Aboriginal Housing Association	242
10.7.1	Mapping the Context	244
10.7.2	Good Governance Processes	256

10.7.3 The Relationship between Ontology, Epistemology and Systemic Praxis (Thinking and Practice)	256
10.7.4 Spiritual Wellbeing as a Holistic Concept to Heal Fragmented Thinking and Practice	258
10.7.5 Spiritual Wellbeing not Social Capital: A Community of Practice Approach to Participatory Policy Design and Governance	258
10.8 Case study 3: Participatory Planning, Computer Design and Strategic Partnerships to address Complex, Health, Housing and Social Inclusion Issues	259
10.8.1 Statement of the Problem	261
10.8.2 Rationale for the Research	263
10.8.3 Aims, Objectives and Focus	264
10.8.4 Policy Context	265
10.8.5 Participatory Action Research and Action Learning	269
10.8.6 Women's Stories	282
10.8.7 Men's Stories	288
10.8.8 Generic versus Specific Services for Aboriginal male Australians	292
10.9 Conclusion	296
11 Capacity Building and Striving for Systemic Wellbeing	301
11.1 Vignette: Systemic Approach to Energy and Women's Empowerment in Rural Nepal	301
11.1.1 Why is a Systemic Approach Appropriate?	302
11.1.2 Nepal's Rural Energy Development Program	304
11.1.3 Design and Methodology	305
11.1.4 Conclusion	305
11.2 Vignette: Microfinance: Who Bears the Price?	305
11.3 Barangays, Lenses and Landowners in Rural Samar	307
11.3.1 The Context: A Hurricane, a Crash in the Copra Commodities Market, Domestic Violence and Dynamiting a Coral Reef	310
11.3.2 A Sanitation Project Becomes a Flower Pot Competition	311
11.4 Health, Water, Sanitation and Governance	312
11.4.1 The First Steps away from Apartheid Planning in South Africa	312
11.4.2 Women and Development: Water, Sanitation and Deep Trench Gardening: A Story of Participatory Action Research	313
11.5 Conclusion: From Strategic Planning to Participatory Design	315
12 International Relations and Governance	317
12.1 Recognising the Archetype of the Boomerang Affect	321
12.1.1 Power, Energy and International Relations	321
12.1.2 Short Term Fixes that Backfire	322
12.1.3 Shifting the Blame and Denying the 'Enemy Within'	323

12.2 Problem Definitions and Narrow Ethics	327
12.3 Cambodia: A Vignette	330
12.3.1 Introduction	330
12.3.2 The Republican Regime 1970-75: A Creation for the United State's Vietnamization of the Vietnam War?	332
12.3.3 The 'New' Kingdom of Cambodia 1993-Present: A Shift towards Democracy	335
12.3.4 Conclusion	336
13 New Democracy without Boundaries: Systemic Learning for Transformation	339
13.1 Praxis Tests	343
13.2 Designing an Inquiring System for Systemic Governance	349
13.2.1 Accountability, Tacit Knowledge and Governance	356
13.2.2 Evolving Processes of Discourses: Lessons from Experience	360
13.2.3 Complexity, Transdisciplinarity and Context	361
13.2.4 Addressing Fundamentalism through a Participatory Design Process	362
13.3 Capacity Building and Action Learning to Explore Participatory Processes for Inclusive Democracy	368
13.3.1 Praxis for Democracy	370
13.3.2 Learnings from the Engagement	370
14 Conclusion	373
14.1 Systemic Governance Architecture	373
14.1.1 A Case Study Approach to Complexity	374
14.2 New Times – Social Movements and Systemic Governance	374
14.3 Praxis for Shaping New Times Based on Appreciating the Three Worlds	375
14.3.1 Core Competencies Required for Good Governance	376
14.4 Participatory Policy Design: An Antidote to Postwelfarism	377
14.5 Summing up: Systemic Governance for Accountability and Risk Management	379
14.5.1 From Non Renewables to Renewables	380
14.5.2 Systemic Governance: Consciousness, Care Taking and Compassion	381
Glossary and Definitions of Concepts	383
References	399
Index	423

PREFACE: SYSTEMIC GOVERNANCE

A Way to Address the Divides across Evidence, Political Will and Practice?

What is knowledge? Who decides? How can knowledge sharing be facilitated? The following chapters attempt to address some of these questions. The discussion is premised on the idea that there are many bodies of knowledge and that the challenge is to ask questions that will enable the appropriate knowledge to be matched contextually to a task, challenge or problem.

The journey begins with using the work of C. West Churchman (1971, 1979a, b, 1982) and other critical, systemic thinkers and practitioners to redevelop an alternative to the work of Popper (1968)¹ in terms of both the process of testing and the notion of what constitutes representation and truth.

This work strives to provide a resource for better (as in more accountable) policy making processes and decisions that need to be buttressed by legislation for social and environmental justice.

I argue that the closest we can get to truth is through dialogue, listening and striving to take into account the emotions and values that shape and filter the way we see the world. Only by being mindful of these aspects can we get closer to truth (McIntyre-Mills, 2000; McIntyre-Mills *et al.*, 2006) that allows for multiple and simultaneous insights to enable better decision making. The truth is an iterative process of (a) developing a stained glass window, (b) enabling people to understand the implications of their views on the world and finally (c) the systemic way in which experiences, values and emotions influence world views.

By working with Ashby's (1956) ideas, modeling is used to help people to make better decisions by being able to hold in mind multiple variables and helping them to think through "if then scenarios".² It is not used naively to map or model the world in an exact sense, nor is the modeling used in a prescriptive manner. Some decisions are better than others depending on the

¹ Enlightened thinking is based on testing hypotheses by means of falsification, according to Popper (1968). If ideas can stand up to testing then the probability of their being true is more likely to be the case. Lack of testing has implications for the quality of our ideas and our decisions.

² I work with, not within Ashby's Law (1956) that stresses that complex decisions must match the complexity of the people who are to be affected and the principle of subsidiarity (based on the idea that decisions should be made at the lowest level possible), in order to enhance representation.

extent to which the consequences have been thought through by all those who are to be at the receiving end of the decision.

Policy decisions cannot be confused with truth. As West Churchman (1982) stresses, all decisions “make cuts” and leave out parts of the whole system. Instead accountable policy making needs to consider the consequences for those will be at the receiving end of the decision. Democratic freedom and diversity need to be fostered through openness to continuous dialogue and listening.

1. REPRESENTATION AND THE CHANGED LANDSCAPE OF SCIENCE AND SOCIETY

Closed oppositional thinking is defined as fundamentalism (Kung and Moltmann, 1992). This volume argues that **closed paradigms** that are oppositionally **opposed to revision** and reflection (based on criticism) are more likely to lead to **bad decisions** than **open paradigms** that are iteratively tested by diverse stakeholders.

Falsification has implications for ethics. If testing is done by the people at the receiving end of decisions it leads to a better match of services to needs. This wise matching process, based on experience is called **phronesis** by Aristotle in *Nicomachean Ethics*, as detailed below.

Phronesis as a basis for accountable decisions draws on diverse stakeholders inputs and is pragmatically good for risk management, because people are less likely to be critical of policies that they have helped to construct and which they own.

Openness to ideas is vital for:

- Rescuing the enlightenment from itself by embracing paradox and thus relieving it from its potential for exclusivity and non-representation and
- Enhancing democracy to make it more inclusive and representative (by taking into account the balance between the human desire for individualism and for collectivism).

Two-way communication (that is respectful of diverse ideas and helps to build relationships that span the landscape from local to international governance) is needed in a globalised world. This is the key point made by Berger (1976) and also by both Devji (2005) and Pape (2005) who studied Islamic fundamentalism.

Habermas and Derrida (2003) (in their conversation with Borradori about public philosophy, despite their different perspectives on the nature of representation) both agreed that engagement can prevent alienation and terrorism.

The volume focuses on an exploration of interorganisational decision making and policy networks as a way to engage citizens and to make gov-

ernance ethical and accountable. Democracy is currently increasingly criticized for not representing the interests of citizens (Institute of Governance, 2005) or not taking into account the social justice and environmental concerns that span national boundaries (Singer, 2002), but balance is needed across the institutions of the state, the market and society, not a post Westphalian state (Bowden, 2006).

The challenge for **traditional liberal democracy** was to ensure that government organizations acted as accountable agents for the principles (de Tocqueville, 1945), namely the people they serve. Voting in elected members who represent the people was considered to be both necessary and sufficient. **New Democracy** requires more than social choices made by voting within national boundaries, it requires processes that are responsive to ongoing socio-political, economic and environmental changes and the identity shifts that occur (McIntyre, 2005a, b; Pape, 2005; Devji, 2005; Giddens, 1991; Bogue, 1989; Eisenstein, 2004).

It requires accountability through deliberation to achieve better decision making, based on testing out the ideas (not only by experts) but by people who have lived experience of issues (McIntyre-Mills, 2003, 2005, 2006; McIntyre-Mills *et al.*, 2006; Edgar, 1992; Polanyi, 1962). This is essential to address the interests of the less powerful, but also to ensure that the ideas of what works, why and how as far (as the principals are concerned) is addressed in the interests of environmental sustainability, accountability and socio-economic wellbeing (National Economics, 2002, 2003; Edgar, 1992; Cox).

Communication is central to better research and better representation in society. Evidence can be put forward by people drawing on their lived experiences, but without political will policy does not change. Therefore the most important issue for those who wish to shape policy is to help policy makers make the connection that bad policy and practice does not hurt others, it hurts us- if not today or tomorrow certainly within a generation or two.

Understanding the role of values, emotions and consciousness is vital for teaching accountable policy and practice.

Emotions are central to policy making. Instead of concentrating on “awareness, control, intention and self reflection” (Johnson-Laird, 1983 cited by Banaji *et al.* in Brewer and Hewstone, 2004: 28) the dimensions of consciousness, I adapt Greenfield (2000) and Cornelius (2005) and concentrate on ways to expand consciousness or mindfulness by making connections. Because emotions are a major filter of perceptions we need to acknowledge emotions through expressing them in stories and pictures. Making connections and communicating connections to others is the basis for consciousness (Greenfield, 2000). The more connections we can make, the

better our thinking, our policy processes and our governance outcomes will be.

A process that helps to enhance connections is adapted from Ashby's Law (1956) of socio-cybernetics and the principle of subsidiarity (namely that policy needs to be made at the lowest level possible and by those who are to be at the receiving end of the decision) (see McIntyre *et al.*, 2005, 2006). The complexity of the decision matches the complexity of the people who will be at the receiving end of the decision. The elegance and simplicity of this argument is that it is based on systemic, feedback logic that tests out ideas in such a way that the experts are those who actually have lived experience of what works, why and how!

This could be the way forward to enhance complex policy making. It is the subject of a current Australian Research Council Linkage Grant between an Aboriginal NGO and the South Australian Dept of Health, but it has much wider governance implications. Seeing the world in bounded conceptual (disciplinary) and spatial (organisational and geographical) silos supports limited, compartmentalised thinking and practice.

Accountability is about the big picture, not the interests of one department or organization at the expense of others. The old fragmentation approach is 'divide and rule'. The new systemic approach is based on 'link and thrive'.

Responsibility and blame can be apportioned to others. It is very useful for powerful decision makers in the public and private sectors who think merely in terms of the next board meeting or the next election. But the bureaucrat's or CEO's who can think of all life will shape the future in a more positive manner.

Once we are mindful that the consequences of our actions cannot be quarantined we become systemic practitioners.

Feedback and not linear logic underpins the physics of the universe. This is the 'boomerang affect' (See Ulrich Beck in *Risk Society*, 1992). Beck stresses – as does Tim Flannery (2005) – that pollution knows no boundaries-nor does social injustice.

Even if we could protect ourselves through national boundaries, barriers of class or privilege-eventually the impact of our social and environmental actions will affect us.

Pay back or feedback cannot be ruled out of policy decisions. Social and environmental pollution spreads and affects us (eventually) irrespective of our socio-economic power or where we are located.

We can protect ourselves for a while, but as Flannery and Beck demonstrated we shape the society and the climate. We design our futures (Banathy, 1996).

Thinking in terms of one political term is absurd when generational futures are at stake.

Thinking in terms of the nation state and citizenship is equally absurd when planetary futures are at stake.

Idealism is based on the moral imperative. Pragmatism is based on understanding the consequences of our actions.

Expanded Pragmatism is about being mindful or conscious of the implications – not just for some stakeholders – but for all life in the short and long term. Social and environmental accountability is not just for the green and good it is for everyone who wants a future for their grandchildren!

Thus the moral imperative underlines thinking of the consequence by means of a dialogical process, if we want to survive. A different approach to accounting and accountability stresses that idealism and pragmatism (an expanded, rather than a narrow form based on the consequences for the next generation) are one and the same (McIntyre-Mills *et al.*, 2006). As for the expanded pragmatism test – of thinking about the next generation – how will we know we have succeeded?

At best we can strive to consider social, economic and environmental indicators that show we are destroying the environment and considering options within ‘if then’ scenarios from the point of view of future users. Vignettes and detailed narratives provide a means to explore complex challenges systemically by working with knowledge to create praxis wisdom.

PROLOGUE

REPRESENTATION, DIVERSITY AND DIALOGUE: THE CHALLENGES FOR THIS CENTURY

Torbet (2001) in his chapter “the practice of action inquiry” stresses that we need to be mindful of ourselves as a starting point for research if we are to transform research or what passes for science from a distanced inquiry on others to a transformational inquiry that involves ourselves in a systemic process.

We need to turn the lens on ourselves,¹ but also on society and consider how our age, gender and lived experiences have shaped the way we see the world. To achieve these deeper insights we need: more self inquiry, more inquiry with others and we need to be more mindful of the way diverse ideas and experiences can improve governance. In Volume 2 we posed the question: if representation is the basis of truth then how can we know that what is represented is a close match across the stakeholders? Who decides? This is where power, personality, values, perceptions and biological /chemical makeup come into play within a specific social, political, economic and environmental context. But the policy implication of radical versions of postmodernism (that there is no truth, rather than many dimensions of truth) can make society ungovernable. It also means that human rights have no basis for support and that the environment cannot be protected. So radical postmodernism as opposed to a healthy humility and openness to many constructions, is a ‘dead end’ from both an idealistic (or non consequentialist) ethical point of view and a pragmatic (consequentialist) point of view. Nevertheless the notion of one truth based on modernism runs the risk of trying to test out ideas by experts who do not have enough lived experience. The way forward for ‘rescuing the enlightenment from itself’ is to *expand the testing process; so that all those at the receiving end of a decision are part of the iterative and ongoing decision making process*. This is most important, because it enables testing out ideas in such a way that the complexity of the decision is matched by the complexity of the stakeholders and the context. Furthermore, the principals need to be social and environmental justice and the agents need to be caretakers for future generations.

¹ We need to re-consider consciousness, archetypes, culture, ethnocentrism and gendered knowledge.

Based on a critical and systemic approach we can find or create points of connection. The testing out of ideas in the interest of science and democracy needs to be iterative and ongoing and it needs to include all those at the receiving end of a decision. Furthermore participants need to consider this generation of life and the next. But how can this be achieved? We need to think about theory, practice and representation if we are to make a difference to the way we live together. To improve science and democracy we need to find a way to improve on the way in which we have understood representation and the testing out of ideas.

The thesis developed in this book is that we can see truth as a continuum from ONE TRUTH in the opinion of experts (or fundamentalists) at one end of the continuum, dialogue to explore the complex implications of policy from the intergenerational view of advocates for all living things and by representatives of those at the receiving end of a decision, MANY TRUTHS and the ‘cop-out’ of NO TRUTH at the other end of the continuum.

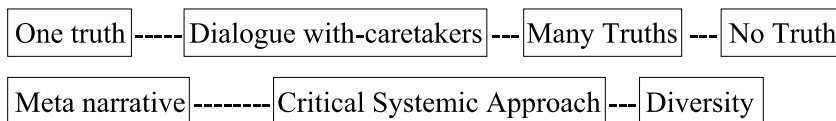


Diagram 1. The consciousness continuum: the closest we can get to truth is through dialogue.

One truth can lead to fundamentalisms (economic, religious and scientific); it is also based on a mistaken understanding of the fluid nature of the world. Closure to ideas and closure to systems leads to ‘dissipation of energy’. The basis of all life is communication. Through dialogue one idea and another idea can be discussed and debated and then synthesized on the basis of respectful dialogue. This is the dialectical process of ‘unfolding’ ideas and ‘sweeping in’ (West Churchman, 1979a, b, 1982) a range of contextual considerations. Without respect the will to participate is eroded.

Ashby’s (1956) rule of socio-cybernetics is based on the idea that complex decisions are best made when the complexity of the decision makers is taken into account.² Thus decisions need to be taken at the lowest level possible in society. This is known as the principle of subsidiarity (discussed at length by Schumacher and recently by Peter Singer (2002 in his work ‘One World’)). Singer argues that the principle applied in the European

² Although Ashby’s rule is cited it is not used to imply that any mathematical model can represent life, because the complexity of a model can never match the complexity of life, but it can help to develop conditional scenarios that can be explored with stakeholders in context.

Union could be the basis for a new form of governance that could help to ensure that decision making is not imposed and that it is relevant to those at the receiving end of the decision. Importantly, it enables not only better accountability, but better risk management.

But unfortunately there is one flaw in the argument. What happens if the stakeholders do not wish to act as caretakers and instead want to impose their will, rather than thinking about ways to sustain future generations of life? The answer is that participants should be free **to the extent that they do not undermine diversity and freedom of others**. We need to understand that many viewpoints are needed to ensure that we get closer to appreciating the whole picture.

When participants shift from being *caretakers* to *willful stakeholders* who deny the views of others, then the decision needs to be made to set aside their ideas, because they are not in the interests of the common good. But the problem is always who decides on the common good? ‘The heretic’, ‘the terrorist’, ‘the witch’ according to the postmodernist can be ‘the prophet’, ‘the freedom fighter’, ‘the genius’, in the eyes of some. The utilitarian notion of achieving the greatest good or happiness for the greatest number is one way to test out the consequences of ideas, but it is **insufficient** and needs to be expanded to consider all the stakeholders and all forms of life, not just some. C. West Churchman’s ‘Design of Inquiring Systems’ is the basis for testing out ideas using ‘logic, empiricism, idealism, the dialectic (which includes subjective ideas in the process of dialogue) and pragmatism’.

When pragmatism is expanded to include dialogue with all the possible participants or representatives /advocates it moves closer to idealism. The notion that poverty and pollution have a ‘boomerang effect’, as Ulrich Beck (1992) argues in ‘*Risk Society*’ is a low road to morality. It is at this point that idealism and pragmatism touch fingers across the divide. Perhaps this is the way forward and idealism and pragmatism can unite in the interests of a sustainable future. Representation of people’s ideas and the capacity for dialogue shifts closer to the ultimate truth that we must respect the ‘web of life’ (Capra, 1982) and that we are part of it. Homo sapiens has the power to act as caretakers and consumers. We can choose to sustain the web or destroy it.³ Extreme forms of postmodernism can lead to irrational decisions, but extreme forms of modernism are equally dangerous! The enlightenment and democracy rest on participation and testing out of ideas. Let us retain the **will** to be open to the ideas of others and to make decisions that are based on communicating with one another respectfully, in order to consider ‘what if scenarios’ for this generation of life and those that follow. The powerful

³ That is the curse of freedom, unless of course we want to believe that the world is a chimera. Personally I would not want to take the risk!

have made decisions in their own interests. It is time to realize that in the long term everyone will lose if policy makers and managers **do not take decisions in the interests of society and the environment as a whole.**

The book can be read as discrete sections. Part 1 is theoretical and addresses accountable processes to support systemic governance and addresses the question: What is the process of accountable communication and governance? Part 2 is practice-based and draws on case studies and vignettes from Africa, Australia and Asia and develops a transboundary approach to thinking and practice.

The purpose of this volume (and the C. West Churchman Series) is to:

- **Enable** a better contextual understanding of communication and participation, in order to address democratic governance and international relations challenges in a range of contexts.
- **Discuss** the failings of democracy and develop an argument that this is essential for a peaceful and sustainable world.
- **Address** ways to improve communication in a range of local contexts and thereby to improve participation and appreciation of local knowledge(s) across a range of stakeholders, in order to improve decision-making and governance.⁴
- **Consider** the enemies within' (religion, politics, morality and aesthetics (West Churchman, 1979a: 23) and to argue that there are indeed connec-

⁴ The challenge is to appreciate the many kinds of communication processes that support ethical systemic governance in a range of contexts from housing associations, NGOs and government organizations, neighborhood/community and local government level through the use of case studies. A critical and systemic perspective attempts to work with rather than within boundaries of knowledge paradigms to explore the relationships across self – other sentient beings and the environment so as to be mindful of this generation and the next and to share our learnings with those who are concerned about ensuring a viable and peaceful future for this generation and the next. Scaling up participation and addressing the barriers along the way enables the knowledge based on experiences to be shared with a wider audience. Following Polanyi (1961) and Tsoukas (1996 and 2003 forthcoming) tacit and explicit knowledge are a continuum and not oppositional characteristics. We cannot translate one form of knowledge into another, because they are always interrelated. We need to be mindful of the continuities in praxis. Nonaka and Takeuchi's model (1995) is extended: socialization (learning by doing), externalization (acknowledging the value of lived experience and knowledge from personal experience), combination (of professional and personal lived experience and applying it) and internalization (sharing the learnings with others in iterative and ongoing cycles that are responsive to the complex social system. A recursive cycle is vital for learning from the experience) through diversity mapping (adapted from Flood and Romm, 1996, and informed by Romm, 2001) and the critical systems thinking praxis.

tions across the systems, but that living systems are different in that we can shape them consciously.⁵

- **Assist** people to ‘leap beyond’, in the sense used by Banathy (1996, 2000) the limitations of current definitions of state, market and society and to consider ways current designs could be improved. Capacity building is needed in many arenas to enhance the ability of people to design responses to social, cultural, political, economic and environmental challenges.
- **Develop** theoretical and methodological tools that will help to improve policy making through improving knowledge management. Working with multiple narratives is useful, in order to create contextual solutions, based on the case studies that follow. Improve the capacity of people to provide leadership so that sustainable governance solutions can be found. This is essential for a peaceful and sustainable world. Knowledge management was coined with problem solving in mind, but tended to be without emphasis on social, cultural and gendered contextual (political) and environmental knowledge. Knowledge management is not merely about collecting, organizing and accessing information through computing systems. It is the study of what constitutes knowledge, in which context, in whose opinion and why? (Park, 2001). Knowledge that is based on complementary approaches and openness to diverse opinions is co-created or constructed through conversations and through sharing ideas. The closest we can get to truth is through dialogue. This is also the closest we can get to ethical and just outcomes. The focus is on a) the process of achieving accountability to stakeholders and b) the lessons learned along the way. At a local, national and international level the pursuit of discursive understanding, based on what Edgar (2001) calls “thick democracy” is vital for understanding “the other” and for what Warren (1999: 340) calls “transformational and discursive processes” that are possible, because there are rules and regulations that support, rather than undermine the process. The aim is to:
- **Expand** the concepts of accounting and accountability to incorporate social, cultural, political, economic and environmental indicators. Some of the **considerations** for a systemic governance approach are: a) Openness to many people and many ideas, b) Representation of all the stakeholders in decision making, c) Listening to what stakeholders say, including how

⁵ For example: the use or non use of solar panels and rain tanks could be addressed by politics. Subsidies could be given by governments or rates could be lower at the local government level to encourage this practice, the use or non use of wind farms can be about aesthetics, but these can be designed to be pleasing and to prevent the injury of birds.

they construct reality, d) Respectful communication, e) Working across organizations and across sectors (health, education, employment, for example), f) Forming responsive team approaches in response to issues.

The **process** for systemic governance involves working across or communication across civil representatives, elected representatives and corporate structures to link public, private and non government organizations. It also involves continuous review with all the stakeholders and the need to build social, economic and environmental indicators into planning. Vision, mission, planning, implementation and monitoring need to take many factors into account, in order to do good accounting and accountability for governance.

The central questions are:

- How can the needs for human individuality, human belonging and the greater good of society and the environment be addressed through governance and international relations? What models can we draw on at the local, national and international level?
- How can people make a difference to governance and democratization of the enlightenment in their everyday lives?
- How and why should we think and practice in a manner that is compassionate?
- Where there is no will to engage in dialogue what can be done? South Africa, Cambodia and the war on Iraq are addressed to glean ideas about conflict, power, reconciliation and international relations. Case studies and vignettes from a range of contexts (both urban and rural) are the basis for a critical analysis of culture, class, identity and communication and political challenges for democracy and the environment.
- Ethical behaviour that underpins good governance and good international relations needs to support a sustainable future. This is only possible when the implications of our thinking and our practice are discussed with all those who are at the receiving end of the decisions.⁶ Where do we draw boundaries for our rights and responsibilities, if we see ourselves as part of one planet?
- How do we develop a praxis based on the sort of communication that appreciates emergent ideas? No methodology for participation or knowledge narratives has all the answers. Nevertheless developing “how to” options and processes is useful even though at best we are only partly rooted

⁶ This is the basis of democracy and a revised enlightenment that does not cast a shadow of hegemony across current and future generations who are likely to reap the bitter crop of war and devastation caused by a lack of compassion for people labeled: “queue jumpers”, “boat people” and worse. This is not mawkish policy – it makes good sense for risk management.

within our context and partly able to reflect on it. Perhaps all we can do is provide options and consider the consequences for this generation and the next. Decisions need to be taken cautiously as aspects always remain hidden – even the bright hard light of the desert makes shadows and similarly all human beings have many dimensions to their personalities that Jung (1972) tried to summarize on the basis of his work on patterns or archetypes, one of which is our shadow dimension. So often researchers, managers and policy makers look outwards without looking inwards (see Reason, in Denzin and Lincoln, 1994).⁷

- Can certain kinds of communication enable us to test out knowledge for governance more effectively?
- Could a process for testing decisions enhance democratic governance, the enlightenment and international relations? The discussion explores whether there is such a thing as an ideal process for governance or international relations. Is a total solution for all contexts either possible or desirable?⁸ Is it preferable to have decentralized governance stitched together in a loose co-ordinated manner? (see Edgar, 2001). Perhaps we need to design not only a new kind of governance that spans geographical and organizational spaces but also a new kind of governance that spans different ways of knowing or different kinds of mental maps shaped by personality, experience, and socio-cultural, economic and environmental factors. The central question is what is good, systemic governance? What does it mean and what are the issues? I attempt to develop a model of sustainable governance and international relations through working and reworking the boundaries, both conceptual and spatial across:
 1. Community governance.
 2. Third Way governance partnerships across public, private and volunteer sectors and developing community involvement.
 3. Corporate governance.
 4. Federal European Union models for regional and international governance.
 5. United Nations Models for regional and international governance for systemic sustainability.

⁷ Human knowledge is always multidimensional and always contextual. We can do our best through asking: what is the nature of truth? How do we know what we know? On what basis can we make a decision? What can I learn through working with other people and reflecting on the implications for my own life as it relates to others in the long term?

⁸ Contextual considerations always need to be “unfolded”, to use West Churchman’s (1979a, b) concept in terms of the values of all the stakeholders within the specific social, cultural, political and economic and environmental context.

I stress that diversity and creativity is fostered to the extent that it does not undermine the diversity of others. The central argument is that those at the receiving end of a decision need to be part of the process. 1-5 are all interconnected and complementary.

British Third Way approaches pertain to citizenship rights. This means finding a way that is in between complete reliance on the state and complete reliance on the individual to address needs at the national level such as challenges of health, education and employment. This model emphasizes democratic solutions within the boundaries of the state. European federalism for the European Union emphasizes a balance between local and wider governance (national and international complementarity). It potentially incorporates United Nations policy, human rights and sustainable futures. This model expands governance to systemic governance.⁹

Can democracy be enhanced through systemic governance? The question of course assumes that democracy is desirable and that it provides the basis for rescuing the enlightenment from itself! Trust develops further networks of co-operation (ABS, 2002; Putnam, 1995). But as Edgar (2001) stresses in his book on governance in Australia, we need space for difference and space for cooperation. Conceptual diversity is vital. This means that it could be important to enable different social spaces and different networks in a participatory democracy. As Bourdieu (1986) stressed in his work on cultural and social capital, networks can be in the interest of some rather than others. Networks per se do not build social capital for everyone. They can establish *in groups* and *out groups*. It is the role of systemic governance (particularly local governance) to address representation of everyone. Better opportunities for communication are conducive to sustainable democracy and to economic development. For example, this can require separate as well as joint meetings within local communities hosted by local government and non-government organizations. Representation for democracy (as in all endeavours) needs to provide space for different points of view. The debates enhance the quality of the outcomes.

Individualism and collective belonging are shaped by biology, socio-cultural, society, economic, environmental factors. Whether we are introverted, extroverted, egotistical or egalitarian is interplay of biology, personality, life experiences and culture. The complexity of who we are and how we relate to others is a subject that is of great importance today. Peter Singer

⁹ Governance is a concept that is defined in many different ways, depending on one's perspective. It refers to both the structures and processes of balancing interests across institutions and interests groups. Thus it addresses the relationships across state, regions, markets and society locally, nationally and internationally. We can understand governance better by considering the diverse ways in which it is interpreted.

(2002) in his work *One World* poses the question: if we recognized that we have “one atmosphere, one economy, one law and one community” could we become better policy makers and managers? We need to add that given current knowledge “water may be the most contested resource in the world”.

“The State of the World Population 2001 says that: water is being used and polluted at catastrophic rates, by 2050, 4.2 billion people – over 45 per cent of the world population – will be living in countries that cannot provide the average daily requirements of 50 litres of fresh water per person per day to meet basic needs. The World Health Organization estimates that about 1.1 billion people do not have access to clean water. In developing countries, 90-95% of sewerage and 70% of industrial wastes are dumped untreated into local streams where they pollute water supply. The water tables under some cities in China, Asia and Latin America are falling by over one metre a year. Water from rivers and seas is being diverted to meet the growing needs of agriculture and industry, with sometimes-disastrous results. In 1997, for example, the great Huang River in China did not reach the sea for a record 226 days in a row . . .” (UN Population Fund’s State of the World Population 2001 Report, released in November 2001)¹⁰

The drying up of rivers in Australia such as the Murray Darling River has lead to re-thinking and reconceptualizing state and regional responsibility and the responsibility across the public and the private agricultural sectors. Unless Australians rethink the boundaries of responsibility in the Council of Australian Governments – COAG meetings) there will be nothing to fight over. The River Red Gums are dying and the mouth of the Murray River has silted up. Many more litres of water will need to run back to the river.

A state election was fought in Australia in February 2005 over the issue of water and the least risky way to supply water. Western Australia’s opposition leader Colin Barnett proposes a canal to be build to transfer water from the Kimberley’s. Dr Gallop, the Labour leader suggested bringing water from the Fitzroy River in the tropical north of WA. Availability and costs of power and water supply are central governance issues that need to encompass sustainable approaches to supply and management.¹¹ The issues cannot be addressed merely by voting between two equally short sighted approaches to addressing water sustainability. Governance needs to consider rights and responsibility in terms beyond the individual, the organization, the region, the nation and to consider the broader context.

The nation state has been the basis for citizenship rights and human rights. Powerful nations with strong economies have the ability to preserve the interests of their own citizens, rather than others. This institutionalized

¹⁰ <http://media.pearson.com.au/schools/cw/atlas/bn-2001> accessed 7/8/2004.

¹¹ www.sundaymail.com.au. Armstrong, G., 2005, “Voters are simply not prepared to take risks”, March 6th.

selfishness of looking after us (and those like us) is legal and buttressed in human rights legislation that is couched in terms of being citizens. Non-citizens can thus be stripped of rights. Human rights and civil rights are conflated. Without civil rights, human rights are lost. It was for this reason that I was informed by a so-called South African social worker, that there were no destitute children on the streets in Pretoria in 1989. The children I identified were classified as “from the homelands” and therefore “not our responsibility” (see McIntyre Mills, 2000). The first step for gaining or losing rights is citizenship. In times of war or environmental disaster those fleeing and without citizenship are the most vulnerable. In other words:

“The conception of human rights, based upon the assumed existence of a human being as such, broke down at the very moment when those who professed to believe in it were for the first time confronted with people who had indeed lost all other qualities and specific relationships – except that they were human.” (Arendt, 1979: 222).¹²

The United States, Britain and Australia are democracies, but “[w] hose reality counts?” (Chambers, 1997). The reality of Indigenous people and first citizens, the reality of asylum seekers who are defined in fixed categorical terms and who wish to be recognized as refugees who then have a chance of becoming citizens or the reality of the people who live with political realities over which they have little control? Systems thinking can become oppressive if it seeks answers without openness to the “liberative potential” (to use Gouldner’s 1971 phrase) of questioning as a way to gain an appreciation of complexity. Fixed or essentialist categories can be re-worked conceptually, but the argument does not deny their power and relevance in the everyday lives of people, in governance and international relations. Silencing and ‘othering’ results in the loss of knowledge. Power resides in citizenship or non-citizenship status, class, cultural or professional knowledge, recognised ability and gender. We need all the ever-changing voices for a mandala of knowledge that can be used to inform better governance and decision making. The systemic dialectic of “unfolding” values and “sweeping in” for example the social, cultural, political, economic and environmental contextual concerns (West Churchman, 1971, 1979a, b, 1982) is the ‘jump lead’ of creativity.

The way in which accountability can be enhanced through communication is explored in terms of cultural bonds, boundaries and norms. Good governance and good international relations are based on working and re-working the boundaries across the following arenas:

¹² Cited in Mitropolous, A., 2003, “The barbed end of human rights”, *Borderlands E-journal*, 2(1): 2.

- Elected representatives within local, regional/state/national/international/regional contexts.
- Privileged and marginalized citizens with little, minimal or no rights.
- Non Citizens without rights.
- Corporate sections of government, the bureaucracy in the public sector.
- The private sector.
- The voluntary or third sector.
- Social movements at a local, national or international level that address social and environmental justice concerns.

The process enables people to give discursive details about the quality of their lives and details about what works for them, how and why. Deepening democracy (Fung, Wright *et al.*, 2003) needs to be based on “thick description”¹³ that supports “thick democracy” (Edgar, 2001). This is very different from rationalist approaches of Rawls (1993) that distinguishes between the rational individual and the reasonable citizen who considers justice in terms of the state. Singer (2002) also stresses that Rawls writes,

“A theory of Justice, does not address the issue of justice between societies. With the more recent publication of “the Law of peoples, however Rawls has at last addressed himself to the issue for justice beyond the border of our own society. Rawls believes that well off societies have significant obligations towards struggling societies who are currently destitute in other countries. The book is ... called the Law of Peoples, not for example, A theory of Global Justice...” (Singer, 2002: 193).

HUBRIS AND CHAOS, DEMOCRACY AND HUMAN RIGHTS

Hubris is the Greek word for pride (or more specifically) thinking that one is superior to the gods. In ancient Greek mythology hubris (or thinking that human beings are able to play god by outwitting other legitimate gods) leads to pain and punishment, until some form of redemption is achieved through words and acts of love, compassion or humility.¹⁴

¹³ Geertz, C., 1973, “Thick description: towards an interpretive theory of culture”, in *The Interpretation of Cultures: Selected Essays*, C. Geertz, Basic Books, New York, pp. 3-32.

¹⁴ “Because of the differing capacities of rich and poor, and of human versus natural systems to adapt to climate change, some in the environment movement are characterizing adaptation as having acquired ‘a genocidal meaning’. By this they mean that a cosseted, wealthy few may survive climate change by retreating to some refuge, but the vast majority will inevitably perish, as will the bulk of earth’s species and ecosystems ... Aubrey Meyer pointed out how this matter is being discussed ... in the IPCC discussions stated that doing anything serious was too expensive...” (Flannery, 2005: 208).

Hubris in governance is based on putting one's own passions first and not listening to the ideas and insights of a wide range of people or considering the needs of the powerless within our neighbourhood and ecosystem. Chaos is the Greek word for gap (Hampden-Turner, 1981). Gaps in understanding and knowledge lead to chaos, but chaos also generate tensions and creative energy. Both are important. Chaos is a precursor for creativity, but violent disruptions lead to suffering.

Passion drives thinking and practice (praxis) that can lead to chaos. But mindful compassion ensures that the passion serves the self in relation to the other and in relation to the environment. Compassion addresses "the shadow"¹⁵ of personal passion by thinking beyond the self. Neighbourhood spaces are bounded by life chances and we need to rethink the sense of neighbourliness. Mindfulness is a matter of "widening" and "magnifying" one's perspective (see Wadsworth, 2002, on approaches to enhance understanding).

I start with the assumption that reality is not an absolute and depending on whether we have an ant's view, an eagle's view or an Everest view, we will see the world quite differently. Even the views from Everest may be very different slices of the same reality: spiritual humility and awe may be the lens through which the view is seen by some, for others the lens could be an egotistical sense of physical prowess and greatness after "conquering the mountain" or perhaps contemplation of the poverty of life chances for some and not others below and the futility of arrogance in the wide expanse of time and space. These lenses are all representative of "a truth". An eagle's view is wide and all encompassing. Panning views can provide context, whilst honing shots can give detail, they can also help us to comprehend the minute microscopic detail that shows the universe within and the responsibilities we face as human beings.

Views from Mount Everest may give altitude sickness, the vast vistas brings with it too many challenges and the perspective from above can lead to grand narratives that lead us to think "we can play god". In depth views aided by technology can give us an insight into the well-worn notion that the universe can be found in a grain of sand. But we need to be ever mindful that we never know what a complete mandala looks like!

Science, art and nature are all aggregates of one another – fractals in the sense that they are patterned as nested systems (Bausch, 2001). Science, social sciences and humanities have been at loggerheads only because the social sciences have misinterpreted the scientific metaphors that were in turn based on a misinterpretation of nature. If new science realises that reality is

¹⁵ Jung, C.J., 1972, *Mandala Symbolism from the Collected Works of C.G. Jung* (translated by R. Hull), Bollingen Series, Princeton University Press.

made up of moving and evolving structures – dissipative structures¹⁶ then the social scientists who see the world as made up of contradictions need not despair that social and natural world are different. The only truth is dialogue and it is contextual and in a state of motion. This is not so strange. Once fixed categories are abandoned, we can see that the coin of possibility (Bausch, 2001) can fall on heads or tails, it can spin and shoot off in many directions or it can be remade as a carbon dollar that factors in the opportunity costs to social and environmental futures. This is emergent reality, rather than deterministic or predictive reality. Human consciousness is capable of deterministic, rational thought as well as emergent, creative thought.

This book provides many conceptual tools that can enhance our ability to both our rights and responsibilities to ourselves and to others. Consciousness is a continuum from inorganic to organic life. At a certain point life becomes self-aware. As conscious caretakers we have a role of achieving balance between the freedoms of individuals and the need for collective responsibility for social and environmental justice.

After traveling through Brachina Gorge in the Flinders Ranges (a sacred place for the Aboriginal caretakers at Iga Warta) and considering the implications of the way in which life was created, I began to understand how the fossils in the Ediacara sandstone communicate systemic lessons for this generation and the future.¹⁷

¹⁶ Maturana's term or "dissipative structures", to use Prigogine's term (Capra, 1996: 215). All levels of life are imbedded in larger systems, from the cell to the earth itself that is part of the wider universe. Similarly all people face the challenge of wanting to be individuals and wanting to be part of a wider group, as Peter Berger (1976, 1977) has argued in his work. This is a central paradox of life and part of the tension that drives changes. Communication is vital to address the paradoxes and to create the linkages across the divides within oneself, with others and with the environment. West Churchman's (1979a, b and 1982) dialectical tool of "unfolding" meanings and "sweeping in" considerations is very important for this reason. It helps to address what Capra (1992, citing Arthur Koestler) calls the Janus nature of systems. It is not only looking at the yin and yang and the potential for change as in the I Ching Taoism workbook for meditation, it is also about communication that can enable problems to be defined and addressed in such a way that self – other-environmental emergence is possible. The unfolding and sweeping in process involves exploring paradoxes and making decisions that will shape ourselves and our future, in iterative cycles.

¹⁷ "Visualize this planet of ours more than three thousand million years ago: the atmosphere was thin and without oxygen. Volcanoes wracked the landscapes; huge electrical storms constantly bombarded the earth. With virtually no protection the sun's ultraviolet radiation was so extreme that life as we know it was out of the question ... When the long reign of the blue greens began, the 'atmosphere' consisted primarily of hydrogen, carbon monoxide, ammonia and methane. Today's problems with the atmosphere have been blamed largely on the hydrocarbons ... In other words, we have been returning to

In the Flinders Ranges the early fossil species identified by a geologist, named Sprigg have helped to explain how they developed the earth's atmosphere. DNA is the most basic form of life. The ancient algae extracted hydrogen from water and released it into the atmosphere and we are currently reversing this process, as suggested by Flannery (2005: 31):

“Were it not for plants and algae, we would soon suffocate in CO₂ and run out of oxygen. Through photosynthesis (the process whereby plants create sugars using sunlight and water) plants take out waste CO₂ and use it to make their own energy, in the process creating a waste stream of oxygen. It's a neat and self-sustaining cycle that forms the basis of life on Earth. . . .” (Flannery, 2005: 31).

Looking after ourselves, our own gene pool, whether we are human or animal (see Singer, 2002: 119-164) and our immediate community first may seem to make sense in the short term, until we realise that Gaia – the earth is interconnected (Lovelock, 1979; Singer, 2002) and our selfishness could lead to a “boomerang affect” (Beck, 1992). Our mutual survival depends on co-operative governance of our environment. Compassion for self, other (including all sentient beings) and the environment is both pragmatic and idealistic. This is the central argument developed in the following chapters. Critical and systemic thinking is useful in this regard, not only because it exposes the contradictions and helps us to think about their implications for Australia and Australians, but also the contradictions in other Western democracies (Hindess, 2003) who discuss “responsibility for others in the modern system of states”. Democracies are responsible for looking after their own people, their own citizens and for some categories of asylum seekers who are recognised to be refugees and not for others. But what about other people? Nation states draw boundaries around “us” and “them”. Australia has prided itself on “a fair go” democratic culture, despite the disparities in the life chances of Australians, indicated by a range of indicators including health, life expectancy, educational outcomes, employment, self harm, suicide, victims of crime and incarceration rates. For example, Aboriginal females are 20 times more likely to be imprisoned than non Aboriginal females and Aboriginal

the atmosphere the very chemicals that once dominated and which had prevented development of life on earth. The blue greens were responsible for tilting the equation in favour of life-form development. Little by little they expanded the amount of oxygen in the atmosphere. This went on for more than two thousand million years . . . The reduced UV level allowed more complex organisms to evolve. Scientists were aware that such a moment must have come, but they didn't know where or in what form . . . As David Attenborough . . . [said] in . . . “The Dawn of Life, ‘it is difficult to believe a creature as large but as fragile as a jelly fish could retain its shape long enough to be fossilised’. But in the 1940s some geologists noticed very odd shapes in the ancient Ediacara sandstone of the Flinders Ranges.’” Nicol (1998: 287).

males are 15 times more likely to be imprisoned, according to the Steering Committee for the Review of Government Service Provision 2003, 2005¹⁸ (see Robbins in Spoehr, 2005: 82).

We are a nation of immigrants. Ideally democracy requires working and re-working the conceptual and spatial boundaries. The book argues for a form of revised democracy and enlightenment that respects the importance of freedoms to the extent that it does not undermine the freedoms of others.

- What would the world be like if we listened to the ideas of young people and the poor?
- What would the world be like if we recognized that sentient beings span the boundaries of human and animal?
- What would the world be like if we thought of ourselves as conscious care takers of sentient beings living in one ecosystem?

Questioning is one of the ways in which science through the ages has developed, but in very narrow terms, such as whether the hypothesis formulated by an expert could be considered tested in the light of evidence (Romm, pers. comm., 2006). Being open to the ideas of others and drawing on experiences can help find new ways of doing things. Involving all those who are to be at the receiving end of a decision (not just the experts) in the process of testing helps to ensure that the complexity of the decision matches the complexity of the end users.¹⁹ The inquiring system (adapted from West Churchman, 1971) addresses many domains of knowledge. To know is a process based on the senses, emotions and the contextual experience. It is not about representing reality “that is out there”.

Knowing is a potentially transformative experience. Openness to ideas (to the extent that openness does not undermine the freedom to express ideas) is vital for re-working democracy to take into account the balance between diversity and collectivism and to avoid the dissipation of energy

¹⁸ Overcoming Indigenous Disadvantage. Key Indicators 2005. Steering Committee for the review of Government Service Provision, see 3.71 on representation of victims and offenders.

¹⁹ This simple idea echoes the principle of subsidiarity, namely that the decision needs to be made at the lowest possible level, so that people have ownership of the ideas. This approach also echoes Ashby’s (1956) Rule of Sociocybernetics, namely complex decisions can be made only when the complexity of the deciders matches the complexity of the decision. These two ideas about representation help us to ‘rescue enlightenment thinking from itself’ through expanding democracy to address the relationships across self, other (including all sentient beings) and the environment. It also has profound implications for ethics.

through closure.²⁰ Not all diversity is good; it can be destructive if it undermines sustainable futures.

The CWC series covers thinking and practice pertaining to governance and ethics. Thus it is about boundaries of inclusion and inclusion. Volume 3 argues that the challenge for social, economic and environmental governance is to maintain harmony and to manage change. It is to balance the human paradox that as human beings we desire *individualism and power* as well as *collectivism and love*. The balance is achieved by addressing our human potential for ‘molar’ identity and politics as well as for transformation through ‘molecular’ identity and politics (Bogue, 1989; Berger, 1976). Two-way communication that is respectful of diverse ideas and helps to build relationships is vital for local and international governance. This is the key point made by Habermas and Derrida (2003) in their conversation about thinking and its relevance to preventing terrorism. Trust develops further networks of co-operation.²¹ But as Edgar stresses with reference to governance in Australia, we need space for difference and space for cooperation.

Our starting point is the need for better communication – not just as a means to an end, namely closer representation of people and their ideas – but also because communication is the very essence of life. The series provide examples and discuss the learnings for re-working governance. Examples and their implications for social and environmental justice are discussed. Conversation that is discursive is essential for democracy, governance and better international relations.

“Democracy, in its most basic sense of majority decision making, requires that those who decide be sufficiently alike that they will respect the will of the majority. Global-level decisions will inevitably have a highly restricted agenda, set by what the majority of the richest nations will tolerate, and a very reduced role for the world’s publics. The difficulties of global democracy should make us pause when considering the rhetoric about democracy at the national level, for that too, despite the belief that nations are relatively homogenous political communities, is subject to similar limitations as to both agenda and participation. The question is whether one needs to rethink some of the assumptions of democratic theory in order to find ways to widen the scope of accountable government by consent.” (Hirst in Pierre, 2000: 17)

The structures and processes of international relations and governance need to be re-considered to allow diversity to the extent that it does not un-

²⁰ Anyone who has experienced the demotivation caused by not being listened to respectfully or given opportunities for self expression will understand that human energy can be dissipated when faced by closure. This is not the same as the drawing the line based on informed or caring decisions.

²¹ Putnam, R., 1995, “Bowling alone,” *Journal of Democracy*, 6(1): 65-78, ABS 2002 Social Capital and Social Wellbeing: Discussion Paper. Commonwealth of Australia. *Australian Bureau of Statistics Publication*.

determine the freedoms of others. Consciousness is about making connections and recognizing the spaces and gaps. Mindfulness of diverse ways of seeing are important for peace makers and those who wish to manage risk and who wish to avoid fundamentalism in religion, politics, arts and sciences (social, environmental and economic). It is also essential for democracy and for making good decisions. The book makes a plea for systemic governance process for:

- **Designing**, planning, making policy, managing and evaluating to reduce risk.
- **Thinking and practice** (praxis) that can lead to a better balance of social, cultural, political, economic and environmental concerns to ensure a sustainable future for ourselves and for future generations.
- **Continual questioning** by advocating for future generations, the voiceless and for the environment as well as representatives of all the people who are to be at the receiving end of a specific governance decision.²² Definitions that are owned and that reflect the perceived needs “have radiance” (Churchman, 1979, 1982) and power to transform.²³ Some of the key concepts include:
 - **Capacity**, based on the ability to think about our thinking or to think a Meta level which requires literacy or the ability to think about many different theoretical frameworks, rather than operating only within one.
 - **Will**, the concept made famous by Nietzsche,²⁴ but do we have the will to be compassionate or only to follow our own passions and our own will to be powerful?
 - **Ideology**, ideas that underpin policy decisions as to who will get what, when, why, how and to what effect?
 - **Ethics** based on a conversation on morals or what **ought** to be considered versus what **is** currently the case.
 - **Morals** based on a moral law need to be defined carefully with reference to the theoretical framework and with reference to the context.

²² The questioning process is assisted by means of working with a version of C. West Churchman’s *Design of Inquiring Systems*. The works of cultural, gender sensitive and environmental thinkers are added to extend the implicitly systemic potential of the Design of Inquiring Systems (C. West Churchman, 1979) to governance and international relations. The case study and contextual approach is the basis for conveying these ideas.

²³ Radiance is the difference between ideas that flow from a sense of identity (and shared meaning) to ideas that are imposed by those who do not think through the implications for this generation of life and for future generations.

²⁴ What drives us, our will or our values? If they are values, what are they? What ought they to be as policy makers and managers? What is the code of ethics we follow? See Magee, B., 2000, *Wagner and Philosophy*, Penguin. Beilharz, P., 1991, *Social Theory*, Allen and Unwin.

Three broad theoretical approaches are considered (adapting Preston *et al.*, 2002), namely: Idealism (which is a non consequentialist and deontological approach based on a moral law), Pragmatism a consequentialist approach that addresses the meanings of the different stakeholders) and a virtue based approach, based on Aristotle's work. He believed that inner virtue was the result of careful thinking and that **eudaimonia** was the goal of reasoning and that it would lead to happiness of the individual and to society. The **expanded approach to pragmatism** stresses that if the consequences for all the stakeholders are considered, then **expanded** pragmatism can improve on utilitarianism (that considered only the happiness of the greatest number), by developing an approach based on the idea that all those who are at the receiving end of a decision should be party to the decision making process (or represented during the process by leaders who care about others and the ecosystem).

The purpose is not to re-state or cover the territory already covered in volume 1 'to address the enemies within' it is an attempt to argue, following Vickers (1983) that although there are connections across the systems, "human systems are different" in that we can shape our world consciously and as such we ought to be compassionate caretakers and advocates not only for ourselves, but for others (including all sentient beings) and the environment.

Policy makers and managers need to work with rather than within theoretical and methodological frameworks to achieve multidimensional policy decisions.²⁵ Narratives of identity, rights and responsibility can be made and remade through story telling and respectful listening. Flannery (2005) has stressed that "all the efforts of government and industry will come to naught unless the good citizen and consumer take the initiative. . ." (302-303) to reduce carbon emissions by making an effort to change their daily lives and living in a more sustainable way.

"An interesting legal challenge came late in 2004, when Inuit sought a ruling from the Inter-American Commission on Human Rights concerning damages wrought by global warming to the culture of the 155 000-strong group. These damages result from a rate of climate change twice that of the global acreage. Not only is their traditional food-seals, bear and caribou-vanishing, but their land, in some instances, is disappearing under their feet. The Alaskan village

²⁵ Conceptual tools can be used to enhance our thinking and practice so as to make creative decisions about ways to minimize pollution and poverty. This means rethinking our relationships across self, other and the environment. The closest we can get to truth is through compassionate dialogue that explores paradoxes and considers the rights and responsibilities of caretakers.

of Shishmaref is becoming uninhabitable due to rising temperatures that are reducing sea ice and thawing permafrost, making the shoreline vulnerable to erosion. . .” (Hassol, 2004 in Flannery, 2005: 286)

Pollution and its impact on climate change will determine how we live in the future. Energy and water for agriculture and cities are limited resources. Global conflict (terror and war on terror) can be seen as a result of competition for scarce resources and with climate change we will see ever greater competition.

We can decide to continue to make decisions that jeopardize the future by using fossil fuels or we can change to sustainable options. Paradoxically, however Flannery argues that aircraft emissions are ‘masking the impacts of warming caused by CO₂. Perhaps we will need to maintain them while we reduce our carbon intensity. . .” (Flannery, 2005: 283). Systemic approaches are needed to address complex and at times paradoxical ecohumanistic challenges.

An overall aim is to show how citizenship as a concept has changed over time and in different contexts and that perspectives on culture and identity have implications for governance within and across regions.

The more tolerance for diversity, the greater the level of socio-economic wellbeing in Australia, America and Europe (see State of the Regions Reports, 2002, 2003). What is citizenship? When is it convenient to recognize a national boundary and when is it not? Markets can invade the rights of people to earn a decent wage. Boundaries could protect jobs and rights. To what extent has our bounded understanding of culture, politics, nationality and human rights changed?²⁶

A more systemic approach to governance is needed. By drawing on and extending Lovelock’s (1979) original concept of Gaia we need to avoid drawing boundaries narrowly when defining a system and its environment. The earth and the universe are part of a wider system. Humility is easy when

²⁶ The chapters include stories for example of non-citizenship and its impact on life chances and a cultural response in South Africa, “citizens without rights”, being citizens with some rights and being empowered as citizens acting in local and international arenas for social and environmental sustainability. I consider different approaches to governance, such as subsidiarity and local governance in the European Union. Gregory Bateson’s (*Concept of Ecology of Mind*) that refers to Level 1, 2 and 3 thinking is useful in this regard. Level 1 is a definition within one framework: citizenship defined in terms of Australian constitution, Level 2 is a definition that compares frameworks defined in terms of what it means to be an Aboriginal citizen in 1962 and today, what it means to be a citizen in Australia or in Israel or in South Africa or in the EU. Level 3 remakes definitions and leaps beyond frameworks. Will citizenship that is tied to national boundaries be adequate as we know it today?

we consider the vast infinity of systems within systems. The systemic approach to interpersonal relations and leadership focuses on creating a sustainable approach through working with all human and other life forms in reflexive (critical) and systemic way. Human life forms and human intelligence are based on communication and we are part of the wider whole. The signs that create the most basic codes and strings of life are the precursors of symbols that develop human communication. We are however part of one communication web. As conscious human beings we need to be aware of our role as caretakers.

The systemic approach²⁷ recognises that as participatory designers we are all gods and that we need to work together systemically, whilst preserving and persevering with areas of difference and liminality. The space to be different is vital for creativity. This does not mean that all diversity is positive. Decisions have to be taken in terms of law and governance to ensure that social and environmental justice is not undermined. This is a theme that is vital today as a response to the “us them” mentality associated with local, national and international politics and policy.

Hubris communication is one-way and arrogant. All communication for leadership that is based on hegemonic power over others is less sustainable than communication for leadership that is based on shared resonance achieved through “unfolding” values and “sweeping in” the contextual social, political and economic considerations. We need to be mindful that by virtue of our membership of *homo sapiens sapiens* (at the moment) and our being part of one planet (at the moment) we need to think beyond national and regional boundaries and to realize that it is in our own interests to think of governance as being underpinned by open communication (Banathy, 2000; Marx Hubbard, 2003; Derrida and Habermas, in Borradori, 2003) for social and environmental justice. Open communication is the basis for development and emergence. Although closed communication can be detrimental to change, drawing boundaries can be positive in some contexts. Boundaries maintain the rights and freedoms of everyone and are important

²⁷ Systemic governance addresses social and environmental justice and I talk about the importance of governance as maintaining the balance and sustainability across all life forms. Governance needs to be re-worked to address sentient beings and all life in a sustainable ecosystem, hence discussion of Hubris in reference to reductionist forms of management, governance and international relations and the importance of systemic governance to support Gaia. It is based on an adaptation of and application of C. West Churchman’s *Design of Inquiring Systems* as a means of compassionate testing out ideas, in such a way that all those at the receiving end of a decision are party to the process or represented by caretakers. Thus the notion of self and other (including all sentient beings) within the environment is bridged.

for maintaining ideals, but a sustainable future requires harmonizing differences and respecting diversity to the extent that freedom and variety does not undermine the freedoms of others.²⁸

Churchman (1982) discusses the implications of decisions that “cut off” opportunities for thinking, research, policy making and practice. Derrida (2003) also looks at boundaries, communication and decision-making when he develops his arguments about democratic thinking. He argues that tolerance is too limited and that instead he thinks the cultural concept of tolerance should be reworked to support a sense of hospitality towards others and towards diversity, wherever possible. Derrida’s choice of concept has many implications for the nature and context of communication and decision-making. Rights and responsibilities are linked with citizenship and tolerance in Western democracies. The rights of citizens are bounded in conceptual and geographical space.

Refugees and so-called “queue jumpers”, despite the lack of the possibility to apply for immigration through the front door in many cases are not tolerated in the UK, Europe, Australia or America (Hindess, 2003; Humphrey, 2003). Hospitality is not a concept with a necessarily strongly Western or legalistic overtone. It is much wider. Hospitality to travelers and strangers (provided they are non-violent) is a concept that has resonance with Christianity and with Islamic culture and in Indigenous cultures through out the world. Hospitality is given to people as they move from place to place. Nationality, citizenship, property and boundaries are widened for a while when being hospitable. Communication linked with the concept of hospitality is more likely to be respectful and supportive of transformation than communication that is only linked with mere tolerance.

Trust, although a concept that is increasingly used in the literature in relation to building social capital within democracies (Putnam, 1995; ABS, 2002) is not the focus of attention by either Habermas or Derrida (in Borradori, 2003). Hospitality (the concept used by Derrida) is much closer to trust than tolerance. Hospitality is based on welcoming the other, albeit it is not necessarily a permanent relationship. It does have the potential for transformation. Tolerance is about boundaries and drawing lines of what is acceptable or what is not.²⁹ Neither Derrida, nor Habermas (2003) under-

²⁸ Thesis and antithesis are vital drivers and both are needed for a dialogue towards an evolving synthesis of idealism, pragmatism and virtue (Preston, Sampford and Connors, 2002).

²⁹ Hospitality and trust are more fluid and open relationships than tolerance. Hospitality presupposes an emotion of welcome, rather than cold tolerance. Both Derrida and Habermas can be seen to be supporters of dialogue and democracy. Habermas supports the Enlightenment Agenda, by engaging in a pursuit of truth, albeit Derrida appears to have a more open approach to cultural concepts and explores the cultural lenses that influence

mine the value of the pursuit of truth through dialogue, but Derrida criticizes the taken for granted concepts rooted in cultural power and privilege. Openness to concepts and the boundaries that we perceive and to which we are blind is an important contribution of critical thinking and praxis.

Trust that goes beyond the immediate community of family and friends is often associated with higher levels of education and that this is conducive to operating democratically (National Economics, 2002; ABS Report, 2002; Warren, 1999). However generalized trust in governments in some democracies is much lower today (Bentley, 2003; Warren, 1999). Apart from cynicism post the Iraq war and the search for weapons of mass destruction, the questioning of authority by many citizens of Western democracies and their critical mindset is valuable for re-invigorating democracy and making it more participatory so that it takes into account the viewpoints of many stakeholders.

A CONVERSATION ABOUT ACCOUNTABILITY, RISK MANAGEMENT AND GOVERNANCE

A.E.:³⁰ If Systemic Governance is everything how can it be useful?

Janet: That is a good question. It is about the reductionist versus the holistic approach to representation and analysis. We can ask is truth a mirror, a mirage, metaphor or a map? Good science and good democracy need to be based on testing out ideas, not just by experts but by all those who are to be influenced by decisions. Decisions also need to be tested in terms of their impact on future generations of life on this planet.

So in answer to your question ‘what is Systemic Governance?’ I would argue that it is a process of matching services to needs and ensuring participation by users or people concerned about issues affecting life, death and future generations. It cannot occur without open systems that provide the structure that ensures that the freedom of individuals is accorded to the extent that their individual freedom does not undermine the freedom of others. Whose voices will be heard? Whose will be loudest? As Nancy Hartsock stressed drawing on Foucault (in Allmendinger and Tewdr-Jones, 2002: 148) ‘the subjugated voice’ is now being said to be just one of many – just as some unheard voices have obtained the right to be heard.³¹

and filter our thinking and how we go about striving towards a shared or democratic truth.

³⁰ A.E. stands for alter ego. John van Gigch, kindly engaged in dialogue with me and it helped to shape this section. He played the role of sounding board for me.

³¹ I also invite readers to read the work on auto-ethnography by Ellis and Bochner (2000) as it could release them from the confines of writing in the third person and enables them

The book argues that we all need to have a role in making a difference to the world we live in. Systemic governance is both a process and structure, because its aim is to balance individualism and collectivism and that is the basis of democracy.

A.E.: So can you tell me a little about the characteristics of a new governance approach?

Janet: It is holding in mind or considering social, political, cultural, economic and environmental variables. Many different organisations and interest groups need to be involved when making policy. Systemic Governance starts at the local but it also spans multiple arenas. This can be assisted through networks supported in cyberspace and through social movements.

A.E.: That is very different from the Classic Enlightenment approach and its associated Management and Organizational Theory Paradigms.

Janet: Yes, it is working across conceptual and spatial paradigms, as if they were silos. Systemic approaches consider boundaries and where to re-draw the line in specific contexts when making policy with people who are to be affected by decisions.

A.E.: So can you sum up how the systemic governance paradigm is different from the reductionist governance approach?

Janet: It is different because ideas are tested out with many people, not just experts. Thus it is about accountability to future generations.³² The shift in thinking can perhaps be illustrated by means of a metaphor (adapted from Gibbons *et al.*, 1994, and Capra, 1996) from mode 1 “tadpoles” to mode 2 “frogs” swimming in a small pond to transformation, emergence and leaping beyond the boundaries.

Many challenges are associated with abandoning the tadpole view of the small pond. It requires acknowledging that the pond is an ecosystem that is

to mine the veins of their own experiences so that they can test out ideas. Representation can amount to nothing more than silencing or distorting the ideas of others. More than one reading of a story enables a richer or more complex representation. This is not such a difficult concept to grasp. Think of a computer screen showing many documents, some of which are linked and some are just the result of your search and are unlinked. Think of the number of unfound documents that are there on the Internet and think of all the documents that have not been written and are not on the web at all. These are the silent voices.

³² Meyer, A., 2000, *Contraction and Convergence: The Global Solution to Climate Change*. Schumacher Briefing No 5. Green Books for the Schumacher Society. Devon. It is about working conceptual and geographical boundaries. It is transdisciplinary, transorganisational and it can be summed up as providing a process for testing out ideas and designing an ‘inquiring system’ that enables mindfulness. It is a democratic process where the experts are those with lived experience. We can distinguish between the old silo based approach and the new systemic approach and argue that we need a shift in our thinking and practice to be more open to ideas.

not isolated and that the view of the world needs to be widened in order to take advantage of opportunities and to ensure better risk management. The tadpole is capable of much more than merely swimming in a pond. When it transforms and grows it is able to make “paradigm” leaps and to emerge from the pond and thus it is able to understand the wider environment.

New art and science (Wheatley, 1999) is based on the idea that (what passes for a concept of) reality is much more complex³³ than we originally thought³⁴. Complexity derives from the work of the systems community (Hammond, 2003) on the development of an understanding of the implications of systemic non-linearity and this has wide repercussions for both natural and social science. In particular it challenges the Newtonian foundations of contemporary management and economics and the assumption that order in social systems arises primarily from rational control (McKelvey, 1997). It is not that rationality is set aside it remains the focus of rational, respectful communication to address complexity (Habermas, 1984; Bausch, 2001), by ‘sweeping’ in values. It does not try to bifurcate facts and values.

In addition, non-linear interactions give rise to order producing mechanisms (self-organisation) that can complement or conflict with rational order. Rationality is based on dialogue that co-creates meaning in context.

³³ Complexity can be defined as the number, variety of items, the way they are linked in multidimensional, multilayered, nested systems and also in terms of multiple meanings and multiple feedback loops resulting in fluidity where the only constant is change and emergence. We can work with it or deny it. We can also try to exploit it (Stacey, 1996) in a mechanistic sense based on the interest of management, according to the critiques by Ortegón-Montoy (2003) that has ethical implications besides actually subverting the potential for emergence by driving it in terms of a narrow area of concern. This contradiction is better understood in Stacey *et al.* (2000 work, but nevertheless their work is less than convincing) Ortegón-Montoy (op. cit.), because they do not fully appreciate the systemic and critical potential for the participants for achieving change. The view of change from the perspective of not only complex adaptive systems theory (that has been critiqued as discussed) but also from the point of view of critical systemic theory that it is emergent and dynamic only if the systemic nature of the world is appreciated by enabling iterative processes. In this world relationships are central to working on shared definitions and shared contextual responses that are meaningful and relevant. In working with change we are working with networks of relationships, not with mechanistic processes (Wheatley, 1999).

³⁴ We can also try to exploit it (Stacey, 1996) in a mechanistic sense based on the interest of management, according to the critiques by Ortegón-Monroy (2003). In this world relationships are central to working on shared definitions and shared contextual responses that are meaningful and relevant. In working with change we are working with networks of relationships, not with mechanistic processes (Capra, 1982, 1992, 1996; Wheatley, 1999). A critical and systemic approach is taken that encourages creativity, but also facilitates decisions and implements them in order to learn while doing. In this sense it follows the approach to action learning suggested by Jackson (2000) and it differs from chaos management or the less structured approaches advocated by Wheatley (1999).

Participatory design is the goal of *Homo sapiens sapiens* – the twice wise. Wise in that we can think and doubly wise because we can think about our thinking! (See Marx Hubbarb, 2003; Banathy, 2000, for more detail on this argument). Perhaps we need to be mindful not to be too arrogant about our ability to think reflexively, because we always need to be open to the ideas of others. The old command and control ideas based on strategic military and scientific precision – the linear or straight-line links between A causes B are being questioned. Many other factors may be linked with A and B or may also block the relationship. Explanations are based on multiple causes and multiple feedback loops and webs. Thinking is becoming increasingly ecological. The basis for participatory design is that it is believed that decision-making, planning and risk management is better addressed by including everyone in the decision making for a sustainable future, but also establishing quick centralized responses to disaster planning and disaster response.³⁵

A.E.: So what will be the advantage of this new approach?

Janet: Participatory design is the goal for both pragmatic and idealistic reasons³⁶ Complexity of decisions must match the complexity of the issues and the more arguments that are considered the better the testing out of ideas. Respectful communication energizes and builds hope and trust. Creating the conditions for enabling open questioning and expression of feeling is vital for communication that supports sustainable governance. This enables ideas, emotions, values and experiences to be shared on a regular basis, so that creative energy is not blocked.

Entropy – the breakdown in open trusting systems of communication – could be said to be more likely to occur in these contexts. Diverse interest groups need to be represented and the freewheeling, free association of ideas

³⁵ “There are many ways to define sustainability. The simplest definition is: A sustainable society is one that can persist over generations, one that is far seeing enough, flexible enough, and wise enough not to undermine either its physical or its social systems of support. The World Commission on Environment and Development put that definition into memorable words: a sustainable society is one that “meets the needs of the present without compromising the ability of future generations to meet their own needs. . .” (Meadows and Meadows, 1992: 209-211)

³⁶ The assumption that underpins this process is that good governance requires asking good questions and providing the conditions – not merely to allow – but to foster good conversations and the asking of good questions. Providing space for diversity and for convergence – to find the shared themes – is the challenge. Governance requires that decisions should be applied at the level at which they are made (Edgar, 2001) and that the requisite variety of decision makers are involved in making decisions about the future, to apply Ashby’s Law (1956, Ashby, in Lewis and Stewart, 2003). Local areas of specialisation can be developed drawing on the expertise or personal knowledge of the people who have direct experience.

in conversation that strives to be harmonious is the process that facilitates creative sharing, problem appreciation (Vickers, 1983) and problem solving at the level where the problems are experienced and at the level of where the problems are to be addressed.

Participatory action learning enables participants to learn and improve governance decisions throughout the implementation process. Respectful conversation based on iterative questioning: what, why, how, in whose opinion is the basis for shared leadership, problem solving and good governance decisions within specific contexts.³⁷

A.E.: So how can we recognize a Systemic Governance approach?

Janet: Systemic approaches (following West Churchman) strive 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
- 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.
- Dialectical relationships that explore one argument versus another antithetical argument and then co-create shared meaning based on dialogue within context.
- Pragmatic contextual considerations based on considering the consequences.

A.E.: That sounds contradictory to me. I cannot understand how both idealism and pragmatism can be considered. How does that help governance or for that matter finding the truth?

³⁷ We can see information as bits (“either or” information) (McIntyre, 2002, drawing on Bradley, 2000) I have argued that or we can see information as waves (op. cit.) and that information is thus both “either or” (in terms of 1 and 2 codes of a computer program) but it is also the continuous flow of electrons that make up the waves of telephonic communication. At a deeper level, the basic unit of life (Simms, 2000) is the communication message that is transmitted chemically from cell to cell in order to sustain all life. It is the flow of the message activated by chemical codes such as DNA that activate life (Simms, 2000; Capra, 1982). The message for those who are trying to facilitate better governance processes is that communication is the vital means to sustain living systems of which we are a part. Communication, however needs to respect diversity. These liminal spaces should be preserved as reservoirs, not rendered silent by dominating narratives. Grand narratives or fundamentalisms (whether they are religious or economic) are likely to lead to chaos, because they close off the right and the responsibility to be open to flaws in our thinking and practice and to keep responding actively to changes.

Janet: Idealism and Pragmatism are not so different in this approach, because **narrow pragmatism** (based on considering the consequences for some not all stakeholders) is replaced by **expanded pragmatism**, according to which *all*, not just *some* stakeholders are considered. It helps to make the process *better* as in *more accountable* because we consider many ideas before making a decision and we always remain open to testing out ideas. Making a decision is like ‘making a cut’ according to Churchman (1979a, b, 1982) or drawing a line or a boundary.

A.E.: Please explain boundaries a little more? How do they relate to democracy, sharing and equality?

Janet: C. West Churchman talked about decisions and that the word ‘decision’ is taken from the Latin, meaning ‘to cut’. Who is included or excluded, when policy makers decide who will get what, when, how, why and to what effect? ³⁸

A.E.: So where does ethical accountability come in?

Janet: Ethics is a conversation about what is right and why. We can use idealism as a basis for decision making and be guided by moral laws; this is a non consequentialist approach. If we can consider the consequences this is a pragmatic approach. But if we develop an expanded pragmatism to include all the stakeholders who are to be affected by the consequences of our actions, we move closer to idealism. Hence we can argue that idealism and pragmatism are one. If we regard the list of considerations listed above we are likely to make more connections and to be more mindful and much happier as a result. Aristotle stressed this in ‘Nicomachean ethics’ as a goal for humanity. Thinking brings inner virtue which brings about more accountable practice. This is like Bateson’s (1972) approach outlined in ‘The ecology of mind’ where he says: we can think within frameworks at level 1 (deduction³⁹ and induction⁴⁰), think about frameworks at level 2 (retroduction⁴¹) or at level 3 we can leap beyond our frameworks (abduction⁴²). Let us think of Hurricane Katrina as an example of risk management and accountability that is uppermost in our minds. If we think of it in terms of many dimensions and ‘unfold’ values of stakeholders and ‘sweep in’ the so-

³⁸ Mary Douglas (1978), Gerald Midgley (2000) and in my own work McIntyre-Mills (2000, 2003) I explore boundaries of exclusion and inclusion based on age, gender, level of education, level of income, culture, language, ability, nationality, to name just some of the categories that can be used for inclusion or exclusion.

³⁹ which means going from the **general** to the specific.

⁴⁰ which means going from the **specific** and making generalizations based on a representative sample.

⁴¹ which means finding patterns that underpin structures.

⁴² which means making new frameworks.

cial, cultural, political, economic and environmental⁴³ domains then we are likely to have a better understanding of the issues that need to be considered systemically.

⁴³ **1. Social/cultural/political.** The number of people left to fend for themselves without basic needs and the composition of the people-Afro-American, tourist minority and minimal number of white Americans. If geographical satellite mapping is available to the citizen on the internet and if the military has mapping devices, surely they can pinpoint the areas where people are based and send in response teams? Is there a reason why they do not respond? Is it because they do not have enough local troops, because they have so many overseas that they cannot respond to local needs? (If this is so, then the voters will vote democrat, because local people have been led to suffer, in particular the poorest Americans and those who are elderly and disabled.) The fact that a) Australian diplomats were not allowed to rescue their nationals or for that matter did not allow foreign governments to develop a rapid response. b) USA has the ability to wage war outside the country, but unable to provide rapid emergency response. To what extent can lawlessness be blamed on the slow response to desperate need for water and safety? To what extent will political mileage be made of the situation by AlQaida who will see this as a weakening of the opposition? Will national loyalty of Americans override their dissatisfaction with the pace of rescue? **2. Economic.** To what extent will the economic fall out impact on America's ability to continue with the war in Iraq and Afghanistan? Can it wage war and look after local interests? **3. Environmental.** The building of levy banks that could only withstand a category 3 hurricane. The warming of the oceans (part of climate change) that impacts on the formation of hurricanes, caused by carbon emissions.

BIBLIOGRAPHIC DATA

Janet McIntyre-Mills is a Senior Lecturer at Flinders University in the Flinders Institute of Public Policy and Management. Her recent publications include: *Rescuing the enlightenment from itself* (2006), in the role of editor, *Wisdom, knowledge and management* (2006), as collaborator and contributor, *Critical Systemic Praxis for Social and Environmental Justice*, 2003 and *Global Citizenship and Social Movements: Creating Transcultural Webs of Meaning for the New Millennium* in 2000. She currently facilitates research with a transdisciplinary design team to address social inclusion with Aboriginal Australians.

Denise DeVries has a PhD in the area of informatics and engineering, she is a team member of the ARC linkage research Australian Research Council Linkage Project, called: “*Building Workforce Capacity to Address Complex Health, Housing and Social Inclusion Issues through Critical Systems Thinking and Practice*” and her intellectual contributions to chapter 10 are gratefully acknowledged. Her research was supervised by Professor John Roddick.

Emeritus Professor John P. van Gigch is the Series Editor for the Book Series Churchman’s Legacy and Related Works which he is instrumental in getting started. van Gigch knew West Churchman as well as his family personally. Churchman wrote an Introduction for van Gigch’s *Applied General System Theory* which was published in 1974 with a Second Edition in 1978. van Gigch remained close to West Churchman after the latter retired from the University of California Berkeley. Right to the end, they celebrated several of West’s birthdays together.

Participants from Neporendi Forum Inc, the South Australian Health Department, Department of Education and contributions from David Calvert to the conceptualisation of ideas on systemic governance and his contributions to chapter 10 are gratefully acknowledged. Calvert’s expertise is rooted in many years working as a manager and carer in the field of alcohol and other drugs.

Douglas Morgan, previously a senior lecturer and the Co-ordinator of Yunggoorendi Student Services at Flinders University and currently a senior research fellow at University of South Australia play a key role in the research in his capacity of Chair of Neporendi forum and chief investigator. He has a track record of publications in this area and in Indigenous knowledge management and has a wealth of experience with Indigenous organizations,

Indigenous transition education and cross-cultural and diversity training. He has undertaken research and consultancies and managed projects for AT-SIC examining Community Development Employment Programs (CDEPs) in South Australia and evaluating the effectiveness of cultural and diversity training for the South Australian Justice Portfolio. He is a board member for community and local government organizations.

Mr Bevin Wilson is a senior lecturer and researcher at Yunggorendi Student Services at Flinders University and assists Professor Ann Edwards with the Southern Board and Neporendi Forum to enhance participatory democracy and to improve the decision making process. He was previously the chairperson of Neporendi forum Inc and sits on a range of government and non government advisory boards.

Jonathan Deakin is a PhD Student and Australian Research Council and Australian Housing and Urban Research Institute scholarship holder. He is research assistant on the ARC Linkage Research Project mentioned in chapter 10. He has completed a Bachelor of Commerce in 1999 and a Masters of Public Management in 2003. He is currently undertaking research and writing his thesis in the area of participatory governance to bridge the gap between the service provider and service users. He has extensive experience volunteering and leading at the local government level.

Sophea Eate studied as an AusAid funded student at Flinders Institute of Public Policy and Management (FIPPM) where she graduated with a Masters Degree in Public Policy before returning to work in the public sector in Cambodia. Her insights into the way in which life chances are shaped by international relations and politics provide lessons for the future.

Merina Pradhan studied at FIPPM before obtaining a scholarship to study in Germany. She has several years of experience undertaking work and research in Nepal. The vignette is drawn from a published co-authored article.

ACKNOWLEDGEMENTS

My thanks to John P. van Gigch, whose friendship and vision made this *series* possible. I am honoured to have had the opportunity to have worked with him

My thanks to Norma Romm for her wise comments on a draft of this manuscript.

My thanks to Aleco Christakis, Ken Bausch and Dianne Conaway who operated from USA and Greece to make a multisite structured dialogue on participatory democracy possible. My thanks to the participants who contributed their knowledge to the dialogue, particularly Jim Schiller (Asian Studies, Flinders University) who contributed extensively to the dialogue, Geoff Boyce (Interfaith Chaplain, Flinders University), Jon Deakin, for his help and his role during the synchronic phase of the dialogue, Denise De Vries, for her contributions along with the local government experience of Rob Donaldson (Chief Executive Officer), Penny Moore (Governance Manager), Kim O'Donnell (member of the Co-operative Research Centre for Aboriginal Health) who has acted as a mentor at many stages of the research. My thanks to Nadira Sultana, Mai Vu and Sudarmo whose experience of researching policy and planning issues in Bangladesh, Vietnam and Indonesia enriched the dialogue on the factors we need to consider when striving for better representation and a sustainable future.

My thanks to Kerrin Croft, Flinders Institute of Public Policy and Management whose good humour and patience contributed to the technical editing process.

My thanks to Susanne Bagnato who transformed the conceptual diagrams into graphics for this series. Last but by no means least, our thanks to Carolyn Ford at Springer for her editorial advice.

DEDICATION

The past holds lessons for the present and the future. The book is dedicated to the following people with whom I have worked over the years:

Adelaide Dlamini of Guguletu Cape Town, diviner, healer and indigenous carer; Moloatlegi Mashishi of Mamelodi, Pretoria from whom I learned hope and perseverance whilst setting up Pretoria Street-Wise for homeless children and young people. Veronica Gumede of Boschfontein, Kangwane for her personal example and encouragement whilst we worked together during a time of fear and political violence in a rural village in South Africa.

Cathy Abbott in Alice Springs, Olive Veverbrants and Daphne Rickett who practice healing whilst working with members not only of their own, but also the wider community and the late Stan Cameron Fox who worked the boundaries of the university and the community. Their lives embodied praxis.

Sophea Eate, for her experiential learning in Cambodia and Martha Andziak who walked out of Estonia to freedom during the Second World War along a road that taught her many lessons in Europe about hatred and despair. Martha challenged political correctness with difficult questions. Why trust others? Why tolerate others when this can be interpreted as vulnerability or weakness? What barriers do we need to address? What prompts people to transcend the limiting influences in their lives? How can the process of governance be improved? This book attempts to address some of these questions.

SOME FOCUSING THOUGHTS AND MEDITATIONS

Systemic thinking

“Vision is always a question of the power to see – and perhaps of the violence implicit in our visualising practices.”

(Donna Haraway, 1991: 192, in Fine *et al.*, 2000: 108)

“Deception-perception. The two are inseparable aspects of human living. Finally, then, here are some principles of a deception-perception approach to systems... The systems approach begins when first you see the world through the eyes of another.”

(C. West Churchman, 1979: 231-232)

Chapter 1

SYSTEMIC GOVERNANCE FOR PARTICIPATORY DESIGN AND ACCOUNTABILITY

1.1 VIGNETTE: RECONSIDERING GOVERNANCE AND INTERNATIONAL RELATIONS

“What do the words “unfolding” and “sweeping in” mean? asked my colleague apprehensively.

“It means looking inwards at emotions, values and assumptions and outwards at the social, political, economic and environmental factors”, I replied enthusiastically, drawing on the work of West Churchman. Also it means asking questions like: What are the social, economic and environmental connections across the Tampa and SIEV X (carrying refugees from Australia), The Cormo Express (carrying rejected, diseased sheep to the Middle East but dumped in Eritrea)¹ and nameless ships exporting nuclear waste?²

“All those questions covering social, economic and environmental morality and risk in the same breath and all at the same time – quite a tall order and enough to give anyone a headache. Is it possible?” asked my sensible colleague.

“It is worth trying. Understanding the connections across categories is a first step. Seeing the connections and understanding that trying to delimit areas of concern is problematic. The social, cultural, political, economic and environmental are all dimensions of one whole and that is what knowing

¹ Levy, D. and Lotz, 2004, “The ethics of live sheep export trade”, Centre for Applied Philosophy and public Ethics, University of Melbourne, 3 May, accessed 6/22/2004, <http://www.animalsaustralia.org/default2.asp?idL1=1274&idL2=1668>

² Spent fuel rods are sent to France from Botany Bay Sydney for reprocessing. Plutonium transported by sea is particularly hazardous <http://www.grennpeace.org/nuclear/transport>

or trying to know requires. I often think that academics and academia are disliked for good reason by people. I think the notion of the ‘boomerang effect’ (Ulrich Beck, 1992: 176) is useful for an exploration of risk, but it is also worth thinking about a way to connect the technical and practical with value dimensions or moral dimensions of challenges. We need to go much further than this low road to morality by understanding the boomerang affect.³ Compassion for others should be expanded to include all sentient beings, who should be allowed to be free from pain; because that is the way we would wish to be treated as sentient beings. I suppose this sounds too idealistic and unrealistic for any self respecting meat eater or decent farmer. I am not denying that meat eating should be a matter of choice, but surely it is necessary to be as humane as possible? Also I think that the sustainability of the planet would be served better by outlawing commercial farming that places a strain on the resources of the land.”

“Yes, we would be in a worse mess without some attempt at trying to understand ourselves and how others feel in the world . . . but the leap from human rights to including compassion for all sentient beings is quite large, as is the leap from the idealistic to the practical and pragmatic. Besides I also know how great the leap is from ethics to law! So, to change the subject what are we going to have for lunch”? asked my practical colleague.

“Fish, I am starving,” I replied. “What about sentient beings, do you exclude fish and on what basis? asked my colleague.

“I do not exclude fish because I am greedy, perhaps I should think about it more; besides it is hard. I need to develop my willpower.”

“What are you working on?” she continued, tactfully changing the subject.

“The meaning of governance and our rights and responsibilities as citizens – no as people” – I corrected myself.

“Oh, that’s interesting, so what are they?”

What’s what?

“Your rights and responsibilities”?

“Oh, I drew in my breath”. I have quite a few rights including dual citizenship and some who are so-called asylum seekers have no citizenship rights anywhere. What can university academics do to make a difference – being a middle class academic surely comes with more responsibility? It has been a bad year for social justice and what have we done? At least you have worked on a practical paper on law and constitutional rights.” I stopped and drew together my thoughts. “I have been trying to facilitate

³ Being careful and ethical only because we fear the payback from pollution and poverty and not because we care compassionate and caring.

learning with graduate students from many parts of the world – Cambodia, Indonesia, Nepal, Bangladesh, Thailand, Philippines, doing visioning and governance projects for local government and an Aboriginal housing association, worked on participatory governance processes for some NGOs, discussed education with educators and wrote a paper with colleagues in the public sector⁴, whilst struggling to think about democracy and what it means.

Democracy is quite inadequate if it excludes some who are non-citizens and includes those who are citizens to the extent that they are literate, employed, able bodied, adult, of the dominant culture – whatever criteria of power that happens to be used in a particular context and in most instances gender also plays a vital role in life chances. Maleness has been an advantage, but this is changing – male suicide rates are higher in some age groups and parts of Australia.

I quickly recalled my recent visit to Alice Springs. “Where are the Aboriginal men in Central Australia?” asked my friend Olive Veverbrants when we were talking about her book and the challenges she was experiencing when writing *Chicken Hawk*, named after her outspoken mother – who fought against the odds for their survival just like the resourceful bird after whom she was respectfully (and affectionately) named. “I worry what will happen when the grandmothers die. They are the ones holding together the community now”.

She answered the question herself after she had sipped her coffee. “In the Northern Territory they are in jail. They are dead from diabetes, road-related deaths or the trauma associated with fighting ... They have hanged themselves”, I thought about what she had said, about feeling life is hopeless.

So contextual considerations and multiple combinations of variables are important. To be a citizen who is male, unemployed and dis-abled is not the same as being a citizen who is white Anglo Saxon female with a good education. To be a citizen, who wears the hijab and owns the small local shop, is not the same as being a citizen who votes conservative and owns an equally small shop.

Boundaries can be drawn to include and exclude. They need to be re-drawn in many ways, so that striving for openness can give transparent overlays of viewpoints, each of which helps to complete a mandala of multiple dimensions. The areas of overlap and difference can teach us something about life chances in each dimension.

Boundaries can be drawn virtually (in our minds) and in the contexts in which we interact. The problem is that they are usually drawn by the powerful – whoever they may be. That is something that has worried me in

⁴ Presented by Stephen Marshall at the IPPA conference in 2003.

the past and today. If you are a non-citizen you have no rights. Apartheid South Africa excluded some by virtue of being black and thus not having citizenship rights.



It makes me see the connection with what is happening today in many parts of the world. We need to try to address so many things, because they are all part of a holistic montage to represent and understand governance that we are trying to co-create with participants. I guess we co-crate, in order to find group answers. . . . I think that re-drawing boundaries to

include self, other and the environment is at the heart of good governance.

“Sorry”, I said to my friend who had an equally far away look in her eyes as we sat opposite at lunch. “I am daydreaming”.

“So am I”, said my colleague. . . . “and it is about the need for a good end of year break”.

I laughed wryly. “We are lucky aren’t we? We can worry when we want to and switch off when we need a break!” We finished our lunch and I headed back to my office.

My desk was covered with the photographs I was going through earlier that I wanted to use. I found a picture of the Jozini Dam.



It reminded me of time spent in Pongolo, South Africa in 1986/7. The dam was on the outskirts of the town, Jozini. I used to stay at the Jozini Ho-Motel once a week for a night, whilst I was living in a remote village on the Pongolan floodplain. At the time I was doing research on water and sanitation

using the project as a vehicle for job creation. Each week I went to town to buy supplies and stopped over at the Ho-Motel for a shower and lunch – bliss! I looked out over the dam whilst I sat on the veranda drank

my coffee and gave bits of bread to the purple lizards that sat on the wall. The dam was large and it dominated the area. I learned that it had been built to provide water for agriculture – cotton was the main industry. It was introduced, in order to produce a local cash crop for the area at the height of the Apartheid era. The poverty was a result of politics, not economics or inadequate agriculture.⁵ The cotton did not suit the local soil. But the dam was designed and built for cash crops by the so-called professional experts who had no local knowledge. It did not help the villagers on the flood plain. They still needed to collect water each day and they ran the risk of getting malaria from the mosquitoes near the water's edge or Bilharzia, quite a common water borne disease. I wore gumboots for a while when I collected water and added Jick, the name for the brand of bleach to my washing water. Very unpleasant, not to mention looking an idiot when I wore my gumboots, whilst children paddled and politely hid their laughter. Pride made me abandon the protective gear, after all I had to 'fit in'. I was sick as a result as were many others on a fairly regular basis.

Anyway to get back to the dam, it was built in a cyclone area and it filled up with water at an alarming rate soon after Cyclone Damma hit the area. The sluice gates were opened and then the water coursed through the area destroying the ecosystem and livelihood of people who fished for tilapia and made use of the reeds for thatch and baskets. The birds that lived on the fish were also affected. Needless to say the cotton was washed away and people lost their lives.

The story is useful because it connects people and the environment and it shows how short sighted decisions can lead to long-term damage. Remembering makes me think that perhaps telling stories and collecting them together is not such a waste of time. Besides being a storyteller and collector and recollector of stories helps to make sense of the world. It can perhaps also help to reconstruct the world. But who decides what narratives should be included or recognized and on what basis? Who decides how they should be told? What right have I to collect them and tell them? I am a dual citizen of Australia and South Africa. This gives me power that needs to be used to give a voice to others who struggle for rights and recognition. It also enables me to draw parallels and differences. I do not choose to be silent. All I can do is to contribute to a postcolonial world as best I can from my space and to know my place as marginal, an outsider.

"If they (others) do not like it here then they can go home" is the attitude expressed by the nationalistic Ozzie (Australian) critical of so-called outsider. Similarly "If they haven't stayed on in South Africa (replace any other

⁵ See Monica Wilson (in her contribution to the Oxford History of Southern Africa showed that so-called African peasant farmers did very well during the first stages of colonization).

context) then how can they know what it is like or what needs to be done?" These are the attitudes that emerge from categorical thinking based on citizenship and nationalistic loyalty. What are the implications of overlapping loyalties that can enrich multiple meanings with multiple stakeholders?

Perhaps democracy is about Ubuntu – the South African Xhosa word for being a person through other people and through making connections within oneself, with others and with the environment. This is both spiritual and practical! The organizational contexts at local, national, regional and international level needs to be addressed as continuums. The iron law of oligarchy (I recall from my memory of an industrial sociology seminar is based on Robert Michels idea that once an organization reaches a particular size and organizational level of complexity, it becomes hierarchical) and this has implications for breaking down a sense of democracy and its implications for organizations need to be heeded. Pam Macallister (1999) explains how organizations need to find ways to remain democratic and non-violent by being mindful of complexity. Smaller organizations or smaller teams with a focus on specific mission and an understanding of their points of inter-connection with other organizations and the wider world is vital. This is essential for respecting the viewpoints of many others and it can be lost by oversimplifying things – bureaucracies have this tendency, but networks can redress some of the problems.

The argument starts from the thesis of Capra (1982) that the world needs a paradigm shift away from the compartmentalised approach to science that divides body and mind, self and other (including all living things) and the environment. The divided self (that has flowed from divided thinking) has led to the erosion of the links that make up humanity within the web of life. Changing our attitude towards time has caused part of this erosion. The well-worn metaphor of the "watch and the industrial machine",⁶ are central to the perspective that time is money and that workers are means to an end, namely profit. If time is seen as intergenerational and that we are all part of one planet then the long-term wellbeing of the environment and the responsibility of decision makers – through joined up governance of the elected public representatives, the private sector and civil society is important to the next generation. Short-term profit and winning the next election would not be paramount if accountability measures to manage social and environmental risk were to be built into the decision-making.

According to Descartes'⁷ fourth proposition mind and body are distinct. Nevertheless he did acknowledge that our senses are not without limitations:

⁶ As I recall our discussions on the work of Braverman (1974) as young sociologists at the University of Cape Town.

⁷ Cited in Descartes, 1670, *A Discourse on Method*, translated by Vetch, 1977, pp. 85–91. Descartes born 1618, died 1650.

“They are only meant to serve us for practical purposes, not to give us knowledge. They lead us into error only because we do not accept the limitations which God has put on them. . .” (Descartes, translated by Veitch, 1977: xxi)

This is a very important point, because it is indicative that senses are not always the basis of truth seeking. By virtue of our humanity (our emotions, values, consciousness and our will) we can and do make choices that are not based on sight, sound, hearing and touch.

Nevertheless Cartesian thinking has been interpreted by Enlightenment thinkers to mean seeing the world in terms of segments not wholes, in order to achieve greater understanding (see Capra, 1982; Capra, 1996; Capra, F., Steindl-Rast with Matus, T., 1992). Specialisations in the sciences have compartmentalized out view of the world and undermined out systemic place within it. The splits across mind and body, self, other and the environment have led not to greater objectivity, but a loss in our understanding of the interrelatedness of life and our place within it. It has also led to our forgetting the importance of the relationship between thinking and practice and the recursive nature of all praxis.

Divided thinking in science has led to “experts” in politics, management and international relations making objective decisions by trying to treat the world as a laboratory – where the controlled experiment can lead to testing hypotheses – without understanding the complex nature of the systems of which they have little appreciation in the sense used by Vickers (1983) in *Human Systems are Different*. Command and control type thinking in management flowed from the idea that reality could be predicted in terms of linear cause and effect. Thinking and practice reflected the notion of expertise, objectivity and specialization. The compartmentalized way of conceptualizing the world and solving problems has led to more harm than good – a world where right and wrong, good and evil are described in the simplistic terms of ethnocentric experts in public, private and academic spheres without seeing the flow on affects or thinking about the “boomerang affect” (see Beck, 1992, for his discussion “Risk Society”).

Longo (2004: 225) makes the point that international law should be seen in a complementary light and that:

“To attempt to subjugate international law to democratic will formation is misguided. (227) He goes on to argue that signing on to a UN treaty needs to be recognized as accepting the international law and applying it. He then draws comparisons with European Union and Australian federalism and argues that international law can be seen as a kind of federalism. This brings into question what the local rights are of people. He argues: “National institutions in the EU as, as in Australia, do not always fully accept the notion of supremacy of autonomous supranational law over national laws that impact upon the rights of their citizens. The recognition and protection of fundamental rights is at the core of the state’s compact with its citizens, including those members of

minority groups. Furthermore the treatment of non-citizens with dignity is a legal as well as a moral imperative...EU national courts have diligently reinforced the need for an emerging EU polity to give effect to this foundational principle..."

But despite the fact that the EU model is useful it is argued that maintaining the balance of individualism and collectivism remain a challenge.

"The European Union is a federal body that has adopted the principle that decisions should always be taken at the lowest level capable of dealing with the problem. The application of this principle, known as subsidiarity, is still being tested. But if it works for Europe, it is not impossible that it might work for the world." (Singer, 2002: 218)⁸

The notion of participation by all those who are to be at the receiving end has also been discussed by Ashby (1956) in his work on cybernetics. This makes good sense for democracy, research and policy making. All life in this generation and the next should be considered when designing for the future (Banathy, 2000). Singer (2002) does not make a central argument for sentient beings directly,⁹ but he does stress that the fundamental flaw in all narrowly market-based decisions taken by the WTO is that economic accountability needs to be expanded to include social and environmental accountability and some consideration and compassion for sentient beings. In his lecture "Ethics for One World" (July 26, 2004) he stressed that where the WTO had not made provision for animal rights, the European Union had chosen to take a stand against battery chicken farming, simply because it is cruel. Australia could benefit from learning from this model and taking a stand against live sheep trade, because it is cruel. The EU provides a useful federal type model for international trade

⁸ See McIntyre-Mills, 2000, *Global Citizenship and Social Movements: Creating trans-cultural webs of meaning*. Singer (2002: 18) refers to the work of Daniel Weinstock "Prospects for Global Citizenship", a paper read to the Global Justice Conference, Centre for Law and Philosophy, Columbia Law School, New York, 31 March-1 April 2001.

⁹ Singer (1976) makes it clear in his work "Animal liberation: a new ethics for our treatment of animals" Jonathan Cape, London, that cruelty to animals is unacceptable, full stop. Similarly Susan Greenfield (2004) stressed in a public lecture as part of the Thinkers in Residence Program in Adelaide that we share 97% of our genome with a laboratory rat. Sentient beings feel pain. Unnecessary cruelty is inexcusable. Recent research has also shown that the facility to be cruel to animals is indicative of the facility to be cruel to human beings. In deed it is a precursor. This is one of the reasons cited for New Zealand and United Kingdom insisting on mandatory reporting of cruelty to animals. It can be a way of intervening in the prevention of other crimes against animals and people.

regulation based on accountability that goes beyond the economic, to include social, economic and environmental considerations. If we see ourselves as a federation of world states it could make a difference to the way we compete with one another and the way we try to achieve loss and gain at the expense of others – including sentient beings and the environment.

Research today shows those who are cruel to animals are capable of cruelty to human beings.¹⁰ Healey and Graham (2005) report on the RSPCA's suggestion that they share their information on cruelty to animals with the police. "The organization says the link between animal abuse and other crimes is undeniable" and cited research from other organizations internationally that show links between cruelty to animals and children being 'at risk' of becoming offenders. Civil rights issues are at stake if the proposal is not thought through carefully. If the intervention is positive, and supportive rather than punitive at an early stage, it may help to redress children's problems and it may also help to prevent violence and protect the rights of all sentient beings. This makes good sense in terms of ideal forms of democracy and practical risk management, as will be argued in the chapters that follow. Making a difference through thinking and practice (praxis) can include:

- **Discursive democratic processes** that ensure that communication through conversation, telling narratives and being listened to with respect, become elevated for the purpose of governance and international relations, so that hope is created. A metaphor or a story can make all the difference to our ability to understand other people and the way in which their personal experiences and personality shape their understanding of the world. Sincere narratives and sincere listening can help the appreciation of the complexity that is life. If we are drawn out of our fixed categories by a metaphor or a story, we are able to comprehend the dynamic and fuzzy nature of sets.
- **Mapping the different ways of seeing situations** and exploring ways of working with differences whilst respecting the common good of people and the environment.
- **Creating a sense of shared understanding and truth contextually** in ongoing and iterative cycles. This suggests continual process of working and redrawing spatial and conceptual boundaries and continuities by discussing broad sustainable social and environmental futures, fixed and

¹⁰ Healey, K. and Graham, E., 2005, "Crime graduates: striking pet torturers before it is too late", *Sunday Mail*, 20 February 2005, www.sundaymail.com.au.

fluid identity and politics, human rights and responsibilities versus citizenship rights and responsibilities, the nature of the nation state, national identity, democracy, transorganisational governance and implications for management and leadership. I develop and apply a critical and systemic approach.

- **Addressing challenges through communication** for better governance.
- **Recognizing ways** to address closed ways of knowing through creating other options conversation, community interventions at the local, national and international level through social movements.¹¹ **Recognizing the value of working in multiple arenas** – conceptual and spatial and going beyond restating the need for transnational social/environmental justice networks to achieve democracy without borders (Grugel, 1999).
- **Understanding** that differences are evident in epistemologies or ways of knowing¹² and then matching personality types, mindscapes (Maruyama, 1980; Dollman, 2004) with appropriate processes for creating options with stakeholders.
- **Making a personal choice to be compassionate** to oneself, others and the environment and ensuring that this choice is modeled in as many contexts and arenas as possible at the same time.
- **Numerous small acts by individuals** make a positive or negative difference to governance and international relations. Communicating and being the change we want to see can help to improve governance and international relations and to scale up participation.

¹¹ Social movements at a local, national or international level can also help to address social and environmental justice concerns. At best we can attempt to be mindful of these many dimensions and try not to be uncritical of them or blind to them. So often researchers, managers and policy makers look outwards without looking inwards (see Reason in Denzin and Lincoln, 1994). Knowledge is always multidimensional and always contextual. We can do our best through asking: what is the nature of representation? How do we know what we know? On what basis can we make a decision? What can I learn through working with other people and reflecting on the implications for my own life as it relates to others in the long term?

¹² In developing a design for inquiring systems, based on what I call agape communication, I draw on the work of Borradori (2003) in conversation with both Derrida and Habermas along with the work of Donna Haraway and Michelle Fine, Bhaba and Foucault in an attempt to develop critical and systemic insights across the boundaries of self, other and the environment. The emphasis is on respectful dialogue and the need to test out ideas, not in the sense that they are falsified, but in the sense that they are explored by many stakeholders, in order to assess their implications for all those who are to be at the receiving end of a decision. The testing process is about exploring viewpoints in terms of the three worlds of the objective, subjective and intersubjective domains and their implications for the stakeholders through unfolding the values of the participants and sweeping in the social, cultural, political and economic values within context.

1.2 THE RELEVANCE OF SYSTEMIC DESIGN TO GOVERNANCE

“Having lost the comfort of our geographical boundaries, we must in effect rediscover what creates the bond between humans that constitute a community.” (Jean Marie Gu’chenno, 1995: 139, cited in Judt, 2005: 41)¹³

“Forces of turmoil, often violent, move individuals, communities, ideas, cultural forms, and economic wealth around the globe in ways that unsettle old identities and understandings of the past, and presage the imagining of possible futures. Such dislocations of identity unsettle psychically experienced understandings of time (the before, the now, the possible future), space (the old place, the new place, subjectivity (the me I used to be and the me I am becoming), and the community (the ones to which I used to belong and the ones of which I am now a member. The scrambling of zones of time, space, subjectivity, and community engenders new patterns of remembering and new modes of response on the part of individuals, communities and nations...” (Schaffer and Smith 2004: 18)

Numerous examples are analysed by working the theoretical and methodological boundaries to build a picture from many points of view using both qualitative and quantitative data and a critical and systemic analysis of the different ideas that contribute towards a ‘thick description’ (to use Clifford Geertz’s 1973 expression) as a means to develop inclusive democracy (see Edgar, 2001), based on the contributions made by multiple stakeholders who test out ideas.¹⁴

The National Economics State of the Regions Report (2002) benchmarks regions in Australia against American regions and stresses the correlations across “creativity, diversity, democracy, open communication and socio-economic well-being”.

When Australian regions are benchmarked against regions in America and compared with regions in Europe (ALGA and National Economics, 2002, 2003), it is clear that Australian regions lag behind in terms of education, technology and talent/creativity, albeit not in terms of so-called “tolerance”, measured in terms of acceptance of diverse lifestyles and cultures, to use their terminology (ALGA and National Economics, 2002).

“Tolerance” is a word used in the above mentioned report without any irony. It is also a word used by Habermas (in Habermas, Derrida and Gio-

¹³ Judt, T., 2005, “Europe vs. America”, *The New York Review of Books*, pp. 37-41. He reviews Reid, T.R., *The United States of Europe: The New Superpower and the End of American Supremacy*; Rifkin, J., *The European Dream: How Europe’s Vision of the Future is Quietly Eclipsing the American Dream*; Garton Ash, T., *Free World: America, Europe, and the Surprising Future of the West*.

¹⁴ Testing out ideas or the process of falsification needs to be undertaken by people with lived experience, not only by experts, so that the complexity of the decision matches the complexity of the people who will be at the receiving end of the decisions.

vanna, 2003) and criticized by Derrida for being paternalistic, at best and at worst rooted in the arrogance of the powerful who can and do decide what and who should be tolerated and under what circumstances.

Both Derrida and Habermas, however agree that dialogue¹⁵ is the way to improve thinking and to move closer towards creating shared truth through dialogue.¹⁶ We need to be able to see the world through multiple sets of lenses and understand the implications for the way people think and act. This “appreciation” (in the sense used by Vickers, 1983) can help us to avoid what Vickers calls “mind traps”¹⁷ of just seeing the world in terms of one set of values. Although we may need to make a decision one way or another, it is vital to be able to think/appreciate multiple viewpoints and to “hold more than one idea in mind or more than one big idea simultaneously”, to paraphrase Barry Jones in *Sleepers Awake* (1990). This is vital for good risk management and it is the key point made by Habermas and Derrida (2003) in their conversation about thinking and its relevance to preventing terrorism.

The State of the Regions Reports (2002, 2004) provides qualitative and quantitative evidence for socio-economic and environmental well being as part of the same moment and context. Research by the Australian Local Government Association and National Economics benchmarks Australian regions against American regions for the pragmatic purpose of finding out the characteristics of successful regions, so that Australian local government and state government (to which local government is responsible in terms of the Australian constitution) and business can learn from the comparison.

¹⁵ Derrida and Habermas discuss the importance of communication and critical thinking for democracy. They concentrate on discussing two concepts, namely: tolerance and hospitality and their relevance for democracy with Borradori (2003: 16-18, 72-74) in the wake of September the 11th. Derrida avoids accepting the issue as a single event in time – namely 9/11 and stresses that drawing boundaries in this discussion can lead to problematic conclusions. Instead the globalize world is still experiencing the aftermath of the cold war and the ramifications of decisions made by superpowers (Pilger, 2002; Chomsky, 2003). Habermas stresses that tolerance is not merely paternalistic and based on the powerful deciding what is acceptable and what is not; who can and cannot become citizens; who are excluded or included by virtue of their age, nationality or culture. For Habermas argues that ideally within the context of Western democracy the dialogue is at least two-way and that respectful dialogue and tolerance is the basis for developing law that is enshrined in the democratic constitution.

¹⁶ Without tolerance this is impossible. If we can expand tolerance to include a sense of hospitality, so much the better, because it is based on the realization that we share an ecosystem and not just a bounded area. Beck (1992) developed this argument, albeit he argued from the point of view of risk management, rather than accountability in terms of social and environmental justice.

¹⁷ See Vickers, 1970, “Freedom in a rocking boat”, in: Flood and Romm, 1996, pp. 128-129 for a discussion of this concept of mind traps being similar to being trapped in a lobster pot!

Sydney, the leading Australian region in terms of technology when benchmarked against the highest-ranking American region comes 24th, however in terms of composite diversity (defined in terms of cultural and social diversity as well as education, type of creative occupation and number of patents¹⁸) both Sydney and San Francisco are on a par. The gaps between the regions in Australia are however much higher than in America and in Europe (including United Kingdom). A number of reasons are given for this in the above report. One of the key suggestions being the way government operates. In Australia formal governance is through institutions and the amount of networking and formation of partnerships across the public, private and NGO sectors needs to improve for the purpose of lifting the quality of life in regions in social, economic and environmental terms.¹⁹

From an analysis of these reports it can be concluded that:

- Areas with high levels of talent, technology and tolerance provide supportive environments for business and that creative, mobile professionals are attracted to places that provide a lifestyle conducive to free thinking and open communication.
- The message for governments, non-government sector (both business and volunteer organizations) is clear – conceptual diversity thrives in environments that are open to new ideas and that support open communication.
- Local government can provide a context for fostering a sense of geographical, face-to-face community, by providing opportunities for people to become “makers and shapers of their community, rather than being just users and choosers”²⁰ through participating in the design of space and place, rather than merely voting or using services. This approach to engaging people in the process of creating their own communities using

¹⁸ This is problematic for access to knowledge that is commodified. But it is indicative of a realization of the value of knowledge per se.

¹⁹ The reports by National Economics (2002, in their benchmarking of Australian regions against American regions) found that mobile knowledge workers settle in desirable areas with environments that support a good quality of life. In their report published the following year it was conceded that professional, creative people drive up property prices and create wealthy areas and regions. The indicators for benchmarking in the State of the Regions Report (2002) addressed tolerance of diversity in terms of culture and lifestyle, access to technology for networking, levels of education and the number of patents. It was found that high levels of tolerance, talent and technology (to use their shorthand) and high levels of economic development were closely related in a regression analysis.

²⁰ Gaventa, J. & Valderrama, C., 1999, Participation, citizenship and local governance: Background note for workshop on Strengthening participation in local governance, Institute of Development Studies, June. Gaventa, J., 2001, “Towards participatory local governance: six propositions for discussion”. Paper presented to the Ford Foundation, LOGO Program with the Institute of Development Studies, June.

participatory action research and action learning that shifts the power, knowledge and control from the expert to participant with experience.

Social and business networks develop in these environments. As relationships are fostered over time, tolerance develops communication across diverse groups of people and trust develops. Usually higher levels of education lead to higher levels of social and economic capital, more democracy and trust. But today research shows that people appear to trust government less as indicated by Bentley (2003). As the welfare state erodes mobile professionals who move regularly for work reasons are often in partnerships where both work and thus have less time to be actively involved in their communities (Putnam, 1995; McIntyre, 2003). People engage less in face-to-face interactions as they become more mobile as workers (Putnam, 1995) and recreational travelers. Local social capital can be threatened. Putnam in his work “bowling alone” argues that people spend less time volunteering service in their community and more time within their homes using communication technology or on personal interests. Castells (1996-8) argues in his work on access to “networked society” that the divides between the networked and non-networked will lead to different societies. Knowledge and access to technology are the basis for wealth and wellbeing in networked society. For example, the Australian Bureau of Statistics (2004)²¹ argues that the gaps between rich and poor in Australia continue to grow. Jaensch (2003) also stresses the importance of working on partnerships for collective decision making. The fostering of open communication for democracy is a challenge locally and internationally that needs to be faced, given the systemic nature of governance in an increasingly globalised world.

Communication is the basis for transcendence from lower levels of the hierarchy and it is the basis for systemic governance. Communication needs to be mindful of task, process, structure and context. It is the process that leads to emergence from lower to higher levels.²²

“Most living organisms are not only embedded in ecosystems but are complex ecosystems themselves, containing a host of smaller organisms that have considerable autonomy and yet integrate themselves harmoniously into the functioning of the whole. The smallest of these living components show an astonishing uniformity, resembling one another quite closely throughout the living world...” (Capra, 1982: 297)

²¹ *Financial Review*, 28-29 February, 2004.

²² Boulding (1968: 89-93) outlines his 9 system levels. Level 8 in a hierarchy of complexity with 9 categories addresses communication. This is a useful heuristic device: “Static structures, Clockwork mechanics, Closed loop communication, Open systems such as cells, Lower organisms such as plants, Animals with brains. Human beings who possess self-conscious ability, Social systems; and then Transcendental systems, based on conceptual intuition.”

“There they are, moving about in my cytoplasm... Through them, I am connected. I have close relatives, once removed, all over the place.” (Lewis Thomas, in Capra, op. cit.)

Social communication is emergent from pragmatism and survival (Luhman, in Bausch, 2001) but also respect (Habermas, 1984). Power and desire are further dimensions that together contribute to communication for transformation that can build or erode trust. The challenge for the future of the social sciences is to work with complexity at levels 7-9 through improving respectful communication, to enhance systemic and sustainable governance. This needs to be done in a number of contexts and for a number of reasons. Better co-creation through participatory design is the way forward. We can design for others. Alternatively we can design with others, in order to create workable solutions together that appreciate the contextual challenges. Despite the proliferation of communication in global society they are mostly advertising messages from the powerful (in a political and economic sense). One-way communication tends to dominate the world today. Derrida makes the point (Borradori, 2003: 122) that TV and not the Internet predominates as a medium of digital communication and that less than 5% of the world's population has access to the Internet and even in America only 50% of the population have access to it. Habermas in the same publication entitled *Philosophy in a Time of Terror*, stresses that the one-way communication in most consumerist advertising messages could have negative implications for democracy and world peace (not only for poorer nations and peoples) but also for the increasingly divided “haves” and “have-nots” in developed nations (see Chomsky, 2003; Pilger, 2002). One-way media communication within Western democracies and the rest of the world tends to dominate via TV today. Creating webs of shared meaning and appreciating areas of difference through communication is vital for sustainable democracy (McIntyre-Mills, 2000).

Participatory democracy projects to design our shared future needs (according to Marx Hubbard, 2003) to use TV and other media in a responsible manner that supports public dialogue in many contexts (Banathy, 2000, 2003) to address some of the deep divides.

The argument about the problems with democracy and the tendency for one-way communication does not eliminate space for improvements through participatory decision-making, not only by using the media creatively, but also working for change in a range of arenas. I am not arguing that democracy would be best served by a completely open and unstructured approach. For example, Ortegon-Montoy (2003) critiques the way in which chaos and complexity theory (as applied to management) stresses the value of self-organization and emergence. But according to Ortegon-Montoy managers who use this approach do not provide enough guidelines and bound-

aries (albeit open for revision) that are made by iterative decision processes. This is problematic in an organizational management context and even more so in an interorganisational governance context. Stretton (2001) when referring to the Australian context of development and planning stresses that space for diversity is not the same as an open slather approach or “anything goes”. In democracies government representatives have to make decisions and to draw a line whilst remaining open to suggestions for changes to laws and policies.

Local people need to be able to work together to share their tacit learnings and influence higher and wider levels of governance. How can this be achieved? In Australia “JUG” (Ling, 2000) or at least a local version has been taken on board in Australia as a solution. The South Australian State government has set up a social inclusion unit as an attempt to implement this policy in practice. But at the national level the rhetoric of the whole of government (so far) has been used to shift the costs of government away from the centre to the regions and to outsource and privatize in a bid to make government responsibilities smaller.²³ Both ratepayers and non-ratepayers are accorded citizenship rights, but until recently non-ratepayers were not considered to be part of the picture as far as LG services were concerned. Now all citizens are regarded as consumers of local government services in Australia. But they have yet to be regarded as rightful decision-makers, not merely voters (see Chapter 10 for a discussion on an Indigenous Housing Association). Local government has moved beyond just being about service delivery in a very narrow sense. The challenge that local government now faces is that it needs to resource communities and empower them (Edgar, 2001, *op. cit.*).

Problems are not bound to disciplinary or departmental compartments. New public administration needs to expand its boundaries to include wider arenas and to learn the positive and negative lessons from the public, private and volunteer sectors. This is the difference between management that is compartmentalized and governance that is weblike. By introducing the notion of knowledge management we can extend the traditional public administration approach from an organizational context to an interorganisational

²³ Local governments spend 16.2 billion in Australia and they receive 2.4 billion from state and commonwealth (of which less than a billion is from the state governments (Australian Local Government Association Regional Co-operation and Development Forum in 2002, paper entitled Regional Economic Governance in Alice Springs, 3rd November). The costs of delivering government have increased at the local level (John Ross, 2002, ALGA conference), because the areas of responsibility have also expanded. Local government serves both ratepayers and non-ratepayers (before they did not). Full adult legal franchise applies to all levels of government.

context and locate strategic knowledge management as the means for moving away from management in silos to governance across sites, discipline areas, departmental areas or sectors.

The problem is that increasingly human knowledge has become specialized and our social and environmental policy has reflected this compartmentalized approach. Similarly we have organized our places of learning and work and government in bureaucracies or silos. The challenge today is that we have created many problems that are complex and that are unresponsive to narrow disciplinary approaches. We are part of our own subject matter and we can reflect on the implications of our society.²⁴ Conceptual maps are as diverse as the range of issues that emerge and it is possible to theorize and practice in transdisciplinary ways and to engage in holistic (thinking and practice or praxis).²⁵ Problem definition is reliant on an ability to think and work critically and systemically.

- How can problem definition within governance structures be done in such a way that the dialogue is respectful and based on an even footing?
- What is the best form of arena at the local, national and international level?
- What forms of communication can span these levels to provide continuity for those who are currently networked and those from poor households, neighbourhoods and regions who are excluded?

The current WHO and UN models are far too limited to create participatory design and governance. Currently social movements are the only accessible, flexible means to span multiple levels of governance. The agora principle of public discussion was face-to-face but it excluded women and slaves and thus it drew on a limited pool of lived experiences (Banathy, 2000). Whilst it did help to create some new knowledge by drawing out ideas and co-creating limited public dialogue, it remained exclusive. Whilst the agora concept of participation is vital, it did not go far enough. Similarly, the Internet and e-governance whilst useful for including some is inadequate for others, given the current divides between the digital haves and have-nots and the divide between citizens and non-citizens (who are outlawed as strangers or “boat people”). Nevertheless social movements can address human rights, using advocacy and giving a space to the silenced. Also social cybernetics approaches using participatory design of a computer program with Aboriginal service users can make a difference.

²⁴ Giddens (1991) refers to this as the recursive nature of the relationship between people and society.

²⁵ The same of course is true for other areas and needs to be increasingly encouraged through openness in our communication within sociology and when working with others. The challenge is to work with, not within the boundaries of knowledge narratives.

Inflaming hatred can occur in public arenas in geographic and cyberspace on websites that can foster fundamentalism or open minds. The choice is there and we have to make the choice.

Can this form of participation also do more harm than good at times? We need to be mindful of the potential and the pitfalls.²⁶

Does critical and systemic thinking hold the key to addressing the complex or wicked (see Bausch, 2001: 321, 143) challenges? Complex problems do not fit into neat compartments and so governance needs to respond with complex responses (Ashby, in Lewis and Stewart, 2003) that apply as closely to the level of decision at which they are made (Edgar, 2001). The idea of coming up with blue print approaches based on processes that work in one context and applying them elsewhere defeats the approach. Involvement needs to be open and responsive to local conditions and contexts. So governance needs to enable local solutions and to build social inclusion in decision-making.

Systemic Governance based on participation could help to address challenges in so far as it is transcultural, transdisciplinary and transorganisational. This approach to deepening the level of participation should be mindful of the pitfalls of participatory governance processes. For instance, Kothari and Cooke (2002) stress that participation can be used merely as a rubber stamp for the ideas of those in authority. Too much emphasis can be placed on responsibility or on rights; a balance needs to be achieved between moral responsibility versus a moral right. Instead participation needs to be a means to achieve sustainable futures.

1.3 DIALOGUE AND ETHICAL GOVERNANCE

“The closest we can get to truth is through dialogue.” (McIntyre-Mills, 2000, in order to achieve just outcomes)

“...The whole biosphere-our planetary ecosystem – is a dynamic and highly integrated web of living and nonliving forms. Although this web is multileveled, transactions and interdependencies exist among all its levels.” (Capra, 1982: 297)

²⁶ Could it compound the silence of those who are non-citizens or marginalized by poverty, illiteracy, innumeracy, language or lack of confidence in the wired spaces (as per Castells, 1996)? The resonance between the Greek slaves and the underrepresented women in the past and marginal others today without access to country, safe communities, safe water, sanitation, housing, education or employment becomes increasingly important and needs to be placed at the forefront of our thinking, when addressing the pitfalls of governance practice (particularly e-governance). Creating access is central for participatory governance and peace (particularly those outside the wired communities (Castells, 1996, 1998).

Historically “win-lose / either or” thinking and practice has led to the chessboard approach in social, economic and environmental terms. The political time frame and goal is the next election by advocating clear-cut ideologies. People and the environment are a means to an end and are commodified in a process of negotiation and tradeoffs. A philosophy of profit and loss underpins much of the thinking without considering the opportunity costs in the short, let alone the long term. To make a leap from discussing the importance of local participation and decision making to the importance of respecting diversity in a wider national and international sense is quite sensible.

“The job of government is to provide the stitches that link the patchwork, not prescribe the colour, shape and texture of every separate piece of the quilt. The best of the new links will be created by people who rely on their own practical, tacit knowledge of what is needed and who harness their own anger and frustration into a new and positive energy. They may well be uncomfortable for politicians and bureaucrats alike, but that is what democracy is all about. People problems are not neat and tidy packages to be handled by experts at the center.” (Edgar, 2001: 193)²⁷

According to Florini (2003: 5):

“The difference between rosy and gloomy scenarios boils down to a single word: governance. Governance is something more than the familiar processes of governments. Governance refers to all the ways in which people collectively make choices.”²⁸

The literature on welfare shows how Australia and many Western democracies have moved away from universal welfare provision to more residualist approaches. The more residual the welfare, the lower the social capital and this in turn impacts on the economy, because social networks of trust are vital for all forms of socio-economic activity (Mendes, 2003; Putnam, 1995). Jamrozik (2001) in *Social Policy in the Post Welfare State: Australians on the Threshold of the 21st Century* argues that Australia spends a small proportion of its GDP on welfare in comparison with other OECD countries and that although the proportion of people on welfare has grown the spending is amongst the lowest in welfare states. He also stresses that the amount of available money for spending on basic needs such as transport, power and water has decreased. Mendes stresses that residual welfare has become entrenched in Australia by both the major political parties who talk of targeted

²⁷ This refers to remaking the democratic project in the Australian context. But it is of equal relevance to remaking governance nationally and internationally.

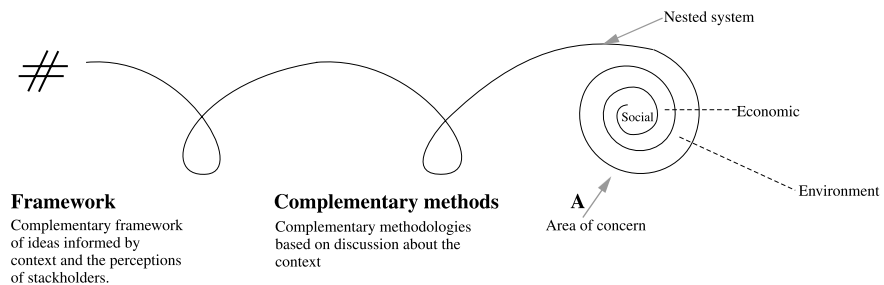
²⁸ The second quotation refers to good governance and stresses that it is about collective co-creation of meanings and is about creating partnerships that enhance better communication.

welfare and mutual obligation. Those who can prove they are needy or deserving are given assistance. Social control seems to be the new approach to poverty, but there are other ways of addressing the major challenges of the day, namely poverty, pollution, climate change and conflict expressed as terror and ‘war on terror’. Our emphasis needs to expand beyond the state, market and society to include the system and the environment.

Systemic governance is conceptualized as ongoing cycles of communication informed by *processes* that support different ways of knowing and *structures* that support inclusion. Systemic governance refers to working across:

- Conceptual boundaries and lived experience,
- Networks, interest groups and organizations,
- Cultures and identities,
- Socio-geographic boundaries to establish broader arenas locally, nationally and internationally, in order to achieve sustainable social, economic and environmental futures.

Other concepts²⁹ on which systemic governance draws are “bonds” that draw us together, porous “boundaries” drawn by individuals and groups and “norms” that guide the behaviour of groups³⁰ and “transformation and emergence” to explore not merely “culture in interaction” (Elias and Lichterman, 2003) but the processes for bringing about change.³¹ Bonds are the con-



Source: Adapted from Checkland and Holwell 1998: 13

Diagram 1.1. PAR is iterative thinking and practice (derived from Checkland and Holwell, 1998: 13).

²⁹ Drawing on the following papers by Brubaker, R., Loveman, M. and Stamatov, P., 2004, “Ethnicity as cognition”, *Theory and Society*, 33: 31-64. Brubaker, R. and Cooper, F., 2000, “Beyond identity”, *Theory and Society*, 29-1-47.

³⁰ Elias, N. and Lichterman, P., 2003, “Culture in interaction”, *The American Journal of Sociology*, 108(4): 735-794.

³¹ Such as: structural differentiation (Maturana), dissipative structures (Prigogine and Stengers), moving equilibrium (Parsons), autopoiesis (Maturana and Valerela), eternal

nections we draw across self, other and the environment. These concepts are worked with, rather than applied, in order to inspire creativity. Systemic Governance is based on cycles of construction and deconstruction, based on iterative questioning by the stakeholders who are to be affected by decisions. Thus it is made and remade in context by people at the receiving end of decisions. Iterative thinking (see modified diagram from Checkland and Holwell, 1998) assists in this process.

PAR enables both “thick description” (Geertz, 1973) and supports participatory democracy (see Edgar, 2001).³² The shift is from framework to perspectives and then to dynamic computerized maps of the area of concern where multiple voices and texts jostle. The dialectic of one argument, the clash or contrast with another creates a synthesis if there is a will to engage. If not, then space for difference is recognized and the meaning is recognized. The loops stands for questioning and reflection. The methodology is participatory, reflexive (systemic) and critical.

The emphasis is on respectful dialogue and the need to test out ideas, not in the sense that they are falsified, but in the sense that they are explored by many stakeholders, in order to assess their implications for all those who are to be at the receiving end of a decision, to establish what works, why, how, to what effect and in whose opinion. The testing process is about exploring viewpoints in terms of the three worlds of the ‘perceived objective, perceived subjective and the perceived intersubjective’ domains and their implications for the stakeholders through ‘unfolding’ the values of the participants and ‘sweeping in’ the social, cultural, political and economic values within context. Systemic governance is based on an expanded form of pragmatism for working and re-working the boundaries across self-other and the environment. This is argued to be essential for sustainability, creativity, social justice and socio-economic wellbeing, hence the title of volume 1 of the CW Churchman Series *Rescuing the Enlightenment from itself: Critical and Systemic Implications for Democracy*.

- The authors explore the paradox, namely that openness and sharing ideas (the idealist version of democracy and a transformed enlightenment ap-

return (Deleuze and Guattari), boomerang effect (Ulrich Beck), dialectic (Habermas) and ‘unfolding’ or ‘sweeping in’ (See West Churchman and Lovelock’s notion of Gaian interconnections). They form the basis for what I call Systemic governance based on agape communication for emergence, developed in the chapters that follow.

³² In working with Churchman’s 1979 concept of ‘A design for inquiring systems’, I draw on the work of Borradori (2003) in conversation with both Derrida and Habermas along with the work of Donna Haraway and Michelle Fine, Bhaba and Foucault in an attempt to develop critical and systemic insights across the boundaries of self, other and the environment.

proach) requires trust. Trust in turn requires openness, sharing ideas and compassion.³³

The more inclusive and the wider we can draw the boundaries of participation for risk management and protection of “the other”, the greater the potential for creating trust and the closer we can move towards social and environmental justice that is supported by norms supported by international agencies such as the United Nations Aarhus Convention to protect against environmental hazards across geographical boundaries (October 30, 2001)³⁴ (through accountability to citizens and non government organizations) and The International Criminal Court.³⁵ The rider should be added

³³ The argument extends the work of Connolly, W., 1969, *The Bias of Pluralism* Atherton, New York. It is possible for trust to develop across species and this is the basis for communication, where both instinct and constancy in behaviour and signaling leads to shared meaning. Interspecies trust is indicated by Dolphins saving drowning sailors and Killer whales working pragmatically with human beings to herd and kill whales in Eden. The Aboriginal whalers called the whales their family. The co-operation ended, partly because of falling numbers of whales, caused by unsustainable whaling practices and because one of the leaders was killed and thus the trust was broken. ABC documentary on Killer whales in Eden 9 October 2005.

³⁴ Svitlana Kravchenko, 2001, in a paper entitled “The doors to democracy are opened!” quotes Kofi Annan: “The Aarhus Convention is the most ambitious venture in environmental democracy undertaken under the auspices of United Nations. Its adoption is a remarkable step forward in the development of international law as it relates to participatory democracy and citizens’ environmental rights. . . Its entry into force today, little more than three years after it was adopted, is further evidence of the firm commitment to those principles of the Signatories- including States in Eastern Europe and Central Asia whose role in this process clearly demonstrates that environmental rights are not a luxury reserved for rich countries.” He goes on to cite the UN High Commissioner of Human Rights Mary Robinson as follows: “The convention is a remarkable achievement not only in terms of protection of the environment, but also in terms of the promotion and protection of human rights, which lie at the heart of the text. As such, Aarhus is a key step in the progress of integrating human rights and environmental issues. . . It entry into force is a key signpost for the future of human (sic) and the environment in all parts of the world. . . The great value of this Convention lies not only in the promise of protection it afford the people and the environment in Europe, but also in the model it provides for similar action in other nations and regions in the world.”

³⁵ According to Human Rights Watch (<http://hrw.org/campaigna/icc/> accessed 7/28/2004) “The statute outlining the creation of the court was adopted at an international conference in Rome on July 17, 1998. After 5 weeks of intense negotiations, 120 countries voted to adopt the treaty. Only seven countries voted against it (including China, Israel, Iraq, and the United States) and 21 abstained. 139 states signed the treaty by the 31st December, 2000 deadline. 66 countries – 6 more than the threshold needed to establish the court – ratified the treaty on 11 April, 2002. This meant that the ICC’s jurisdiction commenced July 1, 2002. From February 3-7, 2003, the court’s Assembly of States Parties – the ICC’s governing body-elected the court’s first 18 judges. The resulting . . . judicial bench (the judges include 7 women. . .) were sworn into Office on March 11 in The Hague. . .”

that the United Nations is a bureaucracy and like all other bureaucracies it needs to be open to scrutiny and cycles of self analysis, in order to prevent and redress misuse of resources. Australia signed up to the ICC after the deadline on 1 July 2002. The purpose of the ICC according to the Rome Statute is to support “peace and justice”. In the words of Kofi Annan, United Nations Secretary General:

“In the prospect of an international criminal court lies the promise of universal justice. That is the simple and soaring hope of this vision. We are close to its realisation. We will do our part to see it through to the end. We ask you ... to do yours in our struggle to ensure that no ruler, no State, no junta and no army anywhere can abuse human rights with impunity. Only then will the innocents of distant wars and conflicts know that they, too, may sleep under the cover of justice, that they too, have rights, and that those who violate those rights will be punished.”

“For nearly half of a century – almost as long as the United Nations has been in existence – the General Assembly has recognized the need to establish such a court to prosecute and punish persons responsible for crimes such as genocide ... that the horrors of the Second World War – the camps, the cruelty, the exterminations, the Holocaust – could never happen again. And yet they have. In Cambodia, in Bosnia and Herzegovina, in Rwanda. Our time – this decade ... has shown us that man’s capacity for evil knows no limits. Genocide ... is now a word of our time, too, heinous reality that calls for a historic response.”

Human consciousness is a continuum from compassionate caretakers who are mindful or conscious of the many factors that are required for sustainable governance to passionate fundamentalists in West and East who are ruled by either religion or the market. Zealotry is symptomatic of emotive decision-making that takes into account only some connections and not others. We need to realize that we can project our perceptions onto others. Thinking can change practice. Practice in turn, can and does change thinking. Knowing is a process based on a range of experiences, senses and on communication, whereas fundamentalism can be defined as refusing to accept knowing as an ongoing intersubjective process.

Critical and systemic thinking and practice are required for better international relations and governance. Global governance requires space for diversity and should operate as a form of checks and balances.

Boyle (2005)³⁶ discusses the potential for human beings to evolve in many different directions. In the past human beings had many relatives.

³⁶ Boyle, A., 2005, “The Human Strain”, *Weekend Australian*, May 14-15, discusses the potential for human beings to evolve in many different directions. In the past human beings had many relatives. Should we consider the implications of creating environments of privilege and environments of deprivation and their implications for various life forms? The haves use technology in their own narrow interests without considering the long term implications of what they are doing.

There is no reason why speciation cannot occur again. ‘The haves’ will be able to use technology to extend their intelligence and enhance their health, wellbeing and appearance. The ‘have nots’ will live outside the networked world and be less able to make decisions to shape their lives (Castells, 1998; Banathy, 2000). A critical and systemic perspective on governance attempts to work with rather than within boundaries of knowledge paradigms to explore the relationships across ‘self – other’, sentient beings and the environment. This comprises being mindful of this generation and the next and to think about what we are, could be and ought to be and to share our learnings with those who are concerned about ensuring a viable and peaceful future for this generation and the next. The process enables people to give discursive details about the quality of their lives and details³⁷ about what works for them, how and why.

Fundamentalism is one of the greatest challenges for the future, whether it is religious or economic. Ideally democratic process ought to enable ordinary people to give discursive details about the quality of their lives and details about what works for them, how and why. ‘Deepening democracy’³⁸ needs to be underpinned by sustainable thinking and practice and based not only on detailed descriptions of what people think they need, why and how their needs could be addressed. We can think of ways to improve sustainability by getting people to use social movements, for example to address carbon emissions. This requires detailed, discursive description or “thick description”, in the words of Clifford Geertz³⁹ that supports “thick democracy”⁴⁰ which is essential for social and economic wellbeing, perhaps the representation of ‘other’⁴¹ could be assisted not only by advocacy but the use of narrative and art for expression.

³⁷ Deepening democracy (Fung, Wright et al., 2003) needs to be based on “thick description” (Geertz, 1973) that supports “thick democracy” (Edgar, 2002). Capacity building is needed in many arenas to enhance the ability of people to think holistically. Participatory Action Research (PAR) as a methodology can assist with the process of thinking systemically and combining many methods through questioning.

³⁸ Fung, A. and Wright, E.O., 2003, *Deepening Democracy. Institutional Innovations in Empowered Participatory Governance. The Real Utopias Project IV*. Verso. London.

³⁹ Geertz, C., 1973, “Thick description: towards an interpretive theory of culture.” In C. Geertz, *The Interpretation of Cultures*. Selected essays (3-32). New York: Basic books.

⁴⁰ See Edgar, D., 2001, *The Patchwork Nation: Rethinking Government-rebuilding Community*, Sydney, Harper. Australian Local Government Association, 2002, *Regional Co-operation and Development Forum*, Regional Economic Governance, Alice Springs, 3rd November.

⁴¹ Sentient beings such as apes can express themselves in art. London’s Mayor’s Gallery has shows ape artists since the 1950’s, many of which were facilitated by Desmond Morris. “Apes are capable of painting beautiful and moving works”, admits art critic, Waldemar Junuszczak, *Weekend Australian*, 8-9 October 2005.

Table 1.1. Towards systemic governance: Adapted from Burrell and Morgan's 1979 Grid⁴²

Sociology of Change	
<i>Objective</i>	<i>Subjective</i>
Radical structuralism For e.g. Governance can emphasize change through legislation and structural change of the state.	Radical Humanism For e.g. Governance can emphasize change through civil participation and systemic networking processes
Functionalism For e.g. Governance can emphasize order through legislation and working across departmental structures. The whole is greater than the sum of the parts. Governance relates to "political, economic and civil institutions" (Verspaandonk) ⁴³ e.g. list of ways that governance is applied in Australia Parliamentary library Sociology of Order	Interpretive For e.g. Governance can emphasize individual rights and responsibility at the expense of state and society

A design of inquiring systems could assist in this regard. The inquiring system (adapted from West Churchman, 1971) addresses subjective, objective and intersubjective domains of knowledge (see Chapter 4).

The world comprises many different life chances and economies (see Volume 1). Lack of education, citizenship and discrimination cannot be denied in a world where the global markets know few limits and where information technology can empower the literate, the numerate and those with access to electricity or at the very least access to mobile phones. To talk of the "borderless information economy" (Long, 2002) makes sense for some, for others it is still a dream. The challenge for governance and international relations is not only to try to redress the divides between those who can access digital economy and those who cannot, but also to consider the challenge of different ways of knowing, different ways of being and earning a living that are now presented simultaneously as options for the privileged and as boundaries for the less mobile majority. The starting point is identifying connections within and across self – other and the environment. Greenfield (2000) stresses that consciousness is about connectivity across multiple neurons within the highly plastic human brain.⁴⁴ To the extent that we can

⁴⁴ Consciousness is emergent from the complex interplay of matter, body and brain within an environment. It is a recursive experience that no two people can experience in exactly the same way. We share much in common, but our individuality and perceptions are a product of personal experiences, life chances and our personal emotions.

be mindful of the many factors that shape us, we can think about our thinking and design options for better governance for the future. We need to be able to hold in mind that by virtue of our humanity we are individuals but we are who we are because of the way we relate to others and the way they relate to us. Our emotions are part of what make up our experience. We can be ourselves when we are conscious and aware of our emotions and not trapped by them. Emotion runs high when policy decisions are imposed that are not mindful of the feelings of others.

1.4 THE PRAXIS OF SYSTEMIC, SUSTAINABLE GOVERNANCE

The whole is greater than the sum of the parts. When people communicate and engage in meaningful dialogue shared meaning is co-created. This is what is meant by emergence. When people communicate respectfully and achieve resonance a basis for good governance and international relations is formed. The opposite is also the case. The basis of participation is respect and sincerity. To achieve mindfulness West Churchman suggests thinking exercises of ‘unfolding’ meanings and ‘sweeping in’ social, political, economic and environmental ideas (1979a, b, 1982). Systemic Governance, however advocates a) dialogue, b) thinking and c) learning from experiences of those who are to be at the receiving end of the policy decisions. It is also similar to the idea of the “eternal return” (from Deleuze, in Bogue, 1989) that generates the dynamic of thesis-antithesis and synthesis and the appreciation of communication spirals, whilst the notion of “structural differentiation” is an ideal from physics that makes the same point about moving equilibriums. So physics, religion and art show convergence. Diversity is vital as ‘the jump lead’ of creativity, because it is part of the spiral and the rhythm of life, death and rebirth of ideas.

Subsidiarity needs to be supported by facilitation processes to ensure that it is accountable to local stakeholders and that it can allow for or enable as much diversity as possible; that is to the extent that it does not undermine the freedom of others.

“Transnational democratization networks thus promote more than one way of understanding democracy and in some cases external actors offer competing versions of what democracy should be. But how successful non-state transnational networks are depends in large measure on the reception of ideas about citizenship and the strength of their local partners on the ground.” (Grugel, 1999: 21)

It is argued that Systemic Governance is “stitching together” a “patchwork” of positions and realizing the value of different ideas (Edgar, 2001).

Table 1.2. Mechanistic versus Systemic Governance

Mechanistic versus	Systemic
Market dictates, social capital is useful for building economic capital	Multiple factors social, economic and environmental wellbeing
Commodification of knowledge and relationships	Tacit knowledge valued by groups who choose to work together Values of individuals and interest groups related to quality of life
Objective Theory and methods	Multiple, valued representations
Economic capital	Social, economic and environmental capital, the triple bottom line revised to include spiritual wellbeing
Expert manager, expert professional working according to terms of reference of departments and organizations	Transdisciplinary knowledge workers, generic managers able to be mindful of their own core areas but able to work with knowledge rather than within the boundaries of knowledge
Consumer/customer/client/	Citizens and strangers

It addresses fixed and fluid identity and politics. The argument is summarized below:

The shift is from a) hubris paradigms, based on assumed professional expertise, and divisions across self-other and the environment; to b) appreciation of the whole, through respectful and sincere communication. Questions⁴⁵ for addressing (molar) fixed and molecular (fluid) politics and identity are posed:

- What *norms* do interest group members hold that allow for separate and shared identities?
- How do processes support *bonds* of association and friendship? Do these processes allow for openness or closure?
- Why are *boundaries* drawn in particular contexts?
- Who benefits from being included or excluded?

The basic questions need to be considered in iterative cycles as suggested by Ulrich (1984), Flood and Romm (1996). Norms, processes and boundaries can have positive and negative implications for some stakeholders, depending on the context. I argue that there is space for both molar (fixed)

⁴⁵ Cultural norms, bonds and porous boundaries (Elias and Lichterman, 2003) guide my reflection on the case studies that strive to achieve accountability.

Table 1.3. Systemic Governance is “stitching together” a “patchwork” of positions and realizing the value of different ideas (Edgar, 2001)

		Molar – fixed identity and politics. Focus is on one point of view	Transformation	Molecular – open identity and politics Works the hyphens of self and other
Bonds	How people communicate – Process	Emphasis on shared local language and culture	Respectful communication. Participatory democracy that models communication to heal the divides	Social movements using language that is inclusive – use of the Internet and access to digital communication
Boundaries	Why people draw lines – Rationale	Self determination. Achievement of rights	Will to communicate based on shared values. Understanding that idealism of triple or multiple bottom line accounting and pragmatism of sustainability are one	Concern for sustainable futures defined in terms of multiple social, cultural, political, economic and environmental factors.
Norms	What people are required to do within a context	Cultural norms that address group identity	Policy and legal environment that supports participatory democracy	Laws and policy that support social and environmental justice

identity and politics and molecular (fluid) identity and politics (drawing on Deleuze and Guattari, in Bogue, 1984; Buchanan and Colebrook, 2000). Molar and Molecular form a continuum for democracy and that the shift occurs for many reasons, sometimes when sufficient trust exists for transformation, but also when people realize that there is no other way. Transformation is about context and appreciating many factors, not least of which are emotions and power.⁴⁶

Case studies of participatory action research can help to support progress in social or environmental justice and to draw lessons from those working in different ways for their own self-determination or on behalf of others.

Democracy is addressed in terms of a) participatory process; b) democracy without borders (Grugel, 1999);⁴⁷ and c) social movements (McIntyre-Mills, 2000).

We can either think in categories or we can think in terms of continuums. In a bid to address the question: “How do we understand the power and pathos of identity politics? (Brubaker and Cooper, 2000: 47)⁴⁸ an attempt is made to use examples and vignettes to address categories.

Systemic governance needs to take into account the positives and negatives – unfolding values and ‘sweeping in’ the social, political, economic and environmental context achieved through communication that is mindful

⁴⁶ In the social sciences the dialectic / or “unfolding” and “sweeping in” are the concepts that are closest to structural differentiation. The dialectic is vital for exploring paradoxes and contradictions in social life. Rules and boundaries need to be addressed and remade within context. The shift from molar to molecular identity is discussed in terms of examples of transformational changes. Molar is a metaphor for the rooted, fixed, categorical identity politics. Debate and conflict is from a specific position and arguments have teeth, because they are identified with this position and standpoint that representation is fixed and politics is positional and rooted in being. Molecular is a metaphor for openness to change and for the ability to make and remake options in different configurations using different elements.

⁴⁷ This means social involvement in a range of contexts that include local, national and international movements.

⁴⁸ Drawing on Brubaker et al. (2004: 48) Categories are based on criteria and indicators that may be rigid or fuzzy depending on whether membership is through self identification socialization or imposed by the powerful. The degree of importance given to the physical and social characteristics varies contextually and is linked with practical reasons. According to Brubaker et al. (2004: 48): definitions are based on the following: “Criteria and indicators of membership Transmission: manner in which membership is acquired Fixedness versus fluidity of membership, Degree and form of naturalization, i.e. Degree and form of appeal for natural grounding for community, Degree and form of embodiment; importance attributed to phenotypic and other visible markers. Importance attributed to distinctive language, religions, customs and other elements of culture, Degree and nature of territorialization; importance of territorial organization and symbolism, Nature of claims, if any, to autonomy and self sufficiency.”

of contextual considerations. Organizations are increasingly interconnected these days as a result of communication systems that enable local and global interaction in markets. Mass communication is, however largely one-way locally and internationally. So if people are not part of the big corporate networks in the public, private or third sectors they are more likely to be objects of media activity, not the subjects of the activity.

Why should people strive to trust other people, interest groups and institutions? Perhaps the answer to this is that humanity and communication evolved from the ability to signal and to develop trusted responses on the probability of expected responses (Bausch, 2001, who cites the debates between Luhman and Habermas). This expected response in turn developed into meanings amongst groups of people. These shared meanings provided the basis of communication and cultural maps (Bausch, 2001). Predictability and shared meaning is the basis of society.

But today, meanings are not widely shared and generalized trust (in the sense used by Fukuyama (1995) in institutions and government is at a low ebb today (Warren, 1999). The request made by Bishop Desmond Tutu (15th February 2004, ABC News) for Britain and America to apologize for distrusting the word of Iraqis on the existence of weapons of mass destruction and justifying war on the basis of distrust⁴⁹ is a case in point. The breakdown in dialogue was central in the Iraq case. France did ask for dialogue to continue and for the search for weapons to continue, before resorting to war. Hans Blix, the weapons inspector had also stressed this, but some analysts also thought that Saddam Hussein could have tried to give the impression that he had weapons when he no longer had them, so as to intimidate the Kurds and the Americans. Other analysts have suggested that Hussein could have been duped by some of his scientists who were selling off materials to supplement their salaries. Many of these aspects need to be considered in any attempt to talk about the case.⁵⁰

Regime change was considered desirable by, for example the Kurds, who were oppressed by the authoritarian Iraqi regime, empowered paradoxically by weaponry for widespread destruction, supplied by America to Iraq who was at that time a convenient bulwark against Iran (Chomsky, 2003; Pilger, 2002). The war in Iraq however had little to do with the social justice concerns of the oppressed Kurds.

The starting point of my argument is not merely the value of trust and the value of building social capital, because this is meaningless. Why should we trust others until they earn trust? Why are networks necessarily a good thing? Social networks can be in the interests of social justice or they can

⁴⁹ Because their own intelligence agencies were unsure of the situation.

⁵⁰ *Weekend Australian*, 28-29th February 2004.

be in the interest of specific interest groups who do not have the wider social interests (Bourdieu, 1986) let alone environmental interests at heart. This time the argument is not merely about creating cross sector partnerships for so-called “third way” (Giddens, 1998) responses that mediate between the extremes of capitalism and socialism and can veer towards neo-conservatism.⁵¹ It is about exploring ways to revitalize sustainable democracy. Participatory action research aims to earn trust⁵² through better communication and better praxis (thinking and practice) in practical projects that help to prefigure or try out new ways of doing things (transformation) on a small scale, in order to improve the quality of life, because it is in the interests of sustainable governance and international relations. Following Beck (1992, 1998) I argue that denying connections and shunting poverty and pollution elsewhere backfires, as spatial boundaries are artificial. Policy makers and managers need to make better decisions based, according to Capra (2003) not on the “power to command”, but instead on a “firm basis for knowing and acting” (Skidmore and Harkin, 2003: 15).

Systemic thinking helps to explore conceptual and spatial boundaries that address social, cultural, political, economic and environmental considerations and where necessary make normative judgments based on a reading of the situation that supports emancipation, complementary theory, complementary methodology and a focus on social and environmental justice. Examples help to understand critical, systemic approaches that require considering the big and small picture, logical relationships, idealism, empirical data, dialectical relationships, contextual considerations. Political power dynamics are central to our understanding.

The argument developed from many case studies addresses conceptual and contextual slippage and readings across embodied social actors, life chances, communication, social and environmental justice and governance. More specifically it addresses the two central paradoxes: that trust is a risk for people who make themselves vulnerable to others (Warren, 1999). But without trust that is developed through respectful communication (in the sense used by Habermas, 1984), democracy is unsustainable.

Diversity is essential, but it also contains a threat, decisions have to be made to ensure that democratic norms prevail. The cultural value of creativity and participatory democracy – irrespective of age, culture, language, religion gender, or any other socio-demographic or economic category (see

⁵¹ McDonald, C. and Marston, G., 2003, “Fixing the niche? Rhetorics of the community sector in the neo liberal welfare regime”, *Just Policy: A Journal of Australian Public Policy*, 27 August, VCOSS, pp. 3-10.

⁵² Skidmore, P. and Harkin, J., 2003, “Grown up trust: a scene setting paper for the Demos/Nationwide seminar series on trust”, Demos, Open Access, London.

Table 1.4. Values, emotions, identity and politics

Assumptions about	Molar politics	Molecular politics
Emotion – positive	Courage to stand up for rights, based on “one truth” or one position.	The humility of the boundary <i>worker</i> who appreciates the wider picture and is prepared to move from either or /binary oppositions to be more inclusive.
– negative	The hubris of the boundary <i>maker</i>	Forgetting the value of diversity and difference and adopting a non truth stance

Banathy, 2000) support sustainable social, economic and environmental futures. The use of categories does not imply that they are used in any essentialist manner (Beck, 1998: 137). Being is a complex interaction of conceptual, biological, ecological and social/cultural variables and is not static. Although identity can be rooted in categories, it can also be emergent if our thinking is able to be mindful of the fluidity of life.

Churchman (1982) discusses the implications of decisions that “cut off” opportunities for thinking, research, policy making and practice. Derrida (2003) also looks at boundaries, communication and decision-making when he develops his arguments about democratic thinking. Openness to concepts and the boundaries that we perceive and to which we are blind is an important contribution, wherever one is situated in the debates on truth, representation or intertextuality (Orr, 2003). It is also vital for accountable decision making and good science. Trust that goes beyond the immediate community of family and friends is often associated with higher levels of education and that this is conducive to operating democratically (National Economics, 2002; ABS Report, 2002; Warren, 1999). However generalized trust in governments in some democracies is much lower today (Jupp, 2003; Warren, 1999).

Despite cynicism post the Iraq war and the search for weapons of mass destruction, the questioning of authority by many citizens of Western democracies and their critical mindset is valuable for re-invigorating democracy and making it more participatory so that it takes into account the viewpoints of many stakeholders.⁵³

⁵³ The shift required for policy makers and managers is from thinking and practicing within boundaries that “cut off” options too soon and that do not allow for the dialogue that can create resonance by “unfolding” values and “sweeping in” many factors (in the sense used by West Churchman, 1982) to enable the appreciation of Gaia. Constructs of reality are diverse and that this is valuable for our survival.

Derrida questions the notion of democracy as bounded tolerance. His concept of hospitality is wider and more systemic than tolerance.⁵⁴

1.5 MOLAR AND MOLECULAR IDENTITIES AND KNOWLEDGES⁵⁵

Molar (or fixed) identity politics and molecular (or fluid) politics and identity can be useful in different political contexts (Deleuze and Guattari, in Bogue, 1989). Molar is a metaphor for rooted, fixed, categorical identity politics. Debate and conflict is from a specific position and arguments have teeth, because they are identified with this position and standpoint that reality is fixed and politics is positional and rooted in being. Molecular as used by Deleuze and Guattari (Bogue, 1989) is a metaphor for openness to change⁵⁶ and for the ability to make and remake options in different configurations using different elements. We can either think in categories or we can think in terms of continuums. I try to address the implications of the question: “How do we understand the power and pathos of identity politics?” (Brubaker and Cooper, 2000: 47).

The following categories and continuums are vital for re-working the conceptual and spatial boundaries of governance and international relations using participatory action research processes:

Personal and public lives are addressed. The lifeworld (in the sense used by Habermas, 1984) and identity can shift from being defined in fixed, fundamentalist molar terms and molar politics (see *Deleuze and Guattari*, in Bogue, 1989) to accepting the importance of open, fluid molecular politics and identity.

Competitive “self – other” and “us them” approaches make little sense for the long-term survival of

people and the planet. Idealistic cultural values of acting in an egalitarian and community and environmentally responsive and responsible manner are valuable for the survival of developed and developing regions locally and internationally.

Citizens and non-citizens defined in terms of nationality – and dubbed “boat people”, “illegal” or “queue jumpers” in Europe, UK and Australia. Citizens and non-citizens

⁵⁴ Despite the proliferation of communication in global society the communications are mostly advertising messages from the powerful (in a political and economic sense). The chapters that follow will argue that this is an expanded form of pragmatism based on subsidiarity and an application of Ashby’s socio-cybernetics law (complexity of a decision needs to be matched by the complexity of the environment that it affects).

⁵⁵ Bogue, R., 1989, *Deleuze and Guattari*, Routledge, London.

⁵⁶ Molecular in the sense that it is used here is closer to the network narrative used by Peter Murray (2003).

defined in racial terms as in the Apartheid era of South Africa and prior to 1967 in Australia. Oppositional politics leads to predictable conflict that can be played out in unpredictable ways.

Sacred and profane, criminal and law abiding as a result of following norms (for a number of reasons) other than those of the dominant, powerful culture. The process of marginalization (because of age, class, culture, citizenship, education, ability or class) is discussed, because it impacts on personal lives and public policy. I argue for transformational changes to be made through systemic governance.

Age and definitions of **childhood and adulthood** need to be considered. Life chances of children are linked with the life chances of adults and their families. The rights of children and the rights of adults are linked. White (2002) discusses “being, becoming and relationships” as underpinning children’s rights. In a context where adults are without citizenship rights the rights of children are even more disenfranchised.

Male and female categories and continuums are discussed in terms of the rights of people who do not fit binary oppositional categories.

Tacit knowledge and explicit knowledge in age, gender, class and cultural terms and its value for creativity, social and environmental sustainability and social change. For example an innovative education project in the public sector is discussed. It addresses a paradigm shift

from old compartmentalized thinking to new systemic thinking and its implications for teaching and planning the future of education.

Written knowledge and knowledge in word and action. Creation and communication of meaning through the written word and communication through symbols, signs, art, drama and life.

Employed and unemployed/wealth and poverty of choices, property owners and non-property owners and the implications for life chances are addressed by means of economic development with a focus on commodities versus development and wider choices. Addressed by means of systemic (multiple) measures and participation (Amartya Sen, in Gasper, 2000) to avoid problems, for example: energy for development can lead to increased drudgery if it is not accompanied by participatory design and representation. If electricity is available it can extend working hours instead of providing more time to study or rest (Pradhan and McIntyre, 2002).

Networked and un-networked groups. Castells (1996-8) develops an argument for networked society that stresses the challenges for those who are outside the web.

Working class and middle class categories and racial/cultural categories are discussed with reference to education and the transformation in life chances through access to libraries, places of learning, intergenerational learning beyond the school

walls, and support for access to tertiary education.

Health and ill health/misfortune in case studies of mental ill health in South Africa and Australia.

The links between animal and nature are discussed. Traditional Healing in Arrernte Aboriginal and Xhosa African culture involves expressing symptoms in dreams visited by the animals, symbolic of the bush and the wild untamed, unrepressed areas in Xhosa culture and where

the identity of Aboriginal people is linked with the land through dreaming stories.

The links across human beings, animals and machines (Haraway, 1991) are explored discursively to find ways to enhance consciousness. The use of soft systems mapping and the use of the cogniscope software to assist exploring multiple variables (Christakis and Brahms, 2003) could help in this regard.

The concepts “knowledge” and “knowledge management” are rooted in the way we understand the world and the way we undertake research and what is considered to be legitimate research.

Grand narratives that try to encompass all elements undermine rich, detailed narratives that preserve cultural identity. In striving for systemic governance we need to walk the tightrope and maintain a balance between maintaining the detailed, rich subjective narrative (and the right to it) and a grand overview that explains it and somehow diminishes the vitality of the knowledge as lived experience. Nevertheless the rich detailed and tacit knowledge (as life) needs to be open and mindful to the negative potential as well as the positive potential within any framework. “Unfolding” and “sweeping in” can produce multidimensional knowledge narratives that are mutually enriched. From these narratives shared patterns and webs can be drawn or spaces can be honoured. In order to work with knowledge we need to have an open systemic approach. This is the main thesis.

Democracy remains the best option available. Despite being imperfect it is better than nothing. If you are a young person without the vote, democracy does not necessarily protect your rights, particularly if you are a French school girl attending a public school and you have been asked not to wear the headscarf or hijab. If you were a citizen in Australia of Aboriginal descent you would not have been able to vote until 1967. If you are an asylum seeker without the protection of citizenship status, democracy does not help much. Of course citizenship is desirable within a nation state and denial leads to limited life chances for some. But being a nation within a nation is an option and invoking human rights is another option.

How can we develop greater mindfulness in research, planning, practice and policy? The challenge for good governance and international relations is not only to try to redress the divides between those who can access the

digital economy and those who cannot. But to consider the challenge of different ways of knowing, different ways of being and earning a living that are now presented simultaneously as options.⁵⁷

The central argument is the need for better communication – not just as a means to an end, namely greater representation of people and better representation of ideas, but also because communication is the very essence of life. The book provides examples for re-working governance. Conversation that is discursive is essential for governance and better international relations. To be classified as a non-citizen makes one aware of the benefits of citizenship. Being an asylum seeker in 2003-4 in Australia or a black South African in 1988 would make one realise that human dignity is given only to citizens, not to non-citizens. The nation state protects only some not others. Perhaps democratic rights based on rights and responsibilities of citizens need to be expanded to all human beings who can be free to the extent that they do not undermine the rights of others (including sentient beings).

“When one is forced by argumentation to consider and respond to alternative perspectives, then one gains the resources to break with the limits of one’s past and to embrace new possibilities. Enlarging one’s perspective may help participants find shared interests, discover new interests, or reprioritize their own in ways more consistent with others...” (Warren, 1999: 340).

1.6 WHEN IS AUSTRALIA AUSTRALIA?

Narrow as opposed to expanded pragmatism, political votes, lobbying and convenience have driven this policy. Australia seems to be able to expand her borders when preventing entry, by incarcerating even those at sea and to contract her borders by removing islands from the immigration zone. Those who are part of the Pacific Solution are not in Australia and are said to be outside Australian Law for some purposes and under our immigration act for other purposes. A Certain Maritime Incident” by the Select Senate Committee (ended 30 July 2002). Children were not in the water as the media photographs indicated, because their parents had thrown them overboard. The executive summary stresses that the facts of the matter were that no children were thrown overboard and that a conversation between a commander and a brigadier on the 7th of October 2001 was the basis for the

⁵⁷ Globalization has changed the speed with which information flows and it has changed our sense of who we are in space and time. Habermas and Derrida (in Borradori, 2003) talk of the challenges of communicating and making knowledge by thinking and acting in ways that are underpinned by philosophical rigour. For citizens it means learning to live with difference and realizing the value of diversity. For public policy makers at the local, national and international level it means learning to think about thinking and translating this into practice.

misinformation. By the 11th of October the Chief of the Defense Force was informed that the information was doubtful, but by then photographs of the children being rescued from the sinking SIEV 4 had been splashed in the media.

Minister Reith was briefed, but the chain of command did not reach the Prime Minister and Cabinet. The conclusion of the Senate investigation was that the problem was with the lack of information management and poor accountability in the case of the first two matters. In the case of the second matter, the sinking of SIEV X, insufficient evidence was cited as a reason for not taking this further and in the last instance it was stated that if the refugee status could be proven, then those asylum seekers off the mainland in detention camps, should be afforded all the rights of refugees. Poor communication and the lack of compassion are self evident in this series of events. The tough stand during the last Federal Election was however a bipartisan stand during the election. The stand by Amanda Vanstone was later criticized by the Labour Left, who realized, after their election defeat, the extent to which the Labour Party had alienating voters concerned about human rights. To what extent does the Border Protection Act of 2001 undermine breaches of human rights, criminal and civil law in Australia and in the Pacific on the islands that form part of the so-called solution? Following this lack of logic we could ask whether Nauru – bankrupt and dependent on Australia is part of Australia – after all it is part of our Pacific Solution?

Chapter 2

POWER AND PRAXIS FOR SOCIAL AND ENVIRONMENTAL JUSTICE

2.1 STRIVING FOR BALANCE

Holding in mind many issues, not just single issues is the challenge for a systemic approach.¹ This volume makes a plea for re-working the conceptual and spatial boundaries of governance and international relations.² It also makes a plea for re-working democracy and rescuing the enlightenment from itself.

The argument can be summarized in point form as follows:

1. The primary elements of life and living systems can be considered vital to all systems across Boulding's hierarchy, even if they are only used as analogies (in the sense used by Jackson, key note address, 2005, at International Systems Sciences Conference) to help us think about ourselves and the implications of open systems. Even so, Boulding's hierarchy needs to be reconsidered as a series of overlaps, not as hierarchical cut offs. Static structures form the skeletons of life, the joints are mechanical, basic cells are the basis of simple and complex life forms. Plant life and animal life connect in anomalies such as Venus fly trap. Animals such as mammals and primates are tool makers. Jane Goodall's

¹ Iterative thinking (see modified diagram from Checkland and Holwell, 1998) assists in this process. The process enables both thick description, in the sense used by Geertz (1975) and supports "thick democracy" (Edgar, 2001). This is very different from rationalist approaches of Rawls (1993) that distinguishes between "the rational individual" and "the reasonable" citizen. In developing a design for inquiring systems, the process is about exploring viewpoints in terms of many perspectives.

² Systemic approaches (following West Churchman) require considering: Big and small picture, Logical relationships, Idealism, Empirical data, Dialectical relationships, Contextual considerations (McIntyre-Mills, 2005, adapted from Boulding, 1968, 1999, Deleuze and Guattari in Bogue, 1984).

Table 2.1. Systemic governance and international relations based on communication for emergence

Objective	One viewpoint	Subjective Pluralist Perceptions and points of view	Communication for emergent, systemic approaches, based on co-created truth within context	Identity
Simple Nomo-thetic Statistics – either $\longrightarrow$ or $\downarrow$	Hard systems	Soft systems using paper based mapping and modelling	Emancipatory Systems	Molar and fixed
	Clockwork mechanics			Simple ideographic patterns
	Closed loop communication			
	Open systems such as cells			
	Lower organisms such as plants			
	Animals with brains			
	Sentient beings and human beings who are self conscious			
	Social systems	Mapping many points of view using overlays of maps on a computer	Post modern to post positivist	
Complex Statistics – ‘both and’		System dynamics, organisational cybernetics, complexity theory	Transcendental systems based on Ecosystemic approaches that take into consideration social and environmental systems	Molecular identity
				Complex ideographic

primates are tool makers and this is commonly accepted today, but sea otters also have the ability to use their flippers to hold shells and use them as tools to crack open the other. Human neurosystem share much in common with the laboratory rat (Greenfield, 2000).

2. Communication is not the preserve of human beings.
3. All life is based on the communication of information across cells.
4. Animals can communicate by signaling.
5. Human communication developed from signaling.
6. Once a signal became used in a trustworthy way to indicate something it became an accepted connection.
7. Symbols are based on shared meanings associated with connections Human life depends on communication based on direct signals and indirect meaning laden symbols. 'Human systems are different' (Vickers, 1985) because we create social structure and processes that need to be harmonized through communication, based on achieving connection, based on respectful communication that can create meaning and resonance that builds trust.
8. All life depends on communication.
9. Animal signals can develop to symbols through human – animal connections, based on trust.
10. Paradoxically trust and distrust (or holding people accountable) form a 'strange loop' (Hofstadter, 1979), because we need trust for the development of society and for liberal democracy, but we also need healthy questioning and distrust. This is because the coin of possibility is not 'either or', it can be 'both and', depending on when and how it falls or spins.
11. Life and death can be seen as fixed points on a linear continuum or as portals to another energy state.
12. Identity and politics need to be seen in terms of both molar fixed state and molecular fluid state. Communication can enable us to transform from one point of view to another, or it can be used to draw boundaries. Communication provides the means to explore 'strange loops' in society, but choice remains a human decision, albeit increasingly limited by the environment that we have damaged through our own poor designs (Lovelock, 1979; Singer, 2002). We can consider options and move in one direction or another until we make so many decisions that limit our futures (Meadows and Meadows, 1979) that we become constrained by an environment that we have stripped of biodiversity.
13. Biodiversity and conceptual diversity is essential for generating options to the extent that it does not undermine the freedoms of others. In this sense social and natural systems are similar.

14. Communication is the process that leads to emergence from lower to higher levels and it is the means by which transcendence from the lower levels of Boulding's hierarchy could be achieved. Communication of qualitative and quantitative meanings and patterns is the basis for systemic governance. Thus the facilitators of systemic governance need to be mindful of task, process, structure and context. This is the point at which the dialectic enables hierarchies to transform into overlapping circles. Hierarchies and circles are not mutually exclusive. This is a radical shift in thinking and it helps the enlightenment to rescue itself through ongoing questioning. Human systems are different and instead of matter, we have social structure and processes that need to be harmonized through communication, based on achieving connection, based on respectful communication that can create meaning and resonance that builds trust. Boulding's last stage of the hierarchy listed transformation as the highest level of complexity. Nested systems of overlaps, connected by feedback loops, or paradoxes are recognized. These 'strange loops' help to explain the continuities of life across all systems. If paradoxes are portals across the boundaries, they are vital for understanding governance of society and for understanding life as we know it. The primary elements of life and living systems can be considered to be energy, matter and information, according to the Millers (1995) work on 'Living Systems'. Vickers (1985) however argued that "living systems are different" from natural systems. Boulding's hierarchy of natural and living systems and social and transformational systems are a useful starting point, however for addressing this debate, about whether human and natural systems are different or whether they are part of a continuum. Boulding stresses that complexity can be understood as a hierarchy, as do the Millers. Churchman and Vickers provide a greater understanding of the relationship between social and natural systems by arguing that perception and human consciousness play an important role in creating and transforming ourselves.³

³ This argument was also addressed by Greenfield in her discussion on consciousness, where she made the important point about how our thinking can help to create greater self awareness by seeing the connections. The more connections we are able to make the more conscious we can become. This is of great relevance to ethics and better governance for a peaceful and environmentally sustainable world. The primary elements of life and living systems, namely communication is vital to all systems across Boulding's hierarchy. The universe and the earth are fractals of repeated patterns. Energy is continuous flow inwards and outwards. Perhaps the universe is continuous energy flow. The analogies from physics help us think about ourselves and the implications of open systems. If the universe is energy flow in an open system, it is infinite and closure leads to entropy and the dissipation of energy. Energy flow is communicated across all life.

“...[K]nowledge management is still in its infancy, and it has neither sufficiently addressed the general political aspects of knowledge nor has it integrated the more specific question of gender” (Styhre *et al.*, 2001: 71). This is an understatement. Knowledge management is a phrase coined by Nonaka and Takeuchi (1995) based on the experience of the business organizational context. Communication across barriers of professionalism versus just ideas and opinions based on the experience of people becomes a necessity in a world where the maps and perceptions of people is a crucial consideration for democracy. In the wake of the suicide bombings in London by British insiders on the 7th of July 2005 ‘the enemy within’ needs to be addressed. The way we think shapes our world and our world shapes the way we think and the way we feel. were not created in a vacuum.⁴ The media environment, their personal beliefs, mental wellbeing, experiences as well as the influence and agendas of politico-religious leaders, need to be considered when developing policy responses. We can never find a total or absolute solution based on a total understanding of the system (see Churchman, 1982), but we need to try to see the wider horizons. Critical reflection⁵ is the basis for testing out ideas, because the closest we can get to truth is through dialogue

Energy flow is continuous inwards and outwards, the unfolding and sweeping in make up the dialectic of the universe. We perceive the universe in terms of the number of connections we are able to make as large or small, finite or infinite. Boulding (1968: 89-93) outlines his 9 system levels. Level 8 in a hierarchy of complexity with 9 categories addresses communication. This is a useful heuristic device: “Static structures, Clockwork mechanics, Closed loop communication, Open systems such as cells, Lower organisms such as plants, Animals with brains. Human beings who possess self-conscious ability, Social systems; and then Transcendental systems, based on conceptual intuition.”

4 The ideology of suicide bombers may be perceived ‘evil’ or ‘insane’, but it is undeniable that the suicide bombers are responding to both their emotions and their perceived environment. Female bombers associated with the siege in Russia and associated with bombings in Israel are often women without family networks, acting out of grief or pressured to act by others who use them, but Stewart (op cit) has argued that the majority of bombers are not isolated or marginalized.

5 Critical reflection can help if we look both inwards and outwards. The appreciation of a system requires understanding the expanse of the system. The system of interest should in fact start with “unfolding” values and “sweeping in” (in the sense used by Churchman, 1979a, b, 1982, who drew on Singer) multiple variables (social, cultural, economic, political and environmental) within the context of the inquiry. Rescuing the enlightenment agenda from its failings through open debate to achieve transparency ought to be the ideal for democracy that will be based on working the conceptual and geographical boundaries. Moving from pragmatism to idealism is not difficult once we appreciate the “boomerang affect” (Beck, 1992) and realize that democracy needs to be reconsidered as being about human and environmental rights – not merely about citizenship and nationalism. The UN Aarhus convention of 2001 makes a useful step according to Florini (2003) towards vigilance that spans borders of a nation state.

(McIntyre-Mills, 2000, 2003; McIntyre-Mills *et al.*, 2006). Wilson (2005),⁶ commenting on the inauguration of the new pope argues that fundamentalism is one of the greatest challenges for the future. In a world where the role of religion is discussed and no longer back stage, but centre stage in world events post September 11th, we need to be mindful that fundamentalism is a threat to art, science and democracy. The election of a new Pope in April 2005 has lead to debate about what is important. Are the “so-called magnificent seven abortion, contraception, euthanasia, divorce, homosexuality, married priests and the ordination of women⁷” a matter of one view point for all times and places?

Contemplation, forgiveness and spirituality are needed to maintain peace in the world. The challenge is to work with diversity and to embrace freedoms to the extent that it does not allow the rights of some to undermine the rights of others. Unfortunately Europe has become less liberal in recent months, for example according to Moynahan (2005).⁸

“Unfortunately the Dutch have rejected liberalism in response to Islamic immigration. Some say they are now too hard-line. So what can the rest of Europe learn from their crisis?”

The proposed European constitution has received a no vote from France and the Netherlands in June 2005.⁹ What this means for the future of systemic governance will be debated in the months, if not years to come. Can the fears be balanced by the benefits? Only months prior to the no vote, twenty five EU leaders agreed to open “accession negotiations” with Turkey.¹⁰ The decision will be taken on the basis of the extent to which Turkey bows to EU bows pressure to become more democratic.¹¹

At a time when openness to diversity has been increasingly rejected in some parts of Europe, paradoxically Europe stands on the brink of accepting Turkey into the EU (despite the religious reservations expressed by the new pope). Will interfaith and transboundary dialogue make a difference?

⁶ Wilson, P., “Pivotal papacy”, *Weekend Australian*.

⁷ Yallop, R., 2004, “A church of relative disquiet”, *Weekend Australian*, 23-24 April, p. 29. Yallop stresses that: “For Benedict, leadership was not the application of a strict set of rules; it was reconciling people of different beliefs and personality”, he said “the abbot’s role in the monastery was to create unity out of that diversity”.

⁸ Moynahan, B., 2005, *Continent in Convulsion: Europe’s Religious Dilemma*.

⁹ <http://newsbreak.com.au/related/a219297>.

¹⁰ Turkey moves closer to EU <http://www.heraldsun.news.com.au/common/story/4/05/2005>.

¹¹ Gorvett in Istanbul Turkish media bows to EU pressure <http://English.aljazeera.net/NR/exeres/554FAF3A-B...5/05/2005>.

Debate about the inclusion¹² or exclusion of Turkey on the basis of the extent to which Turkey meets the democratic reforms, but also on the basis of a veto for cultural and religious reasons is led by the Vatican:

“Making two continents identical would be a mistake he said ‘It would mean a loss of richness, the disappearance of the cultural to the benefit of economics.’”¹³

This means that the opportunity to address democratic reforms and produce more social justice for Kurds would be lost, even if at the time this was written providing a limited Kurdish broadcast was “window dressing” it needs to be regarded as the first step to more opportunities for participation.¹⁴ Turkey a member of the Organisation for Economic Co-operation and Development (OECD, 2001),¹⁵ is a signatory to the group that espouses the value of seeing citizens as partners. Also the comment ignores the reality of a very large Muslim population living within EU and that people no longer remain in conceptual and geographical spaces that overlap exactly. Nevertheless Ratzinger is reported in the same article as criticizing Europe’s “aggressive secularism” in public schools, because of its denial of religious freedoms particularly to Muslim women. He argues:

“the loss of the sense of the sacred and respect for others provokes a reaction of self defence in the Arab and Islamic world.” (op. cit.).

“The [New York] Times editorial said that the debate surrounding Turkey’s possible accession would be better served if the Cardinal emphasized the positive potential in combining the best Christian tradition of charity and the best Muslim tradition of social justice.”¹⁶

Since the ‘no’ vote about Turkey, the debate has moved on. The challenge will be for people and leaders to find a balance between individualism and collectivism. This book tries to develop an argument that openness to diversity (to the extent that it does not undermine the rights of others) is vital for a sustainable future. Democracy needs to be revitalised by means of processes that enable those at the receiving end of decisions to take part

¹² “An influential European Parliament committee recommended today that the EU open membership talks with Turkey, but only if the country follows through on democratic reforms” EU considers Turkey membership. <http://www.heraldsun.news.com.au/common/story...4/05/2005>.

¹³ Cardinal: No place for Turkey in EU, <http://english.aljazeera.net/NR/exeres/ECEE591F-A4ED-46BE-8784-1459F23710E2...4/05/2005>.

¹⁴ “Turkey: behind the EU window dressing”. <http://www.greenleft.org.au/back2005>.

¹⁵ OECD, 2001, *Governance: Citizens as Partners: Information, Consultation and Public Participation in Policy Making*.

¹⁶ Ratzinger asserts Vatican stand against Turkey EU membership. <http://www.cathnews/4084/05/2005>.

in making their own futures. Case studies are explored in Africa, Australia, Asia and Europe. From these lessons it is argued that we need to be mindful of the threats posed by fear and bigotry by religious, political and economic fundamentalisms. The structure and process of democracy is in need not merely of renovation, but redesign by the participants. The shift needs to be from expert as architect to people as co-designers. Local government is the basis for participatory democracy and it needs to be the basic pattern repeated at the regional, national and international level. Working with multiple narratives is useful, in order to create contextual solutions. The case studies are used to explain systemic governance and to demonstrate what happens when open, systemic approaches are not used.

2.2 WORKING AND RE-WORKING THE BOUNDARIES OF KNOWLEDGE, INTERNATIONAL RELATIONS AND GOVERNANCE THROUGH QUESTIONING

An example of self interest that cannot lead to win-win solutions is the refusal to see sustainable policy on climate change as an international necessity, not a national choice. Subsidence¹⁷ could be a factor in rising sea levels, but there are too many other indicators to make us ignore climate change:

“Political negotiations are often brutal, but the lead up to Kyoto saw Australia behaving in particularly distasteful ways. Most reprehensible was the coercion of its Pacific Island neighbours into dropping their stance that the world should take ‘firm measures’ to combat climate change. ‘being small, we depend on them so much we had to give in’ said Tuvalu’s Prime Minister Bikenibu Paeniu, following the South Pacific Congress in which Australia laid its demand on the table ... Australian Government’s chief economic advisor on climate change, Dr Brian Fisher, told a London conference that it would be ‘more efficient’ to evacuate small Pacific Island states that to require Australian industries to reduce their emissions of carbon dioxide ... with this chilling arrogance ringing in their ears, the Tuvaluans took the only course open to them: they negotiated migration rights to new Zealand for the entire population in the event of serious climate change impacts.” (Flannery, 2005: 287-288)

2.2.1 Design and Transformation: Scanning the Policy and Governance Horizon

Knowledge narratives can be seen as a mandala. Each part is made up in relation to other parts.¹⁸ The complementary nature of knowledge is cen-

¹⁷ Pilmer (in “Rising tide of bad science”, *Australian* 10-11 June, p. 28) makes this point, but it does not justify ignoring the need to lesson carbon emissions!

¹⁸ Through co-creation we unfold and sweep in the implications of our narratives and the thereby the closest we get to truth is through dialogue. This is not with a view to de-

tral. Testing is not so much falsification as holding up to the light multiple points of view and multiple meanings. Through openness we avoid limiting out ability to understand and to solve problems. Systemic governance rather than political self interest goes beyond drawing boundaries to working and re-working boundaries contextually. It fosters openness and the conditions for an ideal praxis community (to adapt Habermas, 1984) by being the change and making a difference through wise judgments and interventions¹⁹ (see Flyvbjerg, 2001: 57).

2.2.2 Considering Bonds, Boundaries and Norms

The first goal is to convince the reader that the marginalized and voiceless should not remain so. Why is silencing not a good idea? Why should species dominance be raised as an issue? Singer (2002) despite (not because of his controversial arguments about euthanasia and suffering) has added to the list of isms, namely sexism, racism, ethnocentrism, the concept of “speciesism” and as far as disabled lobby groups are concerned he is more interested in discrimination against animals than against disabled people. The debate about rights without alienating others is part of the challenge of good governance. Grand narratives about the nature of knowledge and the nature of knowledge management will be avoided, but the normative basis of ecological approaches (McIntyre-Mills, 2000) provides a basis from which to operate. The roots of the argument are transdisciplinary and transcultural, not in the sense of advocating one approach, but in the sense of creating a shared set of ecohumanistic norms to guide a “rational ideal praxis community” rather than speech community in the sense used by Habermas (1984). The basis of the argument is that although human beings are one species they share the planet with other sentient beings. A biologically diverse organic and inorganic life make up the web of life. Peter Singer (2002) argues that all sentient beings need to be given the right to live “free from pain” and to have a life worth living whether they are part of the human species or not. Sentient rights are considered in the EU legislation on intensive farming practices which prohibit cruelty to farm animals (op. cit.). The right to a life free of pain is satisfactory in an ethical sense, but it can be too easily dismissed by ruthless decision-makers. Physical pain is a message in response to a detrimental condition that has been biologically programmed to ensure survival; by encouraging the avoidance of risk and the pursuit of safety and

veloping a grand narrative, but a more comprehensive understanding within a particular context.

¹⁹ People are constructivist knowledge makers and people need to be given the space to translate their learnings and to be creative thinkers and practitioners from which new knowledge can be created.

then pleasure. Desire for pleasure or love is a primary driver (in the sense used by Deleuze and Guattari, 1989). The reason for pursuing this goal is personal survival and to sustain the web of life or the ecosystem.²⁰

Respect for the so-called balance of nature or the creation of harmony in art and religion, by thinking and communicating beyond the self to encompass self, other and the environment- has been the basis of holiness and holistic thinking. Aboriginal Australians use oral history that is supported by reading the reminders of the history of one's ancestors in the landscape. So the landscape is a library and the features are the books where the past, present and future are recorded and the landscape reminds the story teller of ancestral history. The features are memoires. "The land is our mother" is thus redolent with meaning.

The Arrernte systemic metaphor for explaining the world is worth exploring. When a fetus moves – the part of the landscape (organic rock lizard or inorganic rock) the mother sees is the totem of the child. This is the animal they may not eat and it is part of the landscape that is sacred to their birth. It is a connection between each individual and the land. It is useful for a number of reasons. Firstly, it ensured biodiversity of the food chain, because people would eat different species based on totem avoidance, because one cannot eat one's own totem. The point of these examples is not to conflate a discussion of knowledge and ethics with religion, but to argue that religious myths and metaphors provide a rich basis for understanding that cultural knowledge can be the basis for survival and ensuring that harmony and balance is maintained, but it can also be the basis for repression of women and children.

The role of women in this identification of sacred places and totems is also not unimportant. In an apparently patriarchal society misrepresented by the many white male ethnographers (with the power of gender, class and

²⁰ It is a biologically inbuilt cybernetic system for survival of all sentient beings. The leap that is required is a sense of compassion for the other person or species member by a human being. This requires the ability to think as members of *Homo sapiens sapiens* – the wise and reflective human being (Marx Hubbard, 2003), without the expectation of direct reciprocity in a human political sense. It is absurd to think that because dolphins have been known to rescue drowning people, (because it fits their natural behavior) that they are more human (and worthy) than other mammals not that it has helped much as the fishing industry and taste for dolphin meat clearly testifies. This leap of cross species compassion and respect for all life has not been a topic of conversation except by religious thinkers and animal rights activists. Anthropomorphizing animals does not help, but compassion and respect across species should be developed (not for merely for personal reasons) but because the web of diverse life is important. A dog mourning the death of a close human companion is closest to our understanding, but we need to go beyond the notion of reciprocal emotion associated with pets to encompass a sense that all sentient beings have rights.

culture to decide what is important) did not highlight this role of women – certainly Strehlow²¹ (as far as I can tell from my reading of his work) missed the political significance of this role for women.

Once again in this old culture – a balance between genders was created in this story. The symbolism of the mother and unborn child as creators of a part of the landscape with which they would identify and their choice of animal is important in this creation myth. The caretaker and nurturing role extended beyond the unborn child to the landscape of which they are part. The symbolism of the harmony and unity of mother and child with the landscape is considered sacred by the Arrernte women in Central Australia. This cultural belief does not imply that violence does not play a role in the lives of men, women and children of all ages in the past or in the present – or that cultural compassion was shown to sentient beings – but all cultures have scope for change and we can learn from one another.²²

Policies at the global and local level impact on the conceptualisation of policy and practice. Internationally, globalisation has been translated into the era of the Post Welfare State (Jamrozik, 2001). Strategies to address systemic and sustainable models stress that social, political, economic and environmental variables need to be considered when making and implementing policy decisions. Social, economic and environmental capital needs to be addressed if sustainable and socially just local development is to be achieved. Working across these domains requires governance informed by diverse knowledges.²³ The works of Foucault on power, knowledge and san-

21 Strehlow Research Centre, 1999, Occasional Paper No 2, Strehlow Centre Board, Alice Springs. Strehlow, T., 1958, *Dark and White Australians*, Riall Bros Pty Ltd., Melbourne. Strehlow, T., 1978, Central Australian religion: personal monotonotemism in a polytotemic community, Australian Association for the Study of Religions.

22 Sutton, P., 2001, The Politics of Suffering: Indigenous Policy in Australia Since the Seventies. Revised version of the Inaugural Berndt Foundation Biennial Lecture given at the annual conference of the Australian Anthropological Society, University of Western Australia, on 23 September 2000. It is under consideration by the journal *Anthropological Forum*, 10 April 2001. Sutton highlights that archeological evidence shows violent deaths were common in Aboriginal societies in the past and that culturally male children are encouraged to be strong from a young age, whilst females are encouraged to be stoical when abused. He also stresses that there has been a veil of silence over violence, out of fear of retribution and or playing into the hands of political bigots, political correctness and a sense of loyalty.

23 “...knowledge management is still in its infancy, and it has neither sufficiently addressed the general political aspects of knowledge nor has it integrated the more specific question of gender” (Styhre *et al.*, 2001: 71). This is an understatement. Knowledge management is a phrase coined by Nonaka and Takeuchi (1995) based on the experience of the business organizational context. Communication across barriers of professionalism versus just ideas and opinions based on experience becomes the challenge, but also a necessity. The contributions made by Polanyi (1962) are important in that he stressed that personal

ity, discipline and punishment (Foucault 1967, 1979; Foucault, M. and Gordon, C. (eds.), 1980) and who decides what constitutes knowledge and why is also central to knowledge management, if a mandala of knowledge narratives is to be achieved contextually. The work of Habermas provides an important contribution for policy making processes. He argues that knowledge is made up of domains: the subjective, the objective and the intersubjective. The rational western world has favoured the objective domain. The subjective, perceptual domain is relegated to the private world of women or perhaps the domain of artists and poets or first nations. Stanley and Wise (1993) and Reinhartz (1992) talk about ontology and epistemology from the point of view of women. They stressed that the way we see the world and the way we ask questions about the nature of the world depends on our assumptions and values. These in turn influence the way we do research and the way we think we know about the world.

Indigenous standpoint theory (Foley, 2002) and postcolonial studies (Young, 2001; Ashcroft, 1995) applies this argument to indigenous groups who have been oppressed. From this viewpoint it is argued that knowledge is constructed in the interests of the powerful. I argue following Deleuze and Guattari (1989) that power is only one aspect. Desire is the most important prompt for communication that closes the gaps across self and other. It is also important for closing the gap between us and the environment, which is well known in Australian Aboriginal culture. We communicate through respecting the land. It has become all too easy for people to blame the past and colonization, the state and the market for problems (quite rightly in many cases) but without taking on the responsibility they have as private individuals to do something about it.²⁴ Discursive and participatory democracy need to be driven by people who live the change they want to see and who make constructive changes through rethinking and re-working their worlds.²⁵ But

lived experience is as important as professional expertise. The professional, expert or elected official has often been the powerful decision-maker. Even the Greek and Roman citizens who discussed issues of concern in the public agora had more power than the slaves or women, so their knowledge was considered more important than others. The work of West Churchman (1979a, b, 1982) is important because he stresses that knowledge is created through “unfolding” and “sweeping in” ideas and when we make decisions that cut off areas of knowledge we can limit our thinking and our practice.

²⁴ In the ideal world of Rawls, the state is replaced by people working in harmony to ensure social and environmental justice. Rawls is talking about the ideal and so does not need to engage in a discussion of the way strong states override weaker states or the way that they use the market to their advantage. But as Singer (2002: 192-7) stresses Rawls does not argue why people in a utopian context should worry about individuals who are suffering as a result of globalisation.

²⁵ Rawls talks of the need to move away from the notion of “a veil of ignorance”, even a thick veil of ignorance, because he says that contextual situations need to be considered,

appreciation of complexity is vital if rules to support social and environmental justice are to be respected in terms of transnational and transcultural boundaries.

Morality based on respect or tolerance based on rights is expressed in public and social terms, not individual terms. What about the rights of sentient beings who do not have power? The boundaries of citizen/non citizen and species with and without rights need to be redrawn on the basis of right to life of dignity free of suffering (see Singer, 2002). The compassionate decision needs to be as inclusive as possible, so that freedom and dignity is extended to the extent that the freedom and dignity of the other are not constrained in the short or long term. What of people living in other places without rights, like asylum seekers? Transboundary governance beyond the nation state faces the challenge of balancing universal acceptance of human rights or with a denial of the notion of human rights²⁶ based on extreme versions of nihilism by means of a participatory democracy.²⁷ Transformation is possible through discursive dialogue. The goal is not to establish one truth, but instead a socially and environmentally appropriate truth that accommodates all the stakeholders within a particular context. Right and wrong in an international context needs to be determined by means of governance that

not just one rule. This is an important shift in the thinking that underpins governance. It is the start of a recognition that we need principles and scenarios, rather than fixed one size fits all rules (Rawls, 1999: 121). "Democracy has a long history ... Here I am concerned only with well-ordered constitutional democracy ... understood as deliberative democracy. The definitive ideal for deliberative democracy is the idea of deliberation itself. When citizens deliberate, they exchange views and debate their supporting reasons concerning public political questions. They suppose that their political opinions may be revised by discussion with other citizens; and therefore these opinions are not simply a fixed outcome of their existing private or non political interests..." (op. cit.). "Meaning of toleration. A main task in extending the Law of peoples to nonliberal peoples is to specify how far liberal people are to tolerate nonliberal peoples. Here, to tolerate means not only to refrain from exercising political sanctions – military, economic, or diplomatic – to make a people change its ways. To tolerate also means not only to refrain from exercising political sanctions – military, economic, or diplomatic- to make a people change its ways. To tolerate also means to recognize these non liberal societies as equal participating members in good standing of the Society of Peoples, with certain rights and obligations, including the duty of civility requiring that they offer other people's public reasons appropriate to the Society of Peoples for their actions" (Rawls, 1999: 59).

²⁶ Otto, D., 1999, "Everything is dangerous: some post structural tools for rethinking the universal knowledge claims of human rights law", *Australian Journal of Human Rights*, accessed 9/22/2004.

²⁷ Participatory democracy recognizes that: a) The closest we can get to truth is through dialogue and that b) those at the receiving end of a decision must be party to making the decision and the law. This approach attempts to recognize the importance of the dialectic in balancing the extremes of one truth or no truth through a process of co-creation within context.

takes into account both broad concerns for social and environmental sustainability and the need for discursive and participatory democracy. The tools of critical and systemic thinking and practice discussed in this book provide a means to work with differences and to encourage diversity to the extent that it does not undermine the rights of the other. Diversity needs to be fostered to the extent that it is supportive of sustainable social and environmental futures.²⁸ Di Girolamo and McGarry (2004) argue

“...whilst despising JI’s terrorist tactics against Australia’s illegal involvement in the US-led war in Iraq, Mr Deegan said there were always ‘two sides to every argument’. . . .But John Bruni, lecturer in strategic studies at the Centre for Asian Studies at Adelaide University, said “that there is a limit to the amount of negotiation that could be conducted with groups such as JI, describing their world view as ‘nihilistic’. ‘These people don’t ‘really care for their own lives’,” he said.”²⁹

By characterizing “the other” or “those people” as a unified group of nihilists, not much can be gained, except more conflict. Throughout history conflict has escalated through lack of dialogue, intransigence and a lack of trust.

Pape (2005) has argued that suicide bombing is a message from the powerless to democracies that are not listening. Devji (2005) supports the notion that Islamic Jihad has become a social movement and that the landscape of the jihad has become global.

Creating shared understanding is essential with those who can and are willing to engage in respectful dialogue and advocacy. The other, should not be stereotyped as ‘beyond the pale’ as this leads either to more difficult short-term solutions through conflict or even more difficult longer-term solutions through re-engagement in dialogue.

Only massive obliteration of enemies through mass destruction such as the atomic bomb leads to silencing. The “boomerang affect” of the pollution and poverty would make a victory a defeat for all. Thus idealism and expanded pragmatism are one. Dialogue makes sense, not armed conflict or conflict by proxy through an economic war of underdevelopment.

²⁸ “Derrida argues, we need a critique of laws those results in ‘a disorientation of the superstructures of law that both hide and reflect the economic and political interest of the dominant forces of society’” (Otto, 1999: 128). See Otto, D., 1999, “Everything is dangerous: some post structural tools for rethinking the universal knowledge claims of human rights law”, *Australian Journal of Human Rights*, accessed 9/22/2004.

²⁹ Di Girolamo, R. and McGarry, A., 2004, “Deegan advocated talks with JI”, *Weekend Australian*, September 11-12.

We can choose to distrust or to take a step towards trusting the other and constructing a shared future, based on respect for differences and human rights. According to Fukuyama³⁰ (2004: 111-112):

“It is of course undeniable that small, weak countries that are acted on rather than influencing others naturally prefer to live in a world of norms, laws, and institutions, in which more powerful nations are constrained. Conversely, a sole superpower like the United States would obviously like to see its freedom of action is as unencumbered as possible. But to point to differences in power is to beg the question of why these differentials exist. The EU collectively encompasses a population of 375 million people and has a GDP of \$9.7 trillion, compared to a US population of 280 million and GDP of \$10.1 trillion. Europe could certainly spend money on defense at a level that would put it on a par with the United States, but it chooses not to. Europe spends barely 130 billion, which is due to rise sharply. Despite Europe’s turn in a more conservative direction in 2002, not one rightist or centre – right candidate is campaigning on a platform of significantly raising defense spending. Europe’s ability to deploy its power is of course greatly weakened by the collective action problems posed by the current system of EU decision making, but the failure to create more useable military power is clearly a political and normative issue . . . the continent that invented the very idea of the modern state built around centralized power and the ability to deploy military force has eliminated the very core of stateness from its identity. This was the case above all in Germany . . . [where] the kind of patriotism Americans displayed in the aftermath of September 11 is thus quite foreign and, indeed, distasteful to them – and would, if displayed by the Germans themselves, be distasteful to everyone else.”

Football hooligans are one thing, even if we accept non-German thugs at football matches, international hooliganism is another and it is not the preserve of the Nazis or fascists in World War II. Although Fukuyama stresses the problems of both weak states and strong states, by arguing that the former are able to apply hegemonic power and the latter are unable to resist intervention or maintain local governance structures, he develops an apology for America’s political hegemony by arguing that America was developed on the basis of a “political idea”. “There was no American people or nation prior to the founding of the country. National identity is civic then religious, cultural, racial or ethnic. . .” (Fukuyama, 2004: 113). He does not begin to engage in a critique of America’s economic hegemony. Instead he argues that the European idea of legitimacy and democracy is based on abstract concepts of human rights and goes beyond the nation state, but then he lapses into an argument that it is America, the strong state that supports

³⁰ Fukuyama (2004) as a leading public intellectual points out that America concentrates on acting as a powerful state, but not as a nation builder. He needs to avoid acting not only as an apologist for the United States, but also assuming the superiority of the United States as a strong state that has to intervene, because Europe chooses not to do so and instead chooses to rely on international law, not state force.

world order. He does not consider that perhaps the American nation state can be seen quite differently, through a polar opposite set of lenses by for instance McLaren and Martin (2004: 282) who argue:

“Especially since September the 11 2001, the United States has been behaving more and more like a nation state pushed to the limits of imperial expansion, where fascism and war have become the preferred methods of choice to stave off economic collapse and to relieve the agonizing tension of its underlying contradictions. Operating under an official philosophy that maintains its military power should remain ‘beyond challenge’ and that asserts the impeachable right to act unilaterally by means of ‘preventative’ military strikes when feeling threatened, the United States is busy looking for proof to justify its punishment of Iraq while at the same time seeking out every nook and cranny of the globe for surplus value extraction...”

Then after discussion that does not engage with the cultural dimensions of the economic problem of inequality caused by underdevelopment they make the vital point:

“In our contemporary urban world, a world that is ‘rushing backwards to the age of Dickens’, that has approximately 921 million slum dwellers, nearly equal to the population of the world when the young Engels first ventured onto the mean streets of Manchester, ‘and where in 2020’ urban poverty in the world could reach 45-50% of the total population living in cities (Davis, 2004), how can we move forward?...” (McLaren and Martin, 2004: 297).

Fukuyama argues that Western development has been used to achieve particular outcomes and it is measured in terms of performance measures that do not take into account the need to build people skills in the public and private sector. He could argue that these people skills are needed in the West as much as they are in the East, but he is too busy projecting problems on the other to see the lack of capacity in the West! Capacity building has become a catch cry, but not the understanding that we need it as much in the West as in the East!

Is trust, the basis of social capital eroding in America as Putnam (1995) argues or are people choosing, quite rationally to place their trust in other forms of governance such as social movements, non government organisations? I argue that the latter is the case. Shadolt (2004)³¹ quotes a survey by the Anglican charity Anglicare:

“that two thirds of Australians have little or no confidence in any level of government and that 60% expect a terrorist attack on Australia ... in the next five years and 61% are uneasy about global warming. ... The lowest levels of trust were toward people from different races, trust was highest among those with a high level of formal education and ... lowest amongst those in public housing.”

³¹ Shadbolt, P., 2004, “We live in fear and distrust”, *The Australian*, 22 September.

Despite the reported lack of confidence in formal government institutions or in formal religious organizations, non government organizations were considered highly at percentages above 70%. The sort of responses to surveys of this nature need to be regarded cautiously as they are often an artifact of the design of the research and the construction of the sample. Low participation rates in USA can be attributed to the fact that it is voluntary. But the high turnout against all odds in the recent election in Iraq (amongst the Shiite majority who had previously been marginalized under Saddam Hussein) indicates that people will use the ballot box if they are desperate to be heard and believe that the vote will make a difference. The low turnout amongst the Sunni minority could be argued to be the result of a) not wanting a democracy that would lead to a change in the status quo; or b) cynicism about the results.³² The cynicism about liberal democracies is well founded, as voting, whilst necessary is insufficient to create an open society.

Internationally although non Government organisations can play a role, the state (both strong and weak) needs to be held accountable and the capacity to be accountable needs to be developed. I disagree with Fukuyama's (2004) emphasis only on capacity building for so-called weak states. America is a strong state with little capacity to enable engaged deliberations. The George Bush mantra "if you are not with us, you are against us" is problematic, because it silences debate. Democracy in America is under threat. This brand of democracy is neither discursive nor participatory.

What is needed is capacity building to enable compassionate, systemic and sustainable governance across conceptual boundaries.³³ If we would not like to be at the receiving end of a decision, why should we impose it on others? The answer can only be, because the powerful think it is in their interests. A systemic analysis can show that it is not in their interests. This is the low road to achieving the political will to be compassionate.

Social movements can also help to make the public sector and the private sector (to which it is increasingly linked) more accountable. For example Mandela lobbied at a public rally in London with musician and social activist Bob Geldorf. He made a plea for the G7 wealthiest nations to "double aid to the poorest nations". "Like slavery and apartheid, poverty is not nat-

³² *The Australian*, 2005, "Iraqis defy terror to cast votes", 31 January, pp. 11-12.

³³ Nussbaum makes distinction between human and animals about consciousness and ability to think about the past and ability to make judgments (Nussbaum, 1978: 263). A Systemic Governance approach differs from Nussbaum and follows the notion that consciousness is a continuum across all life. If we accept that laboratory rats share more than 90% of their neural system with human beings (Greenfield, 2000) a neuroscientist what implications does this have for public policy?

ural.”³⁴ Social movements are not fixed to specific contexts or organisations or groups.

Fukuyama (2004) discusses accountability in the public sector to the principal stakeholders, namely the public. The public servants and the members of the government ought to be their agents. Unlike Fukuyama, I do not agree that the private sector accountability of managers needs to be to the principals, namely the shareholders. Accountability needs to take into consideration the implications of actions today and in the future. Triple bottom line accounting is essential (Elkington, 1997). The distinction between principal and agents needs to be reconsidered from a critical and systemic point of view. Governments are agents for people who are the principles (or ought to be – in democratic society). The challenge will always be to balance democracy and human rights. If as Fukuyama (2004) argues, the European view is to be concerned about human rights, which is a transboundary concern, and the American view is to be concerned about citizenship rights which is a bounded national view, it is because as Fukuyama stressed they have the power (at the moment) to act as a powerful state. Perhaps if:

- nation states were not based on power and might and instead were based on justice and
- there was a realization that justice is preferable to power and not merely a sign of weakness this could be a step forward.

A world where justice rules is preferable to a world where might rules. Unfortunately implementing justice requires some power. Legislative soft power based on trust would be preferable to the threat or use of violence. Dialogue across interest groups is essential at a local, national and international level. Public administration and leadership in building capacity to work across multiple maps of the world is vital for more democratic governance. According to Kerin (2004):

“The hardline foreign policies of the US and Australia, as much as terrorist disdain for Western Culture, were contributing to the spread of Islamic terrorism, a radical paper by the countries leading defense tank argues. The paper, by the Australian Strategic Policy Institute analyst Aldo Borgu argues that the Howard government’s white paper on terrorism and its approach to combating terrorism is flawed on several fronts. Mr Borgu said that despite the emotive language of the war on terror, Islamic terrorist had a ‘political agenda’ and government might need to negotiate with at least their ‘political arms’ ... A popular myth being propagated by government worldwide – and not least our won – is that terrorists target us primarily because of our culture and what we represent, rather than the conduct of our foreign and domestic policies, he said. ‘The truth

³⁴ Parker, E., 2005, “No poor excuses: Mandela’s plea to help ailing nations”, *Sunday Mail*, February 6, www.sundaymail.com.

is its because of both'... History teaches us that we should not be so naïve or idealistic as to assume that the people we are currently trying to hunt down and eliminate won't be the sort of people we end up negotiating with in 10 years time..."³⁵

2.3 ENHANCING PARTICIPATORY DEMOCRACY

Enhancing participatory processes is essential if the new European Union is to have a chance of succeeding.

"It is not a question of "selling Europe through some well rounded argument or PR gimmick. It is a question of creating a dream and keeping it alive. Because Europe has remained so much of a top down technocratic exercise, there is not a European dream. The American Dream is alive and Kicking, A Chinese Dream is emerging, and an Indian Dream. But a European dream? An abiding sense that an individual can shape his future, that tomorrow will be better than today that opportunities are opening up rather than closings? I do not hear this from young people in Europe today..."³⁶

Smadja argues for cultural change, based on democratic involvement in remaining Europe. This argument was made in June. Within four weeks another terrorist attack, this time in London, underlines the need for unity and for the development of a shared future. The challenge will be to resist the temptation to distrust and undermine civil liberties. "As English journalist George Parkers put it: "The EU has a serious existentialist question when its citizens cannot remember why it was created, do not like what it has become and are frightened of what it will be in the future".³⁷ Trust develops further networks of co-operation (ABS, 2002; Putnam, 1995).³⁸ The case studies in the following chapters support the State of the Regions Reports and help to

³⁵ Kerin, J., 2004, "Hardline policies 'encouraging' militants", *Weekend Australian*, September 11-12.

³⁶ Smadja, C., "A Last Chance for Europe: Forget the breast-beating. All the EU needs is a dream," *Newsweek*, June 21, 2005 (4), 44-45.

³⁷ Walsh, M., "Continental Divide," *Newsweek*, June 21, 2005.

³⁸ But as Edgar (2001) stresses that governance in Australia needs space for difference and space for cooperation. Molar or fixed identity politics and molecular fluid politics and identity can be useful in different political contexts. Conceptual diversity is vital. This means that it could be important to have different social spaces and different networks. As Bourdieu (1986) stressed in his work on cultural and social capital some networks are in the interest of some rather than others. Networks per se do not build social capital for everyone. They can establish 'in groups' and 'out groups'. It is the role of governance, particularly local governance to address the representation of everyone. Better opportunities for communication are conducive to sustainable democracy and to economic development. This can require separate as well as joint meetings within local communities hosted by local government and non-government organizations. But governments need to help to make places and regions competitive and cannot rely on the

provide in depth details of processes and explain why systemic approaches are sensible (irrespective of ideological assumptions and values).³⁹ Governance in Australia, for example, tends to work on partisan or party lines at state and commonwealth level. This means that the party line is followed.⁴⁰ This is what is needed in a fast changing globalised world, where not only international competition for resources prevails, but also regional competition for resources. The Australian Research Council (2002 website cited the work of Gibbons *et al.*, 1994, on the new nature of knowledge) and National Economics and ALGA (2002, 2003) have stressed the importance of enabling regions to draw on the tacit (non-codified) knowledge of participants, by enabling networks of creative people to develop the region. This is a bottom up approach to development.

Don Edgar (2001) takes this further and argues that diversity at the local level needs to be fostered. He stresses the risk of “tribalism”, the negative aspect of decentralization.⁴¹

The so-called “bohemian” and “cultural diversity index” (State of the Regions Reports, 2002) is important in this regard. His argument is borne out in the extensive benchmarking exercise undertaken for these reports. By ensuring that quality of life is addressed, the mobile knowledge creating class of designers and innovators is attracted to places, according to ALGA (2002). It does, however have a downside as the regional disparities show. Living costs and house prices rise. This makes it more and more difficult for people to move from the regions that have been left behind. Thus the people

market alone. Local government and non-government organisations need to build civil society. The market has in fact created enormous divides between high priced areas with expensive properties and so-called “regional gulags” where technology, talent and tolerance are more limited. Supporting local communities to learn from one another and to support one another in practical projects enables people to draw on their experiences whilst trying out new projects. Action learning as individuals, groups and communities is important (Reason, 1994; Senge, 1990, 1999) in this respect. In terms of this argument the idealistic notion of social, economic and environmental justice makes sense. Thus idealism and pragmatism form part of one sustainable cycle.

³⁹ These include Participatory Action Research approaches to planning and development that draw on diverse ideas.

⁴⁰ Dean Jaensch, December 4, 2003, public lecture. Other options are for elected representatives to act as trustees who decide what will be done once elected, or to act as delegates or conduits for public participation. Local Governance can choose amongst these options and consider the situational context. It allows more flexibility.

⁴¹ He does not mean it quite literally, albeit the potential for more splinter groups to develop exists in Australia and elsewhere. This is a real danger in some kinds of diversity, but one that must be faced by all democracies. The challenge for democracy as far as Edgar (2001) is concerned is to provide space to be difference and for co-operation. These are the drivers for a creative nation.

with good ideas, but without the skills to make them members of the so-called “mobile knowledge class” are left behind. The gaps between regions in Australia are not caused by differences in the number of employed, but in the size of the salaries paid and the differences in the cost of living (ALGA, 2003). Younger people who wish to move to regional centres are affected by property prices. The so-called intergenerational disparities have been highlighted as an area of concern that could best be addressed through developing the lagging regions through capacity building. The notion that market forces will solve all the problems has been criticized (State of the Regions Report, 2003). Participatory democracy has been given the big tick, alongside the importance of sustainable development. This research by National Economics also shows that economic development has shifted from primary industry (fishing and forestry and mining) to secondary service industry and now knowledge creation, indicated by patent development, tolerance, technology and talent. All these factors go hand-in-hand.

An open society where people have choices and freedom to express themselves and to make policy provides the context for the new age of designers who are future oriented and not hide-bound by tradition. People these days can participate in governance in many ways in multiple arenas such as local neighbourhood networks, work networks, social and environmental networks, voting in formal government elections and taking part in social movements. We need to see the patterns of what constitutes good and bad governance locally and to apply these insights more widely. If people are excluded and marginalized it leads to low socio-economic outcomes and they are unable to move easily from areas of low development within a nation state. Policy and governance implications at the local level should be considered at the international level, from which they are not isolated.

Managed diversity has been argued as being ‘good’ for development. Good governance from the point of elected representatives, corporate governance (institutional governance) and citizen representation needs to address the point of view of multiple stakeholders. This requires an ability to communicate appropriately in a range of arenas. Nevertheless, the grass roots arena remains important. People operate conceptually in a range of contexts and travel widely geographically, but the majority still live in one place. The more mobile knowledge workers⁴² are those with wider options.

⁴² The mobile groups can live in higher density places and holiday elsewhere (Stretton, 2001). It is important to have different density options for different age groups and those with limited income. For example young children and young families need space (Stretton, 2001) and the argument that cost saving, in terms of saving for infrastructure costs can be enhanced by high density living needs to be approached carefully. The long-term implications for quality of life need to be considered in terms of triple bottom line ac-

From Ashby's Law (1956, see Lewis and Stuart, 2003) we can infer that good decision making and good governance can only be achieved if the sort of diversity amongst the decision makers matches the diversity of the population. Nevertheless decisions have to be made by governments. Sometimes extreme diversity is positive, sometimes it can have negative implications and these have to be weighed up by governments. What is clear, however is that the greater the level of participation in lobbying and the greater the level of representation, the better the quality of decisions and the quality of life.⁴³

2.4 APPRECIATING COMPLEXITY WHEN MAKING PUBLIC POLICY THROUGH SYSTEMIC LEARNING AND LIVED EXPERIENCE

The argument addresses:⁴⁴

- The central paradoxes, namely that: trust is a risk for people who make themselves vulnerable to others (Warren, 1999). But without trust that is developed through respectful communication (in the sense used by Habermas, 1984), democracy is unsustainable. West Churchman's work contributes to helping us to address the above paradox by means of a number of tools for better thinking and practice. West Churchman and Van Gigch (2003) and Midgley (2000) make the link between knowing and caring, because the links between our identity as researchers, practitioners and responsible human beings cannot be denied from a systemic approach.
- Diversity is essential, but it also contains a threat, decisions have to be made to ensure that democratic norms prevail. The cultural value of creativity and participatory democracy – irrespective of age, gender, or any

counting. It is important to note that the kinds of environments that the highest paid knowledge workers and the super rich capitalists choose are unspoiled and unpolluted, green and leafy – or if the inner city life is chosen – then regular breaks away are affordable (Stretton, 2001). He is scathing about systems modellers who think that they can solve all the problems. Insider knowledge is as important as outsider or expert knowledge and openness remains essential at all times as a means to find out whether ideas can stand up to testing.

⁴³ Hugh Stretton (2001), for example makes a comparison between Green Valley in Sydney, Australia and Elizabeth in Adelaide, Australia. Both are planned cities, but Elizabeth is more diverse in that it has both public and private housing and a high level of public participation in local government. Also and most importantly the council members live in Elizabeth.

⁴⁴ Part 2 provides the basis for the argument based on case studies, autoethnography, qualitative and quantitative data on, life chances, communication, social and environmental justice and governance.

other sociodemographic or economic category (see Banathy, 2000) support sustainable social, economic and environmental futures. The use of categories does not imply that they are used in any essentialist manner (Beck, 1998: 137).

- Being is a complex interaction of conceptual, biological, ecological and social variables and is not static. Although identity can be rooted in categories, it can also be emergent if our thinking is able to be mindful of the fluidity of life.
- Developing the will to value systemic praxis based on systemic understanding.
- Spaces for shared and diverse goals (within some limits) decided by democratic governance.
- Idealism (as appreciating the connections and relationships that make up social and environmental systems) and the practical and pragmatic implications for sustainable futures.
- Pragmatic risk management based on appreciating multiple viewpoints goes hand in hand with participatory design and democracy.
- Thinking and practice to support social and environmental justice.

2.5 CHALLENGES FOR PARTICIPATORY DEMOCRACY

One of the greatest challenges for governance at the local level is to find ways to undertake better communication to enable the creative ideas of people to be translated into practice that improves the social, economic and environmental context in which they live.

Formal participation in democracy (if measured by voting) has fallen in Western democracies. Putnam (1995) argues that this is because people are more mobile and less engaged in service in their communities in a face-to-face (community-based) manner and more involved in more abstract social issues, through their membership in electronic networks. This has the potential to enable people to think beyond the local context, provided they feel sufficiently connected to the places they live in for a few years, as opposed to a life time's sense of place that is traced back generations and which can be considered for future generations. Mobility has advantages and disadvantages that need to be addressed through local governance that encourages the participation of all who are living within an area.

Bentley (2003), Skidmore and Hakim (2003) argue that some people are disenchanting with the political categories or parties that are available. Disengagement is prevalent in politics today. According to Bentley (2003):

“The clearest illustration of the problem is the steady decline, across the industrialized world, of people's engagement with formal politics. In eighteen of the

world's twenty most industrialized countries election turnout has declined since the 1950s, on average by 10 percent. At the same time and with the same consistency, people have become far less likely to identify strongly with a political party.”

This is not necessarily a problem, because people are engaged in political activity in many fluid and non-formal contexts. Social movements are not fixed to specific contexts or organizations or groups and can provide useful ways to bring about change to political institutions that are no longer in touch with people's values. Participatory democracy needs to go beyond voting and good governance needs to go beyond the organizational context. Voting for a candidate or following sound guidelines for good corporate governance, although important is insufficient to ensure social and environmental justice (Elkington, 1997; Beck, 1992; Chomsky, 2003; Pilger, 2002; McIntyre-Mills, 2000; Gaventa and Valderrama, 1999).

2.6 ACCOUNTABILITY, SELF INTEREST AND THE WILL TO PARTICIPATE

Stretton (2001) makes the point that any one model may make a contribution, but it cannot provide all the answers. This has implications for the way we govern and design options for the future. One-way communication undermines the potential of education and of democracy (albeit always a compromise at best) to pool ideas and to be accountable to citizens on the basis of critical praxis⁴⁵ and dialogue, which is by definition at least two-way communication.

What could our policy and management decisions be like if we were able to hold in mind multiple meanings drawn from international relations, psychology, ethics, spirituality law, human rights, public policy, management process and ecological, biological considerations and cybernetics at the same moment?

No one mind could achieve this – but a hyperlink mentality⁴⁶ that is open to many others through matrix teams engaged in experiential learning and supported by data bases that facilitate knowledge making. Cross-

⁴⁵ Critical systemic thinking practice *unfolds* the values of the stakeholders and *sweeps* in the social, political, economic and environmental aspects (to use the phrases from West Churchman's work, 1971, 1979a, b, and 1982). Open, not closed communication is needed and appropriate communication techniques for participatory design are needed (Chambers, 1997; McIntyre-Mills, 2003).

⁴⁶ Drawing on a modified version of the knowledge management work of Nonaka and Takeuchi (1995) and extending it by reading Gao, F. and Nakamori, Y. (2001) and Gao, F., Li, M., Nakamori, Y. (2002) and considering the work of Tsoukas (2003), Orr (2004), who I read as I completed the manuscript.

fertilization and cross referencing and the implications of many ideas for decision making⁴⁷ that is sensitive to both ontology (by asking what is the nature of reality?) and epistemology (by asking how do we know what we know?). Critical questioning could help improve our ability to move in this direction. Groups at the local level, networks, teams, and social movements could strive to model the sort of ongoing iterative dialogue that is vital for problem appreciation and contextual resolutions by and for the stakeholders who will need to live with the decisions. Democracy is a process supported by norms and structures that enable striving for the ideal of “frank and fearless” participation. This is the mantra of the public service – that is currently being ignored in many Western democracies today. Dialogue helps to identify the paradoxes, which in turn provide portals for transformation. The enlightenment and democracy need to be seen not so much as a static universal law, but as a dynamic structure and process for balancing the eternal paradox that:

- *On the one hand*, openness to debate and to other ideas and possibilities is the basis for both the enlightenment process of testing and for democracy and
- *On the other hand*, for openness to occur there has to be some trust that voicing new ideas will not lead to subtle or overt marginalisation of one-self or one’s associates. The West faces the challenge of preserving this openness and trust and redressing the imbalances in wealth and power caused by centuries of colonization, modernization and globalization that is based on the single bottom line (see Elkington’s 1997 critique) of profits for competitiveness in markets, that support hegemony, rather than on a multiple dynamic awareness of socio-cultural, political, economic and environmental factors that when considered together support a sustainable future.

Knowing is based on a range of contextual experiences, senses, on communication and iterative feedback, so knowing is a process. To know is transformative and recursive. Thus knowing (as a result of asking questions or observing or participating) can lead to our making changes in the world and to our being changed in the process of knowing. Knowing is a potentially transformative experience. Systemic Governance is constructivist, not based on objective, external rationality, but instead on a relationship and it is not merely about representation, but about change. Governance is constructivist in nature and is not about cause and effect, but about networks of

⁴⁷ For example the cogniscope software of Aleco Christakis and Ken Bausch (2001) based on the Interactive Management work of Warfield (see for example Christakis and Brahms, 2003).

feedback loops and the implications these have for us as researchers, practitioners and human beings. Appreciation of the many domains of knowledge that can be addressed through an inquiring system that takes the objective, the subjective and the intersubjective into account when attempting to understand the nature of governance and international relations challenges. Knowing can transform our identity and the identity of others. The process of knowing, consciousness and will are systemically connected, but we can choose to deny these connections. Van Gigch (2003: 235) draws on the work of Mitroff and Churchman (1992)⁴⁸ to develop a design of inquiring systems that enables a systemic connection to be made across knowing and responsibility to act with compassion to others. The design of inquiring systems a) enhances theoretical and methodological literacy and b), assists understanding the nature of governance and international relations c) provides a means to support constructivist dialogue across diverse stakeholders.

Critical systems thinkers (CST) such as Jackson (2000) and Flood and Jackson (1991) have developed a practical process for management that supports working with diversity, learning and decision making (called TSI) that emphasizes emergence, but with the progressive, iterative process of creativity, decision making, implementation and then re-consideration of decisions. The process provides more direction for management and is certainly more appropriate in a governance context, where decisions have to be taken. CSP however takes into account cultural values and their influence on the development of maps and processes of interaction.⁴⁹

Even being prepared to admit multiple viewpoints existing simultaneously and the role we can play (in constructing and transforming our own futures) is a good starting point and one that requires openness to ideas.⁵⁰ Escher's image of two hands drawing each other has been interpreted in many ways by systems thinkers. For some it is about the importance of human constructions of meaning, rather than ultimate meanings imposed by one god, for some it is about co-creation of meaning for others such as Hofstadter (1979). It is about the 'strange loops' or paradoxes that human beings have to address. To be conscious of one's own thinking is to enter an eternal iteration.

The history of conflict is of "either or" thinking. The history of peace making is of "both and" thinking (McIntyre-Mills 2000; Pierre 2000). The

⁴⁸ Mitroff, I.I and Churchman, C.W., 1992, "A manifesto for the systems sciences: outrage over the state of science", *General Systems Bulletin*, 22(1): 7-10.

⁴⁹ In this sense the work of Habermas is extended by the contributions of Derrida who is sensitive to cultural lenses.

⁵⁰ Romm, N., 2002, "A trusting constructivist view of systems thinking in a knowledge age", in: *Systems Theory and Practice in a Knowledge Age*, Ragsdell *et al.* (eds), Plenum, New York.

systemic interrelations help to address the divides across researcher – researched, facilitator/learner. Once we also acknowledge the connections across theory and practice then it will be possible to address the criticism made by bell hooks (Anyon, 1994: 126, cites hooks)⁵¹ that talking about difference and giving a voice to diverse others, does nothing but entrench divisions and the way things are. Instead the divides across thinking, speaking and acting need to be acknowledged and the divides across life forms healed. Praxis is what matters. Praxis can make a difference – for better or worse!

2.7 METHODOLOGY

“Culture in interaction” (Elias and Lichterman, 2003) is based on ethnographic case studies in community projects – and I cite their key concepts of “bonds, boundaries and norms” as a starting point for understanding communication, but the concepts don’t help with the notion of transformation in personal identity and politics. This work develops communication through:

- Stressing that the viability of democracy should not be undermined, despite its current limitations and the cynical rhetoric of some (not all) third way initiatives, because of its association with globalization and harsh forms of economic rationalism, without the redress of welfarism or sincere social democratic initiatives (McDonald and Marston, 2003).
- Open dialogue for transformation and emergence (that appreciates diverse values, emotions, ideas and life experiences).
- Conceptual tools/or heuristic devices for co-creative thinking to assist a shift from categorical to systemic design and practice. Emergence in a personal and a public sense can be understood if we return to using the tadpole analogy of seeing the world one way when one swims in a pond, but quite differently when one “leaps beyond” the limits of a paradigm. Banathy (1996) talks of abduction and leaping out of paradigm limitations. Being and vision can change over time through cultural transformation.⁵²

⁵¹ Anyon, J., 1994, “The retreat of Marxism and socialist feminism: post-modern and post structural theories in education”, *Curriculum Inquiry*, 24(2).

⁵² The analogy of a coin falling in different ways at different times or perhaps both sides being seen simultaneously if held up – makes the point that the standpoint of a moving observer could be “swept in” to our understanding of the way things appear to be. The coin could melt in a bush fire or it could be swallowed in some circumstances by a pet dog! In other circumstances the coin as currency could be rejected if the “heroic” designer in the sense used by West Churchman (1979) were to rethink the way things could be in a sustainable world – where the narrow financial market does not limit hu-

- Knowledge, knowledge making and management processes that are inclusive and reflexive.⁵³

Collected case studies⁵⁴ are drawn from the co-created experiences of a journey of two-way learning with a wide range of people and within many contexts. The issue of power is central and explored by placing myself within the frame of the research (see Ellis and Bochner, in Denzin and Lincoln, 2000).

Participation⁵⁵ ensures that the design stands up to testing.⁵⁶ This is the basis of rigorous science and it is also the basis for inclusive design.

Multiple readings within context are needed, rather than fixed patterns. Thick description (Geertz, 1973) provides a sound basis for what Edgar (2000) calls “thick democracy”. Developing multidimensional and multi-layered pictures of the domains of reality can help to extend our understanding to encompass many ways of knowing.⁵⁷ I do not argue that there is a completely blank slate on which we draw, our humanity and our environment provides a starting point, but that there are many viewpoints and life

man options to rethink their world. This is supported by systemic (as in sustainable socially and environmentally just) governance. See Frijof Capra on holism and systemic praxis.

⁵³ Auto ethnography is informed by Ellis and Bochner (2000) and demonstrated by Behar (1993) in her work *Translated Woman* based on her work in Cuba and as a Cuban Jewess living in America. She addresses the role of the researcher and the other acknowledges the fluidity and slippage in knowledge creation which is not “either or”, but “both and”. Like Derrida her lived experiences have traversed many boundaries. Slippage in identity and categories of being is addressed through the work of Haraway (1991) *Simians, Cyborgs and Women*, Deleuze and Guattari (in Bogue, 1989; Buchanan and Colebrook, 2000).

⁵⁴ Case studies of PAR using qualitative and quantitative methods provide the basis for abductive reasoning which is reflexive, iterative and constructivist, in so far as I reflect on the stories and case studies and perceptions of the many participants.

⁵⁵ Participatory action research approaches to design is based on our everyday experiences and on transdisciplinary professional knowledge. Multiple stakeholders and multiple viewpoints can improve design by ensuring that it is based on dialogue and debate.

⁵⁶ The starting point of my argument is not merely the value of trust and the value of building social capital, because this is meaningless. Why should we trust others until they earn trust? Why are networks necessarily a good thing? Social networks can be in the interests of social justice or they can be in the interest of specific interest groups who do not have the wider social interests (Bourdieu, 1986) let alone environmental interests at heart.

⁵⁷ Romm, N., 2002, “A trusting constructivist view of systems thinking in a knowledge age”, in *Systems Theory and Practice in a Knowledge Age*, Ragsdell *et al.* (eds), Plenum, New York. Romm (2002) develops an argument for “trusting constructivism”. She cites Fuenmayor (1991) who in turn draws on Escher’s image of two hands drawing each other, a metaphor for the potential we have to define and co-create reality, rather than impose our own constructions and representations.

experiences based on different life chances. What it means to be human and what the world looks like from different points of view and different experiences need to be explored.⁵⁸ The history of conflict is of “either or” thinking. Praxis⁵⁹ is what matters. Praxis can make a difference – for better or worse!⁶⁰ Accountable policy decisions are made contextually⁶¹ and when all the potential standpoints social, economic and environmental have been considered then a co-created governance decision can be considered “right” for that context and that time. There is no one formula for good governance, other than linking the choice of management approach (based on technical, strategic and communicative knowledge) with context. Systemic approaches reflect on the range of approaches available and to be able to work out (through the ability to think critically and to ask questions) which

⁵⁸ Contextual and collaborative governance needs to be based on respectful communication (as per Habermas, 1984) that is (hopefully) appropriate and mindful of present and future generations (Banathy, 2000). Power does come into play when desires are thwarted or when there is no respect for others. But if we believe that power is not necessarily a primary driving factor and that instead desire underpins the will to communicate (see Deleuze and Guattari, in Bogue, 1989) then it is possible.

⁵⁹ Critical Systemic thinking and practice (CSP) as applied to governance theory has evolved from working with, rather than within disciplines. Questions are possibly more important for democracy than answers, which always need to be contextual and open to negotiation, based on the need and desire to work together with others. Conceptual boundaries can be drawn and redrawn on the basis of iterative dialogue that includes those who are to be affected by the decisions. If people refuse to participate, or if they undermine the process of respectful dialogue, then modeling respect remains important, whilst refusing to abandon the values that support a liberated version of the Enlightenment Agenda that is mindful of its own limitations and is open to the ideas of others in the interests of social and environmental justice.

⁶⁰ Critical systemic thinking and practice uses a complementary approach to theory and methodology and is open to many ideas. At the heart of CSP (Critical Systemic Praxis) is the belief that research is not merely about observation, but also about intervention (Midgley, 2001). CSP is based on the premise that reality is best understood as comprising domains of knowledge and following Habermas (1984) these can be called: the subjective, objective and intersubjective domains. Knowledge is not so much a truth as multiple, multisemic (McCLung Lee, 1988), hyperlinked layers and dimensions of reality. The more we are able to hold in mind diverse viewpoints (West Churchman, 1979a, b, 1982) the closer we are able to appreciate complexity.

⁶¹ Truth is dialogue. It is a process. Policymaking needs to be mindful of this and needs to be based on ongoing processes for participation in civil, elected and corporate governance (Local Government Association, 2003). Context is all-important to understanding that needs to go beyond frameworks to unfold and sweep in a range of considerations (in the sense used by Churchman, 1979a, b, 1982). Action learning (Argyris and Schon, 1991), participatory action research (Reason and Bradbury, 2000; Reason, in Denzin and Lincoln, 1993) and generative communication (in the sense used by Banathy, 1996) is possible only if there is a will to co-create.

approach will work and why. Working with diversity, understanding the implications of both drawing and redrawing boundaries in our decisions is the core of accountable governance (see also Scott, 1998).

Good ideas can stand up to testing. If they are not good ideas then they need to be revised. Good management and governance is based on asking questions and ensuring that people feel confident to ask questions as part of a process of “continuous review”.⁶²

The realization that idealism and risk management go hand in hand needs to be more widely appreciated. Environmental and social constraints/risks and disparities in life chances are real and will have practical implications that need to be addressed through governance choices at the local, national, international and regional level.

Why do we need to think about self-others and the environment? Why is this both an idealistic and pragmatic (if not a merely utilitarian) approach? Without respect for the systemic web of life we will feel the systemic effect sooner or later, because we are part of the web! Ecohumanistic praxis (McIntyre-Mills, 2000) is based on a sense of reciprocity across living systems. This reciprocity can be considered as pragmatism and idealism. Compassion thus makes sense systemically, because human beings will indeed be at the receiving end of their decisions which will eventually they will have a “boomerang effect”, to quote Beck (1992). Even if they are delayed by attempts at insulating the powerful classes and nations against the ramifications of pollution and exploitation.

Participatory action research aims to: a) Create and earn trust⁶³ through better communication and better praxis (thinking and practice) in practical projects that help to prefigure or try out new ways of designing and doing things (transformation) on a small scale; b) Make better decisions based, according to Capra (2003) not on the “power to command”, but instead on a “firm basis for knowing and acting” (Skidmore and Harkin, 2003: 15).

⁶² Ongoing evaluation to find ‘the glitches’ requires listening to the ideas of people who a) experience what it is like to be on the receiving end of management decisions and policies or b) can draw on the day-to-day working life at the coal face. It requires the ability to think critically and permission to ask questions openly, without being labeled subversive.

⁶³ Skidmore, P. and Harkin, J., 2003, “Grown up trust: a scene setting paper for the Demos/Nationwide seminar series on trust”, Demos, Open Access, London.

workplace. Industrial democracy and community development were her major interests and her impact has been felt in terms of seeing the connection between the rights of citizens and the rights of workers. Today we need to think beyond citizenship and worker rights within bounded nation states and reconceptualise rights in international and global terms.²

She stressed the importance of conflict resolution as follows:

“Conflict resolution is simply a variant of cooperation. For Follett, conflict resolution is the crucible of creativity and the surest way to effective power. Conflict creates congruent worlds from different ones—a new whole from conflicting views or situations. Conflict, handled well promotes the development of more powerful personal relationships and enhanced problem solving. . .” (Wolf, 1989: 54-55)

The potential shift from molar to molecular identity is discussed in the following chapters in terms of examples of transformational changes. Molar is a metaphor for the rooted, fixed, categorical identity politics. Debate and conflict is from a specific position and arguments have teeth, because they are identified with this position and standpoint that reality is fixed and politics is positional and rooted in being. Molecular is a metaphor for openness to change and for the ability to make and remake options in different configurations using different elements. We can either think in categories or we can think in terms of continuums. “Follett suggests that for conflict resolution to occur analysis should involve discarding or setting aside identities. But molar identity may be impossible to set aside. For people who have lived within only one context and have very fixed ideas the challenge of reflecting on that context can be too painful or too difficult. Personality, emotions, values and the historical context will need to be swept into the analysis by a skilled facilitator.”³

3.1.1 Facilitation Styles

Theory is a key to understanding reality so that we can act more effectively. As Rees (1991: 73) pointed out the choice of “thinking without doing” and “doing without thinking” is equally bleak! We cannot be effective

² She applied her political scholarship to deriving an approach to management, which reflected her assumptions about human rights and her belief in creative solutions. According to her “the core problem solving skill” is being able to work with groups of people and to understand the contributions which all the participants could make to understanding a situation (Wolf, 1989: 54).

³ CSP is based on a specific set of assumptions and associated values. By “assumption” I mean “a taken for granted” viewpoint about reality based on our socialized values and position in society. These will be outlined and explained below. The most basic assumptions are as follows: The closest we can get to truth is through the process of dialogue with people who share their life experiences and personal knowledge as equals.

as thinkers or as practitioners if we concentrate on gathering data in a meaningless manner. C. Wright Mills (1975) called this approach “abstracted empiricism”, i.e. without a coherent set of assumptions. It is worthwhile spending some time assessing possible alternative outcomes by considering:

- What one ought to be doing and why? (selection of action and motive) and
- How and with what effect on the society? (process and outcome) and the possible ripple effects of one’s action before rushing in and spending so much time on implementation that one does not have the time to see the broader context of the project or programme; or one becomes so financially and emotionally committed to a particular course of action that one can no longer weigh up the possible options, in order to find the most appropriate course of action.

Quite frequently we forget that theories provide a means to understand everyday lives. In order to demonstrate the filtering affect of assumptions on our day-to-day lives let us consider the analogy of “seeing the world through rose coloured spectacles”. If we were to each don a pair of spectacles first with red, then with blue, and then with green lenses, we would see the world in different colours would we not?

Let us look at groups of assumptions and the effect these have on our construction of reality, our understanding of ourselves, others, the environment and our own role as facilitators of participatory design. The facilitator who knows the implications of her assumptions will understand that they influence all aspects of her work. Understanding that assumptions can be mapped can help us to appreciate the systemic nature of reality.

Conceptual mapping is just a heuristic device for prompting questions about where we stand and why. Maps can give a sense of the landscape as we see it and how others see it. We can remake maps through communicating with one another and understanding the points of connection and overlap, by realizing that the landscape is linked with continuous systemic contours.

As a result of personal life experience, reading in the disciplines of sociology and social anthropology, researching and implementing community projects, I subscribe to the assumptions and values of a body of thought which can be called CSP. Reflexivity avoids both the dangers of blind individualism and collectivism. Unlike the assumptions of social scientists who deny any possibility of truth, CSP is based on the possibility for truth to be found in the process of dialogue. It is the reflection on possibilities. This is quite different to the approach based on a Newtonian or a pre-Einstein version of science which understood the universe as deterministic:

“Newtonian science ... essentially viewed the universe as being discontinuous and divisible into separate major ‘parts’ as matter (living or dead), energy (potential or kinetic), light, space (three dimensions), time, electricity, magnetism, and two forces (gravity and electromagnetism). Observers and objects observed were also believed to be separate entities; causality, determinism and the eventual achievement of complete understanding and certainty about ultimate reality and meaning were believed to be fundamental principles; and the machine or ‘clockwork’ understandably became the first major metaphors for the universe in modern science. Overall, cosmic analytical reductionism, the traditional *modus operandi* of modern science provided us with a Newtonian, mechanistic, causal, and deterministic perspective of the universe before 1900 which even to date has largely comprised the backbone of modern efforts to define reality.” (Utke, 1986: 136-7)

This simplified version of scientific reality led social science to assume that blueprints of change could be imposed once social laws were understood. Modernization approaches to development are top down, based on the laws of cause and effect. As a result of dialogical processes and critical reflection people deconstruct and reconstruct reality to take cognizance of new insights and to achieve new integrations. This is not a new insight; Taoism according to Lao Tzu is based on the notion of achieving ultimate integrations (Ching and Ching, 1989). New science based on the insights of quantum physics also takes cognizance of the continuities of reality and matter (Utke, 1986).

No matter how oppressive the social structures in which people live, the ability of people to change their worlds is recognized. If we believe that an approximation of truth can only be achieved through dialogue it has important implications for ethics and our practice as facilitators.

The consensus slice of reality is considered relevant in striving to create integrations which span interest groups. The very recognition of groups who have different interests and values and differences in their access to power, status and resources takes cognizance of the conflict slice of reality. Both conflict and consensus are vital for change. Individual perceptions of problems in the sense that “the personal is political” and therefore part of the same moment takes into account the critical or conflict models and the humanist or process models. The dimensions of time and space personal perceptions and the creativity of the individual along with the structural context which influences opportunities are considered to be part of the same moment. Individual will and creativity are important to group change. One cannot be considered in isolation from the other.

“The most significant over-effect (known to us humans) in the universe is self conscious, reasoning mind. It appears with the single most complex object (known to us) in the universe, the human brain. . . The number of ways in which one quadrillion neuronal connections, can be varied is larger than the total number of atoms presumed to exist in the entire universe!” (Utke, 1986: 144)

The tendency to concentrate on one level of analysis, or to work within one theoretical model is due to thinking in terms of binary oppositions: day and night, light and dark, life and death, good and bad (see the work of Claude Levi Strauss). Binary oppositions limit our comprehension of the complexity of reality and blind us to the anomalies which simplistic categories or models provide us:

“The dual, hemispheric, cerebral symmetry of the brain (also a polarity) apparently produces an innate ‘two minds’ polarity that prevents resolving polarity.” (Gliedman, 1983: 79). “The mind seems innately incapable of ultimately combining either, or into both or conversely ‘both’ into ‘either or’.” (Utke 1986: 148)

Greenfield (2002) a neural scientist, however argues that human consciousness is about making connections. This has profound implications for governance.⁴

The global array of lifestyles and opinions challenge the oversimplification of reality. This is very stressful for people who are comfortable with parochial tried and tested ways of thinking and behaving. The role of the facilitator is to comprehend the social networks which link people who belong to different interest groups. The study of points of contact and barriers across interest groups is central to a study of networks that weave together the macro and micro levels of society.

According to Romm (1986 and 1987) people “are capable of self-conscious thought”. They “have the ability to think for themselves” and “their dignity is dependent on their participation in defining” their society. Human beings have “creative potential” to construct (that is, build institutions), deconstruct (that is, critically analyze institutions) and reconstruct social reality (that is, reformulate and rebuild societal institutions) because they have the imagination to envision a future. Studies have indicated that animals are also capable of thought and that the dichotomy between animal and human is not to be drawn purely on the basis of an ability to think about themselves, merely one of the degree of sophistication in thought and communication (Bausch, 2000).

⁴ Seeing only one slice of reality through the lens of a model can limit our ability to comprehend the complex whole. The ability to reflect ontologically on the value implications of a model within the context of time, place and socio political and economic context is vital for policy making. For community facilitators to have any success it is essential that they network to form transdisciplinary and transectoral action groups. The challenge for the community facilitator is to find the already existing interest groups by understanding which people cluster around specific points of interest, to ascertain the overlaps and the barriers amongst groups. The next step is to facilitate integrations by building on the existing networks and facilitating the finding of common denominators.

In a sense the process of dialogue that attempts to integrate is the closest approximation of truth we can achieve. Integrations of the perspectives of participants should not be “fixed in amber” but responsive to the changing needs of society and the social context within which we operate.

When attempts are made to impose plans made on behalf of people, it alienates them from participating creatively and meaningfully in development (Berger, 1976) as part of an ecohumanistic system. People who do not or are not permitted to remain committed to involvement in their society can become apathetic, alienated and dependent. When I participated in a small rural development project in KanGwane, South Africa this lesson was learned. Once the responsibility for decision-making was removed from them by the funding agency, the project participants became confused, apathetic and then angry. Expectancy that funding would be given to the project leaders was frustrated – not merely because of the bureaucratic procedures for taking a decision to grant funding and control the way in which it was implemented – but because they were sidelined when negotiations were carried out with KanGwane government officials on their behalf (see Chapter 11). People have the right and responsibility to strive for social justice and to maximize opportunities for change. Practitioners should:

- **Understand networks** in society and where the cut off points are. The cutoffs or barriers direct us to possible points of distrust or conflict, breakdowns in accessibility to services and resources.
- **Work in partnership** with all those affected by our work, to facilitate the bridging of gaps in existing social networks and thereby strive to provide continuous access in society to material and non-material resources.
- **Understand that life** is even more paradoxical and complex than previously and that solutions need be worked out to suit each specific context and in terms of local expertise. But at the same time lessons from elsewhere (nationally or internationally) should be sought out, in order to inform local decisions. These paradoxes can only be addressed by resisting solutions made on behalf of particular interests groups and adopting a critical stance to these ready-made solutions that are often handed down as edicts by powerful bureaucrats and socially entrenched interest groups.
- **Believe that individuals** can make a difference in unison with others but that they also need to have the freedom to voice differences of opinion. Many viewpoints and experiences provide a basis for discussing and assessing the appropriateness of designs (McLung Lee, 1988; Banathy, 1996). The aim should be to do so through dialogue and non-violent tactics that will not alienate those with whom you seek to work or the opposition en masse.

- **Communicate with the opposition** (wherever possible) by recognizing their good points and creating shared goals in which both interest groups have a stake in achieving.⁵
- **Encourage both differences of opinion and try where possible to achieve integrated decisions** that are not mere compromise.⁶ This approach involves the concerted effort on the part of groups of individuals to strive to bring about lasting democratic developments in society. Power to change society for the better is vested in democratic community organizations that have the power to make those in government listen to the needs of those they represent in a nonviolent way. Community vigilance needs to be ongoing so that once changes hailed as “democratic gains” are achieved they do not stagnate or evaporate.

3.2 AN OVERVIEW OF CRITICAL SYSTEMIC THINKING AND PRACTICE (CSP)

CSP⁷ uses a complementary approach to theory and methodology. At the heart of CSP is the belief that research is about “intervention and practical problem solving”, according to Midgley (2001). But how can people without power persuade those with power to enter into dialogue?

⁵ This contrasts with Alinsky’s (1972) notion that facilitators should polarize the opposition. If the opposition is intractable and you cannot find any common interests, call in a mediator or powerful third party to help. If this does not help and it is impossible to establish meaningful dialogue then what does one do? If I were to answer this question in a definitive way I would be falling into the trap of providing simplistic blueprints for action! Solutions lie in dialogue and reflection on the options in specific contexts. Generally it is useful to strive towards building powerful integrations of people and to express the reasoned opinions of these groupings in public. If access to the media is limited then mass, peaceful action could be necessary and is not excluded by CSP. The “means” or so-called “process” of participatory design by which one achieves change in society is as important as the “end” or so-called “task” (Cox *et al.*, Henderson and Thomas, 1980). An understanding of group dynamics is important. If we do not know the skills of involving others we will make unnecessary mistakes and jeopardize creativity.

⁶ See Mary Parker Follett whose work at Harvard in the 1920’s formed the basis of the work of later Harvard academics such as Fischer and Ury (1991) on negotiation and conflict resolution.

⁷ CSP approaches knowledge is not so much a truth as multiple, multisemic (McCLung Lee, 1988), hyperlinked dimensions of reality. The more we are able to hold in mind diverse viewpoints (West Churchman, 1979a, b, 1982) the closer we are able to get to truth. Truth is dialogue. It is a process. Policymaking needs to be mindful of this and needs to be based on ongoing processes for participation in civil, elected and corporate governance (Local Government Association, 2003). CSP is grounded in context, reflexive and based on the idea that the closest humankind can get to truth is through interpersonal sharing of ideas and reflection.

The answer lies in: i) Their constant requests to enter into negotiations; ii) Pressure groups may need to make use of tactics to encourage the opposition to negotiate; iii) Once around the negotiating table the notion of intergenerational accountability can help to reframe narrow win lose thinking (see Banathy, 1996: 200; Gallhofer and Chew, 2000); iv) Sometimes it is inappropriate to continue to negotiate if the opposition is bent on “win-lose” solutions (Dana, 1990; Fisher and Ury, 1991). Without oversimplifying or trivializing the issue of violence, the process of gaining power should at all costs attempt to avoid violence, because it tends to set up an ongoing spiral of action and reaction. As facilitators unless we are aware of the theoretical assumptions (and the associated values) underpinning our practice in the field, we are likely to become at best very ineffectual or at worst harmful to those whom we think we are “empowering”!

3.2.1 Accountability and Complexity Thinking

The prime paradox with which we work is the need to recognize that freedom of thought, creativity and individuality are as important as the desire to facilitate the finding of shared goals towards which we can strive to work together in partnership. Both individual creativity and “integrations” of meaning are equally important to democracy. The policy-making continuum needs to pay attention to both individuality and the facilitation of “integrations”.

Critical systemic thinking and practice is based on principles for understanding the world. Drawing on Jackson (2000) these are: a) a complementary approach to theory and methodology; b) an emancipatory approach, based on the idea that open communication and open systems help to maintain harmony and balance and the avoidance of social and environmental entropy (see Stanley and Wise, Fonow and Cook, Jackson, Flood, Midgley, Churchman); c) a belief in the need to co-create knowledge (Reason and Bradbury, 2002; McIntyre, 2000), based on trusting constructivism (Romm, 2002). Democratic governance that strives for more than facilitating the vote, but facilitating participatory design to construct the future (Banathy, 2000) requires an ability to think in terms of the big picture (social, political, economic and environmental for this generation and the next of human and other species). Research needs to draw on the wide range of knowledge narratives to co-create wise solutions. Co-research through learning by doing with people who have wide experiences is a means to solve complex challenges faced by governments.

We need to see ourselves through the eyes of a range of diverse stakeholders. A useful technique is to facilitate this by documenting comments in a diary and also developing a type of sociometric map to develop a sense

of the nodes, networks and communication flows, to establish who and why some are regarded positively and others negatively within the political contexts in which people operate. Hyper linked with the clustering of interaction can be mapped shared discourses or shared sets of arguments, based on common values or interests. We can also locate the points of communication breakdown and map why this has occurred in terms of the arguments of a range of stakeholders.

We need to consider not only the social, political, economic and environmental context, but also that we work at the level of the individual, the level of the organization, the community, the nation and in terms of the international context. Within and across each level knowledge narratives will be diverse and they will have implications for rights and responsibilities.

We need to work across disciplines and sectors and realize that working with, rather than within knowledge areas, requires managing knowledge and understanding that information is based on “either or” (known as BITS in computer language) as well as “both and” definitions of data (known as LOGONS derived from wave theory (see Bradley, 2000). Analogies of webs from biology also help this area of understanding. It is also based on the idea that energy is the basic unit of information for life, as per the systems physicist, Simms (2001). Energy flows, it gives life and is radiant. “Radiance” from resonance or “shared meaning” (according to Churchman, 1982) is the difference between meaning that generates hope and goodwill and meanings that are imposed and limit creativity and good will. Decisions can “cut off” options to cite Churchman (1982) and they should not be taken lightly. In McIntyre (2003) the mandala is a metaphor for the endless process of the dialectic that “sweeps in” and “unfolds issues”. It is argued that this is the essence of a systemic approach that strives for a multi-layered and complex truth”.⁸ Knowledge narratives can be explained in terms of a mandala, symbolic of a systemic view of knowledge, rather than as separate categories. In order to gain a sense of the whole, working across boundaries is essential. But working within multidisciplinary teams is not easy. “Power and conflict” (Reason, 1991) are associated with different levels of status associated with different professions. Reason argues that personalities and politics also play a role. Managing group dynamics and communicating in such a way that participants from diverse disciplines can understand and participate is a challenge. There are many areas of knowledge and diversity management unfolds the complexity by asking questions.

⁸ To be open about the world we need to understand that data can be defined as being both dualistic, that is “either or” for sorting, categorizing and patterning as well as “both and” for including, synthesizing, according to Dey (1993).

The human mind is capable of both forms of thinking and both are functional. Simplistically, anthropologists (such as Levi-Strauss, 1987, in his work, *The Savage Mind*) found that in many cultures categories of binary oppositions provide a basic structure for thinking and practice in a society. For instance all people think in terms of dark/light, black/white, wet/dry, raw/cooked, right/wrong, male/female, you/me, us/them. Jung also followed this line of thought in his work on archetypes based on the collective mind, which he believed was passed on genetically (Jung, 1959, in *Aion*, researches into the phenomenology of self). But this does not mean that despite our collective mind we are unable to think consciously and reflexively about the structured patterns of our thinking. It is possible to re-learn and re-wire our brains (Troncales, 2001, Asilomar ISSS Conference). Besides Winch (1958) also stressed that context shapes meaning and that in different context the same piece of wood can be a religious object, an object of trade or just a piece of junk. The meanings that people ascribe are very important but the meanings can be re-evaluated and cultural meanings can change.

This ability to separate self from object, enabled dualistic thinking to break out of “the charmed circle” (Popper, in Zhu, 2000). But the negative potential of dualistic thinking was to objectify the other and to pave the way for commodifying the other when science serves the economy in a narrow profit sense. The other and the object can become “means to ends, not ends in themselves”, in the Kantian sense (Paton, 1976). Fortunately human beings also have the ability to think in terms of the links across “self” and “other” and the environment. The will to think in terms of social and environmental justice is not only altruistic, but also pragmatic. After all we are part of one ecological environment! Perhaps it is this pragmatism that can prompt the will to work intersubjectively, even if not the will to be ethically accountable?

“Two moments may be distinguished in the child’s play or the artist’s creative efforts: a moment of absorption in the game or creative activity, and a moment of distanced contemplation of the game or creation. According to Deleuze, the thought of the eternal return may be understood in terms of these two moments.” (Deleuze, 1989: 29).

This is very similar to the notion of “unfolding and sweeping in”. The process of the dialectic is the process of becoming or emergence.

3.2.2 Facilitating the CSP Learning Process

Complexity and its challenge for problem solving need to be taught with reference to the process of governance. Some of the key questions the participants address are as follows:

1. How can competing and diverse interests be served?
2. How can governance processes achieve accountability to diverse citizen interest groups (some of whom are represented because they are members of decision-making bodies, but other constituents are not represented on any official committee)?
3. How can governance achieve accountability to broader human rights concerns to the non-citizen who is a refugee within national borders?
4. What does democracy mean in the context of multiple competing discourses?
5. If governance is more than an institution and can be called a process then how can it achieve the representation of multiple voices with multiple viewpoints?
6. How can knowledge management help the process of governance?

The tool kit strives to help participants see that governance is about:

- *Ontological assumptions* and values and the way we define reality and social issues. Social problems are value laden. Our assumptions and values influence the way in which governance is conceptualized. Diversity management as per Flood and Romm (1996) is used as a means to address Vickers's mind traps. When we call people citizens, consumers, clients, non-citizens or strangers this is relevant for policy and practice.
- *Theoretical mind maps or discourses* can be used to include or exclude stakeholders.
- *Methodological decisions* about how consultation will be undertaken impact on the extent to which designs are participatory or imposed. The methods that are chosen can be used quite differently depending on the assumptions and values on which they are based.

The challenge for policy makers and managers is to be mindful of technical knowledge, strategic knowledge and communicative knowledge⁹ and spiritual knowledge. Schemata of knowledge can in fact be arranged as a mandala (as parts of a whole, rather than in compartments or hierarchies (McIntyre, 2002).¹⁰

Critical Systemic Practice is based on engagement with complexity and not the pretence that the challenges of every day life can be confined to neat

⁹ See Jackson, 2000, who cites Habermas, 1984.

¹⁰ The most basic form of energy is information (Simms, 2000). Energy comprises both "either or thinking" (compartmentalized bits) and "both and thinking" derived from waves or logons (Bradley, 2000, 2001). Information thus can be understood as waves that can be seen as pulses creating weblike, complex and multisemic (McClung Lee, 1988) patterns of meaning that are represented in static compartments for heuristic and value laden reasons.

parameters. Closure is the luxury of those who are so arrogant that they believe they have all the answers.¹¹

Power relations, however (as an aspect of interactions) cannot be ignored. Critical systems thinkers¹² have argued that if policy makers and managers try to do something about social problems they have to look at a number of areas: social, cultural, political, economic and environmental. Criticisms could be directed at the work of many thinkers and practitioners that call themselves systemic, but are in fact less comprehensive than they think they are. If we are open to the ideas of others we can reflect on what we have taken for granted and perhaps we will learn something more. It could also be argued that in some contexts the dialogue can do more harm than good. This occurs where power is so unequal that respectful communication seems impossible. Keeping quiet or not participating can make a great deal of strategic sense in the short, to medium term. In the long term it could lead to marginalized people becoming the objects of other people's plans or designs (Banathy, 2000) and does not help to sustain democracy!

According to Romm the relationship of Habermas to nature is also problematic (1996: 42). Romm summarizes his central argument as follows:

¹¹ We as critical systems thinkers and practitioners are mindful of the contributions made by many theorists and many disciplines. It is based on the idea that we need to work across disciplines and across sectors to solve problems. This is another approach to thinking and practicing. According to Flood and Romm (1996: 7): "it is based on the assumption that of the three options: Isolationism of paradigms, non commensurability (meaning incomparable) and commensurability (comparable), the latter makes the most sense". Flood and Romm depict these as "points of a triangle surrounding a pit". Flood and Romm argue that the critique of commensurability has been made along the lines that you can't compare apples and oranges. The response they make is why not? They argue that some people may prefer one to another, they may find some easier to eat or they may find they are allergic to oranges but not apples. The entire critical systemic perspective is built on the argument that we live in a complex world and that we cannot try to impose neat categories without accepting the complexities. Thank goodness for those who are prepared to be open to the ideas of others.

¹² Critical systems thinkers are mindful that they can never find the ultimate, total picture, only better contextual approximations. A totalizing view would suspend their own critique! Critical systems thinkers argue that no single theory or theorist can possibly find all the answers. Time spent on breaking down an argument or a practical suggestion could be equally well spent trying to find what Gouldner (1971) called "the liberative potential" within arguments and to use the potential to respectfully co-create and develop some useful changes within a specific context. The closest we can get to a contextual truth is through dialogue (McIntyre-Mills, 2000). The more we engage in discussion the closer we can get to testing out ideas that stand up to disagreement. This is the basic premise of critical systemic approaches.

“The production and reproduction of human lives occurs through the transformation of nature with the aid of technical rules and procedures, and through communication of interests and purposes in the context of practical thought and action. Dialogue, however, may be dominated by social constraints and power relations.”

Flood and Romm question the taken for granted assumptions anchored within paradigms, which can lead to “mind traps” in the sense used by Vickers (Flood and Romm, 1996: 129). They ask a series of what, how and why questions to engage in systemic dialogue to manage diversity. Jackson (2000) develops management approaches that involve a reflexive, meta methodology using dialogue and group work across disciplines. Jackson and Flood (1991)¹³ called the process Total Systems Intervention. TSI is cyclical and iterative. The stages comprise: i) creativity; ii) choice based on decision-making and; iii) Implementation and ongoing review. The goal of TSI is to assist in problem solving through enabling emancipation from mind traps and to use theory and methodology in a complementary manner. Jackson (2000: 42) outlines four basic frameworks in table 3.1.9, op. cit.), namely:

“functionalist, interpretive, emancipatory and postmodern. Each framework is considered in terms of the following features: basic goal, method, hope, organizational metaphor, problems addressed, narrative style, time identity, organizational benefits, mood and social fear.”

Drawing on Jackson (2000) systems thinking and associated practice can be thought of in terms of the following:

¹³ The work of Jackson and Flood (1991) on Total Systems Intervention (TSI) and Jackson (2000) stresses the need for complementary and interdisciplinary approaches to address problem solving. Zhu (2000) also stresses the pragmatic need to take into “account areas of knowledge” that can be called “objective, subjective and intersubjective”. Zhu’s pragmatic approaches to management and problem solving is based on the notion of: “Wu, shi, ren”, or “acknowledging the subjective, the objective and the intersubjective aspects”, but the question who owns the process needs to be considered and the implications of the process on the content of the knowledge and the way it is perceived need to be addressed. Double loop learning is taken a step further through Triple loop learning. Senge’s (1990) emphasis on task and process is extended (building on his notion of self reflection) to include what, why and how questions in iterative cycles that Flood and Romm call diversity management (see Flood, R. and Jackson, M., 1991, *Creative Problem Solving. Total Systems Intervention*, Wiley, Chichester). Flood and Romm (1996) and Jackson (2000) stress that no single model or theory exists or can ever be invented capable of addressing all policy and management issues. Critical systems thinking (as per Jackson, 2000) attempts to understand which paradigms, which models, which processes could be used in particular contexts. Although his work is called management, it actually applies to problem definition and problem solving in a wide range of areas and is transdisciplinary in nature.

1. *First order* or hard systems cybernetics thinking is associated with solving technical problems and finding solutions to organizational problems. Hard systems map the tasks and processes and address “what” or “how” questions. The hard systems thinking associated with technical solutions and with the so-called hard sciences (biomedicine, engineering, and physics). These are relevant not only to organizational problems, but also to ecologically sustainable thinking.
2. *Second order* cybernetics is used for both technical and strategic solutions (for example, the work of Stafford Beer). This is a bridge between hard and soft systems thinking (Jackson, 2000). It regards the definition of problems by people as vitally important to solving management problems.
3. *Third order* or soft systems thinking focuses on tasks, processes and the rationale for the way we think about problems. Soft systems refer to second order cybernetics. They address the “why” questions or rationale for thinking and practice. Soft systems thinking focuses on both strategic and communication aspects that are relevant to a wide range of areas such as conflict resolution, peace studies and ecological thinking. The intersection of hard and soft systems thinking is through intersubjective or co-creative works that address the whole system, not just part of it (in the sense used by Reason, Zhu, Romm and Jackson).
4. *Fourth order* critical systems thinking is systemic and works with knowledge, rather than within knowledge parameters. It is open to the ideas of many participants and uses both hard and soft systems thinking. The arguments in this book extend fourth order critical systems thinking by including environmental and species accountability.

Chapter 4

DESIGN OF AN INQUIRY SYSTEM FOR SYSTEMIC GOVERNANCE

4.1 INTRODUCTION: C. WEST CHURCHMAN AND SYSTEMIC PRAXIS

The adapted design of inquiring systems for systemic governance is inspired by C. West Churchman. This chapter¹ discusses and summarizes a learning resource to facilitate good, systemic governance and creative problem solving. The participatory learning process aims to promote better transdisciplinary and cultural understanding and thus to promote sustainable praxis outcomes. The chapter aims to:

- Explain the rationale for developing subject matter on critical systemic thinking and practice (CSP) as it pertains to systemic governance.²

¹ The conceptual tools are provided as a basis for addressing challenging and complex problems through participatory design, planning and decision-making processes that strives to be socially and environmentally just. The chapter draws on earlier work on tools for ethical thinking and caring (McIntyre, 1996, 1998, 2004).

² The material has been developed over the past four years in short intensive workshops over three days and during semester long versions of the course. The learning resource is supported by examples. The participants are invited to apply the tools to issues and to provide their own examples from their every day lives as managers and policy makers. The participants who have participated in these learning workshops or who have used the toolkit are: post graduate students in public policy and management from Australia and diverse international backgrounds such as: Nepal, Indonesia, East Timor, Cambodia, China, Taiwan and Kenya, for example. Professional practitioners from the Australian Department of Education and Youth Affairs. Professional staff and members of an Indigenous Housing Association who wish to explore the meaning of governance for their organization. Some of the tools in the kit were at the time of writing adapted by and for Indigenous users in communities of practice (for problem solving) associated with an intergenerational learning project that address complex issues of governance and conflict resolution on a daily basis.

- Give examples of the way CSP is facilitated by means of experiential learning.
- Demonstrate how conceptual tools may be used to build capacity by assisting participants to move from level 1 to level 3 learning (to use Bateson's 1972 term).

The tool kit comprises conceptual tools that are developed from the most simple to more complex. Each tool builds on the previous one. The tool kit is a resource to explore policy and management problem solving. The conceptual tools aim to enable the users to enter the metatheoretical domain by means of learning conceptual tools that are ranged from the most simple to the most complex, for example:

- De Bono's thinking hats as an introduction to critical thinking
- Sociological lenses for understanding assumptions and surfacing values
- Bateson's approach to working the boundaries
- Insider and outsider values
- Implications of assumptions for thinking and practice
- The tetrad applied by McLuhan and Powers
- Churchman's "sweeping in" and "critical unfolding"
- Accountability and complexity thinking
- Flood and Romm's Triple Loop Learning: a liberative tool
- Thinking about theory and methodology. Banathy's maps of ontology and epistemology
- Comparison of approaches to thinking and practice based on closed (Mode 1) and open (Mode 2 approaches) (Gibbons *et al.*, 1994)
- Dey's complementary approach to number and meaning
- Rich pictures.

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. Let us look inside the toolbox at the many conceptual tools that can be used in combination and adapted to suit the context. 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 determines 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. The four compartments of the toolbox (drawing on Wadsworth, 2001: 420-432):

1. Telescope for mapping the big picture, overview, generalizations based, for example 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.
2. Magnifying glass for giving in-depth, detailed maps of perceptions by means of stories that describe feelings to help us understand and interpret, for example 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; 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.
3. 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 can be addressed.
4. Drill for bringing about change (including structural change) that address the strategic needs of women, for example to have more control over their lives and examines why they are in their current circumstances. Drilling Tools for bringing about change through understanding policy, through 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: 21-22). 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).

4.2 RELEVANCE OF CRITICAL AND SYSTEMIC PRAXIS TO GOVERNANCE IN AUSTRALIA AND INTERNATIONALLY

Critical Systemic Praxis (CSP) helps to explore conceptual and geographical boundaries that address social, cultural, political, economic and environmental considerations and where necessary makes normative judgments based on a reading of the situation that supports emancipation, complementary theory, complementary methodology and a focus on social and environmental justice.³ In developing a design for inquiring systems I draw on the works of many.⁴ The emphasis is on respectful dialogue and the need to test out ideas, not in the sense that they are falsified, but in the sense that they are explored by many stakeholders, in order to assess their implications for all those who are to be at the receiving end of a decision. The testing process is about exploring viewpoints in terms of the three worlds of the objective, subjective and intersubjective domains and their implications for the stakeholders through *unfolding* the values of the participants and *sweeping in* the social, cultural, political and economic values within context.⁵

³ Knowing is based on a range of experiences, senses and on communication, so knowing is a process. A critical and systemic perspective attempts to work with rather than within boundaries of knowledge paradigms to explore the relationships across self – other sentient beings and the environment so as to be mindful of this generation and the next and to share our learnings with those who are concerned about ensuring a viable and peaceful future for this generation and the next “Governance” is a word that needs to be deconstructed and re-made by filling it with the ideas of people at the receiving end of decisions. Participatory Action Research (PAR) as a methodology can assist with the process of thinking systemically and combining many methods through questioning. PAR enables both thick description and supports participatory democracy (see Edgar, 2001). This is very different from the rationalist approach of Rawls (1993) that distinguishes between the rational individual and the reasonable citizen.

⁴ Borradori (2003) in conversation with both Derrida and Habermas along with the work of Donna Haraway and Michelle Fine, Bhaba and Foucault in an attempt to develop critical and systemic insights across the boundaries of self, other and the environment.

⁵ Developing both multidimensional and multilayered pictures of the domains of reality can help to extend or hyperlink our understanding to encompass many ways of knowing through a design of inquiring systems that strives to appreciate: the subjective, the objective and the intersubjective domains. To know is transformative and recursive. It is not merely about representation, but about change. Thus knowing is constructivist in nature. Knowing is not just about cause and effect, but about networks of feedback loops and the implications these have for us as researchers, practitioners and human beings. West Churchman’s work contributes to helping us to address the above paradox by means of a number of tools for better thinking and practice. West Churchman and Van Gigh (2003) and Midgley (2000) make the link between knowing and caring, because the links between our identity as researchers, practitioners and responsible human beings cannot be denied from a systemic approach.

The conceptual tools can be used to a) assist a process of co-creative participation (Reason, 1998, 2001) and b) understand, recognize and represent multiple worldviews to take into account:

- The subjective or personal world that generates tacit knowledge (Gibbons *et al.*, 1994) or personal knowledge (Polanyi, 1962), based on lived experience;
- The objective external world that is represented by means of professional knowledge (Gibbons *et al.*, 1994) and
- The intersubjective social world that can generate co-created knowledge (Reason, 2002). Foucault (1967, 1980) would argue that power determines which worldviews are recognized as legitimate knowledge in a particular context. Power has the potential to underpin all interactions and thus all knowledge creation opportunities during the governance process. But nevertheless co-creative governance processes of respectful communication remains vital.

It is argued that the goal of participatory design is to enable people within specific contexts to become the subjects and not the objects of future policy (Banathy, 2000). This is the closest we can get to deep democracy (or thick democracy, as per Edgar, 2001). To work with these three worlds is both idealistic and a pragmatic approach to take into account all three as useful narratives when undertaking problem solving (Zhu, 2000; Medley, 2000) with diverse stakeholders and even more useful when setting up structures for accountable governance⁶ (as per Freire, 1982; and Reason, 2001, 2002)

⁶ CSP assumes that policy and practice need to be based on decisions that have resonance or radiance (Churchman, 1982) that is achieved through participatory design and generating a shared dialogue Jamrozik (2002) argues on the basis of extensive research that Australia is a post welfare state. In an increasingly conservative environment wellbeing is couched in economic terms. According to the State of the Regions Report issued by National Economics (2002) based on benchmarking Australian regions against American counterparts – creativity is one of the prime determinants of social and economic wellbeing. Their creativity index includes diversity in terms of personal lifestyle, sexuality, ethnicity, religion, creative professions and occupations as well as indicators of the community's openness to diversity in thinking and practice. This is reflected in: "What is there? / Who's there? / What is going on?" The report stresses that all levels of governance need to foster the conditions for creativity, knowledge creation and knowledge management/sharing across regional areas to enable the more developed regions to assist the less developed regions (by helping to create the appropriate conditions for development). Tapping into the creativity and the tacit knowledge of people is the challenge for Australia's "patchwork nation", according to Edgar (2001). Putnam (1995) argues that social capital needs to be fostered, as it is vital for economic wellbeing. The construction of social capital needs to be open to the multiple definitions of stakeholders. Power is always an issue for networks of trust (White, 2002). The question is in whose interests are the networks? Even more importantly the very notion of social capital is market based

that respects the liminal, silent spaces of those engaged in dialogue as much as the shared meanings they generate.

Open systems sustain energy flows. Closed systems lead to entropy (see Flood and Carson, 1998). Reason (2002) makes clear connections across “justice, sustainability and participation”. This makes systemic sense in so far as sustainable ecosystems are co-determined (Koizumi, 2000). Social and environmental justice need to be seen not merely as rights and responsibilities, but as essential for life as we know it.

It is from this starting point that I try to develop a set of tools for teaching critical systemic thinking. I am well aware that the Western universalizing and totalizing approaches (even those that present themselves as being open, dialectical and mindful of sustainable social justice) can still be considered problematic, if the praxis does not allow the space for otherness (Foley, 2002). Liminal space provides the potential for creativity and is in a sense sacred. Diversity in all forms is vital for creativity and sustainability, but this does not mean that co-creation is unimportant. We need to become more adept at cross-cultural respect, intercultural sharing and transcultural assumptions that support biodiversity and conceptual diversity in the interests of the web of life and the future of *Homo sapiens sapiens*. Rethinking and finding practical ways to make public policy more systemically responsive to diverse needs is an important area of co-creation.

Decision-making is raised as a problematic process because if undertaken too soon in the process it can “cut off” or limit (in the sense used by Churchman, 1982) the possibility of systemic and sustainable outcomes. The specific problems are introduced and work shopped with professionals and graduate students in the area of public policy and management. The tools (when appropriately used) are suitable for community members. The web-like approach resonates with Indigenous thinking patterns (McIntyre, 2002).

Challenges (ontological and epistemological) to thinking, research and practice are introduced by means of the conceptual diagrams and by means of work shopping case studies and examples. One of the greatest challenges facing public policy makers and public sector managers is accountability. The central thesis for policy makers and managers is that governance is a process, not an institution (as per White, 2001) and it needs to be more like

(Bourdieu, 1986). Social capital is a construct for governance that needs to be challenged through a process of sweeping in and unfolding the implications for the stakeholders, if just policy is to be achieved (Smith and Williams, 1992; Personal communication in governance workshop, Alice Springs, 2002). Beer (1974) and Gaventa and Valderrama (1999, 2001) argue that for democracy to thrive internationally citizens need to move from being “users and choosers to makers and shapers” of the future. This requires the opportunity to think creatively and design the outcomes they envisage.

leadership and participatory democracy and transdisciplinary design and less like narrow administration. It also needs to be about managing diversity.⁷

4.3 CRITICAL SYSTEMIC PRAXIS, DRAMATIC NARRATIVE, PARTICIPATORY ACTION RESEARCH AND KNOWLEDGE CREATION: RELEVANCE FOR GOVERNANCE

Boundaries are the bulwarks of the status quo. A Conformist follows the terms of reference for policy research. But a maverick questions the terms of reference and works across the boundaries and the disciplines:

“Isn’t that a little too wide for any one person/project to address?” is a common response.

“You are standing on Mount Everest and looking at the policy horizon. The problem is that the bureaucrats (who decide who gets what, why, how and to what affect) are at the base camp. Learn to play the game. . . . PAR is troublesome, because there is no control over where it will lead.”⁸

PAR is considered potentially subversive or at best as an intervention for empowering participants, because co-researchers control the terms of reference and thus control the research. What is PAR and how does it link with CSP? Unlike traditional research PAR does not have a place for the expert. Everyone becomes expert co-researchers, because new knowledge needs to be created by means of drawing on the lived experiences of the participants as a vital step in making knowledge creation democratic. Empowerment occurs because the externalization process is a means to share individual experiences and create new shared knowledge through documenting it. The steps for PAR (adapting and drawing on Wenger, 1998; Wadsworth, 2001; Churchman, 1982; Reason and Bradbury, 2001) are:

- Invite participation as co-researchers, members of a community of practice or as members of a critical reference group.

⁷ This means managing discourses on reality. Edgar (2001) stresses that diversity is vital for democracy and that recognition of local knowledge from all interest groups and all walks of life can enrich the ability of a nation to solve social, economic and environmental problems. CSP can help people learn to move from being “users of services and choosers of governments” to “makers of policy and shapers” of future directions (to use the distinction made by Gaventa, 2001).

⁸ Comments made to an Australian research council team; fortunately we continued to look at the policy horizon and are working on systemic governance with Aboriginal Australians. This is the subject of a case study in chapter 10 and a forthcoming book entitled “Healing pathways: Building Workforce Capacity to address Complex Health, Housing and Social Inclusion Issues (such as homelessness, drug misuse, domestic violence, unemployment) through Improved Collaboration and Knowledge Management”.

- Discuss the issue and how it can be defined.
- Document the lived experiences as people see them.
- Discuss how to make sense of them with individuals and groups.
- Encourage space for areas of convergence and divergence. Co-researcher findings and critical reference group findings may not necessarily overlap, but the divergences can be explored through the dialectical process of iterative consideration.⁹

Maxims to guide the process could include the following ideas:

- We are here to be creative and to listen to one another.
- Diversity is a basis of creativity (conversation, socio dramas of possible scenarios and options).
- Enjoy one another's company.
- Ask good questions in a respectful and tactful manner. This is as important as giving good answers.
- Out of the diversity we will create some shared areas of agreement. We accept that sometimes we will agree to disagree.
- The important thing is that we work on voicing ideas, recording them and developing some common themes.

Some of these principles help to support intelligent and (hopefully) transformative and performative conversation. Let us remember that idealism and expanded pragmatism considers the consequences for everyone. **This approach to ethics and accountability enables us to achieve interrelated goals.**

Flood (2001) has drawn the links between critical systemic practice and participatory action research. If research is participatory and based on collaboration there is still plenty of scope for abuse of power. In groups powerful personalities can dominate, in transcribing ideas they can be misinterpreted, or taken out of context. Iterative feedback can help to alleviate this and if the full diversity of opinion is noted, the challenge to find the general rule can be offset by the challenge to find space for the exceptions to the rule (McIntyre, 1996). If this can be achieved by using thinking tools, it could help to make a contribution to maintaining the balance between collectivism (based on a range of criteria such as class, culture, age or gender) and individualism that is the dilemma with which democracy is always faced (see Berger, 1977; Touraine, 1995). The theories that have addressed this paradox of collectivism and individualism (identified by Berger) can be

⁹ *Unfolding and sweeping in* are central thinking tools that are recommended in policy making processes. The application of these tools has performative qualities (see Park, in Reason and Bradbury, 2001).

“mapped out” ontologically. In line with “either or” thinking geared at promoting one academic thinker at the expense of the other, debates have raged between consensus or conflict thinkers. Postmodernism has provided a positive contribution to these debates by arguing that there are many truths. The downside of this argument is however the way in which it can be used politically to adopt a nihilistic approach to a shared sense of not only that a social justice is possible, but what social justice means.

By virtue of our humanity, we all have needs albeit met in culturally specific ways. Extreme relativism can lead to a denial of any shared sense of needs and behavioural responsibilities that are beyond the pale. The danger of extreme forms of postmodernism is that it does not have a normative component. Poststructuralism and in particular critical systemic thinking has more liberative potential (particularly when considered with less extreme forms of postmodernism) in that it accepts that the world is messy and complex and that neat structures do not provide the full story.

Similarly the methodologies that have been used to do research have been geared to non-objectivism, or understanding the constructs and objectives geared to finding solutions and the big picture. Methodological thinkers such as Dey (1993) have argued that the “either or thinking” that one approach is better than the other is misplaced because methods suited to answering questions about number and meaning can be combined in designs suited to addressing a particular problem. Ethical issues such as the means (process) and ends (outcomes) which confront global citizens can be addressed by means of thinking tools so that students and practitioners are aware of the implications of their assumptions (explicit and implicit) for their own practice. The issues of privacy, anonymity, responsibility, sincerity, so-called professional expertise, and the issues of representation in research, humility and willingness to learn from the experience of “the other” can be addressed through theoretical and methodological literacy. Learning to think through the implications of where we situate ourselves on “maps” will help us to develop ethical practice.¹⁰

¹⁰ The closest we can come to a sense of shared “truth” is through dialogue with all the participants who are affected by a decision. It is rooted in reflection on possibilities and awareness of the structures of power. In this sense it “retrieves” (McLuhan and Powers, 1989) Popper’s approach to knowledge, based on attempts to falsify propositions. The subjective, the objective and the intersubjective are three worlds or domains of knowledge. The mandala takes all these into consideration by means of the dialectic. Capacity building for good governance through praxis.

4.4 ENTERING THE METATHEORETICAL DOMAIN

How do we do it? Engaging in dialogue based on the dialectic of exploring viewpoints is the basis for change. Exploring thesis, antithesis and synthesis is the basis of the dialectic. Oppositions and syntheses are part of the fabric of life that leads to the emergence of change and continuity. Integrations are never permanent only temporary. When the boundaries are drawn entropy follows. What kinds of symbiosis and synthesis are possible for self, other and the environment? What role can the machine play in communication and liberation, as opposed to co modification? Can a sustainable future be based on moving back to a simpler way of life? The human mind needs to design sustainability and to take technology into account to serve a sustainable future rather than denying it by turning our backs on technology or using it to dominate people and the environment.

Praxis theory and methodology is based on experiential learning and conceptual tools that assist in co-constructions of governance. This process can be facilitated by means of critical systemic praxis.

Steps for improving thinking and practice include:

- Setting aside the taken for granted viewpoint as an act of trusting constructivism (see Romm, 2001).
- Working with people to define issues and to design in a participatory manner.
- Setting up co-research and critical reference groups (see Wadsworth in Reason and Bradbury, 2001).
- Using complementary methods.
- Analyzing the data.
- Using iterative feedback.

Please consider Figure 4.1 – “Six hats illustrate six ways to ‘think about thinking’.” Here is a picture to remind us.

This is an approach that helps to shift thinking from within the confines of a particular mindset to consider additional factors. How could using the hats help you to think and practice more effectively? The concept is also useful for the purpose of shifting thinking within the confines of a particular framework to thinking about our choice of framework or better, to find ways of interpolating across frameworks.¹¹

¹¹ What are the implications for both theory and practice of this approach? When we do analysis on social justice we need to think in terms of many hats or many roles. For example, we could say: I am not just a government official; I am a husband/wife, son/daughter, citizen, father/mother. I need to think about many things: the facts, my emotions, the big picture, I need to be creative and to encourage other people to be creative, but I need to also make careful judgments.

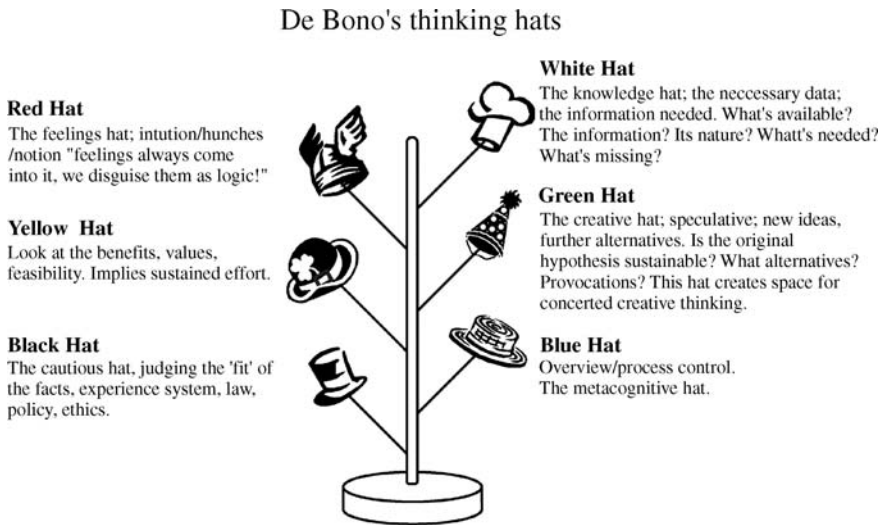


Figure 4.1. Six hats illustrate six ways to 'think about thinking'. Source: Adapted from McCann (1992: 32).

De Bono's thinking hats is a powerful tool. Thinking about thinking helps to empower the user by expanding our individual human maps and thereby increasing our problem solving ability. The thinking hat analogy encompasses the elements of information, feelings and addressing the negative and the positive points creatively. If we realize that our thinking is influenced by the sort of hat we are wearing and the sort of hat other stakeholders could be wearing, it is a useful introduction to reflexive thinking (so that we shift away from thinking simplistically or within a particular framework). The thinking hats method can be usefully applied in many contexts, from mediation and conflict resolution to strategic planning, policy design and problem solving. De Bono's "Six thinking hats" illustrate 6 factors that shape our thinking. To extract from and summarize McCann (1992: 32):

"White hat: The knowledge hat; the necessary data; the information needed. What's available? ... What's needed? What's missing? Red hat: The Feelings hat; intuition/hunches/notions ... 'Feelings always come into it (we just disguise them as logic)'; Black hat: The cautious hat, judging the 'fit' of the facts, experience, system, law, policy, ethics; Yellow hat: look at benefits, value, feasibility. Implies sustained effort; Green hat: The creative hat; speculative; new ideas, further alternatives. Is the original hypothesis sustainable? What alternatives? Provocations? This hat creates space for concerted creative thinking; Blue hat: Overview/process control. The metacognitive hat. . ."

The concept is also useful for the purpose of shifting thinking within the confines of a particular framework to thinking about our choice of frame-

work or better, to find ways of interpolating across frameworks. What are the implications for both theory and practice of this approach? When we do analysis on social justice we need to think in terms of many hats or many roles. For example, we could say: I am not just a government official; I am a wife/husband, son/daughter, citizen, mother/father. I need to think about many things: the facts, my emotions, the big picture, I need to be creative and to encourage other people to be creative, but I need to also make careful judgments. The conceptual diagram of different coloured hats on a hat stand could be used to remind us of the different hats and their implications, the use of the analogy can be used passively to help us think about our thinking or (if the socio-cultural context is read to be appropriate) it can be used for brainstorming.

4.4.1 Constructing a Mandala of Knowledge

Sociological lenses provide a useful analogy. Assumptions can filter the way we see the world. If we were each to don a pair of spectacles with red (conflict), then blue (consensus), then green (ecological), and then purple (human systems) lenses; we would see the world in different colours. Each colour stands for a particular perspective on the world. The colours are used to symbolize different sociological and policy approaches. Then a yellow lens provides an integrated systemic and critical approach that provides for creativity and a realization that we create and are created by our thinking (Giddens, 1991). The basic assumption is that instead of seeing the world through a single lens, by bringing a spectrum of lenses together into a stained glass window and standing back, the implications of seeing the view in terms of one lens as opposed to many, becomes a little more comprehensible and opens up a diversity of ontological considerations. It is not new and has been used for years as a means to introduce discussion with first year sociologists. I recall that the lenses were attributed first to Ritzer. A diagram (derivative from many years of teaching and action learning) symbolizes sets of assumptions about the world. (The colours themselves may or may not have any significance!) One set of lenses (single model) and multiple lenses¹² that together make up the stained glass window on the world.

¹² For example: When we do research we can wear a pair of spectacles and I can view the world tinged in just one colour. This will make us biased. It is better to wear many sets of lenses, so as to see the world in many colours. This will help us to appreciate diverse viewpoints, irrespective of ability, age, gender, level of income, for example. If we wear many lenses we will also be able to think about social, cultural, political, economic and environmental factors. Let us look at the picture of lenses to help us to think holistically. Imagine that each one of the members for a policy planning committee wears a different set of lenses. What would the implications be for policy making on:

Systemic governance (drawing on Preston *et al.*, 2002) needs to be informed and needs to demonstrate theoretical and philosophical literacy. Policy makers and managers need to ask the following questions:

- What is the implication of using only **idealistic** ontological concepts, without considering the consequences?
- What is the implication of using only contextual **de-ontological** terms (without a fixed meaning), with an emphasis on consequences?
- What is the implication of considering **the virtues** we need as researchers, policy makers, facilitators and managers, in order to enhance governance across organizational sectors public, private and voluntary and across cultures and disciplines.

4.4.1.1 Vignette: Promoting Eye health in Vanuatu by addressing Knowledge Discourses. The recognition of tacit knowledge is also a starting point in the recognizing multiple realities. Another useful example to illustrate the importance of multiple realities is addressed in the work of Scott Hoy (2001) about “kastom” and sunglasses in Vanuatu. She called her thesis “the eye of the other within”. The thesis addresses: the body, eye health and being flashy or attracting attention or “making flas”. Karen Scott Hoy’s doctoral thesis is a good example of working with different constructions of what sunglasses mean in a culture where scarce resources are seen as indicative of power and difference. So in her analysis wearing sunglasses was not so much about eye health as imitating film stars or American tourists. By ensuring that this was understood the interventions could be improved. Sun glasses that were unobstrusive and the same colour as the faces of the people were a starting point for her research. The way that artifacts are understood or constructed became a key theme in what had intended to be a community development initiative based on Christian concern for the causes of blindness. The expansion in understanding was mapped out by Scott Hoy who places herself in the framework of the research that covers so much more than merely fashion, culture and class, but also a discussion of the body, decoration and symbolism and a shift from a Christian focus of helping the poor improve their eye health to an understanding of the place of artifacts

a) The needs of homeless in Australia?; b) The needs of people coming to Australia through informal routes?; c) The issues of world peace and world hunger?; d) The issue of risk management associated with for example toxic waste?; e) Working out complex Indigenous governance issues where values differ across age, culture, gender and class. But there is an underlying goal to achieve self-determination and unity of purpose. What are the implications for working together on a steering committee? How can dialectical thinking help? What kind of organizational or group dynamics could help or hinder this process?

within a community and the space that a researcher. By understanding the range of discourses from eye health, to artifacts that show prestige and make distinctions in a poor society where fitting in is important, she was able to develop a strategy with the health workers to educate people on the value of wearing unobtrusive sunglasses for their health.

Policy makers and managers need to be mindful that problems can be complex and that they need to develop complex interconnected governance responses across a range of areas if they are to make a real difference.

We also need to realize that we can project our perceptions onto others. If Orientalism and Occidentalism (see Buruma and Margalit, 2004) and Synthesis (Greer, 2004) are seen as three lenses we could gain a greater understanding for the purpose of good governance (Table 4.1).

By arranging the lenses together into a window a wider appreciation of the landscape of options can be obtained. Even better we can set aside the notion of small and larger frameworks and instead consider domains of knowledge as narratives that together comprise a mandala of options.¹³

Table 4.1. Working the boundaries

Orientalism	Realization that these are projections and that cultures are interactive and recursive	Occidentalism
Fundamentalist religion	Care for self – other and the environment	Fundamentalist economy
Collectivist will	Both and thinking and practice	Individualistic
Idealistic	Balance between the collective and the individual based on subsidiarity	Pragmatic
External control		Internal or community control

¹³ Knowledge management based on the triple loop learning model of Flood and Romm (1996) can help to develop contextual and grounded theory on leadership and good governance for better problems solving by asking what, why and how questions that focus on task, process and rationale. Triple loop learning provides a useful tool for choosing appropriate frameworks for specific contextual problems and it takes into account the three domains of knowledge identified by Habermas (1984), namely the technical, the strategic and communication domains. Jackson (2000: 42) provides a useful framework for working with research approaches. These are functionalist, interpretive, emancipatory and postmodern. The table is useful not only because it addresses the key features of each approach as they relate (indirectly) to the three domains of knowledge, but because it recognises that each is a metaphor and has a particular communication style, mood, hope and fear. Emotions are recognised as being central to research.

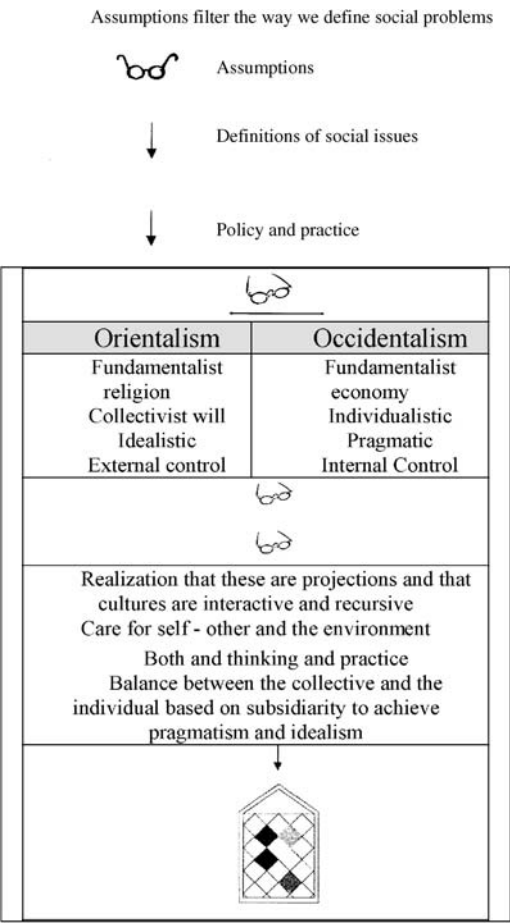


Figure 4.2. If Orientalism and Occidentalism (see Buruma and Margalit, 2004) and Synthesis (Greer, 2004) are seen as three lenses we could gain a greater understanding for the purpose of systemic governance.

The challenge is to match the approach to the perceived problem and to try to undertake PAR that can help to bring about change or emergence. This requires an ability to work contextually with stakeholders and to be practical about using theory and methodology for defining a problem and addressing a problem.

4.5 BATESON’S APPROACH TO WORKING THE BOUNDARIES

Bateson (1972) identified learning at three levels progressing from Level 1, a type of rote learning to Level 2 at which people are able to apply frame-

works to different contexts and Level 3 at which people are able to compare and contrast different frameworks and to leap beyond working within any one framework.¹⁴ So as to be able to think about insider and outsider values (Pike, 1967 and Fine, 1994).

Some thinking tools help to address the subject/researcher barrier sometimes referred to as the “emic/insider” versus “etic/outsider” barrier. Thinking tools enable us to move away from thinking in simplistic binary oppositions. The distinction between emic (insider understanding) and etic (outsider understanding) is derived from language and cultural studies. To draw a distinction between the way that “the researcher” and “the researched” sees the world. Fine in Denzin and Lincoln (1994) talks of “working the hyphen” across “self and other”. Her chapter is a useful introduction to the emic/etic distinction. The meanings of individuals and groups differ and the distinction helps to analyze the way concepts and the way they are constructed or imagined differ. When a person or group talks of abstract concepts they can be constructed or imagined in different ways. Their lived experiences, values and assumptions shape the way they see “development”, “management” or “policy”. It helps to be able to understand differences in meaning, in order to communicate more effectively.

By comparing emic and etic constructs a better sense of issues can be attempted by shifting towards an attempt at what Bateson called Level 3 learning. Following Bateson (1972) the following distinctions are important for us as recursive practitioners or systemic problem solvers: Level 1 Learning is simplistic or rote learning which means thinking and working critically only within one framework. Level 2 Learning involves being able to think about or reflect on a framework and Level 3 Learning is holistic, interdisciplinary and transcultural, because we rethink taken-for-granted notions.

¹⁴ “For instance: a schoolchild may learn about citizenship rights and responsibilities in Australia in the following ways (see McIntyre-Mills, 2000: 106). The teacher hands out a list of social rights and responsibilities and the children are asked to learn the list for a test at the end of the week. No discussion of the “fact sheet” is invited. This is learning at the lowest level. Alternatively the same set of children may be asked to consider the list of social rights and responsibilities and to ask their parents and grandparents how this list had changed during their lifetime because of the changing social, political and economic context. The children are asked to record what is said about the list, report to the class and then write an essay once they had heard the responses from all their classmates. This is learning at Level 2, because the framework of current citizenship rights and responsibilities is compared across time and across a number of stakeholders. Another way of learning would be to ask the children what it means to be a citizen and what they consider to be social rights and responsibilities. The class could be asked to consider their expectations of social justice in Australia in comparison with other places in the world. The class could then be asked to compare and contrast the frameworks of citizenship, including the viewpoints of overseas students and Indigenous students. This is Level 3 learning.

Assumptions and values can be a result of age, gender, and health and wellbeing or life chances. A host of factors impact on the way we see the world. Being sensitive to the point of view of “the other” is based on recognition that we do not all see things the same way. The way we see the world or construct the world is shaped by life experiences, our situation in time and place and our personal interpretations of our experiences. Bracketing¹⁵ or setting aside our taken for granted views, involves trying to see the world through another set of lenses.¹⁶

4.6 IMPLICATIONS OF ASSUMPTIONS FOR THINKING AND PRACTICE

Conceptual maps help us to represent our thinking in concrete form, to help us think through issues with other people. We need to be able to work with subjective, objective and so-called intersubjective domains of think-

¹⁵ This term was first used by Husserl. He proposed the use of bracketing as a means to understand phenomena, by setting aside taken for granted viewpoints and attempting to understand the essence of a thing.

¹⁶ The class is asked to think about the implications of being able to see the points of different stakeholders when planning, monitoring and evaluating a transport policy for local government. How would this tool help us to consider: Accessibility of services for people with a disability? Viewpoints of people of different age, gender or income levels? Checkland and Scholes (1990) concentrate on understanding and mapping out the points of view of the stakeholders. The maps are not meant to depict reality, but the way in which people see the world and the way they make connections across ideas and issues. These maps (or holons) help planners and problem solvers to critically analyze situations. They also help us to understand the systemic links in our thinking and the implications of decisions. For example on a public housing estate the problem of the lack of rubbish removal can be seen in two different ways: This problem can be seen to be systemic. It is one that can lead to rat over population. Rats eat electrical wiring and this leads to the increased vulnerability of children to exposed wiring and to the inability of family to use electricity. As a result there is no hot water for washing, food preparation, recreation or study. In this context family dynamics deteriorate and so do life chances pertaining to health, education and employment. The ability to pay for services is limited by challenges at a personal, interpersonal and social level. The web of disadvantage has many strands and solutions need to be systemic, across sectors and disciplines (as per the World Health Organization’s Ottawa Health Charter of 1986 and the United Nation’s Agenda 21). The problem can be seen to relate solely to lack of responsibility. The consequences follow from direct causes. Payment leads to service. Non-payment to lack of service or reliance on welfare service and volunteers (see McIntyre, 2003, forthcoming for more details). The two different maps of reality depict firstly a multiple loop and secondly a single loop perceptions of cause and effect. Discourses or maps of development policy and practice need to be made explicit and analyzed through unfolding and sweeping in the implications for all those who form part of the system. The process of unfolding and sweeping in is discussed below.

ing.¹⁷ I argue that in a design of inquiring systems we need to explore ideas to see how they stand up to the testing of many stakeholders. This means that we need to work with people and with ideas, to test them out. This requires an open frame of mind. Post positivists emphasize the importance of humility and the importance of co-creating meaning. Post positivists can be seen on a continuum from adhering closely or loosely to the idea that truth is ultimate or multilayered and subject to different constructions with points of convergence and divergence by virtue of life experience. Non Foundationalists (subjective) approaches believe that truth is constructed and multi-dimensional (that is there are many dimensions of meaning). They veer towards the postmodernist idea that there are many truths not just one truth. This is different from giving up on any attempt at finding truth. The latter is a cynical cop out and does not provide a basis for good governance.

The diagram illustrates the implications of assumptions and values on the way we see the world and the way we construct social policy. This has implications for practice. The goal is to try to co-create meanings from thesis (one argument) and antithesis (an opposite or counter argument) and then to synthesize meaning. The dialectic hones in on issues through unfolding, but it also draws in a range of considerations. The dialectic thus looks inwards and outwards at issues to achieve greater understanding. At the outset we need to ask ourselves where we stand when we undertake policy and management planning and decision-making. Assumptions and values shape policy and practice.¹⁸

¹⁷ Habermas stressed the importance of recognizing the value of communication for creating shared understanding. He believed that truth could be achieved. Derrida, however believes that the process of communication can lead to discursive understanding of many points of view. All critical thinking is based on the idea that Foundationalist (objective) approaches believe that there is one truth. Popperian truth is based on falsification and thus requires not taking things for granted. Even when we test out ideas, the results are only probable, not ultimate.

¹⁸ The class is asked to consider the diagram and discuss the implications as a manager and as a policy maker. Understanding needs to be contextual; we cannot pretend to come up with simplistic models, which can explain all things for all times. Models are merely thinking tools and not blueprints that can be imposed. Western thinking, according to Hettne (1995: 188) has had a monopoly on “rational [categorical] thought” for centuries. He exhorts the reader to acknowledge the three worlds in a literal and conceptual sense and to acknowledge the environmental, integrated contributions that have been made to knowledge by indigenous peoples all over the world. Historically, sociological thinking had the chance to become systemic when Emile Durkheim drew on biological models to develop his functionalist explanations of society. Instead of developing holistic systemic thinking, the critical thinking potential of these early models was lost to simplistic and mechanistic versions of thinking and research. Instead of seeing cause and effect in biological terms (that is in multiple, systemic feedback loops that we can understand more easily today as a result of cybernetics theory) cause and effect were seen in narrow

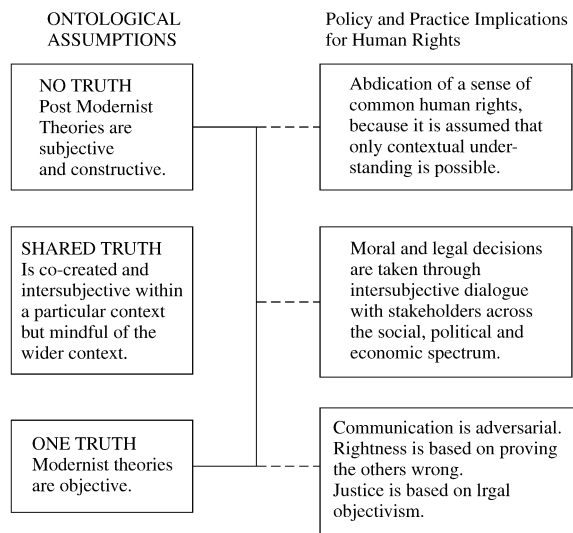


Figure 1a. Drawing together strands for a new shared sense of meaning. Source: McIntyre-Mills, 1998.

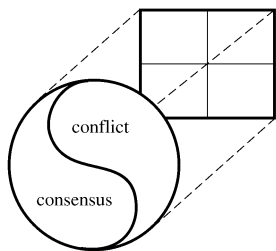


Figure 1b. Conflict and Consensus. Source: Brauer, 1996. Systems Practice 9(2):362.

Figure 4.3. Where do we locate ourselves in terms of assumptions and values? (Source: McIntyre-Mills, 2000: 22).

4.7 THE TETRAD APPLIED BY MCLUHAN AND POWERS

The diagram of the tetrad is discussed in McIntyre-Mills (2000) and McIntyre (1996a, b), a metaphor to aid “both and thinking” (McLuhan and Powers, 1986: 10) shows how inclusive thinking can be developed by following the four loops of the tetrad¹⁹ as a conceptual thinking tool. It com-

mechanistic or machine-like terms. The chance for systemic thinking was not grasped at that time, largely because complexity was so much more difficult to manage without complex computing tools.

¹⁹ Inclusive thinking can be facilitated by means of the tetrad (based on a metaphor derived from communication research). McLuhan and Powers originally applied the tool to un-

Chapter 3

KNOWLEDGE, IDENTITY AND CULTURE

Molar and Molecular Identity and Politics

3.1 APPRECIATING DIVERSITY FOR RISK MANAGEMENT

When the other is considered as the risk, then this could be seen as problematic. How can appreciation of difference be helpful? Hardline politics and religion erodes trust. We need to understand the logic of distrust such as the following:

“Muslims, therefore anti Western
Anti-western, therefore radical
Radical Muslims, therefore violent
Violent Muslims, therefore Jihardist
Jihardist therefore JI members
JI members, therefore terrorist
Terrorist therefore beyond redemption”
(Sidney Jones, 16 September 2005)¹

Where do we draw the line for dialogue and what are the implications? We can be free to the extent that we do not undermine the freedom of others and this applies to minority and majority groups and applies to all life chances. The line needs to be drawn and the cut made at the point that we say that my freedom is not at the expense of your freedom. This applies to diversity as well. We can and should appreciate diversity to the extent that it does not undermine the diversity (and sustainability of others and the environment).

Mary Parker Follet who was interested in the intersection of civic rights and democracy in the broad sense and its optimistic translation into practice within the international and national context, the community and the

¹ South East Asia Project Director, International Crisis Group, Jakarta.

prises a series of interlinked loops that cover four quadrants, namely “enhancement, retrieval, reversal and obsolescence”. The diagram depicts the interrelationship of ideas, events and technology. It highlights the paradox that advances in some areas can lead to reversals in other areas. They discuss how historically when we ignore two or three of the quadrants we can achieve unexpected results.

It encourages us not only to look at the dark fore ground, but also the white space. What is said? What is left unsaid? The silences can be as important as the stories told by the voices in the forefront of a meeting. It also encourages us not to think only in terms of right and wrong, but in terms of paradoxes. Doing one thing is linked inevitably to another, which may make a situation better in some ways and worse in others.

Greenfield (2002) has emphasized plasticity of the brain and that consciousness is a product of connectivity, it seems that the model by McLuhan and Powers (1989) that characterize a left hemisphere thinking as quantitative and right hemisphere thinking as qualitative is “old hat”. Traditional thinking is characterized by right hemisphere thinking. It is based on the following assumptions: “variables are simultaneous and holistic”, if studied we can ascertain “pattern-like qualities” ... This is “qualitative thinking” (McLuhan and Powers, 1986: ix). Their argument is somewhat stereotypical, however because although some Oriental, African, Indigenous Americans and Australians may have had many elements of this thinking in traditional culture, it is simplistic to assume that these characteristics of “traditional culture” exist in a hermetically sealed form today or in the past. We need to recognize the positive and negative potential in all cultures.

4.8 WEST CHURCHMAN’S “SWEEPING IN” AND CRITICAL UNFOLDING APPROACH²⁰

C. West Churchman (1979a, b, 1982) stressed the importance of considering the social, political, economic and environmental factors when under-

derstanding the role of technology in a post-modern era. This analytical tool is useful because it teaches people to look not only at the dark figure in the foreground, but also the white space in the background. It encourages an ability to think not so much in terms of binary oppositions of right and wrong, black and white, but in terms of paradoxes. Whatever “enhances” society in some way will have some “reversal” impact. Whatever is “retrieved” from one context may render other applications in other contexts obsolete. This tool can be applied to analyzing other areas of policy and management. Think of an example of a new idea or technological. What could it improve? What could it make worse? What could it retrieve from the past? What could be rendered irrelevant by the change?

²⁰ Churchman, West C., 1979, *The Systems Approach and its Enemies*, Basic Books, New York.

taking an analysis. “Sweeping in” a range of private, personal and public, political factors can help us to ensure that we do not leave out areas that are relevant in an analysis. He stresses that the categories of “religion, politics, ethics and aesthetics”, with a strong value basis are the challenges that we face. They are our “enemies”, but they are within every one of us, by virtue of our humanity.

Strategic questioning unfolds²¹ the implications of particular theories and methodologies for policy and practice. By asking what, how, why and in whose opinion critical thinking and better policy making can be assisted. The iterative process has been applied to triple loop learning in managing diversity. Each part of the Venn diagram of overlapping iterative cycles covers a particular issue. All three areas are of equal importance in problem solving. Flood and Romm (1996) stress that managers tend to concentrate on “what questions” and “how questions”, that are task and process questions and less on “why questions”, that are rationale questions that get to the heart of issues.²²

²¹ Ulrich, W., 1983, *Critical Heuristics of Social Planning: A New Approach to Practical Philosophy*, Wiley, New York. Please read chapter 5. Ulrich poses 12 questions. He stresses that they should be asked in terms of reality (an is question) and in terms of normative ideals (an ought question). His questions drawn from the above chapter are as follows: “Who is the actual client of the systems design? What is the actual purpose of the systems design? What is its built in measure of success? Who is actually the decision maker? What conditions of successful planning and implementation of the system are really controlled by the decision maker? What conditions are not controlled by the decision-maker (for e.g. environmental)? Who is actually involved as planner? Who is involved as expert, and of what kind is the expertise? Where do the involved seek the guarantee that their planning will be successful? Who amongst the involved witnesses represents the concerns of the affected? Who is or may be affected without being involved? Are the affected given an opportunity to emancipate themselves from the experts and to take their fate into their own hands? What worldview is actually underlying the design of the system? Is it the worldview of some of the involved or some of the affected?” Ulrich uses questioning to unfold the implications of particular approaches: “How do we know what to do? What is the best approach? Why is it the best approach? Follow the questions with further questions to unfold the issues?”

²² They argue that in order to manage the diversity of challenges we face, we need to ask how (design and process questions), what questions (task and issue related questions) and why questions (in whose opinion is this a good idea and why do they think so and on what basis? How did they reach this opinion?). Why questions in their opinion should be asked often because they get to the heart of issues such as the link between might and right. Are the power dynamics such that some narrators are given more status than others? How does power shape the conversation and the decisions made?

4.9 THINKING ABOUT THEORY AND METHODOLOGY: BANATHY'S MAPS OF ONTOLOGY AND EPISTEMOLOGY

The other ever-present challenge the need for space for individualism, collectivism cultural diversity and some transcultural sharing, whilst acknowledging the need for a space for diversity. The danger of extreme forms of postmodernism or the multiple construct approach is that it does not have a normative component. Poststructuralism, however, appears to have more analytical potential (particularly when considered with less extreme forms of postmodernism) in that it accepts that the world is messy and complex and that neat structures do not provide the full story. The work of Banathy (1996, 2000) can perhaps be called post-structuralist. He emphasizes designing for social change, but he draws more on the idealism of critical thinking, (following Churchman and Checkland) than on the critical materialist and structuralist heritage of the Frankfurt School. His two maps are very useful to prompt asking:

1. What is the nature of reality (an ontological question)? In what direction are we headed as human beings?
2. How do we know what we know (an epistemological question)?

What are the implications of trying to think at a Meta level? What are the advantages and what are the pitfalls? Big picture views are always partial and we run the risk of trying to give totalizing or universal pictures. This is always problematic. Can you see why? We always need to retain humility and realize that what may appear to be the systemic overview is always partial and limited by our assumptions, values or knowledge. Explanations that seem to 'sweep in' and 'unfold' all the variables can be found to be more limited than we first thought. Explanations that are sensible based on what we know at the time can be rendered absurd by new information.

As an exercise in policy making and management we could consider how we could use these diagrams to design better solutions to problems such as: unemployment, world hunger, and management of pollution and toxic waste? What are the implications of ontological questions for policy and management? If we have different assumptions and values underpinning our theories of the world we will construct or make sense of reality differently. What are the implications of epistemological questions for policy and management? These maps are Banathy's constructs of reality. As with the other tools you are encouraged to add your own ideas. Banathy (2000) also discusses the qualities we need at an individual and community/organizational level, in order to foster creative and interactive designs for problem solving.

Table 4.2. Banathy’s historical overview of social changes. What is the nature of reality today?

Stage One	Stage Two	Stage Three	Stage Four
Hunting gathering	Agricultural society	Industrial society	Post-industrial society
Half million years	Ten thousand years	Five hundred years	Fifty years
Speech	Writing	Print	Electronic communication
Wandering tribes	Communities city-states	Nation states	Regional/global societies
Magic-myth paradigm	Logic-philosophical paradigm	Deterministic scientific paradigm	Cybernetics/systems paradigm
Survival technology	Fabricating technology	Machine technology	Intellectual technology

Source: Figure 4.1, Banathy, 1996: 91. Cited in McIntyre, 2004 with permission.

Table 4.3. How we study society? How do we know what we know?

	Science	Humanities	Design
FOCUS	The Natural World Problem Finding Describe What “Is”	The Human Experience Understand the Human Experience and Portray It	The Man-made World Solution Finding What “Should Be”
PRIMARY METHODS	Experimentation Pattern Recognition Analysis Classification Deduction	Analogy Metaphor Criticism Valuation Induction	Modeling Pattern Formation Synthesis Conjecture Abduction
WHAT IS VALUED	Objectivity Rationality Neutrality Concern for “Truth”	Subjectivity Imagination Commitment Concern for “Justice”	Practicality Creativity Empathy Concern for “Goodness of Fit”

Source: Figure 2.2, The three cultures, Banathy, 1996: 34. Cited in McIntyre, 2004 with permission.

Now let us brainstorm and “heartstorm” (as per Banathy, 1996) the qualities we need to solve problems and design for a sustainable and socially just future. The following table compares approaches:

Table 4.4. Comparing the old and new approaches to science and considering some of their implications for managers and policy makers

Comparison of approaches to thinking and practice based on closed and open approaches	
Please compare and contrast Mode 1 and Mode 2 thinking and practice (derived from Gibbons <i>et al.</i> , 1994; Banathy, 2000) and relate the table to examples from your own experience. How can Mode 2 thinking be aided by using Banathy's ontological and epistemological tables 4.2 and 4.3?	
Old approach to science:	New approach to science: systemic, integrated
Compartmentalization and dualisms	and systemic thinking that links the mind and body, thinking and practice and uses both qualitative and quantitative methods
Short term horizon	Long term horizon
Profit and economic capital	Environmental and social sustainability and social and environmental capital
Thinking in terms of the meanings of one culture or one interest group	Addressing multiple sets of meaning when undertaking development
"Either or" thinking in narrow terms i.e. specifically about social or political or environmental issues	"Both and" thinking in social and cultural and political and environmental terms
Hierarchical structures for management, communication and program delivery	Weblike team approaches (matrices) that span sectors and disciplines in order to address issues
Citizenship models stress individual and family responsibility	Citizenship models stress social and environmental responsibility
Expert driven by specialists working within a single discipline	Community driven by a range of stakeholders, interest groups and Professionals representing multiple disciplines and sectors who contribute to research, problem solving, the development content and process
Individual responsibility for problems	Social and environmental responsibility for problems
Management stresses efficiency and outputs (number of items of service delivered)	Management stresses effectiveness and outcomes (the qualitative perceptions of the impact of a development intervention)
Top down research and development	Participatory action research based on learning from successes and mistakes

4.10 MINDFULNESS, POLICY MAKING AND GOVERNANCE

People need to participate at all stages of policy development²³ (Banathy, 2000) because interventions are only meaningful if it is defined to be so by all the participants. We need thinking tools to help us:

- Unpack the way in which we select concepts (often on the basis of what is in favour and by definition what constitutes knowledge);
- Re-define concepts and unravel their implications for policy and practice by using them in Participatory Action Research (PAR) is cyclical, rather than linear. Unlike traditional research that strives to ascertain answers through expert power.²⁴

4.11 DEY'S COMPLEMENTARY APPROACH TO METHODOLOGY

Mode 2 thinking is based on using both qualitative and quantitative methods in a complementary way:

- “– Quantitative data deals with numbers
- Qualitative methods deal with meanings
- This includes the meanings of those we are researching
- Meaning is expressed through actions and text (or images)
- Meanings are not a prerogative of unstructured or structured data
- Meanings and numbers are important at all levels of measurement
- Numbers must be based on meaningful conceptualisations
- Meaningful conceptualization is informed by numbers.” (Dey, 1993: 29)

Dey (1993: 28-29) uses the ancient yin and yang symbol to show that number and meaning define each other. Concepts need to be developed with

²³ We need theoretical and methodological literacy to understand the values and assumptions underpinning the different models of social policy and management. The way people think about key concepts impacts on the way in which policy is developed and implemented. Our values and assumptions shape: approaches to problem solving and influence the way we define social problems, processes for addressing social problems, outcomes and evaluation.

²⁴ PAR strives to draw out the lived experiences and perceptions of all the participants. PAR strives to: a) learn by doing or more specifically by implementing real changes in specific contexts; and b) by achieving processes of iterative feedback amongst all the participants. PAR process can help groups of people to get out of the groove within which they are thinking and practicing. It can help them to get unstuck and to be creative through realizing that all human beings have the capacity to make and remake their worlds in recursive cycles (see Giddens, 1991). Application of this sort of thinking in governance for social and environmental justice, participation and development is essential.

the participants right from the outset of the research. If they are to be meaningful to the participants. For example, when I suggested in a governance workshop we explore the meaning of social capital (see Australian Bureau of Statistics, 2002) on Indigenous town camps in Alice Springs, I was not surprisingly asked to change “social capital” to Indigenous spiritual wellbeing (determined by co-created indicators). Spirituality and strong families are considered vital for self-determination. The dialogical process is essential for developing meaningful indicators in research.

Hypothetical studies demonstrate the critical systemic logic of choosing indicators within a research design:

- A study of how Aboriginal young people perceive the community development employment program (CDEP) in a particular remote community would require a research design that is appropriate to the research issue. A case study design using participatory focus group discussions to develop grounded theory is one logical option.
- Similarly a study of CDEP programs nationally to assess the outcomes in terms of their potential to create pathways for long term employment and educational pathways would require a research design that would be based on a sample and would allow for comparisons and generalizations to be made. A survey approach based on open and closed questions for the collection of qualitative and quantitative data would be appropriate.

We may design our research to address the following hypothesis:

- CDEP programs have a greater likelihood of success when the community is able to participate in their development, thus the hypothesis could be: The greater the level of participation in the design of CDEP programs, the greater the success rate of the programs. “Participation”, the independent variable would need to be operationalised or made measurable in terms of indicators, such as range of stakeholders, frequency of meetings.
- “Success”, the dependent variable, would be defined in terms of number of people employed and number of people being placed in further education, for example. How can we be sure that we are only assessing the relationship between the independent and dependent variables and not some intervening variable?
- A third approach could be to develop a Participatory Action Research Approach that combines surveys and focus groups with active involvement by young people and their communities. This could ensure that the right questions are asked by the policy researcher who works with the young people and their community as co-researchers. In other words the questions need to be framed in terms of the informant’s worldview and they need to be empowered to participate in shaping the research. Then the

policy recommendations could be made with the participants. The policy researcher who uses this participatory approach could be in a better position to implement relevant policy through their public sector organizations. They could also explore ways to work in teams with the private and volunteer sectors.

The choice of methods depends on the purpose for which the research is being undertaken. Qualitative methods (such as in depth interviews and participatory action research) address the meanings and perceptions of the people within a specific context. Quantitative methods are needed in order to quantify the responses of participants and to make generalisations beyond a specific case. It employs representative sampling methods, in order to make generalizations from the sample to the wider population from which the sample is drawn. It is often important to use both qualitative and quantitative methods, in order to make sense of complex management and policy problems.

4.11.1 Rich Pictures

In depth conversations about emic (insider) perceptions can be mapped and analyzed with the assistance of conceptual pictures. In a systemic approach it is recognized that the emic (insider) and etic (outsider) viewpoints shape each other. By understanding where people are coming from it is easier to develop meaningful praxis to address the issues raised in policy and practice that is meaningful.

Rich pictures and thick description Geertz (1973) are useful for developing deep democracy, based on the contributions of many participants. A diagram of emic perceptions can illustrate a host of contextual issues that need to be examined. A picture can address perceptions of colonization, religion, incarceration and mandatory sentencing and its impact on people (see McIntyre Mills, 2003: 67). Drawing and painting can act as a starting point for “sweeping in” and “unfolding” issues so as to better understand the viewpoint of participants. It is more than merely a rich picture. The process of talking about the past acts as a starting point for understanding viewpoints and healing, before talking about the future.

Working to establish participatory approaches to local governance can be enhanced through drawings to begin a soft systems modeling process. For example: Soft systems can be part of a participatory action research (PAR) process. Public housing association members are the co-researchers and the actors. A Participatory Action Research (PAR) approach facilitates project ownership. The vision of the housing participants is the starting point. What would systemic town camp management look like in terms

of managing housing, recreation spaces, decoration, plants, shared areas, boundaries/fences? What do different interest groups think and why?

- Developing a (co-created construction) or picture of what people want the project to entail through working with language, age and gender groups. Focus group discussion facilitates using diagrams: analogue representations of public areas/decorations/garden/spaces and conceptual representations to describe the relationships across ideas or processes. Diagrams define the project domains and set up an action plan with associated tasks.
- The vision for different groups could be similar in some ways and different in others. Areas of convergence and divergence are important areas for development.
- The first step entails establishing whether participants think the PAR process (participation for keeping strong and keeping people healthy and happy) is worthwhile as an option. PAR is about facilitating participants to meet their own vision, their own goals and identified needs. It is useful to map central assumptions and derived ideas in organic maps. It is also useful to relate these themes, not only with individuals but also with interest groups. Mapping the ideas and links across ideas can be useful as a first step in identifying discourses and trying to find ways to develop webs of shared meaning so that people are prepared to work across the divides in their thinking. Organic diagrams derived from the work of field social anthropology are useful for mapping household relationships, lines of relationships based on (affinal relationship and agnatic biological ties) and also as forms of sociodiagrams of who speaks with whom and why. Conceptual mapping using circles and lines showing participants and interrelationships (direction and the nature of the interaction (positive and negative) are useful for representing interactions in meetings,

Table 4.5. Complementary approaches

Objective approach	Subjective approach	Intersubjective approach
Quantitative data using a questionnaire or survey	Qualitative data using focus groups, participant observation	Participatory Action Research
Can make generalizations based on a statistical sample	Can describe why people think in a particular way based on a saturation sample	Can develop shared meaning for problem solving and policy development based on focus groups and interviews that are specific to a particular context
Can explain and compare based on statistics	Can produce in depth or thick description	Can co-create meaning and solve problems

organizations, across organizations at the local, regional and international level).

The aim of this section is to explain complementary approaches and their relevance to policy, design and problem solving and to give an overview of qualitative and quantitative methodology and methods and the relevance of thinking skills. Each approach is based on particular assumptions about the world.

4.12 THE ITERATIVE RESEARCH CYCLE AND ITS RELEVANCE TO PARTICIPATORY DESIGN: FOUR TOOLS FOR RESEARCH DESIGN

4.12.1 The POMA Approach – Questioning as a Process for Addressing Perspectives, Methods and Areas of Concern

POMA stands for:

- What is/are the **Perspectives**? Why are the Perspectives chosen?
- What are the **Methods** chosen – How and why are they appropriate to the area of concern?
- What is the **Area of concern**? Why is the **Area** chosen?
- Will the perspective and methods help the researcher address the area of concern?
- In whose **Opinion** is the research useful?

POMA is a contextual questioning process that helps us realize that a shopping list of methods and theories is useless unless we can apply them (adapted from Checkland and Holwell, 1998: 9-21).

4.12.2 Big Picture and Small Picture Design

Have I addressed the following steps? How have I ‘plugged in’ the POMA questions at each stage of the cycle of research from: Conceptualization of the area of concern to evaluation of its outcomes? Have I planned for: data collection, ownership of the research, storage and the creation of a data trail?²⁵

²⁵ Punch, K., 1997, *Developing an Effective Proposal*, Sage, London. Checkland, P. and Holwell, S., 1998, “Action Research: its nature and validity”, *Systemic Practice and Action Research*, Vol. 11, No 1, pp. 9-21. See diagram in this paper.

4.12.3 Design of Inquiring Systems: A Checklist for Participatory Design Criteria for Policy and Management

From frameworks to maps and metaphors that explore dimensions and questions that are mindful of	Iterative and participatory process	Areas of concern
Logic	Non linear logic considers mind, maps and metaphors	Raised by all the stakeholders – understand the shape of their perceptions and dialogue is used to explore areas of convergence and divergence
Empiricism	Draw on a range of group dynamics options – nominal, Delphi, focus groups, fish bowl, activities such as rich pictures, socio-drama – suit the group of people	Use techniques such as Werner Ulrich's 12 questions
Idealism	Norms for facilitation and communication skills that treat people as ends in themselves and not means to an end and avoid commodification and cruelty to sentient beings	Consider actions by placing oneself at the receiving end of the decision and considering the implications for living systems and future generations
Dialectic	Based on sincerity and respect for the other- needs to go beyond tolerance	Thesis, antithesis and synthesis
Pragmatism	Awareness of challenges in everyday life and the consequences of actions	Mindful of the 'boomerang affect' (Beck, 1992)

Source: Drawn from C. West Churchman, 1971, *Design of Inquiring Systems*.²⁶

²⁶ Checkland, P. and Holwell, S., 1998, "Action Research: Its nature and validity", *Systemic Practice and Action Research*, Vol. 11, No 1, 9-21. Churchman, C. West, 1971, *The Design of Inquiring Systems. Basic concepts of systems and organization*, Basic Books, New York. Wadsworth, Y., 1997, *Do it Yourself Social Research*, Allen and Unwin, Alexander. Wadsworth, Y., 2000, "The mirror, the magnifying glass, the compass and the map: facilitating participatory action research", *Handbook of Action Research*, Sage, London. McIntyre-Mills, J., 2003, *Critical Systemic Praxis*, Chapter 2: Participatory design and the heart of the process, Chapter 4: Missionary, mercenary misfit, Kluwer, London, Ulrich, W., 1983, *Critical Heuristics of Social Planning: A New Approach to Practical Philosophy*. Wiley: Chichester.

4.12.4 A Checklist for Effective Research

- Discuss and consider which methods are appropriate to a particular question or area of concern and why, such as: *case study, interview, focus group, survey house-to-house, telephone survey or participant observation*
- What methodology will you use and why?
- What will your design look like?
- Have I consulted an ethics protocol?
- How will you collect the data?
- How will you analyze the data?
- How will you gain access to a particular field context?
- Who will do the research? Why and how?
- How will we do the research?
- Are the findings credible? Why? How can I substantiate my findings?
- Have I involved all the stakeholders in reading the final report?

4.12.5 The Iterative Research Cycle and its Relevance to Participatory Design

The aim of this section is to discuss the potential and the pitfalls of constructing and using research tools such as questionnaire or a less formal interview schedule within the context of an iterative research cycle. The difficulties of so-called “operationalization” or measurement will be discussed by referring to the subjective, objective and intersubjective dimensions.

Once we had looked beyond the barriers of a theoretical box and we gained an overview of the landscape of theory we are able to ask questions about the nature of reality. Similarly once we step outside the box of a methodology we can ask questions about “how we know what we know”.

Positivism, the methodology that is based on the notion that predictions about causality can be made on the basis of testing the direction of relationship amongst variables is only one possible approach out of many possibilities. A reflexive thinker who undertakes research, in order to assist groups of people to solve problems in partnership would be open to other ideas. Understanding values and perceptions are as important to community development work as understanding the relationships amongst variables. We need to be sure that we ask the right questions, that because we do not share the same life style or the same understanding of worldview we do not ask meaningless questions or offend participants. The reliability of research (being able to ascertain the same results if the research approach is repeated using the same procedures) and the validity of research (measuring what you think you are measuring) are as much dependent on an understanding of subjective views and the critical ability to deconstruct meaning contextually as it

is on appreciating the objective viewpoints based on scientific principles. Systemic thinking about the socio-political and economic context needs to inform understanding, for example:

- **The subjective dimension** of a rural water and sanitation project includes the perceptions of the people about water quality and the causes of the illness, typhoid.
- **The objective dimensions** could include the engineering knowledge required to construct Ferro cement tanks and toilets and the chemistry required to test the quality of drinking water.
- **The intersubjective domain** could include the communication domain of working with residents and representative members of a water and sanitation committee and setting up a training program to ensure that skills in the techniques of building, maintenance and administration are shared so that the project could be a vehicle for transferring knowledge and creating jobs and better health outcomes. A systemic approach to research and design would place the local project within the wider socio-political and environmental context, in order to ask why this demographic group was more vulnerable to poverty related diseases than other groups, as indicated by the epidemiological statistics.

The notion of simple cause and effect is overturned if there is an acceptance that multiple factors can have multiple causal and feedback loops. Poor water and sanitation are the direct causes of typhoid. The indirect causes are inadequate access to decent services and a welfare system to cushion the impact of unemployment. The unfair distribution of resources is a political matter as much as it is of economic and social concern.

Water and sanitation can be used as a metaphor for being practical and seeing connections between theory and practice. Respecting diversity and how people understand reality is just a starting point for finding ways to work together in a practical manner. Cultural ideology has implications for rights and responsibilities. Democracy is only viable through dialogue and implementing decisions at the level at which they are needed. Rorty (1997) makes a plea for those who are theoretically minded and who view themselves as being concerned about issues in the world, should go beyond being critical and do more in the way of social praxis – which requires translating theory into reality and trying things out. Participatory bottom up and top down dialogue is needed to create an intersubjective reality that creates communication alliances and networks across all levels of government. Reflection and openness is needed to avoid entropy.

In order to explain the process of research and the logic of the research cycle, let us imagine that we belong to a rural community development support group. We have been approached by representatives by concerned staff

of a local hospital to investigate what could be done to prevent the problem of typhoid in a village about 25 kilometers away. This village is a major feeder of typhoid cases to the village. We agree having had the opportunity to study similar examples of areas that were underserved as far as safe water and sanitation were concerned. We had read the latest epidemiological data on the incidence of typhoid in that region and had regularly consulted with researchers in the fields of primary health care and development. We had done regular literature searches in the library and therefore were familiar with empirical studies on rural development, participatory styles of primary health care intervention.

The number of people living in the area was unknown, because no census data had been collected there. We decided that what we would do would be to use homesteads as a basis for sampling. We also obtained maps of the area for sampling purposes, but soon discovered that there were no detailed maps of this area. We tried to find aerial photographs of the area and were disappointed in this as well. Because of limited funding we had to think of another way to do sampling. It was possible to find out the number of homesteads from the primary health care team, and it was decided to interview every Nth house in the 5 different sectors of the village achieve a representative sample on the basis of a stratified sample. We hypothesized that the incidence of typhoid increases with lack of access to safe water and sanitation and unemployment. The reason being that unemployment was linked with lack of resources to implement health education. But this does not get to the heart of the reason for regional inequalities – namely the government policy on developing urban centers and neglecting rural areas. So developing a hypothesis that does not address the underlying cause of the lack of access to services and to employment can lead to reductionist thinking and practice.

It would be more useful to set up meetings with stakeholders who experience typhoid, doctors at rural clinics and hospitals, political scientists that span the political spectrum to assess the systemic feedback systems that lead to differences in the life chances of citizens and non-citizens.

4.13 GROUPWORK AND MODELLING RESPECTFUL COMMUNICATION FOR PROBLEM SOLVING

Conceptual tools are used to facilitate CSP through group work to address the challenges of governance. Participatory design requires that participation is facilitated by means of workshops that explore the future and that strive to learn from the past. For people to engage comfortably in discussion processes we need to ensure that dialogue is respectful and open. An attempt is made to model these processes in the learning situation.

Facilitation tools can assist the process of governance. Managers and policy workers can use thinking tools when they engage in research for planning purposes or change management.

The process can be assisted by presenting simple diagrams for interpretation. For example diagrams can be used as a starting point for conversations in a community housing organization about rights and responsibilities of governance. Green grass shoots represent the elected representatives, the roots represent the people who nourish the elected representatives, but are often unseen and unappreciated.

A simple ledger headed 'positive' and 'negative' can be a starting point for introducing values and developing more sophisticated maps of strengths, weaknesses, opportunities and threats. Force Field diagrams can also be used to weigh up the driving and restraining forces (Lewin, 1951 pioneered many of the action learning techniques). If the lenses or other tools are also used to help the participants understand that the assessment process, it can add depth to the design process.

Nominal group techniques are useful if a group of participants prefers to write or draw their ideas, rather than to voice them. Writing notes on pieces of paper and handing them to the facilitator can be a helpful way to initiate discussion, provided the participants are prepared or comfortable with working together.

The Delphi technique is useful when participants are not prepared to work together in the same room. Summarizing techniques and sharing these across groups until areas of consensus can be built is a useful way to create a common denominator for communication. This was the approach used when taking the first steps to design a shared public health policy for South Africa in 1990.

The "mental walk through" uses scenarios and role-plays where social roles are acted out as sociodrama to understand the implications of assumptions and values for different sets of stakeholders. These can be used with other techniques to image or visualize the implications of taking a particular decision, or wearing a particular set of lenses. For example facing social or environmental challenges such as pollution. These techniques enable participation and in the case of the nominal group technique can ensure that ideas are not linked with individuals, because they are noted in confidence, pooled and then shared without reference to the originators. This helps when power is an issue (but not a key sticking point). When power is a key concern then the Delphi technique, developed by a mathematician can be used. It is based on the idea from probability statistics, that if people share their ideas in iterative cycles then it is likely that they will generate some common or shared ideas. This process needs to be facilitated skillfully to ensure that ideas are surfaced in separate groups. Then the group knowledge needs to be shared

across different interest groups with a view to finding or co-creating areas of convergence. Through ongoing (appropriate) dialogue the process can generate some areas of shared meaning.²⁷

Many different processes for dialogue exist, ranging from informal expression to formal approaches. Software (see cogniscope software discussed by Christakis and Bausch, 2003, 2006) can be used to help people explore their ideas and to make choices that are not based on hubris but on an understanding of their systemic implications.

Matching service to need is the challenges for systemic governance and the focus of current transdisciplinary research (Chapter 11).

The closest we can get to truth is through dialogue for contextual matches that respect the needs of this generation and the next. This gives some freedom, but also some boundaries.

Perhaps through a little kind and healing laughter at ourselves, rather than others we can overcome disputes. An internationalist soup with rich ingredients, well simmered and garnished with a sprig of agape is not a bad

Table 4.6. Matching Method to Context

Membership	Conceptual and behavioural variables	Relationship
Size	Roles	Status of the individuals and the professions
Values that conform to the group are the basis for definition of in and out groups	Values shape behaviour	Shared or different values
Boundaries	Norms	Power with or power over (reward, coercive, referent, expert, legitimate) from French and Ravan, 1959
Values that conform to the group are the basis for definition of in and out groups	Values shape behaviour	Shared or different values

(Adapted from Tyson, 1989: 25).

²⁷ See Beer, S., 1994, *Beyond Dispute. The invention of Team Syntegrity*, Wiley, New York. This book describes a process for achieving synthesis and problem solving, based on a structure (inspired by the Buckminster Fuller architecture of a dome using the icosahedron). Through dialogue across groups the nodes of the structure are held up. In the same way as molecules exist through electrons communicating with one another. The book describes 12 groups and a process for integrating the ideas in a series of iterations.

start for participatory design.²⁸ We have the potential to be wise in that we can think and doubly wise because we can think about our thinking.²⁹

If we can laugh at ourselves are we any less likely to commit hubris? I am unsure about this, but at least laughter is based on playfulness, a sense of paradox and a sense of absurdity. All jokes draw our attention to meanings. The best jokes make us take ourselves a little less seriously and the worst jokes pander to our shadow personality and are at the expense of others. Complex governance considerations are based on relationships, teamwork and building group dynamics.

²⁸ Perhaps we need to be careful that we remain constantly reflexive and self critical (Flood and Romm, 1996), by means of asking “what, why and how questions” that strive to avoid the hubris of imagining we have all the answers. We could benefit by being sufficiently self-aware to be able to see the contextual flavour of participatory design and knowledge narratives that were shared with such enthusiasm at the International Systems Sciences Conference (2003). I embrace all of them for providing vital dimensions to a sense of perspective. If I am just a little bit tongue in cheek, please forgive me, because I count myself many times in the next few lines: The North American “can do” flavour of “conscious evolution” and “team syntegrity”, the South American sincere wish to give a real voice to people (in the best and most earnest sense of the humanist tradition). The Greek wisdom based on inventing democracy first, the Indigenous and Asian Taoist wisdom of having got there first and having not lost it, The British diffidence about always being critically reflexive, the Australian culture that “Jack is not only as good but probably better than his boss” (unless of course she or he is American or British) and the South African rejoicing, (belatedly) at hearing the voices of the silenced and feeling the guilt that seems to be inextricably linked with postcolonial efforts. Variety is the spice needed for the soup of ideas. One of the process tools that appear particularly helpful if we are to avoid the dangers of hubris is the triple loop of learning and reflection on the implications of our wisdom and our perceived wisdom. Discursive thinking is important. Allowing space to ramble and to explore connections without coming up with clear cut yes/no options is important for problem solving. Divergence and discursive exploration is useful not only because it is idealistic and democratic – it is a pragmatic way to manage risk. When people are encouraged to be creative and the conversation is respectful ideas bounce off other ideas and new ones emerge. Convergence is much more difficult to achieve and iterative cycles of conversation to build common areas may be vital for developing rapport and trust.

²⁹ Homo sapiens sapiens – the “twice wise” (see Marx Hubbarb, 2003; Banathy, 2000).

PART 2

PART 2

SHAPING OURSELVES AND OUR FUTURES

Vignettes and Case Studies from Australia, Africa and Asia

“What is striking about the ‘new’ internationalism is that the move from the specific to the general, from the material to the metaphoric, is not a smooth passage of transition and transcendence. The ‘middle passage’ of contemporary culture, as with slavery itself, is a process of displacement and disjunction that does not totalize experience... What my examples show is the changed basis for making international connections. The currency of critical comparativism, or aesthetic judgment, is no longer the sovereignty of the national culture conceived as Benedict Anderson proposes as an ‘imagined community’ rooted in a ‘homogenous empty time’ of modernity and progress.” (Bhaba, 1994: 6)

Part 2 can be read as a stand alone section by those who are less interested in theory. The argument is developed from primary and secondary case studies. This section argues for appreciating how participation based on the viewpoints of many stakeholders can improve problem definition and contextual problem solving, based on questioning and acknowledging the contextual readings by embodied social actors who have difference life experiences, life chances and values. As a result policy makers and managers who contribute to democratic governance need to enhance communication that enables those who are at the receiving end of decisions to shape their futures. Social and environmental justice rests on accountable governance. More specifically the argument addresses a central paradox:

- Trust is a risk for people who make themselves vulnerable to others (see Warren, 1999), but
- Without trust that is developed through respectful communication (in the sense used by Habermas, 1984), democracy is unsustainable.

Diversity is essential, but it also contains a threat, decisions have to be made to ensure that democratic norms prevail. The cultural value of creativity and participatory democracy – irrespective of age, gender, or any other sociodemographic or economic category (see Banathy, 2000) support sustainable social, economic and environmental futures. The use of categories does not imply that they are used in any essentialist manner (Beck, 1998: 137). Being is a complex interaction of conceptual, biological ecological and social variables and is not static.

Although identity can be rooted in categories, it can also be emergent if our thinking is able to be mindful of the fluidity of life. Writing and conversation for me is about healing and it is therapeutic, some of the time. Some of the time it makes me only too aware of my limitations, which is fortunate. “Pluck the day”, I remember being told at school. Learn what you can from each experience. If I live to 96, the age of my maternal grandmother what will I be able to remember? My identity interacts with the identity of others. Who am I? White, female, professional much of the time, Australian, in some ways – the boundaries are redrawn. When I was born – just on the cusp of a baby boomer status and where I was born – Bulawayo Zimbabwe influences my life and life chances. I left when I was three and a half. Some of the family contributed in a positive way to governance George Thompson, fought for freedom of the press, another was John Louis Mitchell Brown, a member of the old Cape Parliament, his silver half sovereign case, a gift from my mother, used to clip into his watch chain and is now on a necklace that reminds me of my past. Above my computer on the bookshelf are the two volumes of “Travels in Southern Africa”¹ to document Thompson’s learnings so as to plan for the governance of the new colony.

¹ Thompson, G., 1827, *Travels and Adventures in Southern Africa*, edited by Forbes, V.S., 1967, based on original published by Colburn, London. Subtitled: eight years a resident of the Cape. Comprising a view of the present state of the cape colony, with observations on the progress and prospects of the British Emigrants.

He was described in his obituary as “a kind and Christian man” who in his “public and private life was a friend to rich and poor”. His wide range of experiences spanned attending Nelson’s funeral at St Helena as a British government representative, to spending many years on horseback in the company of Indigenous South Africans. He was described by the Bechuanas to Robert Moffat, a missionary, as a “a man on whom the light of day might shine!” A generous comment from them given the role of missionaries, mappers and colonisers, who (however “kindly” in personality) had “might and right” on their side.

My school days were shaped by so-called Christian National Education and the apartheid history that was taught in the classroom, much to the concern of my mother, who compared my textbooks with the sort of thing she has learned at school and commented that we learned about the “great trek every year” – the movement by ox and cart of the Afrikaners away from the British colony and that we did not learn about the history of the world. She claimed that education had deteriorated.

I can still recall how annoyed I was as a small child when my mother helped me to cover my textbooks (free for me because I was white) in plastic – as required, because they were handed back each year – that the history books were not worth the paper they were written on.

I was grateful for the wide range of books at home and for learning about the possibility of some critical ideas from my mother who has an ability to poke fun at most things which prepared me in a small way for “debunking the taken for granted approaches” taught at the

University of Cape Town, by a Marxist and the shock of seeing myself through other sets of cultural, economic, political and historical lenses as I read social anthropology and the Oxford History of Southern Africa. The shock of seeing my story through a range of critical systemic lenses continues. Existential nausea in a Satrean sense is fine if it prompts action. Introspection and reflection is an end in itself if it leads to greater self-knowledge in relation to the world and in relation to rights and responsibilities, but it needs to serve a purpose, namely

making a difference. Doing nothing of course may be better in some instances, but how does one know the implications of actions or non-actions? What will be the unintended consequences? I think the only hope is to ask questions, to listen to many people, to “unfold” meanings and “to sweep in”, to use Churchman’s phrase, the social, cultural, political, economic and environmental considerations and hope that right decisions are made in context. This is surely what democracy is about?

Chapter 5

SYSTEMIC GOVERNANCE FROM MODE 1 TO MODE 2 CONSCIOUSNESS

5.1 CHOOSING HOW WE LIVE OUR LIVES AT THE LOCAL LEVEL¹

How can people make a difference in their everyday lives?

Peter Singer² gave the response that it is quite simple to make the choice to be ethical, but that this choice brought with it the need to consider others and the environment we live in.

5.1.1 Appreciating Complexity When Making Public Policy through Systemic Learning and Lived Experience

The chapter strives not merely to describe experiences, but to document how the learning occurred so as to build the capacity for systemic governance based on working the hyphens³ across self, other (sentient beings) and the environment (organic and inorganic). Capacity building premised on iterative, experiential learning, needs to develop sensitivity to values as a precursor to changing the way people think and practice. West Churchman made strides in this direction. Complex problems need to be addressed systemically by looking inwards and outwards.⁴

¹ Meredith Campbell, “Eco Home among the Gum Trees”, Bush Mag: Journal of the Outback.

² “Ethics for One World”, Presented for the Don Dunstan Human Rights Oration.

³ Adapted from Fine, in Denzin and Lincoln, 1994.

⁴ The hyphens are symbols and part of the grammar and syntax and that we need to understand the symbols from the point of view of stakeholders, but also remain aware that symbols are derived from the signifier and the signified. By unfolding and sweeping in the derivative understanding can be better understood. Signs are the basic units from which all life is built. Thus signs and symbols are continuous, although signs are logically prior to symbols in the evolution of mind (drawing on Bausch, 2001).

5.2 BONDS, BOUNDARIES AND NORMS: MAKING A DIFFERENCE THROUGH BEING THE CHANGE

5.2.1 Choosing Well Being⁵

Working with the knowledge narratives or discourses of the marginalised provides grounded theory on social inclusion for better governance. Examples of my own experience of PAR form the basis for discussing governance as a form of knowledge management.

Making a choice can involve who we are and how we will live and how we will make a difference in our lives. A woman who has made a difference is Olive Veverbrants, an Aboriginal woman, descended from grandfather, Hong a Chinese immigrant and Market Gardener, and her grandmother, an Arrernte woman, perhaps the only Arrernte woman to travel to China, learn Mandarin and to return to Central Australia. Her own mother, their daughter was borne in 1908. Olive was born in a tent in 1933. Later she met Lofty Purdy, an English minerals prospector and raised 4 daughters. She decided to return to Alice Springs from Sydney and to build a home (with the help of CAT – Centre for Appropriate Technology). She has made choices about where she would live. She could have chosen to live in Sydney near her daughter, but she chose to live on her mother's Arrernte land and to build a mud brick house using local materials. Olive lives at the Gloria Lee Ngale Environmental Learning Centre, named after her late mother. Students and volunteers are regularly part of her household.

Her action learning approach is to provide opportunities for visitors to experience a different way of life and to tell stories about her own life on the land and on the mining fields as a child. She has learned to use resources such as water very carefully, because it had to be collected in a 220 litre drum. The same water was used to wash the family and then to grow vegetables that could provide both food and shade. She shares her stories not only with local students and visitors, but also works together with a local Aboriginal Council, called Tangentyere Council to provide work and learning opportunities on her land. She hosts international visitors, including school children on leadership programs from the United Kingdom. She shows them how to live in difficult conditions. Her patch has to be fenced to protect the citrus, mulberry and vegetables from wild horses and camels. Seedlings are planted and protected by a rubber tyre, to hold the water.⁶ Old tins are used for seedlings and for art projects. An outdoor auditorium has

⁵ Olive has been interviewed by two of her friends. Meredith Campbell published an article called "Eco Home among the Gum Trees", *Bush Mag: Journal of the Outback*.

⁶ After a fire, she changed her mind about using tyres and instead buried them in the ground.

been built with seats made of car tyres. The space is used for story telling and healing. Many people, young and old, men and woman, Aboriginal and non-Aboriginal seek her out as a healer. She tells positive stories about how to live with the environment by recycling and conserving water and energy. Recycling enables her to provide art activities for healing – such as decorating a bus to accommodate young people.



Pictures⁷ tell a thousand words so molecular identity and politics is illustrated with this story in pictures decorating a bus with Aboriginal artwork. Young people from the United Kingdom visit Olive's place and experience a different way of being.



⁷ The photographs were taken by the author with the permission of Ms Olive Veberbrants.



Recycling and making shade structures is a way of life in Central Australia.





Rubber tyres act as moats around seedlings and they act as seats in the open-air auditorium. Olive is thinking about whether they are such a good idea because rubber burns and it could be a fire hazard.



A recycled microwave and car tyre has an unexpected use.



220 litres is the amount of water she was used to as a child. It taught her not to be wasteful. Shade and water are central themes in a climate where 40 degrees Celsius temperature is not unusual in summer.



Water collection by means of a rain tank.



Olive next to a mud brick wall. Water is carefully managed.

Ventilated Improved Pit latrine uses recycled materials.



5.3 THE FUTURE DIRECTION OF GOVERNANCE: CRITICAL SYSTEMIC PRAXIS TO SCALE UP PARTICIPATION THROUGH COMMUNITY NETWORKS

Edgar's (2001) research is focused on Australia. He argues that what is needed is a loose form of governance to stitch together the diverse communities within regions and across regions. Similar to the European Union's idea of governance – he argues that people should be involved in making



The house design received an award for sustainability.

decisions that impact on them. He is not arguing for the demise of state responsibility, but instead for local people to be able to be more actively involved in renewing democracy and deepening it. Local people have good ideas and they have local knowledge that can be the basis for good decision-making and for economic development.

As a keynote speaker for the ALGA's annual conference in Alice Springs Edgar stressed the value of diversity. We need both spaces for individualism and for collectivism. The role of good governance is to enable both. This point was also stressed by the State of the Regions Reports (2002, 2003) published by national Economics and ALGA. The centre is linked with the local community organizations and many government departments, schools, the local universities and to networks nationally and internationally. One person's choice can make a difference and Olive has been honoured by the Territory Government.

“In every system are all systems.”⁸ (Churchman, 1979: 186)⁹

“Radiance is meaning’ that spans difference and radiance is the energy that communicates.” (derived from Churchman, 1982: 55)

5.3.1 Communication and Participation for Governance

The nature of knowledge (and particularly knowledge management) needs to be reconceptualized to enable open communication and systemic, participatory decision-making and governance. The discussion addresses the nature of knowledge and governance and the shift from compartmentalized closed approaches to management (mode 1) to systemic open approaches (mode 2) to governance.

Experiential learning through participatory action research with the most marginalized in society and listening to significant others (whose praxis is systemic and open) is the basis for developing the grounded theory. My learning is also from my relationship with nature and animals who although they do not directly shape history (Engles, in Fuchs, 2003: 153) they are part of it and contribute to it through their pain and suffering on our behalf (Singer, 2002). Whilst passion is in fashion and used in the individualistic sense of “I am passionate about. . .” Compassion for the other and emotion is less fashionable, as world events testify. Compassion for the other and emotion has never been considered either relevant or desirable to a rational, scientific thinker. I argue that compassion is essential for a sustainable future.

The assumption that underpins this work is that good governance requires asking good questions and providing the conditions – not merely to allow – but to foster good conversations and the asking of good questions. Providing space for diversity and for convergence is the challenge of good governance based on networks and alliances that create a weblike politics of emergence, rather than a block versus block entrenched political approach as per Deleuze and Guattari (Buchanan and Colebrook, 2000).

Communication is the basis of life. Good communication by *Homo Sapiens Sapiens* is essential for care taking and governance across self-other and

⁸ Churchman cites the work of Anaxagoras as a basis for this idea and relates how biology students discover the analogy of nucleus and electrons and energy within a cell and reflect that this is the systemic pattern of the universe.

⁹ “Hence since they share nothing, then the ‘null class’ is included in every class. The same logical process occurs at the other end of the spectrum of classes, the universal class of all classes. To keep the rules exceptionless, every class must be included in the universal class. But if we allow a slight shift in wording, the language becomes mystical and perhaps Zen-like.

the environment. Good communication is based on humility based on including the ideas of many and drawing on diversity, in order to solve problems and reduce risk.

When defining and addressing social and environmental problems we need to use a participatory design processes. Scaling up participation within organizations and across organisations at the local, national and international level, whether they are public or private or voluntary organizations is the basis for good design for governance that supports democracy. To draw on Gaventa's (2001) distinction, democracy is more than just voting, it is about being "makers and shapers" of one's own (and wider) community, not merely "users" of services or "choosers" of representatives. Systemic Governance requires that decisions should be applied at the level at which they are made (Edgar, 2001) and that the requisite variety of decision makers are involved in making decisions about the future, to apply Ashby's Law (Ashby, in Lewis and Stewart, 2003). Local areas of specialisation can be developed drawing on the expertise or personal knowledge of the people who have direct experience.

Communication and diverse social movements span the local and the global, in response to diverse social, economic and environmental concerns. Accountability for a sustainable future needs to consider not merely the triple bottom line (Elkington, 1997) in accounting but also the implications of diverse social, political, economic and environmental accountability factors (Gallhofer and Chew, 2000) when defining issues and their implications locally, nationally and internationally. If the USA had considered the implications of the slaughter of villagers in Samar their 1899 war (not merely against the Spanish but) against the colonised people of the Philippines, they would have a greater sense of why the closing of the American bases in 1992 in the Philippines was a popular event (Griggers, in Buchanan and Colebrook, 2000) and the ambivalence that many continue to have towards the renewed American presence to address the terrorist threat of the Muslim areas such as Mindanao who have always resisted the Christianity of the invaders – Spanish or American. If the USA had had a more systemic approach to governance and considered the implications of giving mostly military aid to the Kymar Republic – in Cambodia (Sopheea Eate, 2003) they would have perhaps been mindful of the possibility that they had helped to empower a force to create the conditions for the killing fields of the Pol Pot regime in the 1970's. If the CIA had not armed the Taliban against the Russians in the 1980s would the kind of fundamentalism that America abhors been less of a problem, as defined by Ackoff, and Strumpfer (2003)? If the Iraq government had not been armed by the CIA to address the threats from Iran and the monster Saddam Hussein created (Pilger, 2002) would the world be in its current state of fear and hatred post the war in Iraq? Perhaps

the drawing of offensive cartoon in a Danish newspaper would not have eventuated in Europe if more respect for cultural diversity was evident.¹⁰ If the weak states had been treated as ends in themselves and not a means to an end to gain a colonial foothold or to fight a proxy war (Chomsky, 1993) between ideologies of capitalism versus Russian or Chinese communism perhaps the war on terror would not have come about, because respect for diversity and the wide range of cross cutting alliances would have produced a peaceful world (Habermas and Derrida (2001). Ironically the very structure of Iraq which comprises Kurds and Shitites and Sunni Muslims was a creation of Western democracy after World War 1. Social engineering has indeed created its own monster. If we are able to own ‘the enemy within’, we are more likely to be prepared to engage in dialogue to find a solution that is workable from the point of view of the stakeholders who are at the receiving end of the decision, hence the value of C. West Churchman’s Design of Inquiring Systems.

The challenge for good communication is to realize that all life can be understood in terms of the communication metaphor. Bausch (2001) describes the most basic connections, namely the sign that communicates across inorganic molecules and organic molecules that make up life. The genetic codes, intra and inter cellular communication are essentially the basis of all organic life forms. Bausch (2001) talks of “knowledge for” life and “knowledge about” life and experiences. He explains that knowledge for is based on signs and it underpins knowledge about life. The challenge for good systemic governance is ontological and epistemological. It is ontological in so far as it is essential to understand that the nature of reality is such that working with wholes, not parts is essential. Once the nature of reality is understood it is necessary to develop organizational structures in the public, private and non-government sectors that will enable better communication with knowledge discourses and enable flexible and proactive approaches. Knowledge management could easily become a cynical attempt to manipulate knowledge – both the knowledge for life (genetic codes) and knowledge about (based on meanings and symbols). Epistemologically the links across knowledge of individuals, groups at the local, national and international level need to be recognized. But the contextual nature of knowledge

¹⁰ Huge Turnout for Protest. *Cape Times*, Friday, February 10, 2006. Over 20 000 Muslims joined a city march in Cape Town, South Africa “Mbeki said one of the greatest achievements was ‘the advance we have made towards building the united but diverse society that is so fundamental to our future’. He quoted with approval an editorial in London’s *Independent* that said there was no merit in causing ‘gratuitous offence’ and appealed for ‘mutual respect’ in matter of debate and disagreement... ‘We are in deep distress at what has proved to be offensive to our brothers and sisters of Muslim faith’ {Anglican Archbishop Desmond Tutu said”.

is all-important for meaning and relevance. Ethical decisions need to be informed by the ideal that human beings and sentient beings are ends in themselves and need to be treated with respect and compassion.

Systemic governance has as much relevance for peace studies as it has for development and business strategies. The world of policy making and governance is one that requires people to construct solutions by communicating with people who have different ideas and definitions of problems by virtue of the society in which they have grown up, their culture, whether they have experienced life in a rural or urban context, their gender, level of education, level of income, whether or not they have a physical or mental/emotional disability to mention just some of the more obvious factors that influence the way people think about the world.

Religion is no longer a private matter as it was in the modernist era. Religion and religious language appears to be taking center stage once again. Private religions shape policy. The Christianity of George Bush and the Islamic ideas of fundamentalist politicians have moved into the public arena once again. As a reaction to the juxtaposition of many ideas in space and time, confused people whose identity is challenged make sense of complexity by resorting to fundamentalist religious paradigms. Postmodernity has not led to the celebration of diversity in so far as exploring different kinds of food, clothing and art forms. Religious myths are comforting and they provide identity markers that cannot be disrupted by the market or by simplistic, compartmentalized thinking.

Globalization paradoxically spells out the freedom of the market in the interests of powerful classes and G8 nations (Humphrey, 2003: 31-44) and the closure of national identity/group alliances, in reaction to the fear of markets or in order to bolster advantage. The open markets provide open opportunities for some people to move capital and products and to travel, in order to market their interests and ideas. An open global era for some is experienced by others quite differently. Freedom of movement is not possible for those without cultural capital or income. The chapters that follow addresses governance, leadership and co-creation of knowledge for problem solving and testing out ideas by people with lived experience, not just by the powerful so-called experts. This is both a pragmatic and idealistic goal.

Creativity and diversity is vital for productivity but fear of difference has been magnified historically through wars, unequal development culminating in September 11 2002 and the war on terror. We live in a world where there are many knowledge narratives and in a globalizing world multiple viewpoints are expressed and co-exist.

The invasion of Iraq by the US, Britain and Australia was justified as “a war against evil”. Fundamentalist Christianity and fundamentalist Islam have in common a belief that the framework of their own religion is right

and that the framework of others is wrong. Competitive and hostile language underlines the boundaries between the frameworks. Interestingly the liberative potential of both Islam and Christianity is based on an all-knowing and compassionate God. God is regarded as truth or goodness and if logically we argue that the closest we can get to truth and goodness is through striving to be all knowing and compassionate, then we are likely to be on the right track – a sustainable, harmonious track.

West Churchman (1979) has argued that open systems and thus openness to ideas is essential if we are to be better thinkers and better problem solvers. The world is a complex place. Diversity expressed through making different choices as to how we meet our basic needs as human beings adds richness and interest. We can learn from one another's successes and failures. This is useful economically and socially. In the past when societies were more isolated from one another the domains of knowledge were separated by geographical space and time. Now conceptual ideas from different places are juxtaposed within the media at the same time. Diversity and complexity in the past was managed by barriers. Globalization has removed some of these and imposed others. The values underpinning the barriers need to be explored. Boundaries need to be worked with, rather than regarded as the limits within which we have to think and work.

Working with the knowledge narratives or discourses of the marginalized provides grounded theory on social inclusion for better governance. Examples of my own experience of PAR form the basis for discussing governance as a form of knowledge management.

The concepts "knowledge" and "knowledge management" are rooted in the way we understand the world (ontological, deontological and epistemological assumptions about the world) and the way we undertake research and what is considered to be legitimate research

Grand narratives that try to encompass all elements undermine rich, detailed narratives that preserve cultural identity. In striving for good governance we need to walk the tightrope and maintain a balance between maintaining the detailed, rich subjective narrative (and the right to it) and a grand overview that explains it and somehow diminishes the vitality of the knowledge as lived experience. Nevertheless the rich detailed and tacit knowledge (as life) needs to be open and mindful to the negative potential as well as the positive potential within any framework. Unfolding and sweeping in can produce multilayered knowledge narratives that are mutually enriched, so that the learnings can be teased out and co-creations can emerge. In order to work with knowledge we need to have an open systemic approach. This is the main thesis.

The lives of ordinary innovative thinkers (members of the public) are joined with the ideas of graduate students and some of the academic shapers of the field in a complementary narrative.

In the new Australian Institute of Management publication:¹¹ “The heart and soul of leadership” it was stressed that creativity and problem solving through better open communication is a priority. How to do this is the challenge. Participatory action research provides a systemic process for addressing these challenges. It is a constructivist approach based on experiential learning that draws on the lived experiences of all the participants who are co-researchers exploring ways to make sense of a particular challenge.

Participatory Action Research (PAR) involves working with participants from the conceptualization to the implementation and evaluation stage of development research. It involves a) learning by doing; and b) the ongoing feedback of ideas amongst the participants. The process of revising both ideas and practice on the basis of participation is ongoing and integral to PAR. It is a process that involves all stakeholders as participants at all stages of the research. It is not a straight-line approach to research and implementation; instead it is a spiral approach.

By thinking creatively we can address problems in different ways. If we believe that there is more than one answer to a problem, we will allow ourselves to think beyond the limitations that we have set ourselves. “It is vital that development be a process for securing improvements, rather than merely an outcome.”¹² Planning for development requires a process of including representatives of all interest groups. In this way an overview of different perspectives held by different stakeholders can be developed, in order to address diversity and to enhance creative decision making and problem solving, based on iterative dialogue with a range of interest groups in the public, private and volunteer sectors. This sort of approach is likely to be more productive in terms of governance than an approach that excludes lived experiences and insights or tacit knowledge of the participants. The process of action research is essentially democratic and is based on rich discussion and co-creation of meaning. The researcher as expert does not own leadership of the process, but instead, leadership is distributed across the research participants.

5.3.2 The Praxis of Systemic, Sustainable Governance

CSP is based on principles for understanding the world. These are:

¹¹ Australian Institute for Management, 2002, *The Heart and Soul of Leadership*, McGraw Hill, Sydney.

¹² According to ATSIIC (1995) cited in Fuller, D., 1996, Aspects of Indigenous Economic Development, Paper presented to Regional Development Program Forum.

- Self-reflection and an openness based on the realization that closure (and grand narratives) lead to entropy or chaos.
- The necessity to respond and reciprocate to people, first by listening and then taking appropriate action with them.
 "...Speaking always contains an implicit invitation to carry out in action what the embedded performative meaning conveys. This performative meaning is more like reaching out, a kind of touching that bids the listener to acknowledge and reciprocate. . . . And as feminists scholars have taught us, we make these connections not just with our heads but with our hearts as well. . ." (Park, 2001: 85).
- Privileging the voices of the powerless and marginalized and representing diversity, because it is vital for creativity and for change.
- Sweeping in a wide range of factors and unfolding values across the divides of self-other and the environment.
- Emancipatory assumptions, namely that open systems are necessary for self-generation and problem solving. An emancipatory perspective, not merely a method for problem solving, decision-making or research. Key narratives are those of Midgley (2000) and Jackson (2001) who draws on Foucault and Habermas and who acknowledge the tension between the rational ideal speech community and the need to take cognizance of intersubjective knowledge. An emancipatory, praxis approach, based on the idea that open communication, action and being mindful of open systems help to maintain harmony and balance and the avoidance of social and environmental entropy.¹³ Complementarity of methodology (as per Jackson, 2000) to enable number, values and meaning to represent a fuller picture.
- Complementarity of theory (as per Jackson, 2000) to draw out the potential of ideas (working with, rather than within frameworks). A complementary approach is based on theoretical and methodological literacy that strives to avoid the trap of oppositional thinking and embraces the liberative potential of the enlightenment agenda, namely: a) Hope for the future and faith in the ability of human beings to make a difference; b) Respect for human beings and respectful communication (Habermas 1984); c) A belief in the need to co-create knowledge (Reason, 1988; McIntyre,

¹³ The starting point is the theoretical work is Malinowski, Monica Wilson, Gregory Bateson, Stafford Beer, Capra, West Churchman (draws on Edgar Singer), Ulrich, Romm, Flood, Jackson, Habermas, Midgley, Reason, Dennis and Donella Meadows, Banathy, Bausch, Christakis, Giddens, Pierre Bourdieu, Stanley and Wise, Fonow and Cook, Reinharz, Deleuze and Guattari, Fuchs and the work of animal rights activist, Peter Singer, to mention just some of the seminal thinkers. I distance myself from aspects of the latter's work for the reasons detailed below.

2000), based on trusting constructivism (Romm, 2002). Democratic governance that strives for more than facilitating the vote, but facilitating participatory design to construct the future (Banathy, 2000) requires an ability to think in terms of the big picture (social, political, economic and environmental for this generation and the next of human and other species). Research needs to draw on the wide range of knowledge narratives to co-create (in the sense used by Reason, 1988) wise solutions. Co-research through praxis with people who have wide experiences is a means to solve complex challenges faced by governments.

- Many complex problems such as marginalization or poverty need to be addressed by means of transdisciplinary approaches.¹⁴ Empowering co-researcher relationships replace the relationships of the powerful expert consulting the research subjects.
- The writing of the research is shared and the reading of the narratives is open to reflection.

It is not a meta narrative but a holistic goal based on the movement that comes through dialogue that unfolds and sweeps in ideas and experience. It

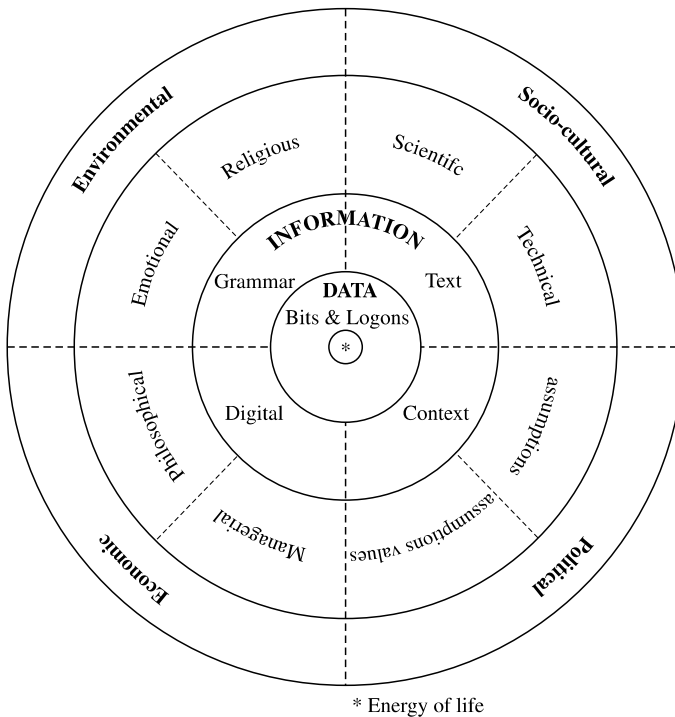


Figure 5.1. Mandala of knowledge narratives explains some of the complexity, Source: McIntyre, February 2002, *Systemic Practice and Action Research*, Vol. 15, no 1, page 20.

is this dialectic that brings change through the participation of people in the design process¹⁵ (see Figure 5.1).

5.3.3 Vignette of a Systemic Approach

The phone rang. “Hi” said my colleague, “Do you have a few minutes to talk now about the governance process I mentioned?”

“Sure”, I replied, “let’s get a sandwich and talk over lunch.”

“How do we build in both accounting and accountability when doing governance?” asked my worried colleague, as I removed a pile of papers from a chair.

“Well basically it is about trying to make sure everyone has a say about what is to be done, why and how and exploring the implications of the decisions (to see who could win and lose and what to do about it)”, I replied, a bit too glibly.

“Hang on, you are confusing me, do you mean visioning or the first stage of planning?” complained Jim taking a sip of coffee.

That’s right, I agreed “it is and that is where governance for accountability begins! Everyone (or at least representatives of all interest groups) needs to be listened to respectfully. Those who are silenced (this nearly always happens) need to be given opportunities to make their contributions, if we are to build up detailed or ‘thick descriptions’ (Geertz, 1973) to support ‘thick democracy’ (Edgar, 2001) that is based on the belief in the ability, rights and responsibilities of people to make a contribution to designing their own future.”

“So how can you make this ideal less academic and more practical and relevant to us on an everyday basis?” asked my friend, the chair of an NGO.

¹⁴ Transdisciplinarity requires a knowledge management approach to working with areas of tacit, experiential knowledge, explicit codified knowledge and finding ways to transfer areas of embedded knowledge (see Gibbons *et al.*, 1994) through communication networks that form communities of practice that are simply “groups of people ... that form to share what they know, to learn from one another ... and to provide a social context for that work” (Nichols, 2000:1).

¹⁵ The work of Churchman, alongside the work of others, particularly Romm (2002) and Wadsworth (2001) helps to provide some of the ideas for co-creating narratives. This systemic approach also draws intellectual strands from the work of Habermas (1984), Rogers (1991), Argyris, Flood, Jackson (2000), but it places the role of the feminine and feminist thinking centre stage, not in any competitive sense, but because the right brained holistic thinking rooted in finding patterns in grounded, embodied and emotional experience is central to making shared meaning and creating resonance based on trust. This mandala of nested, interconnected layers needs to be seen as operating as a spiral of the dialectic that “unfolds” ideas and “sweeps in” issues (in the sense used by West Churchman, 1979a, b) through communication. This is a way forward, because it avoids the danger of grand narratives or final solutions and keeps open the notion that entropy can only be avoided through open systems of communication.

“We need to do an evaluation on service delivery. I know that we enhance the wellbeing of our members, because so many people continue to come through our doors. We are not just giving a service. The members are policy makers. They are participants and in a way they are social activists, because they can make a difference in their community. But if we don’t prove it our organization will not get its funding again. I know that the committee members need to be both honest with themselves, those they serve and their funders. But how do we show that we are doing our job?”

“That is a good start, so don’t be so worried”, I replied, “The following steps can help us become more mindful. This is vital, if we are to have a hope of being accountable and being able to manage risk. The design steps are easy, but profound in that they can make a difference to the way we think and practice.”

“Mm”, my colleague said, swallowing a bite of a sandwich, “I am sick of complicated stuff from people who don’t know what its like trying to do many things at once (and with little funding)!”

“Yes”, I responded, smiling (as I realized that as an academic some of us were seen to be ‘out of touch’, despite the similar problems we faced, namely long hours and the need to make the best of scarce resources). “The problem with evaluation for governance is that it deals with values. And these are difficult to address, but they are important. They shape the way people see things and the way they behave. Questioning values is threatening. It is one of the reasons that people are fearful of evaluations. . . .”

“That is it”, said my colleague. “So what do you do?”

“Well”, I replied, “it is more about what we can do, I replied. If we can get the people who will have to live with the decisions to be involved in thinking and questioning each step of the way it makes a big difference to the way people see evaluation. It also improves the quality of the research – and let’s face it – that is what evaluation is – just applied research for governance. But systemic evaluation for governance can also improve the way in which people can be involved and that way they can make a difference.”

“There you go”, said my colleague, smiling wryly and scrumpling up his sandwich wrapper “using fancy terms, what do you mean by ‘systemic’?”

“Systemic means being open to ideas, bouncing ideas back and forth and creating new ones through making new connections. Something you are very good at doing”, I added sincerely.

“Yes, lay it on thick” said my colleague, laughing wryly, “I know what you mean now and that is how I like to work”, he paused, “and for that matter so do the committee members.” Involvement is important, but how do you do evaluation when things are going badly and when you wonder if your organization is going to close and whether the few paid workers will lose their jobs? People and the staff members are worried.

“Well, it is important for people to have a role in the process of designing their organization, developing their vision for what they want to achieve for socially and environmentally in a year, five years, twenty years and for the next generation. This means, setting our general goals, translating the general goals into practical, targets that are doable and making sure that these targets are turned into tasks that give a good indication of the extent to which the goals have been met. This means counting service delivery items and finding out what people think of the services. Numbers are important, but so are the perceptions and the two are linked. Now that is a systemic idea. Also a systemic evaluation involves everyone: the service providers, the service users and the committee members. Everyone needs to feel that they own the process from the beginning to the end. Everyone needs to be involved in seeing how things are going (or monitoring the process). This is how trust is built.”

OK, “that is clear to me, even if it is a bit idealistic”, he said switching off his mobile phone.

“Not really”, I replied, because good science is about testing out ideas with everyone who is to be at the receiving end of a decision, not just with the so-called experts, who (as you have made quite clear do not know anything, let alone everything), and you have a point!

My colleague chuckled, “You are learning mate!”

“Oh, glad you think so”, I replied archly, “and good democracy is also about testing out ideas, so we need to be both scientific and democratic. I think a way of doing this is adapting C. West Churchman’s *Design of Inquiring Systems*.”

“Yes, you often talk of the guy’s work, why is it relevant?”

“Churchman suggested ways to guide thinking and practice that provide a useful starting point for governance and for evaluation.”

“OK, you win, tell me about it, I can see that you are going to anyway and so far I am with you!” said my colleague with the amount of enthusiasm that anyone could muster at the prospect of a lecture.

“Well”, I said quickly, “the considerations include many dimensions. The perceptions of many people need to be considered and then we need to think about the logics of each informant and make a decision based on dialogue and pragmatism, without throwing away ideals about social and environmental justice. This requires a certain amount of ‘nouse’ or wisdom. Aristotle called it *phronesis*, the ability to draw together many knowledges and to make sense of what to do in a specific context.¹⁶

Subjectivity, being concerned about how each person sees the situation and learning from their insights, in order to begin to be systemic.

¹⁶ Aristotle in *Nicomachean Ethics*, Chapter 6, p. 1096 a. 30 translated by Irwin, 1985.

Logic, being concerned about how things fit together – like a chain, each link in an argument must help to support the next. Yes, I know that the logic of one person can be disputed by another with a different map of reality, but we still need to strive for more accuracy, not less accuracy through looking at research data and discussing it in terms of the norms and values of all those who are to be at the receiving end of a decision.

Empiricism or research that is vital for making decisions, even if the facts do not ‘speak for themselves’, we still need them as a basis for a dialogue.

The dialectical approach means exploring one argument, then another argument and then bringing these together to make a synthesis. Idealism means striving for a moral law; irrespective of the consequences to ensure that we would be happy to be at the receiving end of our ideas. Of course this is not enough, because actually we cannot anticipate what is best for others in all instances. But is still worth holding onto this idea – without it we can throw away universal human and environmental justice. This is where the next dimension comes into play. Expanded pragmatism is about considering the consequences of ones actions and working on issues within context, but the challenge is to remain mindful of the bigger picture or the ideal, whilst being open to exploring some sort of reasonable compromise across many interest groups.

“That sounds complicated”, said my friend, frowning.

“Oh but I use a case study approach and try to tell stories as a way to convey the idea that if people are part of the decision making process they have ownership of the ideas”, I replied defensively, this is the basis of democracy.

“That could be a bit better”, replied my friend.

“So”, I said rather hurriedly, hoping to develop more enthusiasm. “We attempt to draw together and extend these aspects, by exploring the subjective dimension as a starting point for the other steps, which are all really just dimensions. All these steps and dimensions help us to think more systemically and to make more connections. This helps to enhance consciousness (McIntyre-Mills *et al.*, 2006). This is what makes a design systemic and it is in the spirit not only of Churchman’s approach, but also in the spirit of Indigenous thinking and practice the world over. Of course West Churchman is not the originator of systemic thinking or practice. Wise people throughout history have contributed to systemic thinking and practice (praxis), but I like the way that he stressed that a systems approach begins when we try to see the world through the eyes of another” (West Churchman, 1979: 231). This is the basis of compassion and wisdom.”

I drew my breath. “I believe that systemic thinking and systemic practice needs to be based on being open to ideas of others and being able to draw on many insights and experiences when making a decision. Years ago I wrote a little book called ‘Tools for ethical thinking and caring’ based on my classes

with and for community development students. It made a plea for theoretical and methodological literacy. It means trying to take into account many different world views and many methods for doing research and knowing when and why and how to use them in different contexts. The ability to draw on diverse viewpoints and diverse research tools is a starting point for a systemic approach to evaluation. It is also the starting point for systemic governance. Everyone needs to make a contribution to visioning, planning and implementing if we are to be transparent, ethical and accountable. After all it matters how people see things doesn't it?" "The questioning process is assisted by means of working with a version of C. West Churchman's Design of Inquiring Systems. This version regards the list above as prompts for thinking and explicitly adds cultural, gender sensitive and environmental thinkers to extend the systemic potential of the *Design of Inquiring Systems* (C. West Churchman, 1979) to evaluation, governance through improving understanding".

"Yes", my colleague replied. I understand that we need to look at things from many angles. I like that. "But how the hell do you get the different players to explore 'complex wicked problems' and to come up with a reasonable decision within a specific context"?

I nodded my head and rushed on, "it is about ensuring that the people who are at the receiving end of the decisions are part of the process. This means that as a facilitator of facilitators we need to hold meetings or conversations in places that are convenient for the people. It also means that we need to ensure that we plan the conversations or focus groups in such a way that people feel comfortable and safe to talk about what they really think. The process of participation needs to be linked with issues that matter for action learning (in appropriate age and gender groups) (see Stanley and Wise, 1993; Fonow and Cook, 1991), with the specific goal of improving social dynamics and empowering the participants.

Facilitation skills can be taught through the use of conceptual drawings and we can build on painting and dramatic and narrative skills (story telling) as a starting point for identifying an axial or central issue on which the housing association members could work. The techniques for action learning all stem from the belief in the ability of people to change their worlds through thought and action (Gaventa and Valderrama, 1999; Estrella *et al.*, 2000; Gaventa, 2001).

"OK", said my colleague, getting a word in edgeways "Systemic Governance is more than learning about techniques and tools!"

"That's right", tools can be used in both helpful and harmful ways, just think about a garden hoe...

“Don’t go there,” said my friend mischievously, “it can be left lying around in my garden or used by the oppressed to make the point that they will not take it any more!”

“OK so we agree that tools could be better named ‘devices’ or means to explore ways of seeing things and these ‘heuristic tools or devices’ could be used by people to question and to draw out their ideas. The challenge of course is matching the choice of conceptual device to the situation. So it is important to be open to many ways of seeing things and this is where literacy and humility come into play. Many texts and many voices are needed. This is important for governance and it is important for evaluation purposes. The more tools we know about the more inspiration we can gain for our creativity (see McIntyre, 2004). A combination of tools could be used, to help us address the “sweeping in” of social, cultural, political, economic and environmental aspects’ and also the “unfolding of values”. Think of unfolding layers and with each layer getting closer to understanding the way people see the world. “Unfolding” and “sweeping in” are two key concepts used by West Churchman (they are the basis of looking both inward and outward) because knowledge is shaped by the people, their experiences, their position in society, the context and the processes which include and exclude others.

These are fairly abstract ideas, so it is important to use accessible tools when we do group discussions as a starting point to get people thinking in a multidimensional manner. In groups it is particularly important for group processes, so that sticking points can be addressed from many angles. Basic tools such as De Bono’s thinking hats for thinking about emotions, facts, positive and negative aspects can be a good starting point, but it depends on the group, their age, the mood of the situation and the people. This has to be read quite carefully, to avoid making a faux pas. People must never feel that they are being patronized by means of child’s play. Another heuristic device (a better term than tool) is sociological lenses to explore things from the point of view of the powerful and powerless and to be sensitive to age, culture and gender, ability, education and so on. Also, prompts for asking what, why and how questions from the point of view of the many different stakeholders can help to address tasks, processes and reasons for making choices that take into account the issue of power (see Ulrich, 1983; Flood and Romm, 1996). Another useful consideration is to explore paradoxes so as to take into account complexity. The same intervention can be positive and negative. For example, McLuhan and Powers drew a conceptual diagram, of interlinked loops (a tetrad) to explore paradoxes. The loops illustrate how advances in technology for example can lead to both advantages and disadvantages. This requires an ability to think critically and to see the ways things are interconnected systemically. Systemic approaches

try to ensure that that the people who are to be affected by a decision are involved in designing the processes so that the outcomes could have a greater likelihood of meeting the needs of people in a particular context.

“Mm, so it is not about recipes, it is about looking at the situation to see what the ingredients are and responding by choosing processes that are suitable for the time and place and the people. That is the challenge”, said my colleague summarizing our discussion.

“Yes, it is also about ensuring that the approach is sustainable.” Perhaps the group of people can set up an ongoing discussion network that focuses on the practical issues that concern them. Etienne Wenger (1998) called this a ‘community of practice’.

I paused to catch my breath and my colleague took his chance to say: “I know about communities of practice. People take part in networks that they create and they remain involved to the extent that the people in the network help them to get things done. It is a practical and focused approach to networking.

“That is it,” I agreed, we need to be able to help people design options for themselves and so one needs to be a *facilitator of facilitators*. Complex policy issues span many boundaries and by pooling resources and including the ideas of all those with whom they wish to work issues can be better addressed.

“Well”, said my colleague, becoming focused on the task at hand “Our members could use an adapted version of a community of practice and we could apply all the participatory action research ideas that I know about (Reason, 1988; Borda and Rathman, 1991; Romm, 2001; Wadsworth, 1991; Denzin and Lincoln, 1994) to ensure that the Community Housing Association members are the co-researchers and the actors who define issues based on their own lives and their own experiences”.

“Absolutely”, I responded. But by now my colleague was on a roll, because he was applying our conversation to the issue he needed to address: “I can see how participation and involvement are relevant to the process and also a systemic means to facilitate networking and collaboration across all the stakeholders (service providers, communities and all levels of government). Learning by doing builds a sense of really understanding what is going on, knowing from experience and from the heart is not the same as knowing by reading about it”.

“Yes”, I continued, barely pausing for breath, “evaluation and governance can benefit from participation so that we come up with designs that are not merely respectful of different kinds of knowledge, but in fact are based on a drawing together of many insights and dimensions, in order to make accountable decisions.”

“But who decides who to invite to participate?” my friend asked.

“Invitations need to be extended to everyone who will be at the receiving end of the decision”.

“Everyone”, groaned my friend, “some will only come along to sink the project. Besides it sounds like hard work!”

“Well, representatives of everyone will need to be considered to ensure that there are no nasty surprises later on”, I conceded! “There will always be tension around the power to decide whose perceptions are more valid and why. But surely the closest we can get to a shared truth is through dialogue in a particular context (McIntyre, 2000)? This is the goal of accountable, sustainable governance, participatory design and evaluation.”

“Actually it does not sound too practical to me”, my colleague protested, “Some people will always be difficult, and that is the nature of people. We are after all political and we all have agendas!”

“Precisely”, I agreed, “hence the need for the systemic approach to address power that it is both pragmatic and idealistic, in so far as it is based on the notion that testing out ideas is essential for risk management and for accountability.

“OK”, so perhaps you have sold me your version of a systemic approach. Do you have something to remind me of this conversation, a pamphlet perhaps? asked my colleague.

“As it happens I do,” I said laughing.

“Yes I thought you needed an excuse to give me that stack of paper”, replied my colleague holding out one hand, whilst he balanced his spectacles on his nose. “Is this your version of the little red book?” He asked with a gleam in his eye.

“I hope not”, I replied, “Humility is also an essential ingredient along with the realization that all pictures are incomplete. History, language, religion, politics and the environment are central to conceptualizing designs for evaluation, rather than ‘framed out’ by rigid approaches based on experts. This systemic approach is vital to ensure that multiple aspects are held in mind. Ignoring a variable can make all the difference: a misunderstanding, ignoring cultural nuances, making token as opposed to sincere culture and gender considerations, forgetting the importance of social dynamics and their political/historical context could undermine the viability of thick democracy. Most importantly, the systemic approach allows for the process to consider both the intended and the unintended results of interventions.”

“Ok, but how do I know when I am being systemic?”

I laughed and suggested the following mental prompt list:

- As evaluators we are part of the system, we influence the system and are influenced by systems.
- We can draw temporary boundaries when we make a decision, but we should always be open to suggestions so that we can learn from our own

mistakes and successes and the mistakes and successes of others in our every day lives.

- All those who are at the receiving end of a decision need to be part of the decision making process or well represented in the case of sentient beings who cannot advocate for themselves.
- Realizing that social policy needs to be owned and created by the users.

5.3.4 Time, Place, ‘Know How’ and the Systemic Approach

In a systemic approach the facilitator does not take control, he or she facilitates and stresses that the process of evaluation needs to be owned by everyone and that it needs to be ongoing, in order to be effective. From this viewpoint:

- Questions are as important as answers in an open systemic approach.
- “Decision” is based on the Latin root “to cut” (according to Churchman, 1982). By not cutting off ideas too early, the concerned stakeholders will be able to work and re-work the conceptual and special boundaries and connections across areas of concern.
- Draw on the practical wisdom of many people with specific, practical and local insights.
- Even if you do not agree with perceptions they are valuable because they give a perspective on an area of concern.
- The goal is to enable a group of concerned stakeholder minimize risks and manage risks by taking a pragmatic and contextual approach.

As policy researchers we need to be mindful of the contributions made by many theorists and many disciplines. We live in a complex world and that we cannot try to impose neat categories without accepting complex, confusing and fluid reality. Romm and Flood (1996) talk about how the purists work alone in isolation versus those who engage in critical discussion. Closure is the false consciousness of those who believe they have all the answers. The closest we can get to truth is through dialogue (McIntyre-Mills, 2000).

Systemic governance is based on continual questioning by all the stakeholders who are to be at the receiving end of a governance decision. Facilitation skills can be taught through the use of graphic, conceptual drawings and build on painting and dramatic and narrative skills (story telling) as a starting point for identifying an axial or central issue on which the housing association members could work (in age and gender specific groups and as integrated, intergenerational groups) to improve the quality of life. Quality is a concept that is perceived as (an aesthetic, cultural, moral, political, spiritual/religious concept, as per Churchman, 1979), but it has material implications. Physical, mental and spiritual wellbeing can only be achieved through integrated approaches. The techniques for action learning all stem from

the belief in the ability of people to change their worlds through thought and action (Gaventa and Valderrama, 1999; Estrella *et al.*, 2000; Gaventa, 2001).

Communication is the basis for all systemic praxis rooted in the participation of all people in governance that spans elected members, corporate institutions and all the people (irrespective of citizenship, age, gender, religion, level of education or so-called ability) and advocacy for all sentient beings who cannot speak for themselves.¹⁷ Systemic Governance is the application of thinking and practice to participatory democracy. It is the belief in the ability of human beings to transcend the current paradigm and to use technology sustainably as a means to bridge the divides between haves and have nots – irrespective of categories of identity – in order to achieve transformations that are based on webs of shared meaning.¹⁸

We can talk about technology and processes but without considering the multiple variables and multiple feedback systems within context we are limiting the complexity of the discussion!

Agape communication for emergence = participation energy to co-create derived from resonance derived from sincere, respectful dialogue, derived from trust, derived from appreciating that human beings and all sentient beings are part of the ecosystem that exists through a web of relationships that make and sustain life (see Chapters 14 and 15).

The basis of participation is respect and sincerity.¹⁹ The choice of participation approach depends on the context and the matching of the approach

¹⁷ History, language, religion, politics and the environment are central to conceptualizing participatory policy design, rather than framed out by rigid approaches based on the frameworks of experts. This systemic approach is vital to ensure that multiple variables are held in mind. Provided systemic governance is not used as a cynical means to transfer responsibility and costs without rights (within the context of a post welfare state as per Jamrozik, 2001) it could become a means to develop thick democracy (in the sense used by Edgar, 2001).

¹⁸ The emergent theme is that participation is about more than technology and processes. It is about sweeping in and unfolding a wide range of social, political, economic and environmental considerations and holding in mind all of these simultaneously. Critical systemic praxis tools help this process but we could use the case studies to show how it is the context and the complexity that needs to be considered at all times. The chapters cover applications of participatory processes, but they also give useful contextual discussion of applications. I believe that it is in the contextual analysis and discussion that the systemic gems will be found.

¹⁹ Methods such as the cogniscope developed by Christakis (2003) or team syntegrity developed by Stafford Beer (1994), Leonard (2003) or versions of Participatory Action Research and learning developed by Freire (1982), Reason (1988), Reason and Bradbury (2001) and Chambers (1983, 2001), to mention just some examples are techniques or process or tools discussed in Chapter 3. They provide many options on which we can draw in establishing creative ways to scale up participation.

to the context. Case studies are discussed as part of a journey of two way learning. Scaling up participation enables the tacit knowledge that is largely untapped to be converted into more readily available explicit knowledge.²⁰ Problem solving is more than just about using the experience one has and pooling that experience with a network of people who are also bent upon solving problems. The community of practice idea of Wenger and the theory of knowledge management developed by Nonaka and Takeuchi are useful as a starting point for developing processes to problem solving. However the actual definition of problems and the definition of knowledge are limited in both instances. Who decides on the nature of the problem? Who decides on how it will be framed?²¹ The rights of all sentient beings should also be taken into account, because they have become unnecessarily commodified in the split between self and other.

Without citizenship basic rights are not met and citizens need to find ways to survive using their own resources. Creating networks for survival becomes essential (see McIntyre, 2003).²² Transformation from marginalization to wellbeing is ritualized in a context where social exclusion prevails.

²⁰ Polanyi discussed this in 1961 and Nonaka and Takeuchi (1995) followed along these lines and drew on their experience of working in the private sector car and home appliances industry in Japan. Nonaka and Takeuchi stressed that new knowledge is created at the point where tacit lived experiences are shared and discussed and then documented. The notion of tacit knowledge and explicit knowledge being separate is not intended. Following Polanyi and Tsoukas (1996 and 2003 forthcoming) tacit and explicit knowledge are a continuum and not oppositional characteristics. We cannot translate one form of knowledge into another, because they are always interrelated, although we may not always be mindful of the continuities in praxis. Following Wenger (1998) who based his concept of communities of practice on PAR undertaken in a claims processing bureaucracy. He described how blue collar workers did problem solving by keeping the problem medical claims to one side and discussing strategies for solving problems over their lunch and tea breaks and for that matter interacting when necessary with other staff as they worked.

²¹ The work of Foucault (1967, 1980) and Deleuze and Guattari (1989) on power and desire (motivation) is important for scaling up the participation of the most marginalised people, who by virtue of age, gender, language, culture, and ability are excluded from decision-making and marginalised.

²² 2004, "Facilitating critical systemic praxis (CSP) by means of experiential learning and conceptual tools", *Systems Research and Behavioural Science*, 21: 37-61. 2003, "Participatory democracy: drawing on C. West Churchman's thinking when making public policy", *Systems Research and Behavioural Science*, 20: 489-498. 2003, "Participatory design: the community of practice (COP) approach and its relevance to strategic management and ethical governance", *Journal of Sociocybernetics*, 4(1): 1-23.

5.4 CULTURE, DIAGNOSIS AND MENTAL HEALTH: INDIGENOUS HEALING NETWORKS IN APARTHEID SOUTH AFRICA: AN EXAMPLE OF A COMPLEX WICKED PROBLEM

The following example provides an introduction to my first experience of a complex, wicked problem²³ created by the ideology of Apartheid. In this case health, wellbeing, poverty, hunger, desperation, unemployment are together the result of deliberate political marginalisation. The systemically interrelated causation resulted in illness expressed in a cultural idiom of “intwaso” (the noun). Social, cultural, political and economic problems are interrelated.

The case study of mistranslating stories (McIntyre-Mills, 2000, 2003) is mentioned in this context because it is one of the crucial/central moments of my experiential learning. The poetic language of the patient migrants from so-called “homeland” areas looking for work (and suffering in many instances from tuberculosis), the result of the policy of controlling movements and hence access to work and good health – was expressed as “the calling of the ancestors” who came in dreams. This was called “ukutwasa” (verb) which means being called by the ancestors to learn about culture and to heal oneself by seeking the help of a diviner, an Indigenous healer who was often a woman. To be “intwaso” (noun) means to be in a liminal state, a state of becoming. Males in Guguletu, section 3 an urban township (where migrants and locals lived) tended to wear symbols of women, such as an apron to symbolise caring and nurturing. Men and women experienced the process of calling, being in a liminal state and then becoming healers of others. In traditional culture women and cattle were seen as emergent in so far as women beget children through communion with men and cattle beget more cattle through communion between the family of the husband and wife. This creates wealth. At worst however they could be commodified rather than celebrated in a spiritual sense as symbolised by the ritual transfer of cattle, known as lobola. Women and animals could be seen as goods and chattels, part of the property transfer of marriage in many cultural contexts. The following example of healing redefines the place of gender, cattle and vulnerability and empowers the participants – men and women. Healers whether they are male or female take on the role of diviner mother and heal through establishing re-connections within the self, with the other and with the environment.

²³ In the sense used by Rittel and Webber, 1974, in Bausch, 2001: 143, Jackson and Keys who cite Mason and Mitroff, 1981, in Midgley, 2003: 68.

This was just one of the routes to healing taken by patients seeking welfare/wellbeing in apartheid society where the only “free” service was medical care. In this context the patients (understandably) used the medical system that contributed to the compartmentalisation of the impacts of apartheid political system on health, education, employment and most importantly political rights. The schizophrenia lay in the eye of the diagnoser, based on the divided compartmentalised mode 1 thinking. In the words of Zola (1975) the “medicalisation” of problems and concentrating on a medical diagnosis has a convenient “go no further effect.”

There are many areas of knowledge and complexity needs to be addressed through unfolding the layers of meanings. Let me illustrate this with an example of my own research experience as a way into discussing participatory design and governance. At the request of a psychiatrist (at a hospital for the mentally ill in Cape Town) who could not understand why so many patients were being classified as schizophrenic at the hospital. I was asked by my sociology professor to find out if there was indeed a possibility that the patients were being misdiagnosed. At the time I was doing a dual major in social anthropology and sociology. Instinctively I thought well perhaps it is hardly surprising that people are mentally ill and suffering from schizophrenia in apartheid society ... a divided self in a divided society did not seem so strange to me. It soon became apparent that the patients were being rather rapidly processed in a large outpatients clinic. A number of things were happening. The nurses with hard won qualifications deferred to the doctors. Moreover the nurses were black, the psychiatrists were white. Cultural capital (as per Bourdieu, 1986) meaning not merely familiarity with the dominant culture (white, educated) but owning the power associated with it was leveraged on the side of the white doctors. Nurses deferred to the doctors. They usually did not translate fully the stories they were told and they began to label the patient who invoked the cultural idiom as schizophrenic. The only problem was that the same cultural idiom, was involved in each case. To say that one is “*intwaso*” is the Xhosa phrase for “called by the ancestors”. It is simply a way of expressing pain and misfortune. The patient went away with a treatment schedule, which may or may not have been comprehensible. That was all the hospital provided to outpatients. Those who were very distressed could become in-patients, but there were very few places within the hospital. One social worker was attached to the hospital and a conversation with her confirmed in my mind that people were more desperate than anything else. After a while I was asked to do the history collection before the patients went to the psychiatrist. I asked the social worker to help me. The stories were all ones of desperation and hunger. One patient explained to me that she had been told by her Indigenous healer to come to the hospital to see if she could “get something to

help address her misfortune". She said pills would not be of much help. But visiting the clinic was one of the welfare options available and many people made use of it. A prescription and a doctor's certificate could help if people were working and needed sick leave. It was little help if one was a casual labourer or unemployed, but it could enable access to a warm bed and some regular meals as an inpatient. This patient explained her survival strategy in terms of being a member of a diviner school and a church. She explained that a diviner school involved learning how to divine the meaning of dreams from a diviner mother, who had in turn learned through being called by her ancestral spirits and through being healed.

I began to understand *intwaso*, an Indigenous concept for ill health and misfortune, or quite literally "being called by the ancestors". In the past people who were ill and could not cope, expressed their dissatisfaction in a culturally acceptable way. The things that you could not say, because they would offend, were said through the voices of the ancestors. Those who die in Indigenous African culture, remain interested in the lives of their descendants on earth. Like saints they intercede and appear in dreams. Sometimes in the form of bush animals, symbolic of the wild and the untamed parts of life (the resonance with Jungian symbols is strong). These wild animals were very important to urban dwellers who came to work and live in South Africa as migrant workers from the rural interior of South Africa (known at that time ironically as "homelands", where people had the vote, but were subject to the laws of apartheid South Africa, once they crossed the boundaries). To the Apartheid government they were rural labour pools to which the unwanted surplus labourers were relocated.

To have an ancestor looking after one and returning in dreams helped to create a sense of spiritual balance or inner harmony. They had no choice but to come to the urban centres, because they faced poverty in the so-called homelands, a construct of Verwoerd, the architect of apartheid. In the cities of South Africa, where they worked due to economic need, they had no voting or citizenship rights. Once in town the migrant workers lived in hostels and in cramped living conditions and a host of illnesses were common. Others who lived in small houses (known as 51/9) or match box houses lived in a similarly precarious manner relying on employment and if none was forthcoming in a household then poverty became a real issue. Networks made the difference between surviving or starving. A way to access survival networks was to declare oneself "called by the ancestors" and to seek help from a diviner mother (often she doubled as a church elder in the Zionist or Apostolic churches, Indigenous churches that incorporate relevant African symbols into the liturgy). These include polyrhythmic drumming, dance in a mandala-like circle, singing, chanting, immersion in the sea, the wearing of biblical robes, the allocation of roles with titles such as Bishop, Prophet,

Priest were important status roles.²⁴ They helped to compensate for the hum-drum lives of people who were daily treated with little respect for their dignity.

The turning point in my understanding of the phenomenon of intwaso and the way that it was being misunderstood, was taking the decision to enlarge my research design to incorporate the process whereby people at a household or individual level decided to seek help for some symptoms and to find out what treatment route they would take. If I had limited a study to the hospital I would not have understood the way in which aetiology was understood, or why or when symptoms were considered “to have something behind them” and in need of more than the biomedical treatment. At the invitation of my patient informant I began my study of diviner networks and undertook a household survey to understand the context of aetiology.

Cultural capital, class and power are held by white psychiatrists. Xhosa speaking nurses translated stories as being called by ancestors and these were in turn interpreted as “hearing voices” or schizophrenia. The most desperate could access hospital care and access to food. In addition traditional healers in the community, pool protein and advocated the use of many services.

Indigenous healing needs to be viewed as a resource of non-citizens in the urban areas, not just as “interesting cultural customs”. The healing networks were also community networks that spanned urban and rural areas. They shared chicken, goats and cows as part of the ritual healing. Family members and neighbours living in streets in Guguletu Section 2 would assist (Mills, 1983). Intwaso was an interpretation of a range of different symptoms and circumstances. The concept intwaso had one thing in common, namely a sense of desperation. Empirically, the symptoms were also clustered as indicative of tuberculosis, endemic at the time. Also it was clear from other epidemiological research that younger and younger people at that time were suffering from TB. I learned that the seeking of help by people who are marginal and without support, would lead to the diviner mother mobilizing resources from family, extended family in the rural areas, neighbours and her own apprentices. Networks of reciprocity based on trust were a central aspect of survival where there was no welfare state. Also they would be encouraged to seek treatment for their physical symptoms from biomedical practitioners. But the question “why me and why now?” would be addressed through prayer and ritual through the diviner schools and through the churches on Sunday. The prayer groups or “Manyanos” would double as savings clubs. If social capital were built through praying

²⁴ West, M., *Bishops and Prophets in a Black City*, David Philip, Cape Town.

together to god and to the ancestors, then trust was established with members who followed the rules of the savings club. The idea was that each person had a turn to draw the entire pool of savings. This provided a means of paying for comparatively large items (such as school uniforms, school fees and books, and the price of a funeral). A very important ritual given the worship of ancestors and the belief in life after death.

The ceremonies associated with intwaso, involved sacrifice of animals, a chicken, then a goat, then finally a cow if one was to reach the fully-fledged stage of becoming a healer of others. The pooling of protein and sharing with the members of the support network was also important for survival. The wearing of skin and feathers is used to symbolise the identification with the wild, untamed part of the self, the unbounded self, the animal world and nature. The colours are also symbolic of the different stages of sickness and healing. For example white symbolizes being vulnerable and powerful at the same time. As an initiate, one is called by the ancestors and powerful, but also affected by the illness, which is the message from the ancestors.

The symbol of the drum across Africa is important. Janzen (1978)²⁵ who was the co-supervisor for my thesis, points out in his work, the “Drums of Affliction” that there is an etymological root to drum, ancestors and cattle, all linked with the ritual of communication and continuity and sustaining the energy across the barriers of death and sustaining the living. The idea of maintaining webs of reciprocity through giving and receiving and communication is very important in many contexts as indicated by Mauss (1990).

The example also shows that at the time (although I did not use the terminology of critical systemic thinkers such as Churchman and Edgar Singer, 1979), I needed to “unfold” the concept of intwaso by talking with patients, doctors, nurses a social worker, diviners and with members of households in a door-to-door survey of a neighborhood of Section 3 Guguletu. It involved attending ritual dance séances that lasted for two days and two nights and unfolding the symbolism pertaining to healing, communication and addressing the relations across self, other and the environment. It involved tracing diviner networks to a rural area (where people returned for healing and to draw on support networks, where possible). At that stage my research only “swept in” a limited a range of considerations, but even so I could see that social, cultural, political and economic factors played a role in the onset of intwaso. It was only by working the boundaries and not working within them that I was able to achieve some understanding. Ironically if I had swept in further considerations I would have understood that those who were also attending the local tuberculosis clinic were attempting to address multiple

²⁵ Janzen, J., 1978, *Quest for Therapy in Lower Zaire*, University of California Press, Berkeley.

challenges (as a result of poverty and as a result of a breakdown in their immune systems). Only some years later when I was working for an epidemiologist, did I realize that *intwaso* possibly referred not only to a sense of desperation (as a result of poverty and distress and a syndrome of physical ailments) but also the attempt to address failing strength associated with moving from being HIV positive to being AIDS sufferers. Tuberculosis was endemic in the population and it was the first thing that people tended to suffer from if they were HIV positive.

The research involved following the healing networks to the Transkei. One of the family members sacrificed a cow (named “USea Point” after the popular beach in Cape Town) to help heal the family and to re-establish links with the ancestors and communication with the family in their rural home. The preparation, sacrifice and sharing of meat and beer provided a festive atmosphere over many days and nights. This first experience of undertaking research in Cape Town involved “setting aside” the taken for granted world view on the nature of health and illness. I had to move from level 1 learning (to use Bateson’s 1972 term from his book *the Ecology of Mind* within a single framework to level 2 learning, making comparisons within known paradigms, to making a leap beyond the framework to level 3 learning. “Unfolding” the concept of illness and misfortune and called “*intwaso*”, by talking with patients, doctors, nurses, a social worker, Indigenous spiritual healers, known as diviners) and with member of households in a neighborhood of Section 3 Guguletu (at that time an urban ghetto in Apartheid South Africa). It involved attending ritual dance séances, tracing diviner networks to a rural area (where people returned for healing and to draw on support networks, where possible) and “sweeping in” a range of considerations: social, cultural, political and economic. By working the boundaries and not working with in them I was able to achieve a level of understanding. We need to be able to bracket or set aside (to use Husserl’s term) our “taken for granted views of the world” and to begin to understand the point of view of “the other” by using the tools of unfolding and sweeping in. They form two poles of Churchman’s interpretation of the Hegelian/Singerian dialectic. The process involves a) unfolding and exploring the layers of meaning by asking the how, what, why and in whose opinion questions; and b) sweeping in the social, political, economic and environmental issues when looking at an issue. In the example I have discussed how the process of “sweeping in” and unfolding is necessary for understanding knowledge narratives and the meanings of the participants and for tapping into areas of knowledge that are usually framed out of the dominant knowledge discourses or narratives. This is the area of tacit or experiential; knowledge. African illness cosmology needed to be understood within the context of apartheid South Africa

and the worldview of powerful, privileged white, western biomedical practitioners whose constructs of mental illness, were perceived as “cultural capital” (Bourdieu, 1986, in Halsey, 1997) as a result of their tertiary education. Their power gave them the right to downgrade African illness cosmology as myth and to represent “the other” in terms of their privileged constructs.

How can we frame areas of research concern? This is the challenge raised by West Churchman (1979a, b). What are the right questions to ask? Midgley (2000: 145) writes of the way thinking, methodology and practice are bounded and the implications for those who step beyond the boundaries of what is acceptable and what is not.

The challenge is to be better boundary workers if we are to enhance governance.

Adelaide Dlamini hosts the ritual dance séance at her home. The ritual blessing with water by other members of the diviner network is a first step away from the category of being sick to becoming powerful. Sharing food, particularly protein is important for social bonding and wellness. The research traced healing networks to rural areas where returning migrants sacrificed a cow in the name of the ancestors to bring the family wellbeing and to address the calling of the ancestors.



The initiates symbolize their vulnerability, their liminality and their power through wearing the colour white. Connection with the wild, untamed



The healing ceremony is located in the urban confines.

parts of nature are made by means of dreams in which the ancestors appear as animals. The ancestral connection is symbolized by means of the head-dresses of the diviner mothers.



A rural healing ceremony.



Re-connecting with the ancestors and with relevant kin in the rural area.

Chapter 6

SUBSIDIARITY, SUSTAINABILITY AND REGIONALISM

6.1 LINKING THE LOCAL AND THE REGIONAL PATCHES

Subsidiarity is both idealistic in that it supports democracy and grass roots participation and pragmatic in that it ensures that complex problems can be addressed by involving the many stakeholders who are to be affected by decisions.

6.2 EMPOWERED DEMOCRACY WITHIN NATIONAL BOUNDARIES

The work of Fung and Wright (2003) stresses that their arguments are not about undermining democracy within the nation state. They stress that there is a role for the nation and that their argument is about empowering citizens by giving them a voice, so as to improve their lives.

This work supports the argument put forward by Singer (2003) that we need wider governance across national boundaries. What we need is a model of governance that can balance local involvement with transboundary involvement. Rights and responsibilities (both social and environmental) need to span boundaries supported by network democracy.

6.3 EUROPEAN UNION MODEL OF FEDERALISM

The difference between Europe and America is that America exports its social and environmental problems and uses state and market power supported by military action war to blame the other. European policy needs to acknowledge that Islam is a significant religious choice amongst citizens

and residents of Europe. Asia is a near neighbour and Turkey is part of the EU (Judt, 2005) and that climatic and energy changes require policy change

“It will be a long time before the EU develops and implements a common foreign policy though the new constitution would facilitate that, if only by creating a European foreign minister authorized to speak for the whole union. But when it does at last speak with a single voice in international affairs, the EU will wield a lot of power. The reason is not that the EU will be rich or big – though it already is both. The US is rich and big. And one day China may be richer and bigger. Europe will matter because of the cross border template upon which contemporary Europe is being constructed. ‘Globalization’ isn’t primarily about trade or communications, economic monopolies or even empire. If it were it would hardly be new: those aspects of life were already ‘globalizing’ a hundred years ago. Globalization is about the disappearance of boundaries – cultural and economic boundaries, physical boundaries, linguistic boundaries – and the challenge of organizing our world in their absence...”¹

Longo (2004: 216-7) argues that federalism as a governance approach can play an important role in achieving integration of international law:

“Federalism may be understood as a system of complex and diffuse power centres with overlapping jurisdictional responsibilities, rather than an hierarchical structure of governance. This makes it suitable to the modern world of increased internationalization where the traditional sovereignty of the nation state is being eroded. On this analysis the transnational is just an additional level of political power and rule making which not only complements national and state decision – making in a federal state but is also easily understood and accommodated in a federal structure. Galligan’s characteristics of federalism as ‘a diffusion of power centres, echoing the sentiments of McCormick, brings to light the potential of federal organizations in the development of a post-sovereign polity. McCormick provides a thought provoking vision of post – sovereignty polity, by reference to the EU of the future, featuring a variety of institutional systems, which though a co-operative approach, address the policy issues aggregated to the various levels of authority. [T]hink of a world in which our normative existence and our practical side are anchored in or related to a variety of institutional systems, each of which has validity or operation in relation to some range of concern, none of which is absolute over all the others, ... all of which, for most purposes, can operate without serious mutual conflict in areas of overlap? If this is as possible practically as it clearly is conceptually, it would involve a diffusion of political power centres as well as legal authorities. It would depend on a high degree of relatively willing co-operation and a relatively low degree of coercion in its direct and naked forms (McCormick, 1993).’ This vision featuring the diffusion of political and legal power is ordered on the principles

¹ Judt, T., 2005, “Europe vs. America”, *The New York Review of Books*, pp. 37-41. He reviews Reid, T.R., *The United States of Europe: The New Superpower and the End of American Supremacy*; Rifkin, J., *The European Dream: How Europe’s Vision of the Future is quietly Eclipsing the American Dream*; Garton, Ash, T., *Free World: America, Europe, and the Surprising Future of the West*.

of division and/or sharing of competencies, with questions of overlap resolved pursuant to the notions of co-operation and subsidiarity.”

Long goes on to define subsidiarity as follows:

“Subsidiarity is a constitutional, distributive doctrine which, though somewhat opaque, appears to mandate Community action only in those areas where common action by the Member States would be more efficient than separate action. Elevated to a principle of general application under the Treaty on European Union (TEU) 1992, in practical terms the member states retain responsibility for areas which they are capable of managing more effectively themselves: Commission communication on the principle of subsidiarity.” (1992) 25 Bull EC 10, 116. (Long, 2004: 217)

Decisions are devolved to the level where they are to be implemented and the experiment will provide lessons for governance and international relations. According to (Peterson (2002: 1):²

“Globalisation and Europeanisations need not lead to a weakening of democratic government. Major, though as yet unexploited, opportunities exist for strengthening the democratic aspects of international politics. The European Convention is an experiment in constitutional engineering across borders. The Convention combines the world of diplomacy with features from domestic democratic reform. There are mutual linkages...”

Subsidiarity can be interpreted to mean increased decentralisation in some contexts but perhaps to preserve human rights centralised legislation would be useful, provided scope is given to diversity to the extent that it does not undermine the rights of others (irrespective of age, gender, culture, religion) within the community that are enshrined in legislation. The challenge for subsidiarity is getting the balance right. A few examples of problems can illustrate this. In Europe the Eastern states have rising rates of Aids infections.³

“As many as 1.8 million people in Eastern Europe and central Asia were believed to carry the HIV virus at the end of last year, with up to 280,000 new infections in 2003 alone. That represents the fastest-growing AIDs crisis in the world.” (op. cit.)

This is partly because of the lower level of economic well-being and the lack of resources to invest in public health. It is also a symptom of the disruption of a way of life as a result of war and changes in the economy. What are the rights of the ill and marginalized? Being poor and unemployed makes

² Petersson, O., “Democracy goes abroad”, National Europe Centre Paper No 49, December 9, 2002, The Australian National University, Canberra. Petersson is based at Centre for Business and policy Studies, Stockholm, Sweden.

³ Cronin, D., “EU politics: Europe ‘complacent’ over AIDs despite threat from new borders”, *EIU Views Wire*, New York, May 3, 2004.

young women vulnerable to employment in the sex trade. The state provides less support than previously. Surely decentralisation of responsibility in the federation is inappropriate?

Wearing the hijab to public schools has been declared illegal in France and other parts of the European Union. What are the rights of young, comparatively poor women?

Singer (2003) is optimistic about the potential for transboundary citizenship, but Denny (1999)⁴ gives a negative British view, based perhaps on the memory of being at war with Europe. He refers to the European Union as the “pet European Empire Building project” of “disgraced” former German Chancellor Helmut Kohl, saying that “a European army and a European police force lie at the end of the road to the European Union”. Denny (2002) talks about NATO, an alliance between the US and their EU as being responsible or at least allowing the “slaughter or ethnic cleansing of a quarter of a million Serbs, gypsies and other minorities, including ethnic Albanians opposed to Kosovo Liberation Army, which following NATO has done little to blunt the puritanical zeal of these supported of military colonialism. . . War for so-called ‘decency and democratic values’ is only today’s passing fig leaf”. He writes long before Britain sided with US to invade Iraq. This was also written before the fear of Fundamentalism post the Iraq War and the development of “the War on Terror”. The fears post September 11th and the aftermath has lead to a strong sense of wishing to “protect democracy and the enlightenment” against all others. Wearing or not wearing the hijab will be the basis for determining which young women will be allowed access to French public schools in September 2004. Young (comparatively poor) women become the site for this battle to maintain Western democracy and enlightenment thinking. It is possible that the unintended affect will be quite the opposite. It could entrench fundamentalist identity and expand religious politics to a wider group of Muslim people who will identify with marginalized friends and relatives.

Wider regulation by the EU can however have advantages according to Long (2002: 9) who cites “the European Union’s recent pressure on Turkey resulting in the grudging establishment of a Kurdish-language broadcasting service, in accordance with the union’s policies on the cultural rights of minorities.”

Nevertheless despite the positive aspects the EU needs to consider the implications of local democracy where the most powerless are the subject of decision making over which they have no control as they do not have the vote. Young Muslim girls who are not of voting age are subject to the rules

⁴ Nato, “European Union and The New World Order”, *Morning Star*, UK, January 4, 1999.

of adults (often males) and the fundamentalist, patriarchal decisions to wear the hijab (headscarf).

6.3.1 The Hijab and Cultural Values

The hijab has become shorthand or a potent symbol of enlightenment thinking and democracy. Democracy only works when those affected by decisions can be party to them. It seems inappropriate to exclude young girls from public schools under these conditions. It is useful to look at challenging cases, because they give a sense of where the weaknesses lie and where systemic change is required. Openness to ideas is vital for re-working democracy to take into account the balance between diversity and collectivism.

To wear or not to wear? What does the hijab have to do with human rights? In France about 5 million are Muslim⁵ and 15 million live in Europe⁶ and 1 in 15 British residents⁷ are Muslim. A topical issue pertaining to power and praxis is the way in which the hijab, a head cloth worn by Muslim woman is becoming a site for Western Europe and United Kingdom's concern for preserving western culture and political interests.⁸

A topical issue pertaining to power and praxis is the way in which the hijab, a head cloth worn by Muslim woman is becoming a site for Western Europe and United Kingdom's concern for preserving western culture and political interests. A systemic governance approach to consider the merits of using the least powerful as a site for the struggle over identity politics, shorthand for the systemic fall out post 9/11. It is poignant that the contest over democracy and the enlightenment⁹ should be played out through attempts to control young (relatively poor) Muslim women of school going age who need to attend public schools and to obtain an education if they are to improve their own and their children's life chances.

The day after 12 Nepalese civilians were killed by Iraqi hostage takers, two French journalists were taken as hostages (September 1, 2004). The hostages demanded that the policy on the banning of the hijab ... be revoked, but the ban was implemented. French Foreign Minister Michel

⁵ Margaronis, M., *The Nation*, 15th March 2004.

⁶ Alaa Bayoumi, 10 March 2004, "Europe taking wrong route to integrate Muslim population".

⁷ Bertram, T. and Pascal, C., 2000, The OECD Thematic Review of Early Childhood education and care: background report for the United Kingdom. The report is provided by the Centre for research in Early Childhood, University College of Worcester. <http://www.oecd.org/copyr.htm>.

⁸ If ever there was a complex issue, the banning of the headscarf can be cited as an example that needs to be addressed by unfolding the values of the different stakeholders and sweeping in the social, cultural, political, economic and environmental factors.

⁹ Margaronis, M., *The Nation*, 15th March 2004.

Barneier said he understood that Mal Bruner and Chesnot were “alive and getting good treatment . . . the hostage takers were split between the radical foreign fighters who wanted to keep the journalists captive and Iraqi elements opposed to the Baghdad authorities who supported their release.”¹⁰

French Muslims protested against the capture of the journalists and called their captors unIslamic. Paradoxically this led to greater solidarity with France, because the French were against the war with Iraq.

Margolis (2004) argues that President Jacques Chirac straddles a difficult line between the right and the left. All students at all public schools are banned from wearing religious symbols. But for example Le Pen is against the ban, because it will help the immigrants “blend in” (op. cit.). But there is no formal representation of North African interests in the French National Assembly “only seven on local and regional councils” (op. cit.).

The banning of the hijab in France this year has not however led to greater solidarity with the Muslim community. The alienation felt by those who are excluded from jobs is exacerbated by controls without opportunities for increased social inclusion. When identity checks were run in a public housing estate teenagers known to police ran away and hid in a power station where they were electrocuted as detailed below:

“The clashes have gained territory virtually every night since they began, exposing what sociologists and commentators said was a blatant failure of successive governments to address the problems of low income, high-immigration suburbs dominated by grim public housing estates, some of them little more than ghettos. . .”¹¹

“Riots erupted in an outburst of anger in Clinchy-sous-Bois over the accidental electrocution on Oct 27, 2005 of two teenagers who fled a soccer game and hid in a power substation when they saw police enter the area. . . The violence . . . has cast doubt on the success of France’s model of seeking to integrate its immigrant community – its Muslim population, at an estimated 5 million, is Western Europe’s largest – by playing down differences between ethnic groups. Rather than feeling embraced as full and equal citizens, immigrants and their French-born children often complain of police harassment and of being refused jobs, housing and opportunities. ‘It is very tough when you are stuck midway between France and Algeria or Morocco’, said Sonia Imloul, who works with troubled teens in Seine-Saint Denis and was born in France of Algerian parents. . .”¹²

¹⁰ “Release imminent for French hostages”, *Weekend Australian*, September 4-5, 2004, Reuters AFP-AP.

¹¹ Paris gripped by new riots despite government resolve 03/11/2005. <http://www.afp.com/english/news/stories/05110323543.jh3111c7.html> accessed 4/11/2005.

¹² Keaten, J. 2005. Paris-Area Riots Gain Dangerous Momentum. Associated Press <http://global.factiva.com/en/arch/display.asp>.

“Rioters shot at police and fire fighter crews in the worst night of a week of violence in poor suburbs that ring Paris prompting France’s prime minister today to vow to restore law and order. Youths . . . left a trail of burnt cars, buses and shops in nine suburbs north and east of Paris, home to North African and black African minorities frustrated at their failure to get jobs or recognition in French society.”¹³

A systemic governance approach rooted in subsidiarity could enable young people to be included in policy making processes at the local level. This could help to prevent alienation, because they have a direct stake in their community.

¹³ Shots fired as French Riots escalate. Paris, November 4, 2005 <http://www.theage.com.au/news/world/shots-fired> accessed 4/11/2005.

Chapter 7

TRAVERSING THE DIVIDE: KNOWLEDGE, REPRESENTATION AND POWER

As argued in the previous chapter, democracy could be enhanced by including young people and the most marginalized in policy making.¹ The following case studies continue the theme and draw on experiences in Alice Springs, Central Australia and in South Africa.

7.1 CASE STUDY 1: THE RESPONSIBILITY OF THE POLICY RESEARCHER²

The Pretoria Street-Wise Project started off as an action research praxis initiative to find out the extent of children who were homelessness and working on the streets. The practical aspects included setting up a drop in center run by the Rissik Street Committee for meeting basic needs (food, clothing, shelter, medical services, schooling and legal support). It also involved trying to do something about the lack of child care services provided by the state at that time. The children's rite of passage to adult responsibilities began early, for some as young as 8 years of age, although the average was about 14. As a committee of volunteers, we strengthened our ability to lobby by joining an umbrella organization called Streetwise, based in Johannesburg. Internationally the reasons for working on the streets range from wars

¹ The process of enlightenment and what passes for science needs to be rescued from its arrogance by including the most powerless and those who are without the vote, because they of their age, namely young people and children.

² Jill Swart Kruger stressed when you know about a problem you become responsible for doing something about it. She taught me about practical ways to challenge not only apartheid boundaries but also the boundary between community development, policy research and research ethics. The last boundary is between research for change and research for therapy. Healing can only occur when some time is given to thinking about the links across theory, thinking, emotion and practice.

and natural disasters through poverty and unemployment leading to abuse as a result of alcoholism and despair, neglect, family breakdown and the need to fend for oneself with the assistance of peers. All or some of these factors influence the lives of children who live and work on the streets. A study of the lives of children whom I interviewed indicates that some children maintained regular links with their family and visited every few weeks, taking some of their earnings with them. Others had no ties whatsoever.

The issue of children working on the street had already received a great deal of attention at that stage as a result of the work of academics such as Burman *et al.* (1986), Keene (1988), Wilson and Ramphela (1987), Richter (1988a, 19988b, 1989) and extensive academic, service delivery and lobbying work by Jill Swart-Kruger on any one day, a social anthropologist who founded the Johannesburg branch of Street-Wise. At that time the international context of working children had been discussed by Swart who cited the work of UNICEF (1986: 16) which estimated 31 million children live on the street worldwide and other less conservative estimates were almost three times that amount. In South Africa Linda Richter estimated that children numbered around 9000 at that time. Attempts to build up a statistical picture of the extent of homelessness by consulting the social workers at the Transvaal Provincial Administrations led to assurances that there were no children working on the streets. Visits to the local police station and Child Protection Department were of little use and so a rapid urban appraisal was undertaken by Mary Mapatane, a concerned social worker in areas where children had been seen: Pretoria Central, a central business district, Marabastad an Indian business district, Laudium a suburb where street children sought work assisting the fruit and vegetable vendors and the Waterkloof Country Club where children tried to seek work as golf caddies. A rough guesstimate is that at the time of the research in November 1988 there were about 300 street children in Pretoria, many of whom worked in the Pretoria-Sunnyside area, where the drop in center was later based. The children moved from area to area within Pretoria and between Johannesburg and Pretoria to avoid the police. Almost without exception the children were male. Swart (1988, pers. comm.) also found that the children on the street involved in high profile activities were male. When I explained that I was working with many children who were homeless, I was informed that these children were not South African Citizens and were not therefore part of their jurisdiction or concern. Similarly, when members of the committee discussed with members of the local police the children's rights to safety and to (at the very least) their right to earn a living in the absence of any social welfare, the notions of childhood, rights, work and welfare were constructed very differently. The assumptions and values underpinning these constructs were central to passionate discussions. Dialogue attempted to

demonstrate the ethical implications of definitions, which denied rights to some young people by virtue of the way in which they were classified by immoral government statutes. Working with like-minded people (in terms of values) across a range of disciplines in a team led to the formation of a committee and network called Street-Wise, Pretoria. This committee and network aimed to provide for the immediate needs of young people who were homeless, to research the problem and to lobby for their rights.

Pretoria-Street-Wise became part of a national organization. In 1988-1989 when the project was set up the challenge of working across the stakeholders can be epitomized by a workshop at which police, welfare workers, academics and a lawyer for human rights attended. Identifying assumptions of the stakeholders and understanding their implications was essential. By asking the participants for definitions of “work”, “welfare” and “childhood” and exploring their implications for practice, some participants were able to understand the implications of their values and the contradictions for social justice and agreed to refer children to streetwise, others operated within Apartheid law, rather than in terms of a moral codes.

There were no state run homes for black children in South Africa at that time and only nine NGOs (SAIRR, 1988: 582). Most of the street children in Pretoria came from informal housing or squatter camps in the Winterveld (part of Bophuthatswana) and from Kwandebele where their families had been resettled by the Apartheid state. This was used by welfare officials in Pretoria to disown the problem, because they were not South African. Children were sent back to these areas where extreme poverty returned them to the roundabout of life on the streets, life in a police cell, a ride back to a homeland a short spell in some instances in a place of safety, a return to a relative and then the cycle would begin again.

Most of the children working on the streets at that time were black or so-called ‘coloured’ which was indicative of their different life chances from the majority of white children.

Children have to work in order to survive. This is not uncommon in many parts of the world. Child labour plays an important part in survival. But in South Africa at that time physical distance separated most of the working children from their parents (if they had any) and social distance separated them from most of the powerful decision makers.

Children came from the outskirts of Pretoria and they came from beyond the borders of South Africa from the so-called self-governing homelands of Kwandebele and Lebowa. They also came from Bophuthatswana. One of the children nicknamed ‘Doctor’ came from Zimbabwe, where he had fled originally from Mozambique. Resettlement, war, poverty and the breakdown of family, or the simple requirement that families needed some of the children to work – usually the older ones – in order to survive.

Attempts to build up a statistical picture by consulting the social workers at the Transvaal Provincial Administration in November 1988 to discuss the issue of children working on the streets of Pretoria led to “assurances” that there were no children working on the streets in Pretoria. Visits to the local Sunnyside Police Station where the police would not have agreed with TPA did not produce interest in assessing the numbers of children on the street, contacting the Police Child Protection Department also did not produce results, because no statistics of children arrested for so-called loitering or hawking had been compiled. A request to consult court records was never addressed.

Most children and young people working on the street in South Africa are black. According to Badsha (1986: 9, in Wilson and Ramphele, 1983: 42):

“The statistics, rough as they are, showed at that time the width of the gulf between the well-off and the poor. In 1970 the richest 20 percent of the population in South Africa owned 75% of the wealth, compared with 62% in Brazil and 39% in the United States. Despite the substantial rise in black earnings which took place during the 1970’s reducing the richest 20% share from 75% to 61%, the degree of inequality has remained acute in 1980 the poorest 40% of the population earned less than 8% of the total income.”

Children told their life stories to us in the course of activities at the ‘drop in’ centre and whilst we delivered services to meet immediate needs. The use of pictures helped children to record their stories and enabled the children to participate in drawing their situation and where they came from. My drawing household diagrams were an extension of this conversational activity. Symbols were used to show the range of *de facto* (marriage or fostering), *affinal* (marriage or adoption) and *agnatic* (biological) links in the households of origin that cannot merely be described as “families of origin”.

At that time years of resettlement had broken down extended family support networks in South Africa because the apartheid society made survival for some households such a struggle that resources could be provided only for the very youngest children. As these units became increasingly stressed, in some extreme instances not even the youngest could be cared for. Working out the nature of the problem was feasible only by speaking with the children and by snowball sampling and working with homeless children aged from 8 to 18 years in Pretoria.

Young people were subject to forced removals, a series of incarcerations and failed attempts at finding foster care. When a child reacted violently after being fostered by a series of people, and then treated by a social worker who (when told that N was on the street said): “oh yes I know him, I have washed my hands of him”, locked up in police cells, dumped outside town, tear gassed, sent to a place of safety and then released onto the street, it was

small wonder that he got drunk and verbally abused a passerby who had just bought an ice-cream from the shop where he was sitting. In response to a racist comment he pushed the child off her bicycle. This was his breaking point.

When acting as a so-called “expert witness” for this young person I briefed the magistrate who read about the project and was concerned that the law had to deal with the effects of the social neglect of children. Nevertheless, N was charged and not permitted to return to Streetwise. Instead he was sent to a reformatory in Cape Town. He escaped and returned to Pretoria. I worried about his future. He was particularly prone to attacks of rage and he appeared more dependent on glue sniffing than the others, even when he was living off the streets in an interim place of safety, albeit less than ideal solution on a farm outside Pretoria, we were setting up a permanent home for the children with the help of overseas embassies.

The poignancy of his position was clear. He wanted to remain with a foster mother, whom he called “granny”, but she did not want him to stay with her because she had “heart troubles”. I spoke to N’s “granny” on his behalf. When we received a batch of Ovaltine in our stores, N looked at it sadly and said that it made him think of his granny who would not have him any more. Advocacy on behalf of N. drew me into the world of temporary fostering and the confusion and heartbreak it causes the child.

The sense of outrage at hearing the way in which children were pimped by older men on the street also bound me closer to them. I would never have heard this detail if I had not sat doing drawings with the children. This was a vital method for establishing communication. Once rapport was established and the children realized that I was on their side and did not judge them, further stories of abuse emerged. The process of trusting had begun and with it came the responsibilities to act.³

³ Conversations with vulnerable children were held only when they had been given warm food and clothing and when an attempt was made to meet some of their basic health needs. The setting up of a shelter and then a home flowed from the process of trying to work out the extent of the problem. Conversations with children were facilitated by means of paint and crayons or playing with clay. It was only once rapport had been established and news of Streetwise spread through the children’s own networks that the stories emerged. The limited number of governmental options for homeless children and young people has led to non government responses such as SOS children’s village and Street-wise. Places of Safety in Greater Pretoria and particularly Bophuthatswana were hard pressed to deal with the numbers of children who were considered to be in need of care. At that stage there was only one place of safety for black children. In the whole of Bophuthatswana there was only one place of safety and one orphanage. There were no state run homes for black children in South Africa at that time and only nine charity homes (SAIRR, 1988: 582).

The broad welfare issues of working children had received little attention other than attempts to label them as “victims, vagrants or potential criminals”. Their rights as citizens were also denied. Social control appeared to be the only response to their needs.⁴ A basic assumption of the project was the need to draw public attention to the strategy of denying responsibility for the welfare of the children and young people by denying that they were the responsibility of South Africa. The political ploy of claiming that “their own governments” should look after them was an apartheid strategy that had long been played. Provision for the safe accommodation and education or training using adult education approaches was needed (Swart, 1988, pers. comm.).

The voluntary committee grew into a funded national organization. Linkages of trust and shared concern were the basis for developing the organization based on taking responsibility and giving opportunity to both the volunteers and the children.

One of the initiatives was to set up a workshop at the University of South Africa to which a range of government and non-government organizations were invited to discuss children’s rights to safe housing and basic human rights. The setting up of the workshop was a step in a planned process to draw attention to the abuse of children. It was hoped that the police would be drawn into openly discussing ways in which they would cooperate with our organization by bringing children to the Rissik Street venue, rather than removing them from the streets by imprisoning them or dumping them outside the city or harassing them with dogs and teargas. This workshop and an information day held at the University of South Africa on 2nd of August 1989, to which the media were invited to focus on the abuse of children and the appalling lack of coordination of welfare in South Africa and the neighboring homelands of Bophuthatswana and Kwandebele were firstly a genuine attempt to shift their thinking as far as the children’s rights were concerned and later as it became clear that this would not shift their thinking, became part of a tactic in the overall action research program to attempt to focus attention on the abuse of children.⁵ The “truth” namely that there

⁴ The following sorts of issues needed to be considered: can under-14 year olds be expected to work on the streets without any education or supervision? Could suitable facilities be provided for 14 year olds and those older in order to deal with the economic reality of unemployment and the need for as many members of working class households to be either formally or informally employed?

⁵ The concepts “child”, “welfare” and “work” were discussed. Police and state welfare participants not only defined these differently (because of their different assumptions and associated values) but also did not change their behaviour at that time towards the young people. Welfare and control were synonymous at that time. Children were seen as not being citizens of South Africa and having no rights whatsoever in South Africa

were no street children in Pretoria hinged on their political boundaries drawn between the economic development region of greater Pretoria and the so-called self governing State of Kwandebele and the independent homeland of Bophuthatswana. The socio-economic unity of the region was ignored. In this sense Foucault's (1980: 133) assertion that "truth is linked in a circular relation with systems of power which produce and maintain it" seems particularly appropriate.

The liberative potential of the critical systemic approach assumes the need to rework taken-for-granted conceptions. Unless as community facilitators we believe that powerful social structures and associated propaganda that passes for truth can be challenged, we will not be able to empower ourselves or other people.

Initially negotiation strategies were used and when this failed and the abuse of children continued, legal proceedings were undertaken.

The roundups of children by removing them off the street, and putting into holding cells or being dumped outside town continued. In addition to attempting to change the attitudes towards social control, it was vital to act responsibly towards the young people who had trusted me with their stories. Later Lawyers for Human Rights provided their assistance when charges were laid against the police by children with the assistance of members of Street-Wise.

7.1.1 Welfare Policies and Power

Protection, meeting their basic needs and providing for their future led to setting up a stepwise set of services from drop-in centre to home care given by Moloatlegi and his wife Jane. It also involved lobbying and approaching Lawyers for Human Rights for assistance. The action focused on taking responsibility for the findings gathered from qualitative methods associated with ethnographic research. It also involved attempts at dialogue, which was novel at that time in 1987 when the confrontation and conflict in South Africa led to the drawing of very definite lines.⁶

to care. Discussions did not lead to a shift in political values. It must be admitted that we did not anticipate a shift in values. It was hoped that some agreement to change the behaviour of the police could be reached and that as a result it would be possible to encourage police to bring the children to us, rather than dumping them out of town or placing them in police cells.

⁶ I stressed to a member of the Black Sash I did not want these children and young people to be pawns in a political fight this was because our intervention services in Rissik Street involved the organization in a National Party and Conservative Party standoff before a by-election where the Nationalist Party were superficially more supportive than the Conservative Party, because they feared embarrassment as a result of the involvement of

The implications of policies need to be understood not merely at a local level but also at the macro level. In this respect Burman (1986: 1) drawing on Foucault (1980) argued that the effects of power need to be understood not as a totality but at grass roots level. The impact of this form of social control needed to be studied through the eyes of the children and young people whom it affected.

It is also assumed that people are capable of changing their conceptions of reality. The various parties involved in welfare issues all had definite sets of meanings based on their particular interpretations and evaluation of the Group Areas Act of 1966, own affairs policies, the meaning of political boundaries drawn between the economic development region of greater Pretoria and the Child Care Act of 1983, for example. Through the discussion at the workshop it was realized that if nothing else there should be greater liaison across so-called borders. The workshop was followed by a seminar at which children's perspectives on their work, homelife and various welfare options was shown. Some of the street children were present at the information day. As a strategy dialogue opened the way for challenging the taken for granted assumptions about street children being potential criminals at best and that there were other options for them off the street. The reality of their lives and the brutality of the system which continued to remove them from the street in order to control them was made evident to those present and to members of the public through the media.

The norms on which the meeting was based were that diversity of perspectives would be recognized and that dialogue amongst all the participants should be open and reflexive. This did not in any way deny me (a participant and facilitator) from having very definite ethical and political assumptions about what I perceived to be right and wrong – a sense of outrage drove the research. I can recall having a conversation with someone in neighboring Boputhatswana, about the policy of denying that street children existed in South Africa, simply because it was phrased – there are no South African children living on the streets, because they were from other so-called homeland areas. The rationale for attempting to speak to the police who were suspected of abuse was a belief in the creative potential of all people and as a strategy to bring child carers together and if necessary a tactic to draw the police in agreeing to work with us. This could help to end the senseless roundabout from the street and back to it. The rallying cry was for all child carers to form a network. The police were included because of their role as social controllers.

embassies. The police however acted according to the Apartheid agenda. The details of the project have been described elsewhere (Mills, 1989; McIntyre-Mills, 2000).

Participants from many organizations⁷ were present at this particular workshop to address the ramifications of the Group Areas Act of 1966 and the Population Registration Act of 1950, the limitations of the Child Care Act of 1983 on the lives of children. We discussed the lack of facilities for shelter in both Pretoria and the areas from which the children come and the lack of coordination amongst the various parties. This exercise helped understand the policy agendas and the detailed practical problems.

7.1.2 The Concepts of Child and Childhood

The definition “child” was problematic because as far as the voluntary Rissik Street Committee was concerned, any child 18 years of age or younger was welcome to attend the Rissik Street Centre. The Salvation Army whose premises were used at that time as a venue decided, however, on the age of 14 years as the cut-off point and so the older children were asked to attend the Anglican Cathedral’s evening meal. This was in order to prevent fighting amongst the older and younger boys.

The viewpoint of the representatives of the Sunnyside Police Station was that the children were survivors and should not be underestimated. But this is where our shared perception ended. In their terms they were mini adults. This was described as a somewhat inaccurate view of children by Professor Richter, a psychologist from the Institute of Behavioural Research. Richter emphasized that her research (1988a, 1988b, 1989) indicated that children on the whole were malnourished, suffered neurological damage from substance abuse and suffered from other poverty-related diseases.

The police were concerned about young children under 14 years of age who begged, sniffed glue and stole, in order to survive. According to them the young children were vulnerable to corruption and frequently used for house breaking by older criminals.

Representatives from the Department of National Health and Welfare and the Transvaal Provincial Administration, as well as representatives from other formal child welfare agencies, classified a street child as a child under 18 years of age who is involved in informal sector activities on the street. There was little understanding of Swart’s distinction (1989, pers. comm. drawing on the work of Ennew) between children of the street who have few home ties and children on the street who return home at night. As far as the Sunnyside Police were concerned a child younger than 14 years should

⁷ Atteridgeville Child and Family Care Society, Transvaal Provincial Administration, SOS Children’s Village, Sunnyside Police Station, Department of National Health and Population Development, Institute of Behavioural Research, University of South Africa, The Social Work and Sociology Departments of the University of South Africa, The Law Faculty, University of South Africa, Pabelele Place of Safety, Bophuthatswana.

not be on the street. Newspaper sellers employed by news agencies were tolerated by the police, but other informal sector activities led to random arrests.

Children from Bophuthatswana as young as eight years of age attended the Rissik Street venue. According to the research by Swart, from a legal point of view a child is not contractually capable until 18 years of age and until 21 years of age; a child should be assisted by a guardian. The social workers stressed that the state maintenance grant for white and so-called coloured children was given until the age of 18 years of age, but African children could only receive grants until 16 years of age. According to Burman (1986: 8) the justification given by the state was that culturally African children are considered “independent” at that age, because they had followed the ritual of circumcision and become a man. The reality was that the children of the most powerful in society had the longest childhoods and those with the least power – social, political and economic had the shortest childhoods.

The discrepancies in the definitions of different interest groups that overlapped with professional interests, place of employment and political and ethical assumptions. The dialogue made it clear that definitions of childhood differ and are value-laden with ethical/political overtones.

7.1.3 The Concept of Work

It was clear that children’s concepts of work did not necessarily overlap with the concepts of those in authority or with those of local residents and business people. At the time of the workshop the police claimed that there had been over two hundred complaints about the so-called ‘Sunnyside Street Children’ from members of the public during the six month period from January to June 1989. As far as they were concerned there was a direct correlation between crime and the presence of children “because the crime rate decreased when they were out of the area”.

The children perceived all their service activities, ranging from selling flowers and vegetables to activities such as car washing and reserving parking as useful. The public did not on the whole share these perceptions; instead many of these activities are regarded as disguised begging (Swart, 1988a: 11; 1988b: 7). Children consider service activities such as car washing to be hard work, particularly a child aged about 14 who had one arm. The children under 14 years tended to rely on service activities because they were unable to afford the capital outlay required in selling fruit or vegetables.⁸

⁸ Even the cost of obtaining a bucket, soap and a cloth for car washing is beyond the means of some of the children they improvise by using whatever is available. Cardboard boxes

7.1.4 Welfare Policies

Social control rather than welfare predominated at that time.⁹

At that time the police policy was to remove children from the streets without providing any other options for them. Whereas previously their policy towards street children was based on law enforcement procedures they had changed to removing children before the anticipated crimes were committed!¹⁰ Social workers along with the police removed the children to places of safety in the homelands and “self-governing” states. The problem was that these places of safety could not accommodate these children. Children were returned to a relation or parents if the social worker considers them reliable. But in many instances the economic pressures on the household force the children to return to the streets.

At the workshop the police stressed that shelters should not be provided for any of the children in Pretoria because this would attract children to Pre-

lined with plastic were sometimes used instead of buckets. As these younger children earned as little as R5.00 a day and some days less, but if they do manage to earn more -some children boasted that they could earn up to R20 on a “good” day it is difficult to do much more than survive let alone accumulate a reserve. Often their money is stolen from them and a safe place to keep their money was one of the requests made by children of volunteers at the Rissik Street Venue. The younger boys were also required to pay protection money to some of the older boys. Some of the older boys earned between R10 to R20 Rand a day selling vegetables on busy Saturday mornings and flowers on Saturday evening to movie and theatre go-ers. The need to recognize their potential and to provide support services for young people setting up businesses was discussed.

⁹ Welfare cannot be defined other than through representative democratic systems that facilitate defining needs in partnership with the users of social services. In this case children “are denied rights which as [white South African] adults were taken for granted as basic human rights.” (Franklin, 1986: 1)

¹⁰ The police policy was to remove all young children under 14 who appear to be involved in what police perceive to be begging activities, If however the children are involved in newspaper selling they were not considered to be in need of care. Children deemed by the police to have been involved in troublesome activities were collected and taken to Tsosoloso, a place of safety, whereas children selling newspapers were not removed, because they were regarded as being involved in a legitimate activity! At the end of April 1989 there were very few children present in Pretoria as a result of this approach. Their stay at Tsosoloso or Babelelo was an interim solution only because it was not for residential car on a long-term basis. As soon as children who did not meet the police age, work and general behavioral criteria were found by the police they were removed. Behavioural criteria included whether or not glue, alcohol or some other substance had been abused. By the second week of June the numbers of street children in Pretoria had risen to 15. Children who had experienced the roundabout from the streets to so-called places of safety and back to the streets (often via a related carer’s home) became adroit at dodging the police by moving to parts of town which the police were not targeting. A refuse dump at Laudium was a popular place to sleep at such times. During their day children returned to town to earn an income.

toria. Instead they considered that parents should be made responsible for their children. As an ideal the socio-economic development of employment opportunities and community services in areas such as the Winterveld squatter camp would have been appropriate, but the socio political reality worked against this ideal option. The reality was that the existing fabric of the family had been damaged by lack of employment, resettlement, violence in the area amongst political; opponents and exacerbated by crime.

Social workers emphasized a victim-blaming approach claiming that the parents should be more responsible and make a greater effort. I pointed out that if you have no resources you cannot ensure that your children are well fed, clothed and sent to school! The lack of social security for the elderly and unemployed had resulted in households maximizing their opportunities for survival by having many children to seek work and help look after parents in their old age. This approach to survival was common in all poverty stricken societies.

Participant social workers were more concerned that the existing Child Care Act (No 74 of 1983) revised in 1987 did not help to ensure the restoration of the child-parent relationship. They appeared to share Levine's *et al.* (1988: 11) argument that it is the gaps in the provision of section 34 which are problematic:

“It has two anomalies: firstly children can be transferred from one institution to another or from foster care and back again to an institution, but not from their own parents back to an institution.”

This is largely because there are no institutions! The crux of the issue is that children leave home because they cannot receive adequate care there. Once they are picked up by the police and processed through the courts and places of safety and returned home they leave because there are no services to support the household in crisis. When the cycle repeats itself the child has to be sent via the children's court once again and treated as a new case. This costly procedure keeps the children moving through a system and off the streets. The emotional stress on the child cannot be underestimated as the case studies illustrate very poignantly. Instead it was suggested more funding should be allocated to provided support services to households in crisis and to assisting children by providing accommodation, care and education.

The social workers also pointed out that they have the responsibility of proving that guardians are unfit, rather than that their circumstances are impoverished.¹¹ Welfare was tied to the concept of child and the criteria

¹¹ It was agreed that many children were caught in a roundabout because there was inadequate support systems for the family in crisis and also insufficient places of safety and orphanages both in South Africa and in self-governing and independent states. It was

of the youngest age at which children could become financially independent. These were at the time of the workshop racially linked. The concept of work and the criteria used in evaluating whether an activity comprises useful work or whether it is perceived to be troublesome to pedestrians or motorists or even “disguised begging” was also relevant. Citizenship rights, race classification and access to job opportunities clearly determined life chances whether welfare actions towards children were for their benefit or for purposes of social control. Dialogue at the workshop and information day opened up for discussion the social control approach to children of the street, because it offered the participants an opportunity to confront the meanings of key concepts. A local newspaper played an important and ongoing role in addressing the children’s rights and bringing to public scrutiny the way in which children had been removed from the streets. It also played a role in assisting with fund raising. The use of the media had to be carefully monitored in order to prevent the children receiving coverage that could in any way harm them. For this reason the members of the street-wise committee appointed a spokesperson to address the media and to monitor the articles, which were to be written.

Later Streetwise-Pretoria was able to set up a number of projects that built on the initial drop-in center that provided for some of their immediate needs such as food, clean clothing medical attention and legal action. Case studies of individual households provide vignettes of personal lives and fleshed out the bare statistical facts. They also provide valuable micro-level detail of the way that they experienced being non-citizens without rights.¹²

The case studies indicate the very different constructs of i) What children can expect from parents who are struggling to survive and ii) what constitutes a family. Perhaps these two aspects have some relevance for studies of young people’s perceptions in places other than South Africa. They show

also agreed that policies for child welfare should address the needs of younger and older children for substitute homes or supervised accommodation. Training or education options should be available to meet the aptitudes of the children and young people. Young children should not be perceived as entrepreneurs. Although some are more successful than others, many of the younger children suffer from the arduous effects of street life. Working children were at that time and continue to be a policy concern that welfare agencies should not ignore or relocate. Relocation only removes the so-called problem from sight temporarily, until the children reappear on the streets. At the time of the workshop it appeared that welfare and social control were inextricably linked.

¹² The following words by Ruth Behar speaking about women across the border from America in Cuba resonated in the sense that I am representing them, because they were powerless and I was powerful: “I fear that I am somehow cutting out . . . (their) tongue(s). Yet when I am done cutting out her tongue, I will patch together a new tongue for (them), an odd tongue . . . the language of translated (voices) . . . (they) will talk in this book in a way (they) never talked before.” (Behar, 1993: 19)

the importance of not taking for granted that homeless children necessarily come from parents or for that matter from a “family” in any normative sense. The vignettes show the range of households and give an indication of the gap between the way in which policy makers perceive “family” and the reality of single parents (mostly women) trying to raise children alone.¹³

7.1.5 Reasons Given by the Children for Living and Working on the Street

Most of the children had no alternative but to earn their own living because they realized that they could not rely on the care from members of their households. As S.X. said, “I prefer it on the street, when I am home there is nothing”. Clothing, food and schooling are beyond the means of some parents. Friction or abuse from foster carers was another reason for leaving. As was the sense that in a large household the older children were expected to find a way to survive by fending for themselves – with the help of their peers – in order to make it possible for the younger children to go to school. For others life on the street came about gradually because it was realized that the cost of commuting home “ate up all the profits”.

Some informants explained that once they left home and had lived on the streets for a while they returned home to fetch brothers or friends. An attempt was made to avoid the use of the concept “family” in discussions; instead I referred to “the people with whom you lived”, in order to get a sense of the household structure from which the children came. The children’s perceptions were recorded as faithfully as possible. At times it was impossible to obtain complete details, because the children did not wish to talk about their households at length.

T.M. aged eight, for instance believed that his household comprised only his mother and himself. He was unaware of any extended family. His mother felt unable to support him and at age 8 years of age he was taken by his mother into Sunnyside and told to remain there and earn his living. Second marriages or successive cohabitations resulted in some children being without contact with both biological parents.

The following two case studies illustrate the way in which abandoned children are included in a household of non-kin members. In the case of

¹³ Case studies of a core of the children who live and work on the street are provided below. As such they comprise a judgmentally selected sample. These case studies were collected over a period of time and built up piece by piece through participant observation at the Rissik Street venue whilst serving food to the children, drawing or modeling clay animals or organizing soccer games, driving children to hospital, or to an interim private place of safety outside Pretoria. It would have been inappropriate and unrealistic to expect the children and young people to sit down for a long period of time to share their life stories.

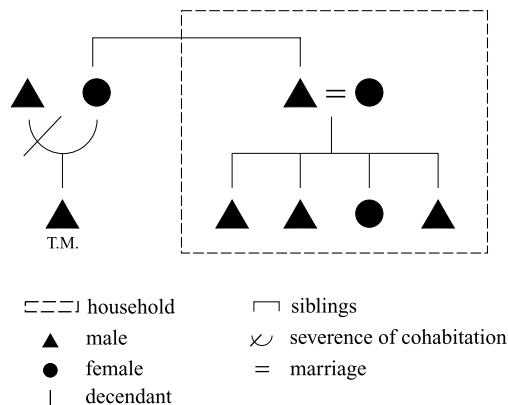


Figure 7.1. Household diagram.

household 1, T.M. decided to leave the home of his aunt and uncle, because his maternal uncle and aunt reminded him constantly that he had been abandoned by his mother and that they were financially unable to support him and made no effort to send him to school. He chose to leave, because he realized that he was perceived as a financial burden.

1. At the age of 12 his mother and father separated and he and his mother went to live together with his mother's brother. Not long after this his mother deserted him. T.M. aged 16 had not returned to his home in Mamelodi for the past five years and had no desire to see his aunt and uncle again. His did not know the whereabouts of his biological parents.

The following household diagrams illustrate how second marriages can push children into becoming wage earners, because they do not receive support from their step parents or believe that their stepbrothers and sisters are receiving more physically and emotionally than they are:

2. S.M. aged 14 years but of very slight build appeared to be about 10. His father divorced his biological mother, who broke all ties with her son after her departure. His young "stepmother" aged 25 was very abusive towards him. His father aged 32 was employed as a security guard at the time he left home, gave him nothing and refused to send him to school. His grandmother who received a state pension did not help him either. His younger biological sister was sent to school and his older sister was encouraged to stay at home to do the housework. His stepsister was in Sub A and his stepbrother was two years of age.
3. S.X aged 14 confided that he never returned to his home in Orlando, Sowetho. When his mother and father separated, his mother (X) went to live in another household with his stepfather and together with Z, his

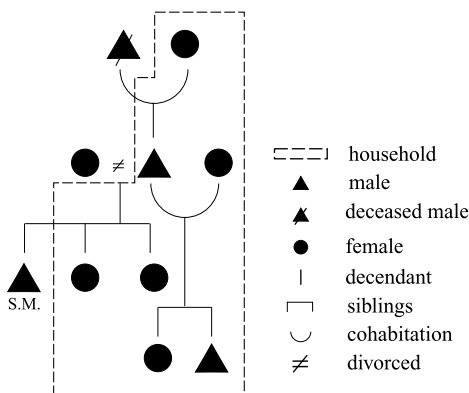


Figure 7.2. Household diagram.

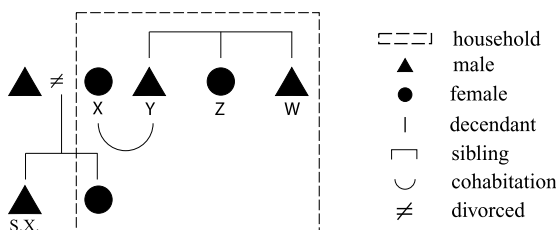


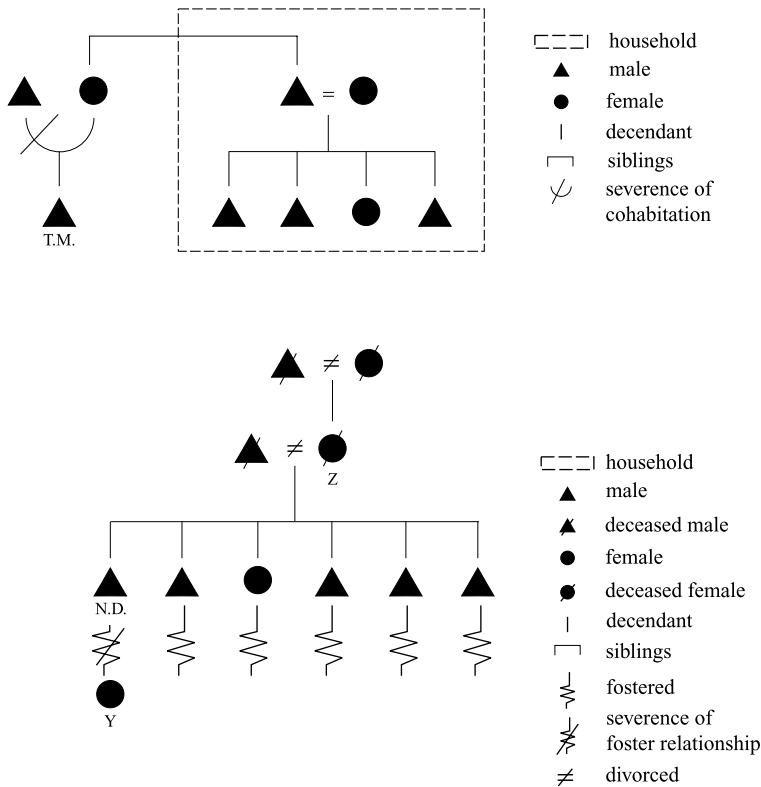
Figure 7.3. Household diagram.

brother and W, his sister. S.X. was not given the opportunity to attend school and so he decided to seek work in Pretoria. His younger sister was at that time also not at school. He stressed that he did not get along well with his stepfather.

Most of the children came from households headed by women with as many as many as three generations of divorced deserted or widowed women from a household. It is not uncommon for grandmothers, mothers and daughters and great-grandchildren to live together. Marital or cohabitation breakdown rather than death seemed to be the main cause for the development of artificial households that did not support dependent children from previous households.

The following five case studies illustrate matrifocal households in which single women are unable to give sufficient financial support to their children.

N.D. aged 14 was abandoned by his divorced mother (Z) and fostered to an elderly woman (Y) in Eersterus. When she became too old to look after him he was sent to boarding school. During the holidays whilst at his mother's home he decided to run away because she locked him up in a bedroom for days on end. He resented being returned to his mother. N.D had



been on the street for two and a half years at the time he was interviewed. He had lost contact with his mother who had been divorced and lived alone after her other five children had also been placed in foster care. He admitted that he went to visit his foster mother whom he regarded “as a grandmother”.

4. S.T., aged 10 had lived previously together with his divorced mother who worked from time-to-time as a cleaning women and elderly grandmother who received a pension. Although he got along with them he decided to seek work because they could not afford to send him to school. At first he used to visit home regularly but slowly his visits became less frequent.
5. D.M. aged 15 visited his home in Mamelodi about twice per year. He also left home because he realized that he would have to fend for himself. His mother (T) and his father were divorced and his unemployed mother and sister live together with their maternal grandmother (O). The entire household had been dependent on the grandmother’s pension and the money that his mother had been able to eke out from selling vegetables. D.M. doubted whether his sister had been able to continue her schooling

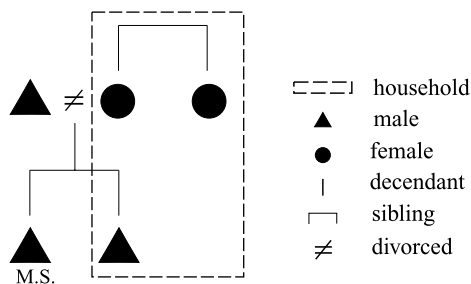


Figure 7.7. Household diagram.

is a domestic worker. Both his mother and elder brother are dependent on his aunt.

Even a nuclear family with a comparatively better level of financial stability was not necessarily sufficient to prevent a child from leaving home if children did not get along well with parents. W.M. aged 15 had not returned to Hammanskraal in the past two years prior to the research. Both W.M.'s elder brother and father were employed as labourers at the time he took to the road. His mother was at home with his two dependent younger brothers were in standard 5 and school and sub B (year 2) respectively. His peers who had been working in Pretoria persuaded him that there was money to be made by washing cars and this encouraged him to seek work on the streets. These pull factors were quite relevant to children with limited material and emotional resources at home.

Children in these case studies left home for one main reason, poverty associated with Apartheid racism. They realized that the heads of households in which they lived were financially and or emotionally unable to assist them, that they could not afford to send them to school and that their support would need to come from peers on the street. At that stage they felt the responsibility to take charge of their lives, because they desire a more secure future, or because they are rebelling. Youth culture cannot be disregarded as a reason for giving importance to the opinions of peers. Usually the break from home occurs at about 14 and the rite of passage to adult responsibilities begins on the street. The middle class values of child care workers only extended to white children. Education was obtained on the street learning to survive or they accessed the resources of the few non-government projects. In a context where black South African adults were disenfranchised, children and young people were even more disempowered than the children and young people of the enfranchised. The rights of young people and children to participate remains a challenge. Their participation needs to be addressed and it remains a blind spot for current versions of international democracy.

7.2 CASE STUDY 2: CONSTRUCTIVIST APPROACHES TO POLICY CHANGE

This study addresses mandatory sentencing, its implications for families in Central Australia and policy revision

Mandatory sentencing was repealed in 2001 by Claire Martin when she became Labour Premier of the Northern Territory, Australia. This section addresses the time prior to this intervention. The Youth Justice Coalition (1999-2000) stressed the need for addressing community development as a means of crime prevention instead of resorting to mandatory sentencing. Young informants from a range of backgrounds stressed that alternatives to mandatory sentencing would be appreciated, because incarceration could lead to young people losing faith in society and becoming hardened to a life of crime. According to ATSIC (1999: 11) nationally Indigenous young people are 24.7 times more likely to be detained in a juvenile detention centre than non-Indigenous youth and this report details the extent of the incarceration

A systemic and integrated approach to preventing social ills means addressing health, education, employment and crime prevention through co-ordinated policies and programmes of action. Integrated budget lines are needed to make this a reality. Multiple interventions in health, education and employment together – over time – make an impact on crime control.

One of the key pillars of social policy that creates opportunities for people in the future is education; it is a way out of welfare. Promotion of life chances through creating a culture of learning beyond the school walls is discussed as one of the best examples of this approach in Alice Springs. Policy and practice needs to support the Irrekerlantye Learning Centre for young people and their families (where appropriate) and the Alice Outcomes program to support learning beyond the school walls. The mission was to build functional, literate and numerate families who are able to access information with confidence, through broad-based community development and education in life skills.

Young people and Indigenous people experience the highest levels of unemployment in Alice Springs. Poor education outcomes, high levels of youth suicide, high levels of youth incarceration, high levels of domestic violence, high injury rates along with high morbidity and mortality rates, associated with alcohol and other drugs and poor nutrition, spell out the different life chances. These statistics when considered alongside the youth suicide rate of the Northern Territory and the poor retention rates in schools are indicative that young people and their families face both private troubles and public issues.

The discourses about youth and crime could be addressed through approaches that stress citizenship rights and responsibilities irrespective of age, gender, culture or level of ability.

For this to occur a sense of respect from adults is required plus an understanding of the difficulties faced by young people attempting to come to terms not only with adolescence but with a non-Indigenous capitalist culture that requires standards of behaviour that are quite different from traditional ways of life. Young people grow up fast. Risk taking behaviour without worrying about the consequences (such as binge drinking and using inhalants) is prevalent amongst all young people and Indigenous youth are no exception. Two-way education is required for young people to learn their rights and responsibilities. A social health promotion approach builds life skills Initiatives such as a youth precinct safe for young people and patrolled by youth workers and night patrol officers was raised by a consultant to a government department. In the opinion of some professionals this could be used to assert that some spaces are more suited to young people than others and could undermine their common-law rights of young people to move throughout the town, even though the intention is to give further rights to young people. Nevertheless there is a need for young citizens to have access to safe spaces.

Accommodation for those less than 15 years of age is scarce and goal is not an acceptable option for safe custody for this age group. The nexus of a gap in services for the under 15 who are in need of detoxification from binge drinking and the lack of safe alternative emergency accommodation for those awaiting trial means that the full extent of mandatory sentencing weighs heavily upon young people who commit property crimes. Preventative measures could address the social as well as the individual context of crime.

According to Bowden (1994: 27): The life chances of Indigenous people can only be understood in terms of understanding:

“Aboriginal cultural survival strategies of passive resistance, separate identity and varied levels of integration to balanda culture. The choices are difficult to make. As young people have to choose between alienation from their peers if they become too integrated in western, capitalistic culture. Young people in particular have a very difficult stage in their lives when they rebel not only against their elders and their systems of Aboriginal law but also against the authority of a wider culture of which they have limited understanding. Young people from outlying camps who decide to rebel and come to town meet another culture and legal system head on. Aboriginal adolescents growing up required to learn to negotiate the rules of two very different cultural systems that in many ways have very different values, because one is capitalistic and the other egalitarian...”

At the time of the research, mandatory sentencing was linked with the high rates of imprisonment in the NT. According to the Criminal Law Editorial:

“Before the legislation came into effect, the NT had the highest rate of imprisonment of any jurisdiction in Australia, some three times more than the State with the next highest rate of imprisonment, Western Australia. (As at March 1997, in the NT the average daily prisoner population per 100,000 population was 305.7.)¹⁴ A review of the literature by Schetzter in 1998 indicates that some studies locally and overseas demonstrate that tougher sentencing systems do not have a major impact on crime rates.¹⁵ According to Schetzter (op. cit.) . . . Whilst there are no available figures on the total number of people sentenced to mandatory periods of imprisonment to date, the rate of imprisonment in the NT has clearly increased since mandatory sentencing laws were introduced. By the end of 1997, the NT prisoner population per 100 000 population had increased to 435.2 – an increase in excess of 42% since mandatory sentencing was introduced.”¹⁶

The NT has the highest ratio of police per population and the highest rate of imprisonment in Australia. It also has the highest suicide rates nationally. The statistics showed that youth unemployment is linked with youth crime.

The challenges faced by service providers, according to the Youth Justice Coalition (1999-2000) include the need for addressing community development as a means of crime prevention instead of resorting to mandatory sentencing. They stressed the lack of recreational options (other than sport), alongside the lack of accessible public transport at night as issues. Others also raised the need for more opportunities for involvement in decision-making; such as the Chief Ministers Round Table of Young Territorians¹⁷ and youth service providers confirmed this. Service providers at the Central Australian Aboriginal Congress (October 31st 1998) and in a wide range of interviews stressed the gap in the delivery of services to young people less than 15 years of age who are intoxicated. They were not catered for by the alcohol services or youth services, which provided a service for those over 15 years of age. The need is far greater than we can cope with. Homelessness as a result of dysfunctional families is an issue that needs to be

¹⁴ Darwin Community Legal Service, 1997, *Mandatory Sentencing: An Information Kit*, August, p. 7.

¹⁵ Harding, R., 1993, “Opportunity costs: Alternative Strategies for the Prevention and Control of Juvenile Crime” in: *Repeat Juvenile Offenders: The Failure of Selective Incapacitation in Western Australia*, Harding, R., Research Report No 10, Crime Research Centre, University of Western Australia, p. 141. Cain, M., 1996, “Recidivism of Juvenile Offenders in NSW”, Department of Juvenile Justice, quoted in *Darwin Community Legal Service*, p. 6.

¹⁶ Australian Bureau of Statistics, 1998, *Year Book Australia*, National Figures on Crime and Punishment.

¹⁷ Peter Davis, Letter to the Director of Office of Youth Affairs.

addressed by capacity building. For instance: “just learning how to shop so that you are not being ripped off at the corner store”, because of innumeracy and illiteracy are basic life skills that many need to learn. Building the self-esteem of young people to prevent their dropping out of school because of a sense of hopelessness is another priority. Lack of resources in remote Indigenous locations impacts on access to information and life skills such as information literacy and computer skills. In remote areas computing skills could deal with “the tyranny of distance” and ensure that they are not cut off from life chances. Keeping track or “tracking children” who move into the city and are “lost” was an issue raised and identified as being of particular importance to families in remote communities. Negotiating two systems: a capitalist and non-capitalist system, with two very different sets of values, remains an ongoing challenge that could be alleviated through achieving access to the Internet. This could help to address the divides and service links between town and the Aboriginal outstations needs to be built up. A combination of all these factors contribute to a sense of being marginalised and the associated depression leading sometimes to suicide and to copycat behaviour. A multi-disciplinary response to mental health is required. No one program could address all the needs. An interagency response is essential to youth at risk.

The challenge is to deliver services to young people and their families in the developed, transitional and less developed sections of the population. Family dysfunction and domestic violence occurs across all sections of the population but is concentrated in sections of the population that face the challenges of unemployment, low levels of education and limited hope for the future.

The question needs to be asked, how did the preventative measures and the commonwealth pathways to prevention policies at that time link logically with the state and territory policies in Western Australia and the Territory? Mandatory sentencing was introduced in the Northern Territory in November 1996 and on the 8th March 1997 the amendments to the NT Sentencing Act came into effect. The policy of Zero Tolerance policing was introduced in August 1998, which can be summarized as being introduced to target specific “problem areas”. Zero Tolerance follows what has been described as the “broken window” philosophy; namely that if there is “an opening” people will take it. However, more not fewer people were being incarcerated. In the words of a group of young people:

“There are too many take away places ... People need places where they can stop and drink ... There should be more places for adults and young people to dry out. There should be more education and adverts on TV about drinking. Also there is very little for young people to do. Just fighting and drinking ... Movies are not free. Youth Centres should be open longer. They should be open

Table 7.1. Aboriginal and non-Aboriginal percentages of the population in different age groups in the NT Southern region, 1997

	Aboriginal	Non-Aboriginal
Under 5's	50.9	49.1
Age 5-19	49.7	50.3
All ages	37.7	62.3

Source: Aboriginal and non-Aboriginal percentages of the population in different age groups in the NT Southern region, 1997. Boughton (1999: 16) cites unpublished data from THS.

all night. We would sleep right here on the floor. That would be better. Young people walk home at night . . . this can lead to problems. There should be more youth workers, youth patrols . . . I would do it if they paid me. . .”

Fragmentation in services was interpreted as partly due to some professional's deliberate decisions to operate only with the agencies with which service providers feel confident to work. Differences based on values and assumptions underpinning models of service delivery was also an issue at the time of the research. A different understanding of the nature of development, for instance as proactive, preventative or reactive, participatory or top down.

Risk behaviours begin early in Alice Springs, for instance, according to human service providers, the use of drugs by young Indigenous and non-Indigenous people (including immigrants) can occur as young as 13 years. Drugs, such as marijuana are readily available on the street. Petrol sniffing, smoking and abuse of alcohol are also a concern. Alcohol, its availability and usage plays a role in shaping the life chances of citizens by rendering individuals, families and sections of the community dysfunctional. Young people and their families face the ramifications of domestic violence leading to lack of sleep, ability to concentrate, lack of home learning supports, poor nutrition and concentration levels, physical and mental illness.

Demographically young people are the fastest growing section of the population. The demographic analysis indicated that this section of the population is significant:

The National Health Committee New Zealand (1997) has drawn the connection between promoting general well-being and reducing the risk of suicide:

“Young people who attempt suicide, often but not invariably, come from family backgrounds characterized by multiple problems, difficulties and stress. . .” (Beautrais *et al.*, 1997: 10)

It stresses that programs for suicide prevention should promote well being in a wide range of ways and that suicide should not be normalised by

discussing it at school or in other contexts as if it were a normal every day event in society. The New Zealand Ministry of Health (1997) stressed that prevention of suicide amongst Maori in New Zealand is by means of creating a society where Maori identity and culture is valued, nurtured and strengthened by enhancing: safety, opportunities for decision-making, partnership and a sense of identity. Thus a wide range of underlying causes are addressed. The wide range of preventative measures range from ensuring safe accommodation, food, educational and recreational activities.

Lack of sleep because of a noisy environment linked with alcohol misuse does not enhance school performance. Lack of regular public transport to school is an added concern; if a child oversleeps she will miss the only school bus run from town camps. If a child is hungry then she will not have the energy to get up early. A lack of food security to use the current term is as much a result of poor budgeting skills as it is a result of the higher cost of food in remote areas and the fact that parents who are intoxicated do not look after their children's best interests. If the child arrives at school and does not concentrate she will soon fall behind and lose interest in the school system. If she manages to reach the higher grades she faces the challenges of peer pressure to use alcohol and other drugs. Intoxicated binge drinkers commit foolish acts that can lead to property crimes and the consequences of breaking the law in the NT. Also, the high rates of unemployment amongst Indigenous young people do not provide role models or an incentive. Thus to address something as apparently simple as improving attendance at school can require addressing the issue by means of teams co-operating across sectors to promote a healthy environment for young people and their families that maximize the life chances of citizens.

7.3 CASE STUDY 3: PROMOTION OF LIFE CHANCES

"Open societies will emphasize a questioning and involving education system, the easy movement of people, and the rapid transmission of ideas. And you can't do that half-heartedly or only in part. . ." (Keating, 2000: 287)

"The information age and its abacus the computer, has spawned a new way of thinking. What will underpin growth in the future is the capacity of countries to develop a milieu that sustains creativity. Provided the creativity is there, new industries will emerge from the flux, many of them having little to do with information itself. In this new environment, knowledge workers will be in shorter supply than capital . . . Education must be the core of any government's response to the challenge of the new age. But a new sort of education and literacy is required. . ." (Keating, 2000: 287)

This case addresses enabling a learning community beyond the school walls for young people and their families in Alice Springs, Australia. The challenge is to ensure that young people have a stake in the future. Children

who are starting primary school need to have a wide range of supports in place to ensure that by the time they are adolescents they will feel that they have a stake in society and faith in authority. Unemployment of young people is directly linked with crime rates in other parts of the world and there is no reason to consider that the NT is an exception.¹⁸

Poor education and employment outcomes are key indicators of youth disadvantage and they contribute to undermining a sense of wellbeing. A local Alice Springs model such as the Irrekelentya School strives to provide education for both young people and their families instead of trying to teaching within inappropriate structures that are recognized as problematic by teachers. This model is based on intergenerational learning so that young people can receive the support they need to become successful learners, for instance encouragement just to make it to school and emphasis on recognizing the social context of learning. Achieving job readiness however is not only about numeracy and literacy, it is about engaging in two-way learning across cultures, in order to learn from one another and thus to enrich knowledge and experience. Thus learning about Western social customs, generic business and management practices, is as important as learning a respect for Indigenous knowledge such as a holistic understanding of the world.¹⁹

Innovative education measures have been implemented to support intergenerational learning. Youth organizations and the public library provided access to computers for learning. Education, communication and social movements have systemic relevance to the vision for a learning community. The use of the social movement approach for change through networking locally, nationally and internationally by using the Internet to communicate with relevant organizations is a vital tool for learning and self-determination. As yet it is of little help for those who could benefit most from it. The Indigenous citizens of Central Australia have overall minimal literacy and numeracy levels and little opportunity to access technology. People living on the town camps in Alice Springs struggle even to find a functional telephone and have to walk to access most of services because transport both private and public is not readily accessible. The role of schools, libraries and youth centres in creating a culture of learning is vital to enable young

¹⁸ Local statistics on crime by demographic characteristics were not available at the time of the research from Northern Territory Government.

¹⁹ Educational challenges need to be addressed systemically to ensure job readiness through computer skills to obtain information literacy. Education according to Banathy (1991) needs to respond to the requirements of the post industrial age that requires innovation and flexibility as key learning outcomes, rather than merely ability to become literate in predetermined subject-related content or predetermined skills.

people to learn and to use digital technology as a medium for development.²⁰

The lack of space (both public and private) for young people to engage in productive activities has been well documented as one of the factors leading to policing responses.²¹ The inappropriate nature of formal main stream schooling to Aboriginal people who have limited school readiness skills and are without the home resources to undertake homework (Bowden, 1994). Alternative forms of community education have been successfully trialed and implemented.²² The Irrkerlantye Learning Centre, for example, has found that intergenerational classes work well for Aboriginal people. "Learning by doing" can be enhanced by linking educational tasks with familiar daily tasks and using computer technology as a tool to achieve this end.²³ Computers are a key vehicle for education. They could help to build upon young

²⁰ Dewey, J., 1997, *Democracy and Education*, Simon and Schuster. Fals-Borda, O. and Rathman, M.A., 1991, *Action and Knowledge: Breaking the Monopoly with Participatory Action Research*, Intermediate Technology, London. Friedman, J., 1992, *Empowerment: The Politics of Alternative Development*, Blackwell, Oxford. Negroponte, 1995, *Being Digital*. Vintage, New York. Negroponte has set up computer laboratories in Cambodia to provide educational opportunities for young people with limited life chances. Children as young as eight are using the computers to obtain essential life skills. We need to work across sectors and adopt the healthy city approach to health and development (that takes into account the Indigenous perspectives of health and land) would be of value to promote, foster and facilitate social health, in particular education and employment outcomes that would enhance the life chances of all citizens. We need open communication styles and tools to promote the management of diversity are needed to address education. Fostering close links across organizations is important. The development program could help to prevent crime by teaching literacy, language skills that do not undermine identity, but also by providing more opportunities and developing numeracy and budgeting skills. Limited budgets that are poorly managed leads to a lack of money that in turn prevents attending school or alternative education programs daily, and obtaining a stake in society. Working with families by means of an intergenerational approach, piloted by the alternative programs mentioned below, builds capacity within families.

²¹ Cannon, C. and McDonald, D., 1996, *Keeping Aboriginal and Torres Strait Islander People out of Custody: An Evaluation of the Implementation of the Recommendations of the Royal Commission in Aboriginal Deaths in Custody*, Australian Institute of Criminology, Canberra. White, R. and Alder, C., 1994, *The Police and Young People in Australia*, Cambridge University Press.

²² Durnan, D. and Boughton, B., 1998, *Detour Project Consultancy: 1997 Evaluation and 1998 Planning. A Report to Tangentyere Council*, Tangentyere Council, Alice Springs. Traves, N., 1998, *The Detour Project: An Intergenerational Place of Learning for Aboriginal Youth: Background Paper*, Centralian College, Alice Springs. Wright, K., 1998, *ASYASS: The Alternative Family Model of Working with Young People*, ASYASS, Alice Springs.

²³ Dewey, J., 1997, *Democracy and Education*, Simon and Schuster. Fals-Borda, O. and Rathman, M.A., 1991, *Action and Knowledge: Breaking the Monopoly with Participatory Action Research*, Intermediate Technology, London.

people's enthusiasm for learning by tapping into their enthusiasm for computer technology and games. Feeling computer literate is a good starting point for building self-esteem, which can then lead to further enthusiasm for learning. Children as young as eight can use computers to obtain essential life skills. This project could have significance for a number of government agencies. It could contribute to health, education, employment and crime prevention policies.²⁴ Making public places, such as libraries accessible to those who are marginalized is supported by Disability Discrimination Act of 1992 in Australia Libraries need to be accessible to as many members of the public as possible to promote participation, life-long community learning and information literacy (see McIntyre-Mills, 2003).

Indigenous egalitarian maps of commodities (as items for sharing and giving) are quite different from economic rationalist models. Co-creating meaning can create less extreme cognitive maps.²⁵

The notion of cultural mobility as discussed by Emmisson (2003)²⁶ is different because there is still a sense that boundaries and categories need to be reworked. A systemic view would see culture as dimensions or options that can complement one another, whilst remaining mindful that spaces for difference are necessary, because they enhance creativity.

What is the connection between thinking about knowledge and power in terms of what stories, what knowledge narratives are considered worthy for a library and what is not and considering the knowledge of people with disabilities when doing planning at the local level?

The answer is quite simple. Local governance needs to make services accessible. Discrimination against the marginalized including disabled²⁷ people has emphasized the importance of considering not merely physical in-

²⁴ Australian Local Government Association, 1999, *Promoting Access and Equity in Local Government: Services for all*, March. Foucault, M., 1967, *Madness and Civilization: A History of Insanity in the Age of Reason*, Routledge, London.

²⁵ Bits of data based on the Boolean choice of "either or" approach is meaningless, unless sense is made of them in contextual terms. For this to occur "both and" thinking also has a role in some contexts. Systemic thinking means that from the outset, conceptualization will take into account multiple points of view so that "cultural capital", in the sense used by Bourdieu will not be seen as the preserve of one group.

²⁶ Emmisson, M., 2003, "Social class and cultural mobility: reconfiguring the cultural omnivore thesis", *Journal of Sociology*, 39(3): 211-230.

²⁷ The Disability Discrimination Act (DDA) of 1992 in Alice Springs provided an opportunity to explore ways to enhance accessibility in a number of domains. The DDA provides a legal framework in which the public and the private sector operates. It is based on the rights of citizens. Barriers can be addressed in terms of this act and it is a very useful basis for appreciating different ways of seeing a situation. It insists on moving out of the domain of physical infrastructure and explores what it feels like when communication and attitudes are inappropriate. Acts that could achieve more rights (plus appropriate levels of responsibility) to young people would be a vital means to enhance the principle of

frastructure, but also the many barriers created by our attitudes, the way we communicate and our values. This goes way beyond the technical dimensions to include strategic and communicative knowledge and praxis domains in the sense used by Habermas (1984).

7.4 CASE STUDY 4: INVOLVING EX OFFENDERS IN CRIME PREVENTION

“I would like to see the university more closely serving the needs of people. Education is needed for many reasons. One of them is to teach people about life, so that they can make choices. Young people need to learn about life from people who can help them know what it is like to go to jail. I am just a social worker. I cannot tell them. They would not believe me”, said Stan.

“So what are you going to do about it?” I asked.

“Get the crims (criminals) to tell their stories”, said Stan, a community worker his creed was enhancing life chances and redressing barriers. We applied for a grant and received the go-ahead. Months passed. The project was successful, according to the evaluation of the young people and those who shared their personal experiences of the networks that lead to jail (and extend beyond it), the choices they should or could make and the difficulties they faced.

The project spanned the sacred academic spaces and the profane young people at risk of incarceration and those – who for a range of reasons – wished to share what they had learned with the young people in the community by creating stronger links across universities, schools and correctional services. Stan argued that if young people at risk are to learn and to have a chance of a different life, then the communities from which the majority of prisoners came should be involved in a prevention program. Before a university campus in a disadvantaged area of South Australia closed its doors, he played a role in working with young people and their families. He also involved correctional services in planning a program (funded in part by a clothing company) to enable prisoners to share their lived experiences with young people identified to be at risk by their schools (because of previous convictions or warnings) and to share what they had learned. They were not singled out and sent to the program on their own, the discussion was widely advertised and all students were invited to attend during their lunch break, so there was a large voluntary component to the groups. The initial program

subsidiarity. Furthermore the law should address the rights of the disabled and sentient beings in a more explicit manner, because teaching respect for living creatures is a basis for a compassionate society.

idea was adapted from an American initiative which was more confronting. In our project prisoners and ex prisoners volunteered to be involved in the program and engaged in conversations with young people (at risk and volunteers) after an initial slide show, aimed at making the point that jail for adults was substantially different from juvenile detention.

Conversations were exploratory, but carefully facilitated. Prisoners were asked to assess the value of the experience on their own lives and the young people were asked to assess the value of the program by comparing their perceptions of life in prison before and after the talks.

The program was innovative in that it placed the learnings of young people and the learnings of convicted prisoners centre stage. A correctional services officer and I debriefed the prisoners and ex-prisoners.²⁸

Modeling respectful listening and respectful conversation enabled the ex prisoners to share their experiences and provided them with an opportunity to become teachers. It gave them self respect and hope for the future. It also gave them a sense of being useful and being part of a learning exercise with a university. This was not unimportant in giving participants a sense of legitimacy, a sense of being empowered. If marginalized people whose knowledge is usually devalued are given legitimacy by listening, it can lead to some positive outcomes. The ex prisoners were selected carefully and the conversations were supervised by school teachers, a case worker employed by Correctional Services and a member of the university research team.

7.4.1 Process and Its Relevance to Participants

This study explored the experiential learning of prisoners. Stories of what crime had meant to them and what jail felt like were shared with young people in high schools. According to the participants talking with people who had experience gave more insight into the consequences of their actions and thus provided a step in the direction of a more systemic approach.

Young people at risk were not singled out but instead invited in large groups to listen to the stories by offenders. Perceptions of jail were shared before and after the talks. The following misconceptions were explored before and after:

- The juvenile system is very different from the adult system.
- Prisoners have accommodation like motel rooms.
- Prisoners can watch TV whenever they like.
- Clothing is ill fitting and you are not the first to wear it.

²⁸ Meetings were held at schools, reform schools and at the university. The aim of all the conversations was respectful healing and an attempt to use the notion of *unfolding and sweeping in* to enable the participants to explore the stories.

- It takes more than one crime to go to jail.
- Women have better conditions than men in jail.
- You can use drugs in jail without any consequences.
- Crimes which you commit when you are under 18 are not recorded.

Six focus groups in different school contexts showed the level of interest and surprise. This is indicated by their questions and comments about personal space and privacy and dignity. This case study modeled boundary work and the links that could be created across the community. It provides a useful lesson that emergence and change is possible through respectful conversations. Young people learned that adult prisons were substantially different from youth facilities.

7.5 CONCLUSION: CONSIDERING IMPRISONMENT AND DISCOURSES ON PRISON MANAGEMENT

7.5.1 A Comment on the Implications for Democracy, the Enlightenment and Open Systems

The elements of a prison include the prisoners, the prison officers and management. The boundaries of the prison are not the walls but our imagination and our construction of prisons, prisoners, crime and punishment. Prisoners can be seen as: the depraved who are amoral for social or biological reasons, criminals who are immoral as a result of circumstances, people who are socially disadvantaged, people who are political change agents, addicts without self control who gamble or drink and commit crimes as a result, people who are mentally ill, citizens with rights, humans with rights. The way we see people and prisoners shapes the way we treat them (Foucault and Gordon, 1980; Foucault, 1967, 1979).²⁹

²⁹ Testing out ideas is the process of the justice system. Unfortunately laws limit the outcomes to certain parameters and it is necessary to consider ways to work across the boundaries – conceptual, organisational and geographical. What is needed is ability to make just decisions that are based on reflection of many discourses and the way they shape our constructions of prisoners and prisons. The more socially just we are the more social capital and the more social wellbeing we have. If we can make decisions like this then human rights could become more than rhetoric and they could be the basis for decision making. The discourses in the Australian media that revolve around removing the vote from Australians if they have committed a crime or deporting them even if they are long term residents can be answered by means of arguments about human rights that hold irrespective of contextual circumstances or national difference or status differences. Today a young Australian citizen Van Numen a drug trafficker was executed in Singapore. Media attention has focused on his personality and on the grief of his family. Capital punishment is acceptable to Singaporeans who accept that the crime needs to be punished and that execution is a deterrent to their citizens and those who visit. Human rights

If we see some criminals as **immoral** then we will use prisons to teach them morals and to rehabilitate them. If we see some criminals as **amoral** then we will regard prisons as a place to warehouse or confine them so as to rid society of them. Such a discourse supports capital punishment. If we see some prisoners as **socially disadvantaged** then we will see prisons as merely responding to the effects of social injustice and that the prison system should be used as a last resort and that supports beyond the prison should be put into place. If we see some prisoners as **social activists** who are trying to bring about change in a society where the ruling powers do not appreciate their viewpoint, then some could be seen as leaders of the future. If we see some prisoners as **addicts** then prison is a place where they can sober up or address their addictions. If we see some prisoners as **mentally ill, irrational** and **dangerous**, then we can regard prisons as places that should care for them and protect society from them.

All the prison discourses could be relevant to understanding prisoners. Making the match is a matter of wisdom or to phronesis. Does Australia want to become like America where capital punishment has resulted in “60 prisoners being executed in USA in 2005” bringing the total for 1004 executed since 1977, according to Amnesty 3400 were under sentence as of 1 January 2006. 38 of 50 states provide for the death sentence according to Amnesty International. If so why?

would be the only way to tackle the issue of capital punishment across geographical boundaries. Prison could be regarded as a place where diverse people with diverse needs can be case managed into the appropriate path. This is not to argue in any naïve way that the criminally insane psychopath or rapist should not be incarcerated, but the manner of incarceration could be such that it protects society and the individual from harm. This has become increasingly important as Australia moves towards incarcerating people as part of the protection and war on terror. Issues of human rights and cultural safety emerge. Those who are incarcerated for long sentences in Australia forfeit their right to vote. Bills have been placed before parliament to erode these rights further. On the one hand, we can argue that breaking the law is a reason for not being given the privileged to vote as one has shown oneself to be irresponsible. But on the other hand, democracy requires diverse opinions to the extent that the freedoms of others are not jeopardized. To what extent can incarceration of suspected terrorists be allowed to undermine civil liberties? At what point do we risk the opens that we need for all democracies? In a context where citizenship is a precondition for voting and being a prisoner with a long sentence is a reason to remove citizenship we face challenges to democratic fabric. Let us consider: What is the role of prison management in an expanded role for governance? What is happening to prisoners who are rendered from nations that do not torture to nations that do torture others? The role of journalists, human rights workers and academics is important where citizenship rights provide little protection for non citizens. What are the implications of running prisons on behalf of other nations? What are the implications of privatisation of prisons? How can ethical considerations of human rights be ensured? What do partnership arrangements entail?

Chapter 8

NEW LEADERSHIP FOR DESIGNING THE FUTURE OF PUBLIC EDUCATION*

“To be stereotyped as bureaucrats, to see ourselves as public administrators, is to miss the point. We are, at heart, knowledge managers: we turn vast amounts of information – research, evaluation, experience, skills- into knowledge that can inform in a robust way the deliberations of government. . .” (Shergold, 2002).¹

This chapter discusses some aspects of the process involved in enabling leadership and learning in public sector education project at primary, secondary and tertiary level: i) to engage in learning and development activities for staff as a way to improve learning outcomes for students; and ii) to provide a learning focused change approach for leading the organization. It specifically highlights the insights, issues and challenges of its learning program to change leadership. The paper addresses leadership and communication in terms of the following:

- Building the capacity of the current and future workforce to think systemically and to address complex challenges by means of participatory design processes. Developing a curriculum for the future.
- Co-creating a process for sharing information. Knowledge management is diverse, open and responsive.
- Bureaucratic approaches and closed communication based on disciplinary specializations and organizational silos are no longer relevant in a complex, globalised world. Problems straddle many domains. Hence problem solving and leadership needs to be open and creative. New ideas about thinking and practice are helping to shape the future of education leadership as participatory, emergent and based on the consideration of diverse viewpoints and points of intersection. A central problem for democracy

* With contributions from Stehn, J. and Waiblinger, L., graduate students at Flinders Institute of Public Policy and Management.

¹ DESTiny: looking to the future.

today is the lack of will and an opportunity for active and interactive communication that can help to provide bridges of understanding (whilst preserving and valuing difference). Reality is a dynamic continuum in flux and ever changing in terms of the way we perceive it. Appreciating paradoxes provides a window into appreciating multiple constructions. The work of Romm (2001) underpins work on “finding a way to bridge foundationalism, non foundationalism and anti foundationalism” (pers. com., 2003). In other words, dialogue and understanding the different frameworks that underpin the ways people understand can provide a bridge across different views on the nature of reality. This means that people who believe there is only one, truth or many truths can work together to appreciate the ways they and others see issues and their implications for policy and management. The shift is from hubris paradigms, based on expertise and divisions across self-other and the environment to appreciation of the whole or Gaia (to adapt the use of Lovelock’s (1979 term by drawing on Elkington, 1997) using a range of creative and heuristic conceptual tools and metaphors.

8.1 INTRODUCTION: CONTEXT AND OVERVIEW

Twenty five percent of the South Australian state budget is taken up by education and DECS is one of the largest employers. The education department is systemically linked with other government departments and the policy and practice of DECS has implications for economic, environmental, social, cultural and political systems. The challenge is to address the future in a creative and proactive manner.

Joined up governance is the collaborative policy direction for the State Labour government to address social inclusion and entrenched or “wicked problems” (Rittel and Webber, 1973; Bausch, 2001: 321, 143) of poverty by promoting participation opportunities for all citizens. A whole of government and community approach (Layton Review Report) is applied to ensure that compartmentalized approaches are set aside in favour of opening up the silos of expertise, attitudes, structures, language and processes that currently limit the responsiveness and effectiveness of the organization. Action learning (Argyris and Schon, 1978) and participation are key themes of the new learning centred leadership.

It is about getting our house in order:

“Eco means house, logos means word, speech, thought. Thus ecology is the language of the house. Defined more formally, ecology is the study of the inter-connections across all organisms and their surroundings-the house” (Collard, in Reinharz, 1992: 241).

The goal is to transform the identity and style of the South Australian children's services and public education system through work on: a) learning about learning; b) leadership; and c) by means of facilitating development/emergence.² The strategy development is emergent. This participatory approach includes a wide range of participants in the design. Systemic Governance is a participatory process for designing, making policy, managing and evaluating, in order to reduce risk and to enhance future social and environmental sustainability. This requires a change in process and structure (White, 2001). Multiple worldviews on the nature of reality co-exist in a globalising world. Multiple points of view also co-exist about how we know what we know. Enlightenment thinkers and some of those who can be called modernist and post positivist thinkers and researchers have been criticized (quite appropriately) for being arrogant. Critical, systemic thinking and practice strives to be more accountable to all the stakeholders. This is the goal and the challenge.

In terms of promoting accountability and social and environmental justice we see leadership for governance as drawing out the contributions of many stakeholders and leading or facilitating "from behind" (adapted from Lao Tsu, in Ching and Ching, 1989).

Communication (Habermas, 1984) for co-creation (Reason, 2001) strives to balance objective, subjective and intersubjective knowledge domains (Midgley, 2000) with diverse stakeholders. The goal is to appreciate and address a problem by being mindful of points of similarity and difference (Midgley and Ochoa-Arias, 2001). Power and knowledge (Gaventa and Cornwell, 2001) are central considerations for decision-making and responsible governance.

Empowerment is about ensuring that knowledge is co-created and robust. This makes practical sense in terms of risk management. Democracy is based on the enlightenment agenda. It is based on the idea that dialogue and discursive debate can help to find the best policy solutions. Discursive

² According to the CEO, Steven Marshall, the aim of the ongoing program is to: Build on existing strengths; Support student learning outcomes; Build trust and confidence; Achieve constant learning and constant response to change; Be proactive and learn that old-fashioned management alone will not address the current challenges for education. Education and educational leadership is shaped by local, national, and international ideas. Marshall stressed that shared understanding is "not merely a symbolic act" and that the "process needs to come up with real creative and responsive policy". The vision for the department is to: Be highly connected and networked; Have clear values and continue to learn; Support a culture of collaboration, problem solving and value adding that models and delivers responsiveness and ethical standards; Value people and their contribution; Learn to be different (Delors 1996).

debate³ needs to be supplemented by means of an analysis of discourses. Discourses in the sense used by Foucault are more than mere arguments; they shape life chances that are indicated by the statistics of access or non-access to health, education and employment opportunities.

Systemic approaches have been advocated by sociologists such as Giddens (1998) who advocates a third or middle way between the extremes of capitalism (where individual and not state responsibility prevails (Giddens, 1991) and the extremes of socialism (where the state decides and takes control). A middle or emergent approach is suggested where partnerships and an entrepreneurial approach are encouraged. Critics have said that the Third way is merely neo-conservatism (McDonald and Marston, 2003).

8.2 COMPLEX SYSTEMS, CULTURE AND EDUCATIONAL REFORM

8.2.1 Definitions of Old and New Science

As stressed at the outset, the shift in thinking can perhaps be illustrated by means of a metaphor (adapted from Gibbons *et al.*, 1994, and Capra, 1996) from mode 1 “tadpoles” to mode 2 “frogs” swimming in a small pond to

³ Knowledge based on personal experience or tacit knowledge can be made more widely useful if it is pooled and shared. Personal emotions and perceptions can be regarded as personal knowledge and lived experience and these are also relevant when we try to understand human experience. A community of social scientists when convinced can see an approach or argument as brilliant originality. When unconvinced the thinker/ practitioner can be dismissed (or worse) because they are mad and/or bad. This was the case in the middle ages as it is today in contexts of socio-political conflict. Silencing the other, rather than engaging in dialogue is a recipe for ongoing conflict, whether we are considering organizational or interorganisational contexts locally, nationally and internationally. Scaling up participation in knowledge making within organizations and across organizations (whether they are public or private or voluntary organizations) is the basis for participatory design and democracy. To draw on Gaventa and Valderrama (1999) and Gaventa (2001), democracy is more than just voting, it is about being “makers and shapers” of one’s own community, not merely “users” of services or “choosers” of representatives. Hubris is the Greek word for pride or more specifically thinking that one is superior to the gods. In ancient Greek mythology hubris (or thinking that one is able to play GOD) leads to pain and punishment, until some form of redemption is achieved through words and acts of love, compassion or humility. Hubris in governance and leadership is based on putting one’s own passions first and not listening with compassion to the ideas and insights of a wide range of people. The Gaia approach to leadership focuses on creating a sustainable approach through working with others in reflexive (critical) and systemic participatory design processes that are iterative and ongoing. The Gaia approach recognizes that as participatory designers we are all gods and that we need to work together systemically, whilst preserving and persevering with areas of difference and liminality.

transformation, emergence and leaping beyond the boundaries.⁴ Thinking is becoming increasingly ecological. The basis for participatory design is that it is believed that decision-making, planning and risk management is better addressed by including everyone in the decision making for a sustainable future.⁵

8.2.2 Participatory Design is the Goal⁶

Respectful communication energizes and builds hope and trust. Creating the conditions for enabling open questioning and expression of feeling is vital for communication that supports sustainable governance. This enables ideas, emotions and experiences to be shared on a regular basis, so that creative energy is not blocked. Entropy – the breakdown in open trusting systems of communication – could be said to be more likely to occur in these contexts where ideas are silenced. Diverse interest groups need to be represented and the freewheeling, free association of ideas in conversation that strives to be harmonious is the process that facilitates creative sharing, problem appreciation (Vickers, 1983) and problem solving at the level where the problems are experienced and at the level of where the problems are to be addressed.

⁴ Many challenges are associated with abandoning the tadpole view of the small pond. It requires acknowledging that the pond is an ecosystem that is not isolated and that the view of the world needs to be widened in order to take advantage of opportunities and to ensure better risk management. The tadpole is capable of much more than merely swimming in a pond. When it transforms and grows it is able to make “paradigm” leaps and to emerge from the pond and thus it is able to understand the wider environment.

⁵ “There are many ways to define sustainability. The simplest definition is: A sustainable society is one that can persist over generations, one that is far seeing enough, flexible enough, and wise enough not to undermine either its physical or its social systems of support. The World Commission on Environment and Development put that definition into memorable words: a sustainable society is one that “meets the needs of the present without compromising the ability of future generations to meet their own needs. . .” (Meadows and Meadows, 1992: 209-211).

⁶ The assumption that underpins this process is that good governance requires asking good questions and providing the conditions – not merely to allow – but to foster good conversations and the asking of good questions. Providing space for diversity and for convergence – to find the shared themes – is the challenge. Governance requires that decisions should be applied at the level at which they are made (Edgar, 2001) and that the requisite variety of decision makers are involved in making decisions about the future, to apply Ashby’s Law (1956, Ashby, in Lewis and Stewart, 2003). Local areas of specialisation can be developed drawing on the expertise or personal knowledge of the people who have direct experience.

8.3 ASSUMPTIONS AND CORE CONCEPTS OF THE LEARNING EDGE LEADERSHIP STRATEGY

The Learning Edge Leadership Strategy is a capacity building process that is part of cultural transformation.

8.3.1 Process and Core Assumptions of the Strategy

Leadership capacity building has at its conceptual basis a theory of the learning organization and is:

“to do with creating conditions under which organizational members, jointly and individually, can better make sense of, or interpret, issues and opportunities they face that are not purely of a technical nature, and then take effective action.” (Dunoon, 2002: 8)

Senge popularized the notion of a learning organization in his publication *The Fifth Discipline* in which he defines learning organizations as organizations whose “people continually expand their capacity to create the results they truly desire” (1990: 3).

Through the Learning Edge Leadership Strategy the Department aims to apply these principles more widely – not only as a basis for school improvement but to transform the role and practices of the whole education system. Accordingly, the methods, practice and principles of Learning to Learn will be recognized as an integral part of policy renewal, and used to drive innovation more widely within the organization such that it informs the design and leadership of preferred learning.

Teamwork is important for creative and distributed leadership within and across the organization. Jackson (2000) suggests a process that appreciates the whole system and uses an iterative, staged approach following the process of creativity, based on participatory processes, making a decision for the moment and trying it out within context. The cyclical review is ongoing and a part of the management culture, rather than making fixed, or one off decisions that become entrenched. This requires open and respectful communication processes.

8.4 REFLECTION ON COMPARTMENTALISED AND SYSTEMIC APPROACHES

The wicked problems (see Rittel and Webber, 1973) of governance are ill defined, interlinked in nature and there is lack of agreement on definition and meaning. Good governance involves fostering creativity based on the right and the responsibility to participate. The arguments developed by Cooke and Korthari (2002) in *Participation: The New Tyranny*, however give a cogent

warning of the way in which participation can be colonized by the powerful as a means to introduce ideas or to cynically manipulate a situation. Participation in itself is thus not necessarily the basis for good governance. But participation based on recognizing the rights and responsibilities of staff as citizens first who are whole people with emotions and a strong sense of what it is to “be Australian”, a fair go and volunteer spirit based on mateship and working together are important.

Staff members have been encouraged to use their right brain more than their left-brain. “Learning centred leadership” (Dunoon, 2002) helps to enable staff to use all their thinking powers to enable them to work creatively. We need to consider not only the social, political, economic and environmental context, but also that we work at the level of the individual (including the biological, emotional and spiritual dimensions), the level of the organization, the community, the nation and in terms of the international context. At each level and within each level knowledge narratives will be diverse. Furthermore, we need to consider the implications of rights and responsibilities for action and sustaining action. A conceptual diagram can help us to think about the complexity⁷ of each situation (see for example McIntyre-Mills (2000, p. 37, adapted from Hancock & Perkins, Dept. of Public Health, City of Toronto, Canada).

To be open about the world we need to understand that data can be defined as being both dualistic, that is “either or” for sorting, categorizing and patterning as well as “both and” for including, synthesizing, according to Dey (1993). The human mind is capable of both forms of thinking and both are functional.

This ability to separate self from object enabled dualistic thinking to break out of “the charmed circle” (Popper, in Zhu, 2000). But the negative potential of dualistic thinking was to objectify the other and to pave the way for commodifying the other when science serves the economy in a narrow profit sense. The other and the object can become “means to ends, not ends in themselves”, in the Kantian sense (Paton, 1976). Fortunately human beings also have the ability to think in terms of the links across “self” and “other” and the environment. The will to think in terms of social and environmental justice is not only altruistic, but also pragmatic. After all we are part of one ecological environment! Perhaps it is this pragmatism that

⁷ The ideas have been detailed elsewhere and developed contextually (McIntyre, 2002). We need to work across disciplines and sectors and realize that working with, rather than within knowledge areas, requires managing knowledge and understanding that information is based on “either or” (known as BITS in computer language) as well as “both and” definitions of data (known as LOGONS derived from wave theory, see Bradley, 2000). There are many areas of knowledge and diversity management unfolds the complexity by asking questions.

can prompt the will to work intersubjectively. The checklist for praxis and process, based on a design for inquiring systems, drawn and adapted from West Churchman can help to assess the extent to which a problem has been appreciated systemically (see Chapter 2).

8.5 PRACTICAL RECOMMENDATIONS

Australians are well known for their willingness to volunteer. This volunteer spirit – evident in the community needs to be celebrated:

- Set up a community of practice across government organizations to address ways to implement mode 2 thinking and practice, in order to improve the quality of outcomes;
- Involve service providers and service users in discussion on what works why and how and what does not work, how and why.⁸

As discussed elsewhere (McIntyre, 2003a, b, c) a COP practice approach (Wenger, 1998; Wenger and Snyder, 2000) is based on reciprocity amongst people who wish to pool resources, knowledge and experience to solve problems, because it is in their mutual interest to help one another. COPs operate on the principle of “unfolding” issues in context, by asking: “what, why, how, in whose opinion?” The hunches and intuition of a number of people are pooled, along the lines of the quality circle idea. This is the aspect that Churchman (1982: 55) alluded to in his discussion of “light and radiance” created by communication that is meaningful and creates a spark of understanding that energizes people to work together. In conversation people can apply these concepts to help them think creatively beyond the limits of existing frameworks. At best the systemic dialectic of “unfolding” and “sweeping in” helps to expand possibilities, but it is also a powerful means to surface contradictions that can be painful to the participants. Active learning communities need to:

- Be Mindful of the broad context in which they operate;

⁸ Learning to use conceptual tools can help to enhance policy and practice that works with, rather than within boundaries to achieve integrated solutions. As a bridge from the known to the unknown respectful conversations (Habermas, 1984) can be very helpful. Conversation that draws on different experiences of power can help participants escape seeing the world through only one set of lenses. The challenge is that education core business and policy outlines are givens, but systemic thinking requires challenging boundaries and a certain amount of risk taking at a ministerial, management and staff level.

- Engage in applying theory to practice in every interaction (praxis). Praxis requires applying critical systems thinking tools.⁹ This strategy has brought together the teaching executives with a teaching background and “other” executives for the first time. In effect all executive leaders are beginning to see and understand that they all have a part, and integral part, to play in the education and welfare of children and students in the State.
- Involve the participants at all levels of change and program development is vital. The most important way forward is for DECS to draw on the tacit learning and lived experience of all the participants.
- Draw on the tacit learnings of all the participants. Our brains have left and right hemispheres, but they support each other and need to be considered holistically (Buck, 1986). The challenges for the future require a knowledge management approach to working with areas of tacit, experiential knowledge, explicit codified knowledge and finding ways to transfer areas of embedded knowledge (see Gibbons *et al.*, 1994) through communication networks that form communities of practice that are simply “groups of people . . . that form to share what they know, to learn from one another . . . and to provide a social context for that work” (Nichols, 2000: 1).
- Scale up participation and enable the tacit knowledge that is largely untapped to be converted into more readily available explicit knowledge. Polanyi discussed this in 1961 and Nonaka and Takeuchi (1995) followed along these lines and drew on their experience of working in the private sector car and home appliances industry in Japan. Nonaka and Takeuchi stressed that new knowledge is created at the point where tacit lived experiences are shared and discussed and then documented. The notion of tacit knowledge and explicit knowledge being separate is not intended. Tacit and explicit knowledge are a continuum and not oppositional characteristics. We cannot translate one form of knowledge into another, because they are always interrelated. The work of Wenger (1998) was useful in this regard. He based his concept of communities of practice whilst undertaking participant observation in a claims processing bureaucracy. He described how blue collar workers did problem solving by keeping the problem medical claims to one side and discussing strategies for solving problems over their lunch and tea breaks and for that matter interacting when necessary with other staff as they worked.

Problem solving is more than just about using the experience one has and pooling that experience with a network of people. The community of

⁹ To come up with one total picture or grand theory is counterproductive. Critical system thinking is based on the idea that problem solving always requires openness to new ideas. Closed systems lead to entropy.

practice idea of Wenger and the theory of knowledge management developed by Nonaka and Takeuchi are useful as a starting point for developing processes to problem solving. However the actual definition of problems and the definition of knowledge are limited in both instances. Who decides on the nature of the problem? Who decides on how it will be framed? The work of Foucault (1967, 1980) and Deleuze and Guattari (1989) on power and desire (motivation) is important for scaling up the participation of the most marginalised people, who by virtue of age, gender, language, culture, and ability are excluded from decision-making and marginalised.¹⁰

In preparing the education sector for the future the following could be considered, according to the participants in the discussions:

- Be the subjects of change, not the objects and we can achieve this through participatory design processes that help to nudge and reshape change in intentional ways.
- Create change and become knowledge workers who explore ways to build relationships based on trust, rapport and shared interests. Some talk of social capital being created, but others prefer social wellbeing or spiritual wellbeing.
- Move from Mode 1 to Mode 2 thinking and this requires a context where this is encouraged and in fact rewarded. Being a lateral or creative thinking is challenging for the status quo. This requires challenging our own comfort zone and that of others. The old mode 1 type thinking and practice is based on linear planning and an intolerance of incongruence and differences. “Either or” thinking is based on blaming and competition. Personal agency is not encouraged, nor is risk-taking, conversations that are fluid and based on free association of ideas and sweeping in the implications of feelings and emotions.
- Be mindful that “the closest we can get to truth is through dialogue” that allows for multiple and simultaneous insights.
- Do more action learning to encourage tacit learning and sharing. We need to model the approach to creativity.¹¹

¹⁰ The more we are able to hold in mind diverse viewpoints (West Churchman, 1979a, b, 1982) the closer we are able to get to truth. Truth is dialogue. It is a process. Policymaking needs to be mindful of this and needs to be based on ongoing processes for participation in civil, elected and corporate governance (Local Government Association, 2003). Governance needs to go beyond the context of organization and to achieve integrations to achieve joined up governance at the local, national and international level.

¹¹ In the new Australian Institute of Management publication: “the heart and soul of leadership” it was stressed that creativity and problem solving through better open communication is a priority. How to do this is the next challenge. Iterative learning as elaborated in Jackson’s (2000) *Systems Approaches to Management* is a useful process.

Chapter 9

GROUNDING KNOWLEDGE, POWER, POWERLESSNESS AND A COMMUNITY RESPONSE

A Case Study of an NGO

Systemic governance is discussed in terms of developing the capacity of human service providers and human service users through collaboration and knowledge management to address complex wicked problems (see Rittel and Weber, 1973)¹ such as homelessness, drug misuse, domestic violence and gambling. This chapter provides a close up and micro level study of a welfare NGO responsible for outsourced public sector roles. It addresses the extent to which integrated management and service delivery has been implemented and understood by staff, management and service users.

The industry collaborative research found that the organization needs to:

- Develop the ability to work with diversity by asking iterative cycles of questions.
- Build a capacity for mode 1 and 2 thinking and practice.
- Avoid grand narratives by working from tacit to explicit knowledge, “sweeping in” and “unfolding” narratives and taking into account power and emotions. Staff members are on short-term contracts and feel insecure. They identify with the service users.
- Emphasize the connections across research, intervention and innovation and the industrial conditions.

Post welfarism has had an impact on the way that welfare organizations are managed. Shortages of funds means that jobs for life in the public sector and the non-government sector (which receives a large portion of funding from government) are no longer an option. Contractualism and

¹ Rittel, H.W. and Weber, M.M., 1973, “Dilemmas in a general theory of planning”, *Policy Sciences*, 4: 155-169.

joined up governance are part of an economic rationalist reality. In this context integrated management is regarded as a means to achieve maximum gains with minimal resources. Industrially this has implications for governance. In a welfare organization in Australia, for example a sophisticated attempt at integrated management was attempted. The staff members were concerned about their working conditions and they (quite understandably) interpreted the integrated, transdisciplinary attempts at knowledge management and working generically as threatening.² Staff had every reason to be suspicious as they had been moved from full time to part time employment and from contractual to fractional conditions.

Integrated management requires a shift from mode 1 (compartmentalized thinking in terms of one discipline or specialization and administration by one manager within a single department) to mode 2 thinking and practice (systemic thinking and practice in terms of many disciplines and across disciplinary and departmental boundaries). It is not only a requirement for staff, but also for managers! The NGO has moved from being a small organization to a much larger one with extensive links with a range of other welfare and community organizations.

The challenge was for staff to work in teams across the geographical sites of the NGO and across disciplinary specializations. Whilst some staff members were interested in working in a more generic way, others fear the implications of job swapping and sharing for their professional status and their industrial security.

Integrated management has been introduced as working collaboratively and sharing learned experiences and professional knowledge. Management sees it in terms of capacity building and sharing knowledge in order to improve outcomes. Staff members construct integrated management as having specific industrial implications for them as staff who are increasingly employed on contract. Job security is a theme uppermost in the minds of some employees. The relationship between paid employees and volunteers is also interpreted in terms of industrial considerations. The notion of sites centred around the theme of 'the family' and 'the geographical community' was debated as being less than relevant for some staff and managers because:

- They work across many discipline and program areas and are not limited to a centre within a geographical site.

² The working culture that supports knowledge management described by Nonaka and Takeuchi (1995) presumed lifetime employment in Japan. With the changing globalizing and competitive environment it remains to be seen to what extent the open trusting work and non-work relationship building will continue in quite the same way. The provision of a working environment that is industrially supportive of long term commitment to an organization (not just a short term contract is very important).

- The notion of an alternative family or an extended family resource centre seemed to be more applicable to some than others.

9.1 PURPOSE OF THE RESEARCH

The NGO (covering four geographical sites in South Australia) provides services to address emergency relief, homelessness, polydrug use, domestic violence, gambling, statutory children's services, and housing for refugees. The focus of the initial research³ was to analyze the way in which the mission of integrated management and service delivery was understood by the staff, middle managers and service users, because complex problems need to be addressed through integrated approaches to service delivery and that costs could be saved through better co-ordination of efforts.

9.1.1 Phases of the Research

Phase 1: Assessing the extent to which integrated management and service delivery has occurred.⁴

Phase 2: Building capacity of the staff to move from Mode 1 (compartmentalized thinking and practice) to Mode 2 (systemic thinking and practice).⁵

9.1.2 Ongoing Process of Co-creation and Capacity Building

The organization previously comprised only three geographical areas. A fourth was added, in order to enable a previously separate NGO to survive financially. The sites cover a seaside port, an industrial suburb (that had been created for car manufacturing and with a high level of intergenerational unemployment), a central city location and a southern area with a diverse community.

Paradoxically the divisions are also a means to unite staff. Staff at a particular site see themselves as a team when they consider themselves in relation to other sites. Similarly those who operate within a particular cross-organizational team operate in terms of the task or programme in which they are involved. Staff members are united in some contexts in relation to "the management", in other contexts the staff sub groupings are united when considering other discipline areas or programme areas. The divisions are in fact

³ The context of the request was a significant change in management and organizational culture from a religious NGO to a state funded NGO.

⁴ This section draws on aspects of research funded by a University Collaborative Research Grant together with Dr Jo Baulderstone.

⁵ This has been developed through ongoing in kind relationship building and workshops and in part by the previous grant.

Table 9.1. Summary of Stakeholders

Insiders at Site 1-4	Outsiders (other sites)	
Management	Staff	
	Paid	Volunteers
	Full time (permanent and contract)	Part time (permanent and contract)
	Non shift workers	Shift workers
	Professionals	Tafe educated
	Vocational calling	Just a job
	High ranking professionals (for example: social work managers, psychologists, accountants)	Low ranking professionals (for example: welfare and community development workers)
Staff	Volunteers	Service users

cross cutting and they should not be seen as negative or divisive, because it leads to shifting integrations and alliances.

9.2 ISSUES RAISED BY STAFF AND VOLUNTEERS

Front line staff tended to identify with the service users, particularly those with less job security. “There but for the grace of god go I” was the analogy that summed up some of the staff concerns.

Also the divide between management and staff was expressed as follows:

“We have a task focus not a policy focus. We could make policy if they would listen to us; we know what happens out here. When I suggested that a suicidal young woman who needed help late on a Friday to go immediately to a female friend of mine I was told that I was acting unprofessionally – what was I to do? I had no way of being sure she would be OK unless I did this. I was told not to get too emotionally involved by a manager. I had sleepless nights when a woman suffering from cancer came to me. She was homeless. I worked the phones. I am emotional. You can behave in a professional way, but does that make you more moral? I feel called to this work. I do it for the people, not the managers. The boundaries across litigation and morality, professionalism versus vocation versus being unprofessional/crossing the boundaries of service users/provider relationships was discussed.”

Some volunteers tended to feel that they were working for the dole which gave them a sense of self respect; others felt that they may as well just be paid given that they worked as hard as some of the other staff. Some volunteers with qualifications felt competitive towards non-professional paid staff. The pathway from service user to volunteer was appreciated as was the pathway from volunteer to staff member. Being part of the NGO was

considered to be beneficial and a “reason for getting up in the morning” by some.

Competition across sites for resources was voiced by staff and volunteers in relation to resources for opportunity or second hand shops and in relation to goods for emergency relief for service users and access to computers by staff who considered that as their salaries were funded by a particular line (for the delivery of a statutory service) and the resources should not be shared generically. These staff did a great deal of casework and needed access to laptops. The reality is that they write their notes in exercise books and they have been unable to keep up with digital notes. This has implications for knowledge creation and management.

Accountability procedures and management procedures have changed from being project and site specific to spanning geographical areas and professional areas.

Paid staff stressed that they saw the use of integrated management as a means potentially to “de-skill”, enable “job swapping” and “de-professionalize”. More and more staff positions for new appointments were contract based for as little as 1 year and with 3-year contracts quite common, because funding is linked with timelines.

“We treat service users with respect . . . but we do not feel the same respect from management.” For example a shift worker stressed that she had been injured in the course of her work and instead of being “sent a card when I was in hospital. . . . I was required to fill out many forms. Also as a shift worker who has worked all night, I can be asked to attend a meeting during the day. . . .”

9.3 SERVICE USERS

Some service users who were interviewed stressed that staff treated them with respect; but the challenge was to access the services. The recovery service (for sobering up) drug users is closed all weekend. For those who access the service successfully in the week and are admitted to the Rehabilitation section the challenge is “where to from here?”

Observation of a range of incidents showed that inability to access resources (emergency and housing) are the cause of great stress for staff who care and for the people seeking assistance.

Besides the obvious shortages of resources the other challenge is to co-ordinate services for people who may need: services to address polydrug use, gambling, budgeting, housing, domestic violence, child services, emergency relief (food and clothing).

An Aboriginal staff member (an ex volunteer who had previously been a patient) explained that for Indigenous people this service is often the last

hope for people that have left their communities and need to start again. They need to receive meaningful counseling and his life experiences make sense to them and he can draw on these to communicate with them in a meaningful way, based on shared experiential learning.

The lived experiences of people vary according to age, gender, culture, language, level of income, whether they are urban-based or rural.

A sophisticated ex federal government bureaucrat who became a poly-drug user because he was stressed and thought that “he could handle it” combined alcohol, cannabis quite regularly. When he added coke to the cocktail of regular drug use he began to spiral out of control. Divorce led to a breakdown and more use. He visited friends and partied. He realized that he had reached rock bottom when he “woke up in the gutter”.

A semi literate young women who had experienced abuse during childhood and a series of unhappy relationships used alcohol as a means to escape. Eventually homeless and destitute she decided to turn her life around.

All three of these service users considered that Site 4 had much to offer. The homely atmosphere, the caring but diverse staff (two male counselors who stressed the need for AA style life, for life and changing behavior. A female university trained counselor who stressed the need for self-analysis and to examine why the dependency on drugs had come about by using a cognitive approach.

For some the need to change thinking and behaviour made sense, for others abstinence and support for abstinence was the only way. Their greatest fear was that they would not be able to maintain this, unless they lived nearby to a regular AA group and attended at least 3 times a week.

The only half way home for alcoholics was run by another church based NGO and it applied a “living with alcohol approach” which some very damaged alcoholics could not contemplate, because they felt they needed total abstinence. As this is the only option for them they will need to build their own support groups and attend the programs at Site 4.

9.4 ANALYSIS AND RECOMMENDATIONS

The formation of generic teams (to address programs on the above specializations) is useful, but the sharing of information needs to incorporate not only the tacit knowledge of staff shared in formal meetings, but also in informal communities of practice. This recommendation has been adopted enthusiastically at one of the sites.

The other challenge is to address what works and why from the point of view of service users and service providers. This involves drawing on the tacit, lived experience of service users and mapping it by means of rich pictures. By working by means of a series of iterative cycles of communication

Table 9.2. Emergent themes power and emotion underpin experiential knowledge

Service users	Service providers
What works • A sense of safety • A sense of belonging • Respect and genuine care – a friendship (within limits) with staff and with other service users helps • Regaining a sense of control • Regaining physical and mental well-being The barriers • Some services not open when you really need them • Have to be lucky to get in or get emergency relief • When referred from one service to another you cannot be sure that you will really receive the care you need from the other place • Once you do receive service the worry is “where to from here”. This was particularly relevant for polydrug users in residential care Volunteers • Having a reason to get up in the morning • A sense of belonging Potential career path	What works • Respect and empathy “we know that we are not so different from them” The barriers • “There but for the grace of god go I”. Job insecurity leads to fear • Not enough resources for everyone so we have to limit the times that people can come and the number we serve each day for emergency relief • Stress felt when they could not meet the service users needs • Referring people on when other services are equally overloaded • Mentally ill patients are referred and some never access services successfully, until they spiral to a complete breakdown

based firstly on divergence and interviewing service users and providers and then convergence to find ontologically what works across individual cases as seen by service users and service providers.

Mapping the concepts in patterns and sharing these will help to improve integrated service delivery and management to address complex problems. The emergent themes centred on the powerlessness of the staff to address some of the needs of the service users, due to lack of resources and their own fears about job security. They also stressed that they had limited power to influence policy and that they would like to contribute more to policy making and to decisions as to how problems could be solved. They also stressed that they modeled respect to service users, but that this was not always reciprocated by management.

The service users expressed powerlessness in terms of their fears for the future and difficulties in accessing services.

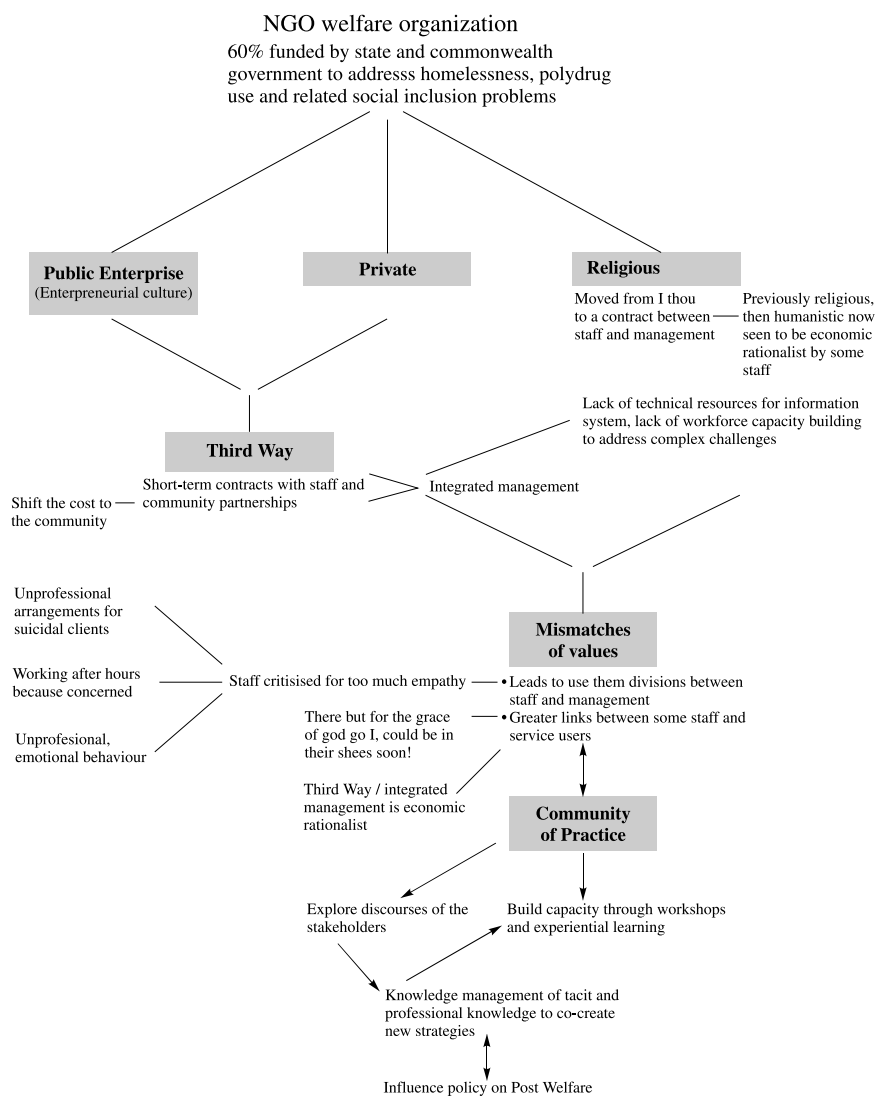


Figure 9.1.

9.5 SUGGESTIONS FROM STAFF TO OVERCOME THE CHALLENGES

Staff stressed that they were unable to meet the needs of service users. They emphasized that they needed to feel that their suggestions for policy change are being heard and that their stories based on the service users needs are being listened to by management from middle to top level. Two-way

Table 9.3. How do we know what we know?

Tacit to tacit (socialization)	• Staff-to-staff communication within a site is done well and increasingly better phone communication across sites. But the lack of access to lap tops makes mobile staff less connected. • Service user-to-individual staff member – communication is also effective overall. Staff operate in terms of what they have learned as individuals from the service users. • Service users combined stories shared with staff to work out what works, why, how and in whose opinion. “There but for the grace of god go I” and “where to from here?” reveals the lack of security. Stories have been collected in the process of doing the research on integrated management about the homely atmosphere at Site 4 where residential care is provided, “a home from home”. Many of the users have no family and no home and the naming of the sites as ‘Family centres’ only serves to underline the difference in ontological view between “us and them”. • “We do this for the clients, not for them”, said a volunteer who had found donations for a raffle and set up a sausage sizzle to help raise funds for one of the sites. She is unemployed and volunteers, in order to meet the community service requirements for the dole.
Tacit to explicit (externalization)	This is an area that needs to be developed with service users, so that the ideas and experiences can be mapped and shared so that the rich narratives, rich pictures of experience can be recorded and analyzed and made explicit. New knowledge needs to be created this way. It is the only way to create new knowledge. This is an area that is perhaps a little unusual for research. Many capacity building discussions have been undertaken and literature has been shared.
Explicit to explicit (complementary approach to knowledge)	Professional, recorded information is shared in professional discussion groups and there is increasing acceptance of qualitative and quantitative data.
Explicit to Tacit (applying knowledge and learning by doing)	Volunteers doing university degrees and staff with university and TAFE training apply what they have learned and learn more in the process.

Adapting Nonaka and Takeuchi (1995) it can be argued that knowledge creation and sharing is one of the greatest challenges in this NGO, because of the many divisions.

policy and planning could become a regular feature of integrated management. Staff could feel that they are conveying the challenge and service gaps to management. Regular participation in communities of practice focusing on problem solving and spanning discipline areas and service sites could be helpful in achieving the integration of management and service delivery. The

current model used for professional development at Site 1 could be regarded as a precursor to this approach. Management and staff of all levels could be encouraged to participate in discussions on problems that are posted on a common X organization intranet on a monthly basis. Discussions could be encouraged on the basis of email, face to face in the corridors, during breaks and through phone conferences, but the substance of these conversations would need to be posted on the internet in the form of emails and summaries of discussions. It could be built into the daily operations of X organization. Thus the data at the coalface can be made readily available to management. Participation based on a problem focus could create space for ongoing reflection and critiques would become a management tool. Decision-making would however remain with the current management structure. Empowerment of staff and volunteers can be reflected in the extent to which people feel confident to participate in the governance of the organization. Open communication is an indicator of an accountable organization and the fact that most staff and volunteers discussed issues in a frank and open manner is positive.

Opportunities for improvement include:

- Building the capacity of the workforce to work in a transdisciplinary manner through: workshops and action learning more about knowledge management and why it is important and relevant for problem solving. This involves achieving a shift in the way staff think and the way they work.
- Developing greater confidence in communicating across disciplinary areas and understanding why this is necessary.
- Building commitment to best practice through sharing learnings in COP networks. Integrated management and service delivery hinges on the extent to which staff can undertake co-ordination of work practices and information. This requires specific skills, knowledge and qualities that need to be encouraged by management, developed and considered when appointing staff. It is recommended that the following be addressed in an interactive workshop to develop action learning processes across X organization.

9.5.1 Knowledge Management to Address Complex Problems

We live in a complex and changing world. Evidence – based practice is required to assess what works and why in every day practice. This requires experiential learning and participatory design and evaluation methods. One of the best ways to build capacity amongst staff and management is to help them learn the answers from their own experience

Capacity building (see Roche and Macdonald, 2001) is not only about identifying training needs in terms of competencies and capabilities, it is

Table 9.4. Characteristics of a governance approach

Assumption	What, why and how questions can be answered through dialogue that takes into account the knowledge of many participants. The necessity to become strategic knowledge workers.
Arenas	Multiple. Computing software exists that can be adapted to meet the specific need to integrate thinking and practice, but interpersonal networks are the basis for achieving wider connections.
Task	Manage and deliver services across a number of organizations.
Process	Working with, rather than within the boundaries of any one discipline. Participatory design using open-ended communication. Capacity building and teamwork that is issue based, rather than geographically based or topic based.
Rationale	Tacit knowledge and explicit knowledge of users and service providers need to be managed more effectively.

also about establishing new ways to work with one another in changed organizational arenas as opposed to working in disciplines and compartments. Action learning can help to integrate strategies to respond to change. A learning outcome for participants could be the realization that we do not merely need a catalogue of new skills, but instead that we need to develop strategies for engaging with change through knowledge management. Access to information will increase in a digital era, but the challenge will be to engage with information critically and to assess its value and its relevance for staff. Research, management and evaluation skills are vital to identify and articulate training needs.

Workforce development requires a broad focus. It involves “systems, settings in the workplace and people” and it requires “a sea change” in the way we think and the way we practice across disciplinary areas and departments. It also involves training leaders in our work settings (Roche and MacDonald, 2001: 5-23). Skills for Meta decision-making are based on an ability to manage knowledge within and across organizational and disciplinary boundaries. They need to be supported organizationally by open communication systems and a managerial approach that is open to critique and innovation.⁶

⁶ Problems are not bound to disciplinary compartments. By introducing the notion of knowledge management we can extend the traditional management approach from an organizational context to an inter organizational context and locate strategic knowledge management as the strategy for moving away from management in silos to governance across sites, discipline areas or departmental areas or sectors. The shift is from

The qualities that need to be fostered are enthusiasm for life long learning and respect for both tacit and explicit knowledge and respect for the ability of staff to solve problems if given the freedom to do so. But these qualities are difficult to foster in an industrial context of short-term contracts that works against the growing of skills within an organization and needs to be considered as a barrier to be addressed in order to ensure that staff can think in longer time frames beyond the day-to-day delivery of services. Today thinking and practice needs to be flexible. Whilst specialized knowledge is a requirement of professionals another requirement is the ability to think and practice in a systemic manner for effective and efficient problem solving.

“What makes the particular change in the case of networks so radical is the fundamental shift of ‘organizing principle’ from hierarchical dependency to network interdependency. Thus, it is claimed, frees organizations from the shackles of bureaucracy and creates boundless new opportunities for growth and development. . . it allows for greater fluidity of movement and use of intellectual assets throughout the organization as a whole.” (Bate, 2000, in Bate and Robert, 2002: 651)

Strategic knowledge management is the process whereby we find ways to work across databases, discipline areas and sectoral areas (such as health, education and employment) in order to address complex social, political, economic and environmental challenges.⁷ The notion of “joined up thinking and joined up working or joined up practice” for revitalizing democracy and

hierarchies (bureaucratic administration) to heterarchies (web administration). Both approaches have particular strengths and weaknesses. Bureaucratic administration has clear directions but narrow parameters, whereas weblike matrices have multiple options and focus on the challenge of managing complexity and diversity.

⁷ The way that we define and address problems depends on an ability to work with, rather than within knowledge areas. This involves a shift from one mode of thinking and practice to another. Gibbons *et al.* (1994: 1) discussed this issue. Problems do not limit themselves to the boundaries of any one discipline. In order to achieve workforce development it is vital to improve our capacity to think more systemically about so-called “wicked” or “complex” problems (Kavenagh and Richards, 2000; Rittle and Webber, 1984, in Bausch, 2001: 143; Jackson, 2000). Strategic knowledge management is the process whereby we find ways to work across databases (such as discipline areas and sectoral areas), in order to address complex social, cultural, political, economic and environmental challenges. By introducing the notion of governance we can extend traditional management from an organisational context to an inter-organizational context and locate governance as the goal for sustainable social (and environmental) justice (Reason, 2002). Compartmentalized thinking in the social sciences has lead to disciplinary specializations and now we need to address ways to develop the capacity to work across disciplines (transdisciplinarity), in order to address issues of social inclusion. Hence the establishment of the new social inclusion unit in Adelaide. Participants need to understand the nature of “joined up” social problems better (as they relate to social wellbeing and governance).

for shifting governance away from departmentalism and competition is not new and the experience in the United Kingdom of the Blair government's approach⁸ has been critically reviewed by Kavenagh and Richards (2000). They warn that the challenge of shifting from a hierarchical approach can be "gummed up" (Kemp, in Kavenagh and Richards, 2000: 8) by a "hetarchy" (2000: 5) that does not manage communication processes, people and financial resources adequately. Transdisciplinarity (as per Jackson, 2002, ISSS) and participation need more exploration in terms of the links between power (defined in terms of multiple bases: gender, status, class, culture) and what constitutes so-called "legitimate knowledge".⁹ Participatory practices per se do not in themselves lead to more accountable social research or democratic decisions and in fact have been described as "the new tyranny" by Cooke and Kotharhi (2000). The need to address complex problems has led to more openness to a range of ideas and creativity. Compartmentalized decision-making leads to short sighted solutions that can be systemically damaging to people and their environments. Working across knowledge domains in a globalised complex world is essential for better strategic management in the public, private and non-government arenas. Knowledge management enables the use of intellectual capital within and across organizations and disciplinary domains. Co-researchers need to develop a resource for understanding what works, why, how, in whose opinion and to what effect.

⁸ Ling, T., "Delivering joined up government in the UK: dimensions, issues and problems", *Public Administration*, 80(4): 615-642.

⁹ Flatter organizations and more communication does not necessarily lead to more accountability and betters about representation (Romm, 2000) of a diverse set of viewpoints, if the networking is not appropriately managed through appropriate technology and governance processes.

Chapter 10

GROUNDING KNOWLEDGE: POWER, POWERLESSNESS AND A COMMUNITY RESPONSE

10.1 INTRODUCTION

This chapter investigates the potential and pitfalls of participatory governance and capacity building. The lessons are grounded in learning from the following case studies with:

- An NGO wishing to analyze the extent to which integrated management and service delivery had been achieved across 4 geographical sites, mentioned in the previous chapter,
- A state department of education wishing to set up a COP across organizational departments,
- A state department wishing to evaluate leadership and build capacity in the area of leadership and problem solving,
- Two Indigenous housing associations, one in an urban area and one in a rural area wishing to improve governance and problem solving with its staff and members.

10.2 DESIGN OF INQUIRING SYSTEM TO ENHANCE SOCIAL INCLUSION AND GOVERNANCE

Fukuyama (1992, 1995) argues that democracy is still the only option and that despite the troubles faced by democracy it needs to be accepted as the route for history. Democracy needs to be a process that enables participation by all those who are to be at the receiving end of decisions. Our aim is to design systemic inquiry based on West Churchman and critical systems thinking and practice. How do you do sustainable governance that is accountable to diverse people and to complex environments that moves

from expert compartmentalized knowledge to systemic governance?¹ Can the governance example funded through the Australian Research Council (ARC Linkage grant) be applied more broadly to wider governance and risk management concerns? The ARC has funded a project to develop better health and wellbeing outcomes between the South Australian Department of Health and an NGO. The idea is to find out how well the design process works and then to apply more widely at the state level and to different domains of interest. In other words, to any form of governance in the public, private and non government spheres. This is an attempt to make so-called joined up governance work effectively and to apply the rule of subsidiarity. This means that governance decisions should be made by people who are at the receiving end of them and at the lowest level in the community possible.

10.3 SYSTEMIC CONCEPTUALIZATION, CATEGORICAL THINKING AND SLIPPAGE

Participatory iterative design, governance and leadership are presented as linked concepts. Decision-making needs to be more like design and be open to the leadership of many stakeholders with diverse views and less like linear or straight line planning (Banathy, 1996). The challenge is to work with the ideas of many stakeholders and to represent them in qualitative, quantitative and relational terms. The analysis of the data (based on some of the systemic learnings from these case studies) provides the basis for the model elaborated later in this chapter.

¹ Systemic governance is based on Ashby's rule for social cybernetics: complex decisions need to be based on or reflect the complex base of people that the decisions will affect. This is the basis of social inclusion, for democracy that is representative of diversity and for good environmental risk management. It addresses complex and diverse opinions of the population. We need to create a means to achieve better case management across service users and providers in the areas of health and wellbeing to increase social inclusion of Aboriginal and non-Aboriginal citizens. Good systemic governance is about ensuring all those who are at the receiving end of a decision, are party to the decision making process. This is good risk management and it is also good for democracy and representation of people. The lessons learned should be shared with all other case managers in that domain, so as to ensure greater wellbeing and better outcomes/quality of service. We are not talking about private information, because all the data will be de-identified as it is entered. The knowledge that is shared is about processes and strategies – not people or actual community information. The system to support better decision-making is created by the people (both users and providers) who have told studies of what works and why and how in what context. The software system is only going to recommend pathways, it is still up to the people to make decisions based on their experience and understanding of what is required in context. So it is an add-on to assist them to make the final decision. It does not prescribe nor proscribe – it is just another resource on which to draw.

The old architecture of organizations is based on old scientific assumptions about the world. If we see the world in terms of a machine metaphor then the bureaucracy makes sense. Command and control processes are based on the notion that cause and effect are straight line and linear. The economics model of a market is another metaphor for organizations. The new architecture of organization is based on new assumptions of science about the world. If we see the world as made up of complex interrelated systems: biological, social, cultural, economic, environmental, then Ashby's law (see Lewis and Stewart, 2003) makes more sense. He argues that an organization needs to be as complex (and responsive) as the complex context to which it relates. Given the systemic approach all laws are in fact regarded as models or constructs that help understanding. Systems are chaotic and emergent and the best we can do is work with systems through being open to change. We need open learning loops to design for emergence and to surface assumptions, build rapport and design interactively for the future. We need to be the subjects of change; not the objects and we can achieve this through participatory design processes that help to reshape change in intentional ways. We need to create change and become knowledge workers who explore ways to build relationships based on trust, rapport and shared interests. Some talk of social capital or social wellbeing as the most important basis for social interaction in organizations and communities. This can be written off as a tautology or accepted as a systemic truism. We need trust to build trust, but sometimes we have to start by building hope as a foundation for trust/faith. Others prefer social wellbeing or spiritual wellbeing to social capital. It certainly encapsulates the need for an approach to knowledge that expands on the usual explicit domain and includes a domain based on resonance or shared meaning (C. West Churchman, 1982).²

- ² We need to move from Mode 1 to Mode 2 (Gibbons and Limoges *et al.*, 1994) thinking and this requires a context where this is encouraged and in fact rewarded. Being a lateral or creative thinking is challenging for the status quo. This requires challenging our own comfort zone and that of others. The closest we can get to truth is through dialogue that allows for multiple and simultaneous insights. More action learning is needed to encourage tacit learning and sharing. Governance at the moment is based on knowledge that is lost or linked only with one case worker or knowledge management systems that are not widely shared. Case management is about matching the knowledge of what works and in what order it works and in what context and why to achieve better wellbeing outcomes. Successful case management strategies and pathways to success are shared through the participatory action research that will result in the creation of a generic management tool. Democracy is based on feedback and learning from diverse stakeholders. This technology will help to enable accessible e-governance as a means for more regular communication between people and governments. It will also enable closer communication across organizational silos and links with the community. It will enable pooling of learning in working environments where people move around from place to place and

10.4 A PANNING SHOT OF THE CASE STUDIES TO GIVE INSIGHTS ON AUSTRALIAN GOVERNANCE

10.4.1 Australian Governance and the Need for Holistic Practice and Joined up Thinking

Case studies³ provide the basis for the constructivist model of participatory governance and give pointers to the potential and pitfalls. All the case studies on governance are of relationships within organizations, across disciplinary areas, across organizations. Small group discussion on ethics, outcomes and collaboration raised many issues such as:

“Working collaboratively is new; we did not work beyond the boundaries in the past. Co-ordinated service is also new. Collaboration can be seen as giving something of oneself away.”

The chapter explores what makes participatory governance or “thick democracy”⁴ sustainable within and across the diverse “patches” of the Australian nation (as per Edgar, 2001). The following are best practice examples of two-way capacity building in participatory governance between the community and the public, private and volunteer sectors to address problem solving and “joined up” thinking and practice.

The life chances of Indigenous citizens in South Australia and nationally are significantly lower than for non-Indigenous citizens, in terms of social, political, economic and environmental indicators (McIntyre, 2002; ABS, 2002). Participatory processes could play a role enabling Indigenous citizens to become makers of governance models and shapers of future directions (Gaventa and Valderrama, 1999; Gaventa, 2001). Other communities also have significantly lower life chances, such as people with mental or physical disabilities, limited language or numeracy skills and refugee communities. Some of the key policy challenges in South Australia and the Northern Territory are to address: i) educational achievement; ii) enhance

organization to organization. Contextual knowledge can be lost as people move. Chaos is the Greek word for gap. When there are gaps in communication, understanding and service delivery service outcomes deteriorate. Improving outcomes and deepening the communication process needs to be based on “thick description” (Geertz, 1973) that supports “thick democracy” (Edgar, 2002; Fung, Wright *et al.*, 2003).

³ All the case studies focus on improving governance through: i) achieving greater transparency, ii) accountability, iii) participation in decision-making and problem solving, iv) better understanding of critical systemic thinking and v) knowledge management.

⁴ Diversity is a vital for creativity and it is of particular importance to the identity and sustainability of the Australian nation. The research focuses on systemic, experiential two-way learning to enhance the capacity of staff and members of the community to engage in participatory design (as per Edgar, 2001).

pathways to employment; iii) addresses social inclusion and homelessness; iv) the appropriate use of public space; v) decrease contact with the criminal justice system; vi) promote safe settings within regenerated, safe communities; and vii) prevent high levels of injury associated with polydrug usage.

Case study 1 is about a local community government organization in the Northern Territory that serves Indigenous citizens, but has close links with a wide range of non-government organizations and private sector organizations. Case study 3 is a non-government organization in South Australia that receives at least 60% of its budget from State and Commonwealth government. Case Study 4 is a social inclusion project to model joined up governance (JUG) in South Australia between the state government and an Aboriginal organization. Both serve diverse interest groups and include Indigenous and non-Indigenous stakeholders as service users and service providers. Both the organizations faced complex challenges of homelessness, unemployment and polydrug use and the need to achieve better social inclusion outcomes for service users. Both operate in a context where cuts to welfare and shifts of costs from commonwealth to local level, provide challenges not only to the service providers, but the service users. The challenge is to deal with challenges through more responsive organizations.

10.5 A CLOSE UP SHOT OF CASE STUDIES: THE EXPERIENTIAL BASIS FOR THE CONCEPTUAL MODEL

Before developing the conceptual model I will summarize in more detail some of the case studies mentioned above. These cases are based on current primary research on governance undertaken on behalf of two complex organizations that have wide networks with other organizations within the region in which they are situated. The case studies provide details of the primary research that informed the analysis.

10.6 CASE STUDY 1: THE COMMUNITY OF PRACTICE CONSULTANCY FOR STATE GOVERNMENT: SETTING UP A COMMUNITY OF PRACTICE FOR STATE GOVERNMENT

This is about setting up a community of practice for state government. “Survival; is not mandatory, it is our choice” (Paul Case, 2001), is the mantra we need to bear in mind!⁵ This applies not only in societal contexts without

⁵ Speech by Paul Case, Commissioner for Public Employment, PSA Conference, 14 August 2001.

Table 10.1. Four case studies

Case 1: Overview of quality of life for local government and state government (Chapter 10).	Multimethod study with a range of stakeholders spanning the public and volunteer sectors. This has led to ongoing work on governance with an Indigenous community-housing organization. This case study discusses work in progress as a facilitator of facilitators who are in the process of developing an integrated model for governance that is defined and owned by an Indigenous public housing association (for eighteen town camps). The town camp residents have a history of marginalization (Caughlan, 1991) and achieving the right to live on the camps; despite years of opposition has contributed to shaping the worldview of the residents. Colonization, the stolen generation, land rights, poverty and ill health are part of this history. A community of practice is to support the capacity of an Indigenous Housing Association to assist the members to improve governance (comprising leadership and problem solving) for the future development of Indigenous living choices.
Case 2: Facilitation and review of a community of practice for state government in South Australia (Chapter 10). This is a network of professionals who choose to share their tacit learnings in order to be better leaders and problem solvers.	A process evaluation and facilitation of learnings on joined up thinking and practice. In this example a community of practice (set up to assist senior managers) is critically analyzed with a view to unfolding the implications of COPs for addressing socio-demographic, economic, technological and environmental challenges. With higher levels of turnover in staff in the public sector currently and in the future (as per Case, 2001) and higher levels expected in the future (op. cit.), it is vital to find alternative means to document, manage and retain the tacit knowledge. This is unwritten knowledge based on learning by doing or experiential learning (Polanyi, 1962). Conversations to explore the experiences and to apply the knowledge can help when networking to achieve integrated solutions (White, 2001). Matrix team approaches to design, plan and implement policy have been developed to address the complex, interrelated social challenges.
Case 3: Participatory action research on integrated management for welfare NGO in South Australia that is responsible for outsourced public sector roles (Chapter 9).	Capacity building and action learning based on understanding areas of convergence and divergence across program and discipline areas. The focus of the research was on finding ways to better address complex problems such as polydrug use, homelessness, addictive gambling, family and individual counseling and emergency assistance.

democratic rights, but in contexts where maintaining democracy requires the vigilance of citizens. In this example a community of practice (set up

Table 10.1. (Continued)

Case 4: Facilitation of action learning on participatory design for Department of Education in South Australia (detailed in Chapter 8).

South Australia has done well in the past overall in achieving high educational outcomes. But pockets of disadvantage remain. A graduate student Young (2002-3) has researched the barriers to education in one of these areas. These barriers according to her are class based. The area of Salisbury in the North is a community created to be a car-manufacturing town. Today intergenerational unemployment is commonplace. It also has a higher percentage of non-English speakers, single mothers, Indigenous citizens and recent migrants. The DECS department realizes that working in partnership with a wide range of community organizations to achieve social inclusion is essential. Capacity building and action learning on knowledge management. Aim of the program is to build on existing strengths, to support student learning outcomes, build trust and confidence, achieve constant learning and constant response to change. Question bureaucratic delivery using command and control systems. To date the changes have been material but not conceptual. Discussion of the strategic mission across the whole department using small groups. What are the implications for organizations as part of a wider system? What are the implications for staff, managers and service users in terms of leadership? What are the implications for staff, managers and service users as individuals?

to assist senior managers in the Australian public sector) is critically analyzed with a view to unfolding the implications of COPs (Wenger, 1998) for addressing socio-demographic, economic, technological and environmental challenges. With higher levels of turnover in staff in the public sector currently and in the future (as per Case, 2001) and higher levels expected in the future (op. cit.), it is vital to find alternative means to document, manage and retain the explicit and implicit knowledge within and across sectors of the government. Digital records can assist the process of managing knowledge. Working across sectors and disciplines is necessary to achieve integrated solutions. This requires matrix team approaches to design, plan and implement policy to address the complex, interrelated social challenges we faced currently and in the future.

The Community of Practice was set up to facilitate organizational learning in response to a changing world. Engagement is with the local context of organizations, but the context is shaped by global challenges. Thus the social, cultural, political and economic and environmental context in which organizations operate need to be considered in designs for the future. This

Table 10.2. Close up shot of case studies 2 and 3

	Community Government Organization	Non Government Welfare Organization
Location	Northern Territory.	South Australia located in multiple sites in the metropolitan, northern, western and southern regions.
Mission and function	Integrated service to promote: i) Health and spiritual wellbeing of residents of 18 Indigenous Public Housing Associations. ii) Creative use of local knowledge.	Integrated service delivery to address the needs of diverse users who need counseling, public housing, family support or emergency relief, specialist services for addiction, gambling and polydrug use.
Service Users	Regional.	Regional.
Staff	Paid professional staff and volunteers.	Paid professional staff and volunteers.
Organizational structure	Hierarchical corporate structure that serves 18 town camps in Alice Springs. It also provides linkage services with remote regions around Alice Springs. New community development department that operates as a matrix across silos within the organization and with a range of other public, private and non government organizations. It liaises with a range of other local government organizations serving specific Indigenous interest groups (Arrernte Council, Pitantjara Council, Central Land Council, Alice Springs Town Council), other state and commonwealth government services such as Centrelink for welfare payments, Aboriginal Congress for Health Services, to name but a few. The Job Shop (part of the Community Development Program liaises with a number of private sector companies with the assistance of the Chamber of Commerce).	Hierarchical structure for decision making across four geographical sites. New move to develop greater links across the geographical sites and across the different departmental areas through team building.

Table 10.2. (Continued)

	Community Government Organization	Non Government Welfare Organization
Management style	Hierarchical cultural norms for the management of the peak organization. Participatory approach used via the community development department with the separate town camps.	Creation of partnership links with state, local government and NGOs to address the needs of the community members in an economically depressed northern region in SA. Little evidence of integrated management across the organization. Staff saw themselves operating in geographical compartments. Generic management was considered to be challenging
Purpose of the research	To undertake Participatory Action Research to assist with capacity building in the area of Indigenous governance for self-management and self-determination. A working group comprising staff from across the organization has been formed. The group liaises with staff at Flinders University, the Centre for Remote Health and the University of Queensland and has links with a number of local and international organizations. Over four years as researcher I have acted as workshop facilitator, PAR researcher and participant observer	To undertake Participatory Action Research as a means to develop the capacity of the participants to engage in knowledge management approaches based on a community of practice. As a researcher I have acted as a PAR workshop facilitator, undertaken interviews and engaged in a capacity building workshop that summarized findings and made suggestions for further work on systemic problem solving to meet the needs of service users.
Systemic lessons learned conceptual praxis	Alcohol and other drugs are an effect of social and individual problems and a cause of further social and individual problems. History workshops were the starting point to work through where people had come from and to address ways in which other projects such as the family wellbeing project could assist in helping people to focus on their personal and interpersonal needs. A modified form of community of practice is an active approach to reconceptualising policy and a move away from negative top down and dependency oriented policies (Pearson,	Complex problems such as homelessness and polydrug use can only be addressed by means of complex management strategies and flexible integrated services. The most successful sections of the organization practiced extensive management outwards to work co-operatively with others using place management approaches, rather than narrow responses based on departments or disciplines. In the words of one of the participants: The organization provides "a real community setting, we are free to come and go" "treated with respect.

Table 10.2. (Continued)

Community Government Organization	Non Government Welfare Organization
1999). Participation in the Indigenous governance project has provided the insight that building social connections of trust, in order to build social capital (Putnam, 1995) is problematic because ontologically and epistemologically it is oriented towards building economic wellbeing a. It is important to be open to the conceptual frameworks and personal knowledge (Polanyi, 1961) or tacit knowledge based on the lived experience of the all the participants, irrespective of age, gender, family, place or cultural grouping. The concept “spiritual wellbeing” was considered to be the starting point for their goal oriented planning. The concept “social capital” is potentially disempowering in the sense that Bourdieu (1986) uses the concept. Indigenous participants in the housing association in Alice Springs stressed that ontologically they were interested in spiritual wellbeing as a basis for developing better links across self-other and the environment and that economic considerations had to be considered as secondary and not primary to decision making. Power in the sense of access to information, resources, decision-making and better relationships was considered to be an acceptable model (adapted from Gilley, 1990). New (thick) democracy (Edgar, 2001) is based on the need for diverse citizens to conceptualize, plan and implement social policy at the local level and that it is at this level that policy decisions should be made and applied. Diverse patterns need to be accommodated. Learning	Port-X has a pub on every corner . . . so people have to want to change . . . trust is built. . . .” In the words of the manager. This is a community approach to problem solving. We work with a wide range of people and organizations. An example illustrates this. A young Aboriginal man collapsed outside a pharmacy. A member of the public alerted the pharmacist and assumed (given his prejudices) that the man was intoxicated. The pharmacist who was familiar with the work of the NGO called the recovery centre. The police were notified and one of the police (who had been briefed by the NGO manager about the co-morbidity of polydrug users) delivered the man to the recovery centre where he was identified as a diabetic with whom they were familiar. An ambulance was called. Joined up responses of the pharmacist and the police helped to ensure that the NGO staff was able to intervene appropriately. Bringing about a paradigm shift in human service thinking and practice. Joined up governance for social inclusion is being modeled in the northern region, but the thinking is applied to only some areas of governance. Developing practical knowledge management tools for joined up problem solving to address the problems of homelessness and polydrug use. This means working across disciplinary areas and with a range of departments. This is the subject of ongoing research.

Table 10.2. (Continued)

	Community Government Organization	Non Government Welfare Organization
	to be a facilitator of facilitators in an indirect role in order to empower others and myself through action learning that is transdisciplinary and spans cultures whilst respecting the need for liminal differences.	
Strengths	Spiritual; wellbeing and a focus on the sacred web across self-other – the environment.	Spiritual service culture of staff.
Major challenges (internal weaknesses and external threats)	To serve Indigenous citizens from more than a 500-km radius of Alice Springs. To ensure that grass roots democracy taps into the diversity of opinion, irrespective of age, gender, language/place grouping. Find ways of developing micro enterprises that build on Indigenous skills (ecotourism, art (painting, dance, music), environmental and desert knowledge). To find ways to work across health, education and employment sectors and to achieve joined up accounting for the region. The challenges have been mapped in multiple diagrams showing the connections across marginalization, an economy built on tourism, sales of cars, alcohol and commodification of Indigenous people as purchasers of products and health services and as a tourism commodity (art and artifacts), polydrug use. The ultimate commodification being life on a machine the product of diabetes caused by polydrug use and the eating the worst parts of the western alcohol and cheap fast foods. The way forward has been expressed in term of the need to develop harmony within, harmony with others and harmony with the environment-spiritual wellbeing (see Diagrams 1 and 2).	The shift away from a close knit religious organization to provide for economies of scale and the creation of a much larger, more secular organization in response to cuts to welfare. Managerialism and economic rationalist focus of management reflected in staff contracts and the erosion of job security. Staff felt that they modeled the respectful “I-thou” (relationship with service users, but that they did not get the same level of respect and care from management. Some staff interpreted the move towards integrated teams (using job swapping and sharing) as industrially threatening as it could lead to de-skilling and job loss. Some professions (such as community development) were keener than others to pursue integrated approaches to addressing complex or wicked problems such as polydrug use and homelessness. This indicates that prior learning can act as incentives or inhibitors of collaborative problem solving. Staff stressed that with the increase in short term contracts they felt insecure and that they felt more and more in common with the unemployed service users. Short-term contracts work against building professional, organizational skills. Lack of laptop com-

Table 10.2. (Continued)

Community Government Organization	Non Government Welfare Organization
	puters: "Some of us in this section are months behind in out case notes. We spend time visiting ... a number of sites. Our notes are in exercise books, not on the computer system. ... We have to share computers in the office." The lack of an integrated management system that supports integrated management makes the organizational mission unworkable. The diversity of needs linked with age, gender, culture, and length of use are not provided for in the current situation. Sometimes successful outcomes are achieved through a nexus of events, referrals and relationships. The challenge will be to map what works, why, how in whose opinion and to what effect. The mapping process will take into account for example: i) the conceptual diagrams of the challenges facing people who have already accessed the recovery centre and the in-house rehabilitation services at the NGO successfully, but who fear what will happen to them once they leave the safety of the place. Options include going to other organizations providing services (if they are available). ii) It will also address the needs of the homeless who have not been able to access residential care. The way forward is being explored through developing a decision supportive tool that will help to manage both tacit and professional knowledge.

impacts on learning, public policy and management. Some of the key challenges are:

Australia has an ageing population and like many developed nations, the number of retirees drawing down their superannuation will place added stress on the social fabric. The declining birth rates and overall population will mean a higher dependency ratio in the future. The public sector will have to address this challenge in partnership with the private and volunteer sectors, because the current resources for government are increasingly residual in the era of what has been termed the “post welfare state” (Jamrozik, 2001).⁶ He argues that all Australian families with dependant children have less disposable income than ever before and the Gini co-efficient shows that the gap between rich and poor is growing.⁷ He concludes that in the future we face an aging population and low rates of immigration, thus raising questions of sustainability and dependency. An added concern is that the baby boomers are about to retire and to draw down their superannuation, thus depleting the reserves available for funding welfare in the future. Jamrozik considers that fewer people employed in Australia are in full time positions and working longer hours, which impacts on family life. More people are in casual and contract positions and they compete globally for the lowest production costs. This means that the wages of workers in developed countries could decrease. Globalisation may have winners, but the losers will need to be assisted to obtain services and skills.

As Acoff and Gharajedaghi (in McIntyre-Mills *et al.*, 2006) argue we need to design a replacement to the United nations to ensure social and environmental justice, based perhaps on a series of regional federations using subsidiarity (Singer, 2002).

It is a fact that the gap between rich and poor in Australia is widening. In South Australia the proportion of aged people is higher than in other states. Demographically South Australia also has a higher proportion of welfare dependants (Spoehr, 2005).

In this generation socio-cultural changes are accelerating in response to many challenges and the technological changes are dramatic (as per Banathy, 1996). This means that people’s identities need to accommodate change. A globalised, workforce that moves, in response to the dictates of the market to find work, faces the loss of a sense of place, a sense of continuity in their work, home and neighborhood. A sense of continuity becomes a

⁶ The definition is based on a shift from universal quality of life projects, to residual welfare to meet basic needs. This is because of the challenges posed by the way that the market functions and the way it is currently viewed and constructed, and in part because Governments make policy decisions on who gets what, when, where and why, but also because more people currently draw welfare benefits than ever before.

⁷ 0 = complete equality; and 1 = complete inequality.

characteristic that has to be achieved in new innovative ways. Also as people have fewer religious or national, or ethnic boundaries people feel lost unless they can integrate these changes into their lives in a meaningful manner. The impact on wellbeing cannot be underestimated. But digital networks can play a role in providing a sense of community for solving private troubles and public issues (to use C. Wright Mills, 1975) distinction, even if they cannot replace the face-to-face interactions that has a special resonance.

Technological challenges posed by biotechnology and nanotechnology will impact on the ethics of being human and will have particular relevance to the health sectors as all stages of life and learning are impacted.

Environmental sustainability in terms of natural resources, soil and water, in particular will be key shapers of quality of life. Meeting other needs such as: affordable power and service costs, housing and transport. All these factors impact on the lives of families. Health, education and employment remain key challenges for all governments, as they are pillars of citizenship. Accountable governance is increasingly hard to deliver and it will depend on the ability of the players to become innovative and to work effectively across organizational sectors to enhance designs, plans and operational delivery. One way to enhance governance is work across sectors and disciplines. Digital databases for knowledge management are also a useful starting point to facilitate working across sectors and disciplines. The narrow compartmentalized approach to addressing problems is being replaced by a realization in many areas of research and practice that in a complex, changing world, integrated responses are needed. Health, education and employment can be positively and negatively impacted by designing supportive neighbourhoods, places of work, recreation and learning.

One of the key challenges for the future is building and sustaining the rights and responsibilities of citizens through developing social and environmental capital, not only economic capital (which is of course important for the marginalized to enable their participation in social life). The so-called “triple bottom line” (people, the environment as well as economic considerations) will be vital (Elkington, 1997). When we also consider that the frameworks we apply are sometimes inappropriate (because they are too compartmentalized and the time frame is short, not long term) the problem deepens. We need to be mindful that we are citizens, not merely customers or business operators and that the social and environmental contract is deeper than any commercial contract. Learning needs to enable the participants to make sense not only of their own field of practice, but to learn to engage with others in other fields of practice. Identity based on one set of assumptions and values associated with one’s own learning and experience needs to be expanded to negotiate with other frameworks of meaning. This involves becoming boundary workers across subject areas, sectoral areas and

cultural areas. Skills will include transcultural understanding, knowledge management and management of diversity. These are not entirely new skills and they can be developed by building on existing competencies in conflict resolution, communication skills (based on respect for the other) and one's enthusiasm to learn from one another in a range of contexts and via a range of media. Imagination is helpful (not merely in trying to predict the future and then attempting to plan rigidly for it) but in being able to anticipate the best route. Anticipation is based on consulting records of the past and being mindful of future developments and the interpersonal and personal challenges on the voyage, so as to be able to set the right course and to anticipate when and how to set one's sails appropriately, to travel with currents (that are supportive of one's mission of social and environmental sustainability) and to avoid troubled waters (as per Banathy, 1996, 2000).

The process involved enabling participants to engage in learning to meet future organizational challenges in an integrated or systemic manner based on connectedness, engagement with issues and sharing knowledge across disciplines and sectors to reformulate individual troubles into shared issues and shared solutions.

Conversation was used as a design tool (as per Banathy, 1996) to surface assumptions and values. An analysis of the following issues demonstrates a tension between on the one hand, the valued competencies in the public sector based on efficiency (and narrowly task oriented) but on the other hand, the public sector wishes to develop an appreciation that competencies can be enhanced by other processes such as engaging in conversations that are wide ranging, systemic and that begin to address the complexity of issues that we face and for which we need to design responses. Designing alternatives requires making opportunities to rethink and envisage alternatives, beyond the existing boundaries.

The experience of valuing contributions through respectful communication that allows for discursive, rather than directed, agenda run conversation was described as: "this is enjoyable just to talk without an agenda. . . . The COP is a safer environment to share, because [formal] meetings are so agenda driven." The communication process per se is an area that is under-researched and vital for management. Interactive design that strives to anticipate challenges, whilst avoiding the problems of the past, namely trying to think in narrow frameworks.

Shared reality can only be co-created through respectful conversation that aims at mutual understanding and draws on the particular skills of the participants. The challenge that group members faced throughout, was that in discussing even the most basic issues (using concepts like "management", "competency" or "learning") participants in a conversation perceived and used concepts differently. Differences stem from educational background

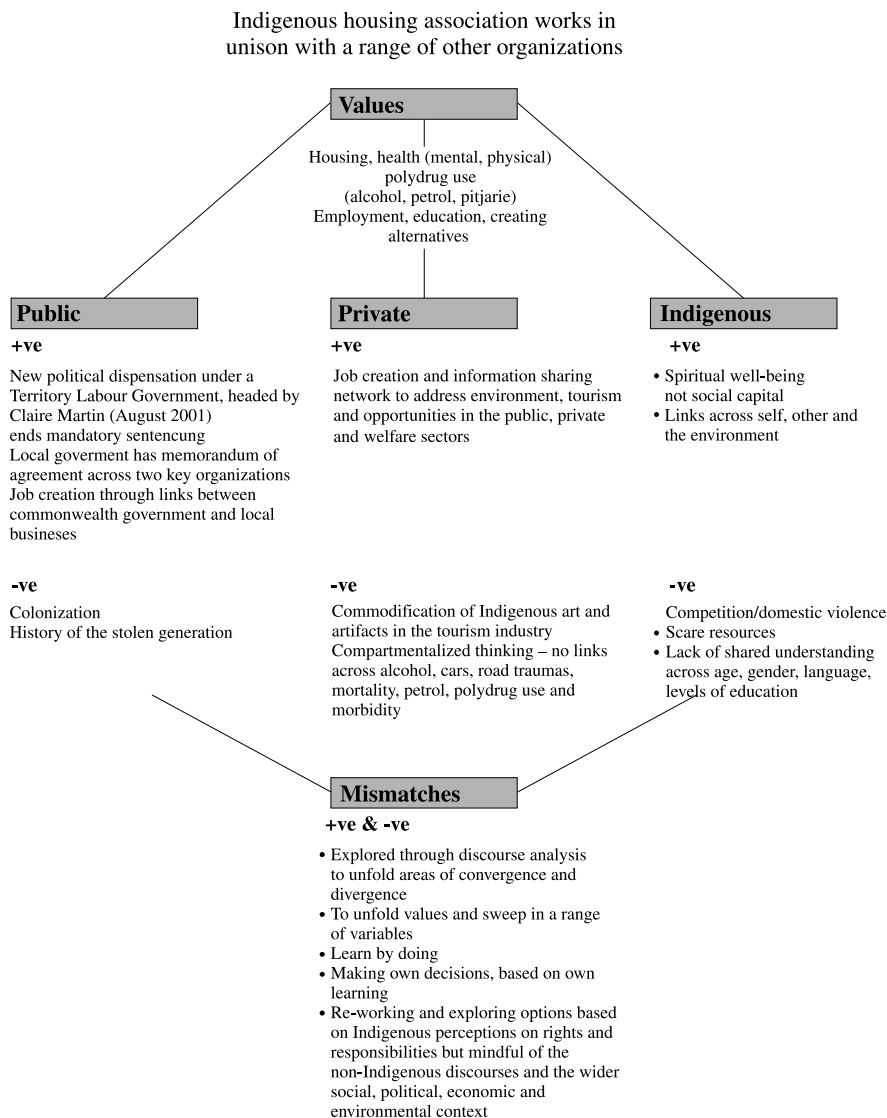


Figure 10.1. Mapping the discourses, the areas of convergence and divergence. Note: pitjarie is an Indigenous plant material chewed by women.

and disciplines, level of education (whether the participants have a technical or conceptual grasp of issues) as well as different cultural attitudes and values towards people and work.

“The goals and objectives of traditional generic management have been almost entirely focused on the pursuit of profit through efficiency. The drive for profit motivated efficiency through top-down, ‘power over’ forms of communication

is precisely what has been identified (Karpin, 1994) as the major barrier to essential change in contemporary generic management. This barrier has had the effect of polarising and separating workers and employers ... but furthermore there is also an opportunity cost to employers, namely the loss of the creative potential of employees that could be used to increase outputs. Empowering managers as well as workers through the application of ... principles ... [that value contributions and creativity] could be of benefit to all." (McIntyre-Mills, 2000: 92)

10.6.1 Potential of Systemic Techniques: Joining up the Knowledge Patchwork for Ethical Governance

Problem solving and research techniques need to involve all the stakeholders in constructing the mission, goals and objectives for monitoring and evaluation. Participatory design processes have been developed (as per Banathy, 1996, 2000), systemic management (Flood and Romm, 1996; Wenger, 1998; Jackson, 2000) and systemic intervention for co-creation (Midgley, 2000; Reason, 2001).

COPs (Wenger, 1998) and knowledge management (Edgar, 2002) are touted as the solutions for empowering local communities to tap into tacit knowledge and to join up with business to get an edge economically. Regional decentralisation is fine provided that responsibilities and costs are not shifted with a view to cutting funding to already disadvantaged people. Dialogue through COPs for knowledge management with the private sector needs to be balanced by dialogue through COPs with state and commonwealth government so that responsibilities are not shifted without due consideration for the rights of local people in disadvantaged communities and those struggling to find employment.

10.6.2 Suggestions to Overcome the Challenges through Capacity Building

Capacity building involves leading people to ask strategic questions and to understand that this is the first step in knowledge creation. Education is derived from the Latin *ex duco*, meaning 'to lead out'. Capacity building is about leading people to draw on their own tacit experience and to build on it. Goals for capacity building are achieving better understanding of ways to communicate and to understand the importance of values in understanding and framing problems, problem solving, leadership, governance and participation.

In the social sciences compartmentalised thinking has lead to disciplinary specializations and now we need to address ways to develop the capacity to think and work: i) seamlessly across departments, organizations, sectors, geographical and conceptual domains; ii) creatively (as per the State of the Regions Report, 2002) and co-intelligence (see Roche and MacDonald, 2001)

Table 10.3. Potential of participatory design

Enables working in Mode 2, not Mode 1 as identified by Gibbons <i>et al.</i> (1994). This means moving from the expert training the learner in a hierarchical manner to facilitating learning with participants in context. Problem solving and research techniques need to involve all the stakeholders in constructing the mission, goals and objectives for monitoring and evaluation. Participatory design processes have been developed (as per Banathy, 1996, 2000), systemic management (Flood and Romm, 1996; Wenger, 1998; Jackson, 2000) and systemic intervention for co-creation (Midgley, 2000; Reason, 2001).	Strategic knowledge management and complex problems.
Problems do not limit themselves to the boundaries of any one discipline. Integration across knowledge areas requires trans-disciplinary work. As a bridge from the known to the unknown, communities of practice provides some of the thinking tools that can help participants to leap outside (as per Banathy, 1996, 2000; Romm, 2001) the taken for granted way of thinking and engage in creative practice that focuses on rights and responsibilities.	Co-created learnings are more responsive to the context than working in isolation. Nevertheless space for difference is one of the hallmarks for critical, systemic approaches. Liminal spaces for difference are as important as co-created meanings. Without allowing for difference we can lead to totalizing approaches that are top-down and thus limit dialogue. “Braiding together ideas in conversation” that relate to specific experiences (Espejo, 2002: 521).

within and across workplaces (interconnectedness of systems) and the settings they serve; iii) ontologically about the way people make sense of the world (tacit knowledge constructions based on asking what is the nature of reality (ontology); and iv) epistemologically about how do we know what we know and how these learnings relate to explicit knowledge that is recognized and documented (construction of new metaphors).

10.7 CASE STUDY 2: AN ABORIGINAL HOUSING ASSOCIATION

The section explores some of the challenges and draws on a case study to illustrate policy and management praxis. Problems are not bounded to disciplinary or departmental compartments. New public administration needs to expand its boundaries to include wider arenas and to learn the positive and negative lessons from the public, private and volunteer sectors. This is the

Table 10.4. Process for capacity building in participatory design in case study 1

Constructivist, systemic thinking	Participatory practice
Everyone has something useful to offer. Words of wisdom, angry emotive outbursts and silence are informative for problem solving. Strive to find common denominators, but respect the value of difference.	Respectful listening and dialogue to set up appropriate trusting contexts (as per Romm) for participatory design. Methods are used in a critical, systemic manner. The approach is to use approaches that are complementary in that they help to comprehend a problem in a less bounded manner that employs iterative dialogue in the search for knowledge. Iterative learning using TSI is a useful starting point. This is elaborated in Jackson's (2000) <i>Systems Approaches to Management</i> and comprises creativity, decision making and action in an iterative cycle to address systemic change at an individual, interpersonal level and in terms of the wider inter-organizational environment. Need to encourage open, sincere and rich questioning and to address questions (once again) about the nature of reality and the way we know the word (or think we know it). Change and fluidity is axial to existence. Energy is the most basic unit of all communication and when the communication process is limited, entropy follows (Flood and Carson, 1998).⁸ Governance policy needs to address. Participatory designs based on participatory action research to map tacit and explicit knowledge of professionals, non-professionals (citizens, non-citizens and service users). Soft systems modeling (paper based) and dynamic computer modeling. Knowledge management for strategic decision making across discipline areas, cultural contexts and knowledge areas. Action learning to transfer the policy and practice learnings. Mainstream the approach to governance in the social, political, economic and environmental sectors (public, private and voluntary). Compartmentalized decision-making leads to shortsighted solutions. Working across knowledge domains in a globalised, complex world is essential for better strategic management in the public, private and non-government arenas.
Thinking in terms of the individual, the interpersonal and the way that dominant discourses shape thinking and interaction.	Critical and systemic practice, stories and community initiatives. The learnings about the way people make sense of the word (tacit knowledge constructions) and how these relate to explicit knowledge that is recognized and documented. The lived experiences

⁸ Flood, R. and Carson, E., 1998, *Dealing with Complexity: An Introduction to the Theory and Application of Systems Science*, 2nd ed., Plenum, London.

Table 10.4. (Continued)

Constructivist, systemic thinking	Participatory practice
	of We live in a complex and changing world. Evidence based practice is required to assess what works and why in every day practice. This requires experimental learning and participatory design and evaluation methods. One of the best ways to build capacity amongst staff and management is to help them learn the answers from their own experience. People need to be represented, rather than lost in the sense used by Polanyi (1962). ⁹
Making the connections in a cybernetic way, rather than unidirectional causal way.	Strategic knowledge management based on a holistic mandala not on slice.
Understanding the links across peace, social and environmental justice.	Action learning and action research based on respectful listening and dialogue for accountable and long term risk management.

difference between management that is compartmentalized and governance that is weblike. By introducing the notion of knowledge management we can extend the traditional public administration approach from an organizational context to an interorganisational context and locate strategic knowledge management as the means for moving away from management in silos to governance across sites, discipline areas, departmental areas or sectors. The section critiques the way in which whole of government approaches have been used to pass on costs and responsibilities without passing on the right to participate in a meaningful way in reshaping the governance agenda in Australia.

The aim is to enhance our capacity to design systemic policy and praxis that promotes understanding and addresses the insider/outsider perspective through co-creations that lead to better governance. Case studies can help to link the theory and practice. Also they help us to learn with people and to co-create knowledge.

10.7.1 Mapping the Context

Because the life chances of Indigenous citizens in Alice Springs have remained significantly lower than for non-Indigenous citizens, in terms of health, education and employment indicators, a different approach, not more of the same is needed.

⁹ Polanyi, M., 1962, *Personal Knowledge*. Routledge and Kegan Paul, London.

Alice Springs is a regional service center. Residents of remote, dry (alcohol free communities) come to Alice to access services (health, education, legal), to visit family and perform cultural activities.¹⁰ Doing the wrong thing has been perfected to create an economy that supports alcohol sales, car sales and petrol sales, whilst the employment opportunities for the helping professionals are based on misery and addiction.



Figure 10.2.

Source: McIntyre-Mills, 2003: 67. Case study of perceptual holon of social justice concerns, Alice Springs, Australia.

The themes of i) the crucifixion (metaphor for colonization and the destruction of a way of life, but also for resurrection); ii) the caterpillar (metaphor for oneness across self, other and the environment as the ancestral dreaming story of the Arrernte people are central to understanding the life-world of the informants. The caterpillar is Mpwarnte, or Alice Springs and is part of the McDonnell Range). The handcuffs are symbolic of mandatory sentencing and the bottle is symbolic of alcohol. These symbols, associated with old and new myths and metaphors are depicted in a systemic web of chains and tears. The Gap is symbolic of the gap between cultures; it is also symbolic of liminal space, creativity, fertility and hope for the future. The tears are liberatory; they are moist and fertile. The systemic web of meaning is based on experiences of commodification and control. The caterpillar dreaming is a metaphor that links Arrernte people with the land. It is based on the idea that their ancestors created the land. Each Arrernte person is

¹⁰ In Alice Springs class/culture are proxies demonstrated in the socio-demographic patterns of disadvantage. The politicization of culture as a response to being excluded from co-creation of designs for the future needs to be addressed through policies that take cognizance of power and empowerment, in order to ensure that self – other distinctions do not become mere power plays between haves and have not's expressed in terms of commodification by the haves and reparation by the have not's.

linked with the land. The introduction of Christianity and the Western culture that went with it, divided the people from the land when destroying the myths of origin. The symbolism of the Gap, a physical divide in the McDonald Ranges was described as symbolizing the divide between the cultures and the gap in life chances between the cultural groups. The gap, the space between self and other was perceived to be bridged through forces such as colonization supported by the ideology of Christianity that led on the one hand to the crucifixion of the caterpillar, but on the other hand to reconciliation and the emancipatory potential of a renewed and post colonial forms of religion and spirituality. The caterpillar symbolizes the origin myth, the myth that provides integration in cultural terms.

The divide was also bridged through new forms of control such as mandatory sentencing for property crimes, based on “the three strokes and you are out” principle, leading to the incarceration of Aboriginal Australians in Alice Springs. Many of these were young people who had indulged in binge drinking. Alcohol outlets, bars and car lots are key businesses. Alcohol sales and car sales form a feedback system. The businesses are largely (but not entirely) owned by non-Aboriginal Australians. The effects of alcohol misuse are felt from the womb onwards. Fetal alcohol syndrome is one of the results of readily available alcohol. The morbidity and mortality of Indigenous Australians outstrips that of non-Indigenous Australians for a number of reasons, the main reason being marginalisation (McIntyre, 2002, 2003).

But the desert culture of sharing and the readily available commodities of alcohol and petrol (used for inhaling in particular by younger people), contribute to the sense of despair for those struggling to find meaning and to achieve self-determination. Alice Springs is a service centre for people living within at least a 500-km radius. Aboriginal peoples come to Alice Springs to access a wide range of services, visit family and perform religious duties. Many “get lost in Alice”, because they have left their dry communities and they are exposed to the availability of alcohol. But it is equally true that many come to Alice to access alcohol. The high alcohol intake leads to the early onset of diabetes and reliance on renal dialysis, known as “life on the machine”.¹¹ This cyborgism is not by choice, it is the end point of abusive relationships across self, other and the environment and the opposite of the positive relationship suggested by Haraway (1991) where machines serve human beings. The potential and the pitfalls of technology are evident in the relationship between vehicles and the members of the desert communities who maintain them. They provide the means for mobility to and from

¹¹ Devitt, J. and McMasters, A., *On the Machine: Aboriginal Stories about Kidney Troubles*, IAD Press, Alice Springs.

family, services and dreaming sites, but they are also associated with the high injury and mortality rates associated with intoxicated driving and they are associated with petrol, yet another means to escape or blot out the pain of existential meaninglessness associated with the loss of identity learned more about the caterpillar-dreaming story when I was told that the name of a local road was called “Broken Promise Drive”, because the tail of the caterpillar had been cut off when constructing a road to the new Gold Course Estate built on the sacred dreaming site. The details of this vignette are spelled out elsewhere (see McIntyre-Mills, 2003), but it is mentioned here because the argument I try to develop in this book is that whilst space for separate identities is vital for maintaining diversity and creativity, we also need to find ways through sincere dialogue to enable emergence from the old to the new, from “caterpillar dreaming to butterfly being” (McIntyre-Mills, 2003).

Alcohol misuse and violence are systemic. The public and private contexts of violence in Alice Springs, Central Australia need to be considered in terms of the history of colonization and the context of NT having the highest rates of DV, marginalization, grog misuse and mandatory sentencing. Trying to keep strong. Addressing marginalization in conceptual space (whose knowledge is important), geographical space (pavements, parks and other public places, landrights and sacred sites) and cyberspace (access to technological equipment and skills to join what Castells (1996-1998) called “the networked society” and the information age, lobbying through cyberspace).

“Who brought alcohol to Australia?” is the question frequently asked in a bid to shift from individual to social responsibility. But both the social and the individual dimensions are important. Understanding and owning the problem within a context of understanding of desert culture and the norm of sharing all commodities. Unfolding and sweeping in many variables of interest groups (young, elderly, men and women are essential).

Eighteen Indigenous housing associations are administered by an overarching organization that serves the interests of Indigenous people. Certainly the Indigenous cultural framework of the organization dictates the patterns of individual behaviour up to a point. But there are a few who think that greed and self-interest are the overriding factors guiding leaders. Moving away and becoming independent is a goal for a few, who feel that they would like to become more independent. This aspect is problematic for a leadership who are trying to use culture as a vehicle for achieving a better quality of life and better life chances for the most marginalized Australians. Overarching pattern presented by management is of self-determination in terms of the way the organization is run. Self-determination means different things to different sections of the residents: for some it is to have control over the movements of who comes to live on TC. There is a sense of wanting independence in terms of a specific place. For others it is to maintain an overall

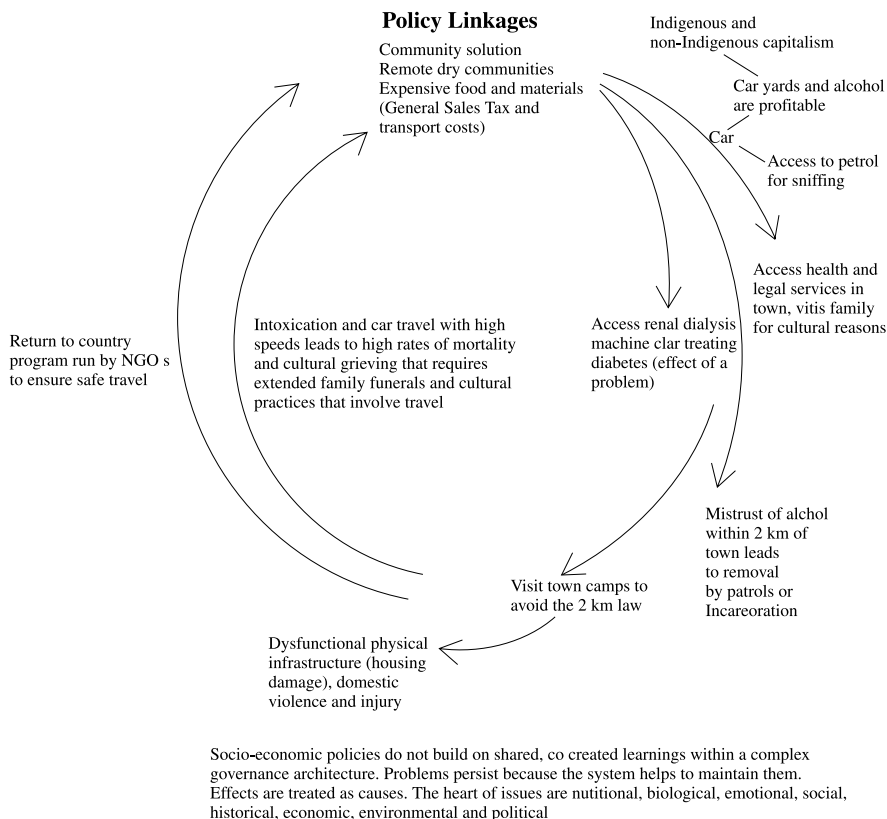


Figure 10.3. Policy linkages.

sense of Indigenous culture. But within their own discussions on what this means in terms of rights and responsibilities is being debated. What is the basis for decision-making: power associated with Indigenous culture and if so which language group will prevail and in whose opinion? They are all subject to Arrernte culture and the camps are for non-Arrernte people. Languages differ. Should family considerations prevail? Each TC is underpinned by an extended family structure. Affinal (marriage) and agnatic (ties of blood are important). The status considerations associated with education and political power is also relevant. Personal likes and dislikes become family issues.

Diversity management (Flood and Romm, 1996) could be learned via the community of practice (COP) using tools such as triple loop learning (op. cit.) to address questions about tasks, processes and the rationale for the decisions. It is ideally suited to addressing complex, systemically linked social cultural, political, economic issues that pertain to governance and empow-

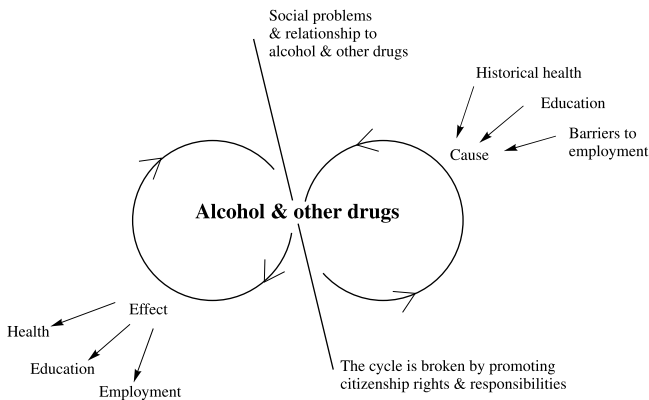


Figure 10.4. Breaking the cycle through participatory governance and developing citizenship rights and responsibilities (McIntyre-Mills, 2003).

ering the participants. It is also suited to enhancing participation. Empowerment through the COP means helping people to achieve greater confidence and power in the following areas: resources, relationships, information and decision making (Gilley, 1989).

Learning to use Participatory Action Research (PAR) tools can help to enhance policy¹² and practice that works with, rather than within boundaries to achieve integrated solutions. This requires matrix team approaches to design, plan and implement policy to address the complex, interrelated social challenges we faced currently and in the future. The community of practice management approach appears to be suited to this challenge.¹³ The five key action areas (as per the Ottawa Health Charter of 1986) are promoting: “healthy public policy, supportive environments, community action, personal skills and reorienting organizations”.

¹² The premise on which the systemic approach is that not only are systems linked (Churchman, 1979) (but that management and policy in line with the Ottawa Health Charter of 1986 needs to address health and development and to engage multiple disciplines and sectors). But it also needs to be sensitive to the definitions and meanings of interest groups and men and women of all ages. The social, cultural, political and economic contextual issues faced by age groups and by gender groups need to be a focus for action learning to address governance as it pertains to citizenship as it is experienced. What do rights and responsibilities mean to those who have experienced marginalization but have survived colonization? This is in line with the Ottawa Health Charter of 1986 that stresses the need to understand the links across health and development, but the focus will be on how to make the rhetoric workable on the ground through translating policy into practice by means of PAR.

¹³ Nichols, F., 2000, *Communities of Practice: Definitions, Indicators and Identifying Characteristics*. Wenger, E., 1998, *Communities of Practice: Learning, Meaning and Identity*, Cambridge University Press.

Jamrozik (2000) describes the shift from universal to residual welfare policy as indicative that Australia, like many other nations, has moved towards a post welfare policy in a post welfare state. It is a fact that the gap between rich and poor is widening, but that since 1966 the percentage of citizens drawing welfare has increased from 8% of the population to 24.8% of the population in 1996.

The goal is to increase the viability of preventative and promotive approaches by facilitating an Indigenous COP, built on the Housing Associations, to act as a hub for implementing change to improve governance. This approach would build on the local organizational structure and realities, rather than re-inventing another network and then trying to get Indigenous people to join. It is vital that local people who have been developing innovative changes own and run the community of practice initiative. The proposal is to enable this to happen.

As a bridge from the known to the unknown, community of practice provides some of the thinking tools that can help participants leap outside (as per Banathy, 1996, 2000; Romm, 2001) the taken for granted worldview and engage in creative praxis. The COP could enable local government to transfer diversity management approaches (systemic design, planning, facilitation, monitoring and evaluation) to the housing association members on town camps.

The process creates value by building connections, relationships, common ground and documentation of processes and thus enhance effective health and development practice (Institute of Knowledge Management, 2001).¹⁴ Since 1986 there has been progress in translating the vision of the Ottawa Health Charter through specific projects internationally,¹⁵ specific agendas such as Agenda 21¹⁶ that flowed from the UNCED summit (14th June, 1992) recognize the links across disciplines for problem-solving. The following are the incremental steps for setting up a transformative healthy setting COP that maximizes the multiplier effects of working across sectors and disciplines.¹⁷

The process of participatory action learning (using systemic approaches) is one of learning through dialogue, observation and action with age and gender groups (Stanley and Wise, 1993; Fonow and Cook, 1991), with the

¹⁴ Lesser, E. *Communities of Practice and Organisational Performance*, IBM Institute for Knowledge Management, Boston University. Unpublished White paper.

¹⁵ Davies, J. and Kelly, M., 1993, *Healthy Cities: Research and Practice*, Routledge, London.

¹⁶ International Council for environmental Initiatives, 1998, *Our Community our Future: A Guide to Local Agenda 21*.

¹⁷ Adapted from Mowbray, P., "Healthy Cities Illawara: ten years on", *A History of Healthy Cities from 1987-1997*.

specific goal of improving social dynamics and empowering the participants to address their sense of wellbeing. This is particularly relevant to empowering research that strives to ensure that participants determine the constructs and the direction of the interventions that form the basis for learning.

It is based on thinking skills called “unfolding” meanings and their implications for stakeholders (as per Ulrich) and “sweeping in” social, cultural, political and economic considerations (Churchman,¹⁸ Banathy,¹⁹ McIntyre, 2003a, b, c).²⁰

The techniques for action learning all stem from the belief in the ability of people to change their worlds through thought and action. I have used action-learning techniques in many community development contexts to address design issues. The playing out of options to address issues can act as “mental walk throughs” and a means to address practical concerns in the future. The conceptual skills can be taught in simple and direct ways using action-learning techniques that build on conversation (as design and practice tools). This approach can be usefully applied by staff and housing association members to address.

At a specifically theoretical level the conversations that make up the fabric of the community of practice could contribute to critical and systemic thinking and could demonstrate the inherent value in open discussions that can improve design and “diversity management”. In this way the Indigenous COP could contribute to the field of management and organizational learning (see for example Flood and Romm, 1996; Romm, 2001). The importance of building trust is stressed throughout. History, language, religion, politics and the environment must be “swept into” the discussions, rather

¹⁸ Churchman, C. West, 1979, *The Systems Approach*, Delta, New York. Churchman, C. West, 1982, *Thought and Wisdom*, Intersystems Publications, California.

¹⁹ Banathy, B., 1996, *Designing Social Systems in a Changing World*, Plenum, New York. Banathy, B., 2000, *Guided Evolution of Society: A Systems View*, Kluwer/Plenum, London.

²⁰ These skills can be taught through the use of graphic, conceptual drawings and could build on painting and dramatic and narrative skills (story telling) as a starting point for identifying an axial or central issue on which the housing association members could work (in age and gender specific groups and as integrated, intergenerational groups) to improve the quality of life. Quality is a concept that is perceived as (an aesthetic, cultural, moral, political, spiritual/religious concept, as per Churchman, 1979), but it has physical implications. Physical, mental and spiritual wellbeing can only be achieved through integrated approaches. Definitions that are owned and that reflect the needs across interest groups, that reflect the meaning of rights and responsibility can form the basis of conversations and practice that “have radiance” (Churchman, 1979; McIntyre, 2003) and power to transform. Radiance is the difference between meanings that flow from self-confidence and a sense of dignity and identity, to meanings that are imposed.

than framed out by rigid approaches to research, management and evaluation (see Ulrich, 2001). This systemic approach is vital to ensure that multiple variables are held in mind. Ignoring “just one variable” can make all the difference: a mistranslation of a term, ignoring cultural nuances, token gender considerations, forgetting the importance of social dynamics and their political/historical context could undermine the viability of a project.

Similarly, the systemic approach allows for the process to consider both the intended and the unintended results of interventions. The pros and cons of each are considered valuable lessons from which to learn, so that the next phase of the cycle can benefit from what was thought, said and done previously. COPs are a function of individual values, and organizational contexts within the context of time and space. The COP in Alice works because of the strong Aboriginal leadership by a woman who models an open trusting attitude to her peers and to those she mentors as younger leaders of tomorrow. She accepts non-Aboriginal outsiders and teaches them with patience. COPs can only develop in a context of trust. The COP in Alice is based on the assumption that knowledge is not merely objective it is also subjective and intersubjective (Zhu, 2000). Tacit knowledge about local areas and issues is vital for problem solving in personal, political, economic and environmental areas.

COPs are a function of individual values and will and organizational contexts within the context of time and space. They can only develop in a context of relational knowledge, but when the context does not exist for pooling resources in an atmosphere of trust, then COPs can exist only in name. Power continues to determine what constitutes knowledge, but COPs can be used as a means to address the power bases, if trust can be developed amongst participants who wish to bring about change and to reconstruct meanings in multiple arenas. It is possible, but it takes energy, commitment and the ability to think in a strategic sense whilst engaging in interactive designs for the future.

I will share the experience of trying to share the principles of participatory development in Samar, one of the poorest provinces in the Philippines. As a development facilitator I was associated with the university and with the powerful elite. Despite also having conversations with representatives of the Barangays/villages and groups of women (who were concerned about a range of issues) and despite their being part of the planning seminars, more mentoring was needed to help them to deal with the bureaucratic committee system of governance. Added to this, the poorest men and women felt disempowered by the fact that the land was becoming re-owned, through their own indebtedness, by some of the powerful participants at the workshops, despite the government buy-back system. The old landlord-peasant relation-

ships were revived in some communication contexts. The reality reflected this deferral and sense of obligation and indebtedness.

My being located within the elitist space of the university made my role as facilitator to address marginalization in terms of status, income, access to resources, information and decision-making paradoxical, because it was not the role anticipated by the stakeholders. A student network (including Australian students) was set up with the university to assist the process of participation in decision-making at the village level. Some placements were co-located with NGOs. Perceptions and trust are all important in the process of development and the energy of resonance is vital. When discussing the case study with Indonesia officials doing gender mainstreaming courses at Flinders University (2003-2005), we discussed how ethnocentric, gendered knowledge, knowledge based on the experts could be problematic and cause further problems. We need to co-create knowledge across discourses.

In this chapter participatory design, based on i) participatory action research (PAR); and ii) a modified form of a community of practice (derived from Wenger, 1998) are critically analysed with a view to “unfolding” (as per Ulrich, 2001) the implications of communities of practice for addressing a) technical/instrumental, b) strategic and c) communicative knowledge (as per Habermas) when undertaking development initiatives. This requires matrix thinking and team approaches to design, plan and implement policy to address the complex, interrelated social challenges we face currently and in the future, namely: sustainability in terms of socio-demographic, political, economic, technological and environmental challenges. COPs can be used to a) facilitate capacity building by working with, rather than within boundaries of knowledge and b) enable action learning in response to a changing world. Engagement is with individuals and groups within the local context of organisations that are shaped by global challenges. This could involve asking three questions (Flood and Romm, 1996: 129): “Are we doing things right? Are we doing the right thing? In whose opinion and is mightiness connected with rightness?” The social, cultural, political, economic and environmental context in which organisations operate needs to be considered in designs for the future. This impacts on learning, public policy, management and governance.

The following participatory governance approach is rooted in the participation and transdisciplinarity of the Ottawa Health Charter of 1986 and the policy outlined in Local Agenda 21 that maximizes the multiplier effects of working across sectors and disciplines.²¹ This approach can assist in:

1. Shifting thinking from compartmentalization to thinking systemically,

²¹ Adapted from Mowbray, P., “Healthy Cities Illawara: ten years on”, *A History of Healthy Cities from 1987-1997*.

2. Informing interventions so as to avoid making changes that do not consider the wider implications,
3. Enhancing an understanding of the linked nature of social and environmental concerns,
4. Developing problem solving strategies.

The promotion of a healthy environment needs to be placed as a central assumption of planning. The challenge is to find ways to encourage existing organizations (that in the past have tended to work separately) to work together. Sustainable integrated development assumes the short-term benefits of financial profit and the long-term benefits of economic sustainability to be of equal importance. The costs to society and the environment are built into all decisions and rational decision-making needs to address social, political, economic and environmental costs. This approach is concerned about the future of economic initiatives and the implications for all members of the community.

The gap between the ordinary citizens and elected representatives needs to be closed by an active civil society. A change in community dynamics in Alice has occurred.

“...A new potential for generating a shared sense of community is possible and the future is ripe for implementing participatory designs that could make a real difference for the future. Banathy (1996) stresses this as the distinction between ‘generative’ and ‘strategic dialogue’. The one must precede the other for trust to be developed.” (Laszlow, 2001; McIntyre, 2002: 31)

Respect for the other is the pre-requisite for the next stage of co-created evolution. Self directed designs are a reality of the future. Technology and (unfortunately) not as yet our ability to think ethically, systemically and wisely has allowed us to move closer to thinking that we can bridge the divide between mortality and immortality, between the sacred and the profane, between humanity and divinity. Let us be mindful of the responsibility to self, other and the environment and remember that these links are the web of life, whilst also preserving a space for difference. Indigenous Standpoint Theory (Foley, 2002) argues that preserving a separate space is a way of conserving tacit knowledge that has not been recognized by dominant paradigms.

We need to respond interactively to address the challenges that we face. They are not restricted to any one discipline of knowledge or the public sector. As the world faces the challenge of new forms of conflict fought in civilian contexts and as the competition is expressed in specific political, social, cultural, economic and religious narratives, it becomes ever more important to establish ways to engage in dialogue that can open closed mind sets to grand narratives, that can be glossed very understandably as evil by

the populations of people who suffer under the yoke of oppression, defined albeit in very different terms. All human beings and in fact all sentient beings feel pain and we share in common our biology and our planet. If lasting peace is to be achieved we need to work together to achieve solutions that are systemic and that go beyond the political, the economic and the religious (that can become distorted proxies). We need to nurture the web of life and remember that this web is sacred. Humility and wisdom are needed now more than ever to co-create solutions. This is the hope for the future.

Systemic problem solving is needed to promote the well being of all citizens in postcolonial society. The links between current social problems and the history of colonization and dispossession cannot be forgotten.²²

²² A colonial history and marginalization in social, conceptual, geographical and cyberspace have the potential to be translated into class/cultural withdrawal and nationalism (nation within a nation). Respect for the other is the pre-requisite for creating shared spaces that respect liminal differences, because diversity is an important source of creativity for human beings. Indigenous Standpoint Theory (Foley, 2002) argues that preserving a separate or liminal space is a way of conserving the personal lived experiences or tacit knowledge (see Polanyi, 1962) that has not been recognized by dominant paradigms. We need to respond interactively to address the challenges that we face. Learning needs to be open to many sources and disciplines of knowledge.

Indigenous citizens are the subjects, not the objects of this social planning and design project. To create a viable space in the civil arena is the challenge. Housing associations can provide an entry point for developing civil governance opportunities that can develop active participation with people, irrespective of age, gender, language or level of education or employment. The “cash work nexus” (Pixley, 1993) is central to some current Non-Indigenous definitions of citizenship. The dynamics of Alice Springs are spelled out in terms of a) the social indicators of quality of life; and b) the social health outcomes of citizens. Class and culture continue to define life chances today that can best be addressed through systemic interventions to enhance life chances. The introduction of changes in the conditions of work (relations of production), types of commodities and changes to the very fabric of cultural identity (as a result of social change) have far ranging ramifications for those effected locally. The types of economic activity include: a) open knowledge production for sustainable living and innovation; b) closed, localized, traditional approaches to traditional industries in primary, manufacturing and service work without information literacy; c) welfare dependency on the social wage and those struggling to find employment and to shrug off the legacy of what Rowse (1998) called the dependency created by rationing: “white flour, white power” in the history of colonization; and d) a more traditional Indigenous communal lifestyle.

Local organizations are ideally placed to model healthy settings development drawing on UN and WHO charters that underline that health and development are integral to one another.

Local grass roots governance could contribute to the implementation of the National Mental Health Strategy (1999) by adopting a partnership approach across sectors and disciplines. Such an approach could help to promote health outcomes and enable people with a mental illness to be assisted in many ways within the community, not merely through institutional treatment and clinical intervention (O’Kane and Tsey, 1999). In-

10.7.2 Good Governance Processes

Drawings can be used to facilitate conversation that has resonance or meaning, is creative, reflective and generates shared meaning and shared sense of responsibility to act on the issues raised. The use of simple drawings, such as the representation of blades of grass and roots can be helpful. The blades of grass above the ground can be discussed in terms of the elected members and the roots can be discussed in terms of the community.²³ Critical Systemic Praxis is based on a belief in the potential of human beings to construct and reconstruct their futures. This process is about “unfolding” and “sweeping in” (Singer and Churchman, 1979, 1981; Ulrich, 2001) the issues that can be explained retroductively as historical, economic, intergenerational violence associated with marginalization, alcohol and poverty. An economy that supports the class/culture system is “written”/expressed in the socio-demographic patterns (educational outcomes, unemployment and incarceration), morbidity and mortality and life chances. The solution of “the dry community” merely exports the problems to another part of the region. That is why the intervention to break the interlinked cycles has to be at the level of governance so that the notion of rights and responsibilities can be understood.

10.7.3 The Relationship between Ontology, Epistemology and Systemic Praxis (Thinking and Practice)

“Critical subjectivity means that we do not suppress our primary subjective experience that we accept that our knowing is from a perspective; it also means that we are aware of that perspective and of its bias, and we articulate it in our communications. Critical subjectivity involves a self reflexive attention to the ground on which one is standing and thus is very close to what Bateson (1972) describes as Learning III.” (Reason, 1994: 327)

The political and the personal are played out through the research process. How can our designs encompass our human frailties and strengths

roducing change through modeling integrated sustainable solutions to address health and environmental issues through Indigenous spirituality and a focus on wellbeing at the grass roots could help redress the problems created by divided thinking and practice.

- ²³ Those in the public eye should remember the people as without them they would not be in the position to represent them. Diagrammatic metaphor can be used to build confidence and to draw on the learnings of the group. This example seemed to resonate. The grass roots below ground and the blades of roots above ground were discussed with members of the housing association. I suggested that perhaps some people are more like the roots – important but invisible and others were more like the grass tips, visible and also important, but only able to exist because of the roots. We talked about how it felt to be important and invisible. I suggested that perhaps some elected members are like the grass tips. They need to remember that they are only there to represent the others and are in fact dependent on the others for their nourishment.

or “the enemies within” (politics, religion, morality and aesthetics), as Churchman (1979) called them? Without these we are lost and with these values we act in ways that make us less than human and less than compassionate and considerate. What do we do when our designs are based on logic that fails us? Induction can enable us to leap from the known to the unknown; it can lead to creativity and “the pit” (Flood and Romm, 1996). Deduction can be flawed, based on mistaken premises; being tired or emotional can cloud judgment and suppression/denial of feelings and ignoring intuition can cut off useful insights. But emotional responses can also appeal to our sense of humanity and compassion. We need to be mindful of the role emotions play in the decisions we make.

Interactive design for the future (Ackoff in Banathy, 1996, 2000; Churchman, 1979) requires exploring issues and doing an environmental audit, then formulating a design process and making assumptions explicit through an interactive process that preserves the sacred and envisions new approaches build on a sense of what is most important to the human condition and harmonious interaction with the environment. It co-creates a shared vision, and then sets in place a process for implementing the ideas. It is based on the belief not only in the creative potential of human beings, but in a belief that they shape ideas and structures, although their life chances are limited by them, they can “leap beyond” the limitations of human constructions and re-formulate choices. The very notion of who you are and what your values are as a citizen is implicit in the process of drawing up the research parameters. The struggle in terms of ontology (the nature of reality) and epistemology (questions about the nature of knowledge) shape the research process, content and outcome. Through the use of broad approaches to looking at communities systemically and through shaping the research methods to include qualitative and quantitative data gathered not only in terms of the narrow parameters of questions set by but in terms of the issues that emerged beyond the parameters. In other words the picture that describes the reality beyond the sanitized research frame becomes possible from this perspective. It is the detail that is not captured by binary oppositional or simplistic categories that is important, such as emotional versus rational.

It is the questions that emerge through conversation that give an insight into what people think about relationships, values and the research. Research is a political process from conceptualisation to evaluation. This is a story of attempting to operate in terms of an ecosystemic approach. The operative word is “attempt”. A Pandora’s Box of issues emerge that stretch beyond any limited frames of reference.

The case study provides an opportunity to discuss the way in which issues are framed as problems the way methodology is selected and applied,

the context of research management and its implications for policy and practice that has resonance for all the participants over more than three years of research and analysis (McIntyre, 2000a, b, 2003) and attempts through layered narratives and analysis to unfold the research findings and process.²⁴

10.7.4 Spiritual Wellbeing as a Holistic Concept to Heal Fragmented Thinking and Practice

Unless the initial definitions are owned by specific interest groups (age and gender specific) and shared to develop a co-created sense of citizenship rights and responsibilities, then the process of development is meaningless.²⁵

10.7.5 Spiritual Wellbeing not Social Capital: A Community of Practice Approach to Participatory Policy Design and Governance

When discussing governance we talked about what good governance means. It means encouraging people to participate in problem solving, listening to one another, learning from one another and trying to do things better. Social wellbeing is the goal for good governance, not social capital, a term that is often used in Alice Springs.

“We know what it means to do participatory research, we understand systems and the connections . . . and have been doing it. . . We prefer the term Indigenous spiritual wellbeing to social capital.” (Indigenous facilitator, pers. comm., 2002)

²⁴ The study addresses my role as it intersects with the subject matter. In this research process I acted as a catalyst and was constructed in different ways by stakeholders with different sets of assumptions and values. I was seen as “Trojan horse” (illustrating the hope that I could achieve some change from within the system, as perceived by the labeler) “blow in” (one who arrives quickly and disappears equally so) and an “ideologue” (ideas of equality, but essentially out of touch with why the status quo should remain the same), a sincere change agent whose influence would be realized in time. These labels are unpacked and analyzed, because they are relevant to a facilitator’s role. We need to try to see ourselves through the eyes of a range of stakeholders. A useful technique is to facilitate this by documenting the comments in a diary and also developing sociometric diagrams to develop a sense of the nodes, networks and communication flows to establish who and why some are regarded as in and out groups by others. Where are the points of breakdown in communication?

²⁵ Values are at the heart of the definition of well-being and are at the heart of all meaningful social policy. Definitions that are owned and that reflect the perceived needs across interest groups, that reflect the meaning of rights and responsibility can form the basis of conversations and practice that “have radiance” (Churchman, 1979, 1982) and power to transform. Radiance is the difference between policy constructs that flow from a sense identity created through participation versus meanings that are imposed by others.

Wellbeing is a holistic concept for directing governance, whereas social capital is seen as an imposed, non-Indigenous concept too closely tied to economic factors.

Instead of operating within bounded units of thinking, management and practice, the COP can work with the lived experience of ordinary people²⁶ to ensure that decisions are not made to cut off important areas of knowledge when trying to design more appropriate policy responses to complex issues. Promoting participatory design for what Edgar (2001) calls “thick democracy” can be supported by research skills that support “thick description” (Geertz, 1973) and the development of shared meaning.²⁷

10.8 CASE STUDY 3: PARTICIPATORY PLANNING, COMPUTER DESIGN AND STRATEGIC PARTNERSHIPS TO ADDRESS COMPLEX HEALTH, HOUSING AND SOCIAL INCLUSION ISSUES

The project develops an open ‘*Design of Inquiring System*’ (West Churchman, 1982), rather than a map or a model. This research was designed with Aboriginal colleagues and service users as a result of many years of collaboration in a range of contexts. As such the research process ensures that the service users are part of a *community of inquiry and practice* together with service providers. The hypothesis that we address is as follows: The greater the usage of knowledge management systems to address complex problems (such as homelessness, family violence, drug misuse use, unemployment and social inclusion issues), the better the problem solving outcomes for human service users and providers. To what extent can the self learning knowledge base a) assist in tacit and professional knowledge management based on comparing maps of service providers and users?; b) result in improved decisions that enhance quality care/services for clients? The exploratory research questions are as follows:

²⁶ For details on personal knowledge or tacit knowledge see Polanyi, M., 1962, *Personal Knowledge*, Routledge and Kegan Paul, London.

²⁷ COPs operate on the principle of “unfolding” issues in context, by asking: “what, why, how, in whose opinion?” Questions asked in iterative cycles address a range of concerns that have a bearing on the context. In this sense it puts into operation the two poles of the dialectic (namely “unfolding” and “sweeping in”). Intuitive thinking is part of this. The hunches and intuition of a number of people are pooled, along the lines of the quality circle idea. This is the aspect that Churchman (Churchman, 1982: 55) alluded to in his discussion of “light and radiance” created by communication that is meaningful and create a spark of understanding that energizes people to work together. In conversation people can apply these concepts to help them think creatively beyond the limits of existing frameworks.

- What professional and tacit knowledge do service providers and service users have in relation to definitions and perceptions of the experience of homelessness, family violence, drug misuse, unemployment, social inclusion, referral management, processes and outcomes? The research comprises participant observation, recording narratives and conversations of service users and providers, developing soft systems maps based on iterative dialogue, comparisons, mapping the landscape of ideas and showing where there are areas of convergence and difference. Focus groups and action learning workshops for users and participants will address the following:
- Are we delivering services to people with complex problems in an appropriate way? Are we doing things right? Task issues of management to meet complex problems? Is the management process and human service system working in a functional manner? Are we doing the right thing (is the process of referrals and placements leading to acceptable outcomes, work process of imbedding data management)? In whose opinion is need being met? Additional narrative layers to the management system will model perceptions of staff and users. Finally and most importantly does it help to achieve better outcomes from both a management and service user viewpoints?
- To what extent does the computer model a) assist in tacit and professional knowledge management based on comparing maps of service providers and users?; b) result in improved decisions that enhance quality care/services for clients?

A generic computing algorithm for handling multi-variate and multi-dimensional resource allocation exists within the computing discipline and this will be adapted to enable an analysis to answer questions regarding the extent to which matrix team management can meet the needs of staff and service users and to establish where the gaps are in service delivery. Problems of organizational and social complexity occur in combination and are interconnected (see Rittel and Weber, 1973). Knowledge management (KM) can be a process of working with different domains, discourses or areas of knowledge, rather than in specialized areas, in order to understand the ways in which problems are defined and perceived and to innovate ways to solve problems with the participants. It is more than information management using computers; it is based on understanding the value of diverse ways of knowing through narratives and drawing conceptual diagrams for problem solving with the stakeholders. This version of KM strives to improve better communication and better understanding. Social cognition is about how individuals and groups perceive the world 'out there'. The computer design is based on the principles of subsidiarity (Schumacher, 1973;

Singer, 2002) and a loose interpretation of Ashby's law (1956) of social cybernetics ensuring that those at the receiving end of a decision are party to the decision making process. Designing and developing a knowledge base of healing pathways or tracks based on the scars and experiences of those who have shared their wisdom in a workshop with participants from Neporendi. The healing pathway is a generic for all current and future service users.

10.8.1 Statement of the Problem

Aboriginal health and social inclusion are intractable problems for government. This research is funded by an *Australian Research Council Linkage Grant* and the multidisciplinary team will contribute to redressing social inclusion issues by designing, developing and testing a dynamic management tool together with Neporendi Forum Inc, Aboriginal researchers and the South Australian Department of Human Services. The SA Aboriginal community initiated the research and are the co-owners of the research process and its outcomes. The challenge is to address co-morbidities and a number of issues²⁸ through creating meaningful theory that is co-owned and tested out by those who experience the areas of concern and who will be affected by the decisions taken. This research is the result of over twenty years of research and practice in the area of participatory planning and design in the area of participatory democracy to enhance the quality of life. Collaboration and community development work with Neporendi Forum Inc is built on this experiential, two-way learning in a range of contexts, including work with Tangentyere Council, Alice Springs.²⁹ The research has been peer reviewed by a national committee of the ARC. The Dept of Health and Aboriginal NGO are industry partners. The research is supported by the Flinders Aboriginal Health Research Unit.

²⁸ Co-morbidity: the coexistence of substance use and mental health problems (PARC Co morbidity Project <http://www.parc.net.au/comorbidmain.htm> accessed 13/09/2005. Culture, Spirit and Wellbeing: looking at the big picture Spirituality and Health Conference 2005, Adelaide.

²⁹ The project was an outcome of friendship networks across two universities, the community members, local government, community organizations and supported by a state government, Human Services and a Community Benefit SA Grant. This first Community Benefit South Australia funded project provided the basis for the Australian Research Council Funded Linkage Grant with the South Australian Department of Human Services that will enable the past president of Aboriginal NGO Forum Inc to be mentored through a postgraduate degree at Flinders University with a team of supervisors spanning informatics and engineering, public health, public policy, management and Aboriginal history, education and politics. An industry collaboration grant with Anglicare also leads to 'in kind' assistance for this project.

Neporendi is representative of the issues faced by Indigenous communities in other areas of Australia, such as: high levels of health-related issues, unemployment, homelessness, family violence and reduced education opportunities. The effects of family violence are wide-ranging, for instance: the criminalization of the offenders has financial, physical and psychological consequences for the women, children and men involved. It also has intergenerational consequences. It disrupts families, destroys assets and creates a demand for emergency housing and assistance and disrupts the education of children. Social inclusion, homelessness, unemployment, gambling, family violence and drug misuse are facets of a complex, interrelated problem³⁰ that requires a coordinated governance response across departments in the public, private and non-government sectors. However, current compartmentalized thinking in respect of some aspects of human services has led to disciplinary specializations. There is a need to address ways of developing the capacity to work across disciplines to understand better the nature

³⁰ This is clearly demonstrated by the twenty year gap in life expectancy (Steering Committee for the Review of Government Services, 2003). Indigenous Australians experience unemployment levels 2.8 time higher than non-Indigenous Australians (if CDEP “work for the dole” scheme participants were included the rate would be much higher) and have average incomes significantly lower than non-Indigenous Australians across all regions (ABS, 2001, Steering Committee for the Review of Government Services, 2003). In South Australia 39.4 per cent of Indigenous Australians are employed however, 22.8 per cent are employed via CDEP (ABS, 2001). Home ownership levels are also affected with just 31.9 per cent of Indigenous Australians purchasing or owning their own homes compared to 69.5 per cent of non-Indigenous Australians (Steering Committee for the Review of Government Services, 2003). Around 2 per cent of Indigenous Australians live in caravans, cabins, tents or improvised housing (ABS, 2001). In South Australia 67 per cent of housing is rental accommodation (though this is affected by use of community housing and the relative youth of the Indigenous Australian population – home ownership being a product of increased age) (ABS, 2001). Indigenous Australians are more likely to be subject to violence (murder, assault, sexual assault and family violence) with hospitalization rates of 13.3 per 1000 compared to 1.0 per 1000 for non-Indigenous Australians (Steering Committee for the Review of Government Services, 2003). Homicide rates are also higher with Indigenous Australians representing 15 per cent of the victims despite accounting for only 2.4 per cent of Australia’s population (Steering Committee for the Review of Government Services, 2003). Indigenous Australians are 15 times more likely to be in prison than non-Indigenous Australians with juveniles 19 times more likely to be detained (Steering Committee for the Review of Government Services, 2003). In South Australia 17 per cent of the prison population were Indigenous Australian (ABS, 2001). The Steering Committee for the Review of Government Services (2003) identified three priority areas for action to address these appalling statistics. They are creating “Safe, healthy and supportive family environments with strong communities and cultural identity”; “Positive child development and prevention of violence, crime and self-harm”; and “Improved wealth creation and economic sustainability for individual, families and communities” (Steering Committee for the Review of Government Services, 2003: 1).

of “joined up” social problems as they relate to social well-being and governance (see Davies and Kelly, 1993; Ackoff and Pourdehnad, 2001; Duhl, 2002; Gaventa, 2001). This is not merely a change to policy and practice, but a move away from the perception and definition of issues in separate compartments. A review was undertaken in 2003 by Berry (a Masters student, Primary Health Care – Flinders University) and this project builds upon this work to assist Forum Inc’s move towards implementing its vision of achieving better health outcomes. So the project is a shared initiative with Aboriginal NGO Forum Inc, a voluntary Aboriginal Community Organization that services the Southern Metropolitan Region of Adelaide. The extended Aboriginal NGO family members and the community participate as volunteers. The Board of Aboriginal NGO facilitates human services for Aboriginal peoples in the Noarlunga area. Its governing committee has representatives from universities, local government and many areas of the Department of Human Services. These partnerships with a range of government and non-government service organizations provide integrated services across Local Government, human services, Healthy Cities Noarlunga, the Southern Youth Exchange and the Living Kuarna Centre.

10.8.2 Rationale for the Research

“Indigenous policy in South Australia reflects some common themes experienced by governments across Australia. Problems of coordination between the state government and the deferral government, and between government agencies, are perennial tensions which exert a profound influence on the way that decisions are taken and resources allocated. . . . Overshadowing all these difficulties is the compelling fact of the unacceptable dimensions of Indigenous disadvantage and the urgency of the need to improve the life chances of South Australian Aboriginal people through strategic action”. (Robbins, 2005: 97-98)

This research explores the extent to which participation in decision making leads to better outcomes for Aboriginal citizens. We will test out the extent to which participation supports social wellbeing. We will consider participation as both ‘*a means to an end*’ and ‘*an end in itself*’. The focus is to build workforce capacity to address complex health, housing and social inclusion issues (such as homelessness, drug misuse, domestic violence, unemployment and social inclusion issues) through improved collaboration and knowledge management. Thus the focus is on the needs and aspirations of the Aboriginal community who experience disproportionate disadvantage. This community has both differences and commonalities with other disadvantaged Australians. The research tests out the following: the more the empowerment is applied (people involved in the design and decision making at the level where the decision is to be implemented) a) the greater the match between the provider and the user; and b) the level of wellbeing of the service user.

The challenge which this research addresses is the way in which new forms of governance can be used to maintain harmony and to manage change. It is to balance the human paradox that as human beings we desire on the one hand *individualism and power* and on the other hand *collectivism and a sense of connection*. Bonds need to be balanced by boundaries and norms that protect identity and values. The participatory action research project is about developing our capacity to understand what enhances well-being and social inclusion, why and how. In partnership with these Aboriginal service users and the various health and social service providers in the region we will develop ways to improve wellbeing outcomes. The research team will develop a computer system to support governance designed by the service users. Ashby's (1956) rule of socio-cybernetics is based on the idea that complexity of decisions are best made when the complexity of the decision makers is taken into account. For this to happen decisions need to be taken at the lowest level possible in society as this enables not only better accountability, but better risk management.

10.8.3 Aims, Objectives and Focus

The aim is to:

- **Identify** the gaps in service delivery pertaining to social inclusion and complex problems.
- **Provide** a means of ensuring that knowledge management through networking supported by a computer system is empowering (Castells, 1996) to the workforce and the most marginalized Australians.
- **Document** tacit and explicit knowledge of Indigenous and non Indigenous Australians and to share it to help address the policy issues.
- **Develop** and pilot an integrated systemic management tool to enhance the workforce capacity to manage referrals and to ensure that user and service options can be better matched.
- **Build capacity** across service users and providers to improve health, housing and welfare (to achieve greater social inclusion) requires a paradigm shift in the way social problems are understood and treated.
- **Ensure** that the availability of services can be updated.
- **Make a contribution** to theory and practice.
- **Address problems systemically** across sectors and disciplines by modeling complexity in perceptions, values and issues in 'what if' scenarios to improve strategic policy making decisions and predictions. This is the function of both the computer system and the civics process. Creating iterative communication and action learning processes can be helpful ways to improve governance. Once the dreaming pathways have been created

based on an analysis of their stories; the next step is to share the de-identified material in conversation with small groups of participants. The social justice benefits of knowledge management to the organization; staff and service users are:³¹

“Responsiveness based on matching the needs of the user in terms of age, gender, cultural requirements for Indigenous and non Indigenous users and health needs and the service providers in a recursive feedback system, based on soft systems modeling.

Timeliness, the quick identification, contact and access to most or all appropriate service providers (not to be confused with the capacity of the each service involved).

Minimum backtracking, the individual service pathway can be mapped out to ensure continuous progress towards desired outcomes.

Minimum staging, the client isn’t moved from one service to another in sequential stages with needs evaluation processes (often duplicating previous similar processes) occurring at each stage.

Organizational data that can be analyzed to determined network gaps or inefficiencies, patterns of use, social and operational costs.”

10.8.4 Policy Context

The partnership approach explores social, cultural, political, economic and environmental factors influence perceptions of well-being. The outcomes of this research will be:

- Applying participatory design processes, transdisciplinary learning and Indigenous/non Indigenous capacity building partnerships to address complex problems such as Aboriginal disadvantage.
- Developing and piloting an integrated systems management tool to enhance the capacity of the human service workforce to manage referrals and to ensure better matching of providers to user needs.
- Providing evidence for effective ways for services to work together.
- Informing decision making about co-ordinated case management in partnership.
- Improving wellbeing of Aboriginal people.
- Increasing the capacity of the participating organizations to manage and address these issues.
- Modeling collaborative service delivery that could be applied elsewhere.

The methodology in the participatory design project addresses the process of making social inclusion and joined up governance work through:

³¹ The contribution made by David Calvert of Anglicare to developing the research are gratefully acknowledged.

- Listening to stories shared by users and service providers
- Exploring stories to understand what works
- Matching of services to needs
- Responding to social and cultural diversity through drawing on the ‘wisdom of the people’ (Christakis, 2004; Ramsden, 2002).

The process involves documenting what is said and also keeping a diary of the process, so that the context of data collection is recorded. In this research a systemic approach is adopted, which can address multiple viewpoints, rather than merely an intercultural³² approach, because it enables more consciousness of the implications of all narratives and avoids disregarding the value of cross cultural philosophies for spiritual, political and social reasons. The process of making policy needs to also reflect the complexity³³ of the needs. The range of issues can best be explored through respectful conversation, that invites narrative and “detailed descriptions” (see Geertz, 1973 for the concept of “thick description”) that supports participatory democracy (see Edgar, 2000 for concept of “thick democracy” based on lived experiences and knowledge). If we wish to support this with analogies from the natural sciences we can say that “unfolding” ideas to explore the values of the stakeholders is important and it is vital to also “sweep in” the social, cultural, political, economic and environmental context. Narratives

³² “Nonetheless, while there are certainly differences between commentators and policy makers as to the centrality or otherwise of economic development, there would seem to be no doubt that the multiple and interrelated issues confronting Aboriginal people in many areas require multifaceted, interlinked and innovative strategies. Obvious areas for focus include the widespread education deficits, alcohol and substance abuse, and problems of community order including domestic and other forms of violence. . . Furthermore as argued previously, these contexts can best be understood in intercultural terms, rather than as the engagement between and autonomous Aboriginal domain and the general Australian society” (Martin, 2005: 114).

³³ This project will translate the rhetoric of complexity management into practice by working with, rather than within knowledge areas. This will enhance effective and efficient governance and achieve better outcomes for the service users within the community. The project is significant because it addresses a complex systemic problem of ways to promote social inclusion and the wellbeing of Aboriginal Australians by working with Aboriginal Australians as co-designers. Thus a priority research area. The research will develop a practical knowledge management approach that places both cross cultural and intercultural discourses centre stage and argues that paradigms are not incommensurable when the value of diverse knowledges is understood. It translates the rhetoric of working in partnership into a practical management tool that is piloted with industry partners who have agreed to work together. In this way it will advance the knowledge base of social cybernetics, Indigenous health, substance misuse, health policy and economic outcomes. It will make a contribution to social development and the community sector and will extend the social research horizon by applying critical systemic management to addressing complex problems.

are the first step, listening provides the next step in understanding. Questioning can enable the participants to explore many connections and contradictions. The research is systemic in that the users tell the providers what works, why and how and they design a better way of doing things. They narrate and draw pictures as “thick democracy” is based on thick description and using the means that works best for them (McIntyre-Mills, 2003, 2004, 2005). Complexity can be understood in stories and pictures they are the basis for trying to model complex responses to needs. It is profoundly sad to tell a story and then not to receive a response. Aboriginal people tell stories and “spill their guts” and then are told that the service cannot meet their needs because it is not within “their preserve” and so they refer them to someone else.

The links across organizations need to be better managed and people under duress with few resources need services to be provided in one place. Also there is a strong sense that governance needs to be done by people who know what it feels like to be in the other’s shoes. The research develops an innovative approach to a form of e-governance³⁴ between service users in an Aboriginal non government organization and service providers in the South Australian Department of Health.³⁵

Aboriginality is a matter of family connections and a history of marginalisation and disadvantage. But it is also about survival against the odds and a celebration of spirituality, creativity and life. The research enables an integration of activities across networks that span researchers based at two universities; local youth organizations and local government (see Fals-Borda & Rathman, 1991; Edgar, 2001; Duhl, 2001). Participatory Action research (PAR) builds the capacity of participants to work holistically across

³⁴ In Alice Springs enthusiasm for digital technology (as a means to enhance connections) was expressed by Aboriginal participants who contributed to research on citizenship and life chances (McIntyre-Mills, 2003).

³⁵ “In June 2004 COAG agreed on a National Framework of Principles for Government Service Delivery to Indigenous Australians which included the following commitments for ‘sharing’ responsibility Office of Indigenous Policy Coordination (2005: 511):

Committing to cooperative approaches on policy and service delivery between agencies, at all levels of government and maintaining and strengthening government effort to address Indigenous disadvantage.

Building partnerships with Indigenous communities and organizations based on shared responsibilities and mutual obligations.

Committing to Indigenous participation at all levels and a willingness to engage with representatives, adopting flexible approaches and providing adequate resources to support capacity at the local and regional levels.

Committing to cooperation between jurisdictions on native title, consistent with Commonwealth native title legislation” (Robbins, 2005: 6).

the organizations and community settings. It is sustainable, addresses socio-economic concerns and uses an intergenerational and interactive design. The participatory action research project is about developing the capacity of the SA Health Department to understand what enhances wellbeing and social inclusion, why and how by listening to and learning from the experiences of the service users based at Neporendi Forum Inc.

ATSIC according to Behrendt (2005: 3, Robbins, 2005) although it had an elected arm and a legislative mandate, it did not have enough executive authority “to work across state/federal government areas in housing, health and education”. The challenges for self determination remain: welfare parity with non Aboriginal Australians and a voice in participatory democracy. The context of the research can be summed up by these concerns expressed and the hope that Aboriginal parliamentarians such as Mundine in the Labour Party can make a difference to the life chances of Aboriginal Australians, where other elected Aboriginal parliamentarians have been unable to make little impact. Both major parties have had little sympathy with “nation within a nation” agendas.

The elegance of the project is that is designed and run by and for the project participants. The participatory action research facilitator’s role is to work with the NGO participants to assist them in networking, accessing resources (White, 2001, 2002) and recognition of their own capacity (Foley, 2002, 2003). Reworking governance can make a contribution to redressing social exclusion if practical co-ordinated projects and service delivery (McIntyre-Mills)³⁶ are used as a basis for extending existing networks to include local and state government representatives, non government organizations and businesses. Local learning with service users and providers enables complex needs and services to be better matched. The decisions pertain to space, housing (Runcie and Bailie, 2002), management strategies to address ways to enhance the physical functioning of housing,³⁷ but also the social functioning of housing within safe, healthy communities. The strategy is to

³⁶ “Participatory computer design and strategic partnerships to address complex health, housing and social inclusion issues with indigenous people”. This is work in progress funded by an Australian Research Council Linkage Grant for 2005-2007. This research will contribute to redressing social inclusion issues by designing, developing and testing a dynamic management tool together with Forum Inc, an Aboriginal organization, Aboriginal researchers and the South Australian Department of Human Services. The research enables an integration of services to maximize provider effectiveness and user outcomes and could achieve better solutions to complex social health problems, build the capacity of an Aboriginal PhD student and the experience of the participants in the West Churchman Research Network who apply critical and systemic design processes.

³⁷ Access to water, sanitation, refuse removal, electricity and secure living spaces (ability to lock doors and windows).

develop the capacity of the work force by working in partnership, in order to achieve self determination through governance skills within and across organizations such as: community associations, public sector organizations at the local, state and national level. The focus is on increasing access to resources, information, decision-making and enhancing relationships within public housing and the wider community.

Information Technology has rarely, if ever, been applied successfully to such an area as meeting complex human needs. One outcome of the ARC Project will be to develop and evaluate a computing system that applies a concept called Mesodata that allows the domains of databases to be more complex (intelligent), learn from results, accommodate both hard (regulations) and soft (human preferences) constraints, be user friendly and provide options rather than single recommendations.

10.8.5 Participatory Action Research (PAR) and Action Learning

PAR and action learning are systemic methodologies that can assist with the process of thinking systemically and combining many methods through questioning. The research fills a void in the literature by investigating the influence of PAR and action learning on empowering Aboriginal Australians in practical ways. The outcome of this research will form the basis for developing an intergenerational model of capacity building. At the practical level, insights into PAR are provided that will lead to more effective processes for community consultation, that is not about appropriation, the denial of the value of diversity, but instead it attempts to co-create meaning for the purpose of social and environmental justice. It effectively turns the tables on the design process and empowers those who are marginalized (see Ackoff, in Midgley, 2004; Ackoff and Pourdehanad, 2001).

Participants have raised the question: is prevention through promotion of self-determination in question as a result of current policy initiatives? Is this in jeopardy as a result of current approaches?

Participatory action research is used to set up the collaborative framework and to build existing relationships. The dynamic process of service delivery and referral will be modeled by means of the system. The system will ensure that only general data are made available and that confidentiality of service users will be preserved. The Neporendi programs at the time of writing were piloting the system. At the time of writing the participants had developed the first stages of an applied computer management tool to assist in the co-ordination of directed services and that is responsive to Indigenous discourses, models and processes. Mapping is something that people already do when trying to explain by mapping the connections across a number of variables. Rich pictures will be built up based on data collected from the

informants using the Neporendi services. In summary the soft systems maps (SSM) the way in which service users and providers understand a problem. It includes the many variables they think are relevant and it includes their perceptions on why they think the variables are relevant (Fonow and Cook, 1991; Stanley and Wise, 1993). Some of the questions in the research conversations build on the research experience that the team brings from other projects. The steps for undertaking the research are as follows:

- Invitation to do action research with Neporendi, on basis of previous research.
- Establishing rapport through participatory action research project on domestic violence funded through a small grant from Community Benefit SA.
- Identification of the area of concern with the participants and the formation of a partnership that built on previous research in South Australia and Central Australia with Aboriginal Australians.
- An ethics approval process that involved all the partner organizations and the Aboriginal elders.
- Participation as volunteer, data collection from observation, listening to narratives.
- Narratives and response to 5 conversation prompts/questions collected from service users and providers.
- Analysis of rich pictures from participants.
- Construction of soft systems maps, coding and analyzing the narratives and descriptions, giving weightings to the number of times items were mentioned.
- Developing a proforma for the design of a knowledge base, based on the emergent themes.

The research process enables people to give discursive details about the quality of the service that they experienced and details about what works for them, how and why.

- The context and the match between service provider and user determine the success of the outcome.
- Age, gender, level of education and the number of health and social problems of the service users determines how well they use the system.
- A range of service providers is needed to address complex issues.

Many Indigenous philosophies internationally stress the need for harmony across self, other and the environment, thus acknowledging the importance of sustainability and not denying the connections across multiple variables. The United Nations and the World Health Organisation also stress sustainability in their health and development policies, for example the Brundt-

land Report (1987), the WHO (1986) Ottawa Health Charter and UN policy (1992) called Agenda 21)³⁸ recognize the wisdom of making connections. The seven principles of sustainable development outlined by Agenda 21 that can be applied to enhancing management³⁹ and to the wider process of governance are: Partnerships, Participation and transparency, Systemic approach, Concern for the future, Accountability,⁴⁰ Equity and Justice (social and environmental). A systemic process for design is based on avoiding decisions that “cut off” (Churchman, 1982) options by:

- Achieving resonance through “unfolding” values and “sweeping in” the social, cultural, political, economic and environmental aspects.
- Understanding that we need to consider our own relationship to others and the way this affects systemic intervention.
- Recognizing that we can never know the entire system that we strive to appreciate or understand, so systems models will always be partial and or flawed.

Systemic, participatory action research requires that once the data has been analysed, using co-created frameworks that the ideas are discussed

³⁸ 1972 Stockholm Conference on the Human Environment, 1976 Health for All conference in Alma Ata, 1985 Healthy Cities Conference all for health approach, 1986 Ottawa Health Charter, the principles underpinning Healthy Cities: a) healthy public policy, b) supportive environments, c) community action, d) personal skills and e) reorienting services. The Healthy City/Environment Movement follows the Ottawa Health Charter of 1986. It emphasizes an integrated multidisciplinary and multisectoral approach to community development, public health and planning. This means that many disciplines (social work, community development, education, public health, psychology, sociology, etc.) need to address issues together, because one discipline alone cannot address inter-related social issues. It also means co-operation by representatives across many sectors, such as education, health, youth affairs, policing, the legal sector who need to work together not in isolation. Specialisation needs to be balanced by integration. An ecological approach to planning health and development is recommended. The Ottawa Charter underlined that health is determined by the quality of the living environment. 1987 Our Common Future by Dr Gro Brundtland was the basis of the sustainable development movement. 1994 the International Council for Environmental Development launched Agenda 21. Brundtland has stressed the links across health, development and peace studies as a basis for international relations.

³⁹ International Council for Environmental Initiatives, 1998. Our community our future: a guide to Local Agenda 21. International Council for Local Environmental Initiatives, 1998. Model Communities Programme. International Council for Local Environmental Initiatives, Canada. International Council for Local Environmental Initiatives, 1996. The Local Agenda 21 Planning Guide: an introduction to sustainable development. International Council for Local Environmental Initiatives.

⁴⁰ Answers and more iterative questioning needs to address consciousness, archetypes, culture, ethnocentrism and gendered knowledge. Vignettes and case studies provide a means to explore ideas.

once again and then tried out or tested. preliminary analysis of the patterns and themes

Stories from Aboriginal men and women are analyzed in terms of 6 typologies to represent archetypal approaches (life in balance, rebuilding, making a transition, keeping it together, not coping and at the edge). These typologies are seen as overlapping **domains** that change over time as the lives of the men and women change. These changes are summarized as 6 dimensions (in baskets, out baskets, barriers, turning points and services that worked for them). The research results are from a project called: “Healing Pathways; Building Workforce Capacity to address Complex health Housing and Social Inclusion issues”. The stories and the design are the basis for an interactive computer system that updates its data base and that will help to match needs to service delivery in order to enhance governance and to make to make it more systemic. The research will test out the extent to which their awareness of their own circumstances will be expanded through doing so-called ‘mental walk throughs’ along the ‘dreaming paths’.

Each of the 50 *participant service users* have contributed to the design of the knowledge base through their initial research conversations. The next steps are to discuss the mapping with the co-designers and to test out the ideas in a pilot study with the service providers to ascertain if the system enables better outcomes to be achieved as far as the users are concerned.

It will also be tested out by getting other service users and providers to participate. The learnings of all the participants will enable the knowledge base to grow and develop over time. The guided process is only a tool for service users to make their **own decisions with the service provider**.

Each of the 50 *participant service providers* have also contributed to the design of the knowledge base through their research conversations. A preliminary analysis of the data gathered by Deakin (2005) shows that the service providers can be seen to be grouped in terms of their approach to service delivery on a continuum from 1 holistic, integrated service delivery to 6 fragmented and compartmentalised delivery of service.

Once all the data has been analysed a series of workshops will be held with the service users and providers to develop the next phase of the design. The following sort of suggestion will be explored, once the data collection and analysis has been completed. From the point of view of the service provider:

- The service providers can be seen to be grouped in terms of their approach to service delivery on a continuum from 1 holistic, integrated service delivery to 6 fragmented and compartmentalised delivery of service.
- Those who are most in need require the most integrated services and the most participation in decision making.

- Those who are least in need require the least integrated services and are able to draw together services for themselves and act as facilitators for others, volunteers in service delivery or act as service providers for others.

Stories were not always told on one day, but in a series of conversations over the past year and a half. De Vries (2006) developed a proforma for the analysis of themes identified covering: synonyms, achieved by, constraints, related to/closeness of match, enhance access, agencies/facilitators, subclass of, special criteria/inferences. The research will address the following issues or needs identified from the data: Escaping violence or bad situation, Housing, Wellbeing, Mental health, Social Inclusion, Education, Employment, Poverty, Depression, Gambling, Alcohol and other drugs, Violence, Racism, Diabetes, Renal dialysis, Death, Mourning and Sorry Business, Moving around and travel associated with visiting or leaving a bad situation.

At an early preliminary stage it appears that with greater levels of security (achieved by having a job, a home, a sense of purpose and place, supportive family, friends and agencies), the problems associated with sadness/depression, decrease and there is more resilience do deal with the knocks of life, such as racism, deaths in family. Perceptions and emotions come into play. A combination of a few or many factors can lead to increased sense of insecurity. For those who are coping and resilient, we can only get a sense of what works for them and similarly for those who are in transition or whose lives are in chaos, we can get a sense of what they need to make a difference in their lives. Combinations of 5 axial factors:

1. **Home safety** (and being free of violence)
2. **Health** (physical and mental health – appearance, energy)
3. **Purpose** (Formal Employment or preparation for employment/profession employment/CDEP/training/education)
4. **Connection/belonging** (people and place), volunteering, community leadership and cultural spirituality
5. **Self respect and confidence**, feeling good about oneself (not shamed by clothing or appearance) which is linked with being able to access services, work, study, maintain a stable home for children.

The inference from the preliminary analysis of the data so far is that by providing a combination of safe housing, meeting basic physical needs (including appearance) then accessing education and employment become possible, because people are ‘not shamed’ by service providers. It is vital that service providers need to be very friendly and warm to enable people to feel welcome. The role played by one-stop shop outreach is important in this context as it enables rapport and relationships to be formed. Also a quickly

negotiated pathway to ensure that the 5 axial themes are addressed effectively and efficiently would enable better outcomes. The inference from the analysis of the data so far is that by providing a combination of safe housing, meeting basic physical needs (including appearance) then accessing education and employment become possible, because people are 'not shamed' by service providers makes a difference. It is vital that service providers need to be very friendly and warm to enable people to feel welcome. The role played by one-stop shop outreach is important in this context as it enables rapport and relationships to be formed. Also a quickly negotiated pathway to ensure that the 5 axial themes are addressed effectively and efficiently would enable better outcomes. The following section is work in progress on themes identified by the women and the men:

HOUSING

SYNONYMS: House, unit, homeless, shelter.

ACHIEVED BY (may be different ones depending on starting position): Organizations, Friends/family network, Trust.

CONSTRAINTS: Unemployed/NO MONEY, Bad references, Bad debt, Size of family, Committed crime/record, lack of persistence by carer/service provider, lack of knowledge of the system, Worker being on contract and only gets to know the system towards the end of her contract, no furniture and white goods, Gambling, Funerals, Traveling, Moving around.

RELATED TO/closeness of match to needs: affordability, cost, age, gender, being a victim of domestic violence, being category 1 or not, racism, colour of skin, being from out of town/bush.

ENHANCE ACCESS: Cost, Transport, Employment, near a hospital.

AGENCIES (facilitators): Determination, Hope, Honesty, Network of family links, sense of community, sometimes leaving family and place to make a new start away from abusive situations.

SUBCLASS OF: Security- and wellbeing/peace or haven.

SPECIAL CRITERIA: Over 18, Domestic violence.

INFERENCES: Matching is essential, being able to call in favors – users and providers, having a personal network.

WELLBEING

SYNONYMS: Social inclusion, Nature, Balance, at peace, Harmony, Things coming together, Spirituality, Aboriginality.

ACHIEVED BY (may be different ones depending on starting position): Being listened to, Being with family, and being in nature.

CONSTRAINTS: Alcohol and other drugs, Money spent on alcohol and other drugs including cigarettes, Domestic violence, Depression, Forgetting spirituality and identity, Bad sense of self.

RELATED TO/closeness of match to needs: Rapport with agency, Stable place to live, Motivation, Hope, Spirituality, Sense of security, Having a job, Having education, sense of belonging, At peace with self, Education, Pride in appearance.

ENHANCE ACCESS: To any form of social inclusion through housing, education or employment, Social activities that extend sense of trust and network, Getting out and making connections, Building trust and hope.

AGENCIES (facilitators): Family, Children, Having a job, Getting training, Education, Trust in service providers, Having self respect and confidence, nice smile, Home, Motivation to get nice things – nice car, nice home, nice clothes.

SUBCLASS OF: No subclass.

SPECIAL CRITERIA: Matching needs.

INFERENCES: Wellbeing is the outcome of spirituality and being at peace. It has a strong environmental aspect to it- not just social or economic.

SOCIAL EXCLUSION

SYNONYMS: Poverty, Being unemployed, not listened to, Marginalized, Colonized.

ACHIEVED BY (may be different ones depending on starting position): Colonization, Stolen generation.

Loss of land, Nastiness, Unfriendly people, being treated like a football, being passed on to others, Telling story many times, spilling guts with little result.

CONSTRAINTS: Alcohol and other drugs, Money spent on alcohol and other drugs including cigarettes, Domestic violence, Depression, Forgetting spirituality and identity, Bad sense of self.

RELATED TO/closeness of match to needs: Rapport with agency, Stable place to live, Motivation, Hope.

Spirituality, Sense of security, having a job, having education, Sense of belonging, at peace with self, Education, Pride in appearance.

ENHANCE ACCESS: To any form of social inclusion through housing, education or employment, Social activities that extend sense of trust and network, Getting out and making connections, Building trust and hope.

AGENCIES (facilitators): Trust in service providers, Having self respect and confidence, nice smile.

Home, Motivation to get nice things – nice car, nice home, nice clothes.

SUBCLASS OF: Wellbeing.

SPECIAL CRITERIA: Legal requirements in terms of the EO Act and Racial Discrimination Act and Disability Discrimination Act.

INFERENCES: Poverty is an effect and a cause of social exclusion. Poverty means having a neglected appearance, which leads to lack of confidence in applying for work.

MENTAL HEALTH

SYNONYMS: Happy/wellbeing/in balance/not depressed/confident/feeling good about self/feeling respected/not angry/not in a grog rage.

ACHIEVED BY (may be different ones depending on starting position): Children, friends, sport, Belonging being part of community, Being respected.

CONSTRAINTS: Alcohol and other drugs, Money spent on alcohol and other drugs including cigarettes, Domestic violence, Depression, Forgetting spirituality and identity, Bad sense of self.

RELATED TO/closeness of match to needs: stable place to live, community supportive, home as a sanctuary.

ENHANCE ACCESS: Access to services, good smile, better teeth, furniture and security.

AGENCIES (facilitators): Support from family, Own unit, Own home, Not being on drugs or alcohol.

Determination, Hope, Honesty, Network of family links, not service providers make happen.

SUBCLASS OF: Security-employment of parents or access to welfare.

SPECIAL CRITERIA: Afford clothes, Bus fare, Child care costs, Language accessible, Respectful service providers.

INFERENCES: mental health depends on stable parents or stable home of own which is linked with access to welfare or having a member of the family that is employed.

EDUCATION

SYNONYMS: Training/TAFE.

ACHIEVED BY (may be different ones depending on starting position): Organisations, Friends/family network.

Trust, Job/CDEP/work experience, ASK agency, Tafe, License for forklift, truck or heavy vehicle, or driving, Universities (Flinders, Adelaide and UNISA).

CONSTRAINTS: Abuse from family, Abuse at school, Teasing/name calling, Racism, Lack of confidence, Wrong clothes, Poverty parents unemployed, Parents do not support school attendance, Children to look after.

RELATED TO/closeness of match to needs: affordability of uniform, books, closeness to school, rapport with teachers who are linked with community, stable place to live, close to school or accessible public transport, community supportive.

ENHANCE ACCESS: access to child care so can complete schooling, good smile, teeth, furniture and quiet place to study.

AGENCIES (facilitators): Support from family, Own unit, Own home, Not being on drugs or alcohol, Determination, Hope, Honesty, Network of family links, Not service providers make happen.

SUBCLASS OF: Security-employment of parents or access to welfare.

SPECIAL CRITERIA: Afford clothes and things for school, Bus fare, Child care costs so can go to school, Language accessible, Respectful school culture.

INFERENCES: Education depends on stable parents or stable home of won which is linked with access to welfare or having a member of the family that is employed.

EMPLOYMENT

SYNONYMS: Job/CDEP/work experience.

ACHIEVED BY (may be different ones depending on starting position): list all agencies acronyms – ASK, Neporendi, Centrelink, friends, family, networks.

CONSTRAINTS: Bad references, Bad debt, Size of family and caring for family, committed crime/record, Lack of persistence by carer/service provider, lack of knowledge of the system, worker being on contract and only gets to know the system towards the end of her contract, no furniture and white goods, Gambling, Funerals, Traveling, Moving around, Education, Fear of loss of dole/being shamed/bad teeth/lack of transport/clothing for work/home base.

RELATED TO/closeness of match to needs: Rapport with agency, Stable place to live, Training matched to skill/need, Car/heavy vehicle license, Motivation, Hope.

ENHANCE ACCESS: Access to kindergarten to care for children, Good teeth, Smile, Confidence, Hope.

AGENCIES (facilitators): Help giving up alcohol through women's group or men's group at Neporendi, Dentistry gave confidence and pride, Change of law Centrelink policy has changed and single mothers will need to find work, Not service providers make happen, Leaving the street, Finding a place to stay, Desire for a better future, Wanting to provide for children, Confidence that it can be done, Wanting to get off the dole.

SUBCLASS OF: Security.

SPECIAL CRITERIA: Secondary school certificate, Carer's certificate, Disability carer, Outdoor work, Indoor work, Clerical training.

INFERENCES: Fear associated with being a single mother, Back to work – resort to drinking compound problem? Appearance is important for employment and vice versa.

RACISM

SYNONYMS: Name calling, just do not care, Abuse.

ACHIEVED BY (may be different ones depending on starting position): Nastiness, Unfriendly people, being treated like a football, being passed on to others, telling story a story many times, spilling your guts.

CONSTRAINTS: Violence, Depression, Forgetting spirituality, Bad sense of self.

RELATED TO/closeness of match to needs: Rapport with agency, Stable place to live, Motivation, Hope, Spirituality, Sense of security, Having a job, Sense of belonging, Being at peace, Pride/self respect.

ENHANCE ACCESS: to any form of social inclusion through housing, education or employment, Social activities, Sense of community, Alternative form of recreation – dance or lunches, activities, Outings, crafts, Getting out, Making connections, Building trust and hope.

AGENCIES (facilitators): Having self respect/confidence, Nice smile, Home, Wanting to have nice things – car, home, clothes, provide for family.

SUBCLASS OF: Wellbeing.

SPECIAL CRITERIA: Legal requirements in terms of Equal opportunity and Racial Discrimination Act Disability Discrimination Act.

INFERENCES: Racism is a key determinant for not using services. It is also seen as a reason why services and opportunities are not provided.

POVERTY

SYNONYMS: No money, unemployed.

ACHIEVED BY (may be different ones depending on starting position): Colonization, Stolen generation, Loss of land, Nastiness, Unfriendly people, Being treated like a football, Being passed on to others, Telling story many times, Spilling guts with little result.

CONSTRAINTS: Alcohol and other drugs, Money spent on alcohol and other drugs including cigarettes, Domestic violence, Depression, Forgetting spirituality and identity, Bad sense of self.

RELATED TO/closeness of match to needs: Rapport with agency, Stable place to live, Motivation, Hope, Spirituality, Sense of security, Having a job, Having education, Sense of belonging, At peace with self, Education.

Pride in appearance, nice smile, and healthy teeth.

ENHANCE ACCESS: To any form of social inclusion through housing, education or employment, Social activities that extend sense of trust and network, Getting out and making connections, Building trust and hope.

AGENCIES (facilitators): Trust in service providers, Having self respect and confidence, nice smile, Home, Motivation to get nice things – nice car, nice home, nice clothes.

SUBCLASS OF: Social inclusion.

SPECIAL CRITERIA: Legal requirements in terms of the EO Act and Racial Discrimination Act and Disability Discrimination Act.

INFERENCES: Poverty is an effect and a cause of social exclusion. Poverty means having a neglected appearance, which leads to lack of confidence in applying for work.

ALCOHOL AND OTHER DRUGS

SYNONYMS: Marijuana, Colloquial names for drugs- enter these, Speed, Crack, Heroin, Uppers, Benzos, Whiskey, Wine, Brandy.

ACHIEVED BY (may be different ones depending on starting position): Neporendi for emotional support, Nunkawarrin Yunti, Noarlunga health.

CONSTRAINTS: No home, Gambling, Domestic violence, Depression, Forgetting spirituality, Racism, Bad sense of self.

RELATED TO/closeness of match to needs: Rapport with agency, Stable place to live, Motivation, determination, Hope, Spirituality, and Sense of security, having a job.

ENHANCE ACCESS: To any form of social inclusion through housing, education or employment, Social activities, Sense of community, Alternative form of

recreation-dance or woman's lunches, men's activities and packed lunches, Outings, Crafts, Painting, Camping, Bush, Getting out/going out.

AGENCIES (facilitators): Having self respect/confidence, nice smile, Home, Wanting to have nice things – car, home, clothes, provide for family.

SUBCLASS OF: Social Inclusion/wellbeing.

SPECIAL CRITERIA: Being asked to leave rehab or organizations and giving up on people because they lapse.

INFERENCES: Alcohol misuse is both recreational and a way to escape anxiety-so alternative recreational and alleviation of anxiety, plus provision of replacement activity – smoking is the choice made by many instead of giving up drugs.

VIOLENCE

SYNONYMS: fighting, family violence.

ACHIEVED BY (may be different ones depending on starting position): Partners, boyfriends, enemies, Gambling, Depression, Forgetting spirituality.

CONSTRAINTS: Racism, Bad sense of self, Lack of money.

RELATED TO/closeness of match to needs: Rapport with agency, Stable place to live, Motivation, Hope, Spirituality, and Sense of security, having a job.

ENHANCE ACCESS: To any form of social inclusion through housing, education or employment, Social activities, Sense of community, supportive relationships, Alternative form of recreation-dance or woman's lunches, men's activities and packed lunches, Outings, Crafts, Painting, Camping, Bush, Getting out/going out.

AGENCIES (facilitators): Having self respect/confidence, nice smile, Home, Wanting to have nice things – car, home, clothes, provide for family.

SUBCLASS OF: Social Inclusion/wellbeing.

SPECIAL CRITERIA: Not having anywhere to go, Lack of confidence.

INFERENCES: Leaving a home and a partner and a place can be a first step in escaping violence, so homelessness can be an indicator of taking a step to escape abuse by women. It can be an indicator that a male is an abuser.

GAMBLING

SYNONYMS: Pokies, Horses, Making a bet.

ACHIEVED BY (may be different ones depending on starting position): no home, poverty, unemployed, without hope.

CONSTRAINTS: It is fun and a way to socialize and forget, activity with friends, leads to or is linked with Domestic violence, depression, forgetting spirituality and identity, Bad sense of self.

RELATED TO/closeness of match to needs: Rapport with agency, Stable place to live, Motivation, Hope, Spirituality, Sense of security, Having a job, Having education, Sense of belonging, At peace with self, Education, Pride in appearance.

ENHANCE ACCESS: To any form of social inclusion through housing, education or employment, Social activities that extend sense of trust and network, Getting out and making other connections, Building trust and hope.

AGENCIES (facilitators): Trust in service providers, Having self respect and confidence.

SUBCLASS OF: Wellbeing.

SPECIAL CRITERIA: Can get themselves banned so that they are not tempted to waste money.

INFERENCES: Gambling like poverty and like other addictions is an effect and a cause of social exclusion.

DEPRESSION

SYNONYMS: Sick, hard time, suffer from nerves.

ACHIEVED BY (may be different ones depending on starting position): Not being with Children, friends.

CONSTRAINTS: Unemployed/NO MONEY, committed crime, Funerals and deaths, Lack of training/education, Racism and shaming.

RELATED TO/closeness of match to needs: Not having a sense of purpose, a home, independence, closeness to one's people.

ENHANCE ACCESS: Friendly people, Front desk is welcoming, Remember name, Sense of community, Sense of belonging.

AGENCIES (facilitators): Mountains, Bush, Flinders ranges, Tjribuki dreaming story, Aboriginality, Spirituality, Support from family, Own unit, Own home, Not being on drugs or alcohol, Determination, Hope, Honesty, Network of family links.

SUBCLASS OF: Health.

SPECIAL CRITERIA: Access to help only when in crisis need more help sooner, more prevention, not excluding people when they lapse as drinkers or drug takers.

INFERENCES: This is an outcome of housing, education and employment.

RENAL DIALYSIS

SYNONYMS: Kidney problem/failure, Sugar disease, Sugar problem.

ACHIEVED BY (may be different ones depending on starting position): Neporendi for emotional support, Nunkawarrin Yunti, Noarlunga Health.

CONSTRAINTS: Preparation for treatment takes time, Find vein for shunt/needle for the drip to be inserted, Fear, Lack of knowledge about the procedure, too many bad stories.

RELATED TO/closeness of match to needs: Lack of access to kidney donor, Lack of prevention of kidney failure through alcohol and other drugs or untreated diabetes.

ENHANCE ACCESS: Nutrition examples shown at lunches where healthy food given Nunga lunches, Friendly people, welcoming, Remember name, Sense of community, Sense of belonging.

AGENCIES (facilitators): Trust in service providers, Giving up alcohol misuse, Improving diet, Exercise, Loss of weight, Motivation, Hope, Spirituality, Culture.

SUBCLASS OF: Health.

SPECIAL CRITERIA: Need access to services, knowledge of services.

INFERENCES: Dialysis depends on or is linked with high alcohol use and is linked with insecurity. It is the result of poor prevention. It is an indicator of complex needs.

DEATH

SYNONYMS: Mourning or sorry business.

ACHIEVED BY (may be different ones depending on starting position): Illness, violence.

CONSTRAINTS: Poverty, depression, alcohol and other drugs.

RELATED TO/closeness of match to needs: Feeling a sense of security, social inclusion, having job, home, sense of belonging.

ENHANCE ACCESS: Friendly people, Front desk is welcoming, Remember name, Sense of community, Sense of belonging.

AGENCIES (facilitators): Trust in service providers, Giving up alcohol misuse, Improving diet, Exercise, Loss of weight, Motivation, Hope, Spirituality, Culture.

SUBCLASS OF: Health.

SPECIAL CRITERIA: Need access to services, knowledge of services.

INFERENCES: Prevention depends on or is linked with security and belonging and inclusion. It is the result of poor prevention. It is an indicator of complex needs.

MOVING AROUND OR TRAVEL

SYNONYMS: Visiting.

ACHIEVED BY (may be different ones depending on starting position): Keeping in touch with family and meeting commitments, also in order to leave a bad relationship.

CONSTRAINTS: Poverty, depression, alcohol and other drugs.

RELATED TO/closeness of match to needs: Feeling a need to make connection or to move away from an abusive situation.

ENHANCE ACCESS: Negative reasons for moving could be addressed through better access to service delivery – friendly, affordable, opening hours.

AGENCIES (facilitators): Trust in service providers, Giving up alcohol misuse, Improving diet, Hope, Spirituality, Culture.

SUBCLASS OF: Wellbeing.

SPECIAL CRITERIA: Need access to services, knowledge of services.

INFERENCES: Travel plays a role in connecting with family or escape from a difficult situation. It can be either positive or negative. As detailed in “Healing Pathways” (McIntyre-Mills *et al.*, forthcoming) the patterns that emerge from the stories are mapped on a Likert scale from 1 (life in balance) to 5/6 (not coping). But the patterns are considered to be domains on a dynamic continuum and that the 13 identified factors that shape wellbeing are determined by the root themes of a security (identity, belonging, and home) and purpose (skills, education and employment). Without security education, employment cannot occur and then as a result of social exclusion drug, alcohol, other drugs violence and gambling activities occur.

10.8.6 Women's Stories

Based on an analysis of the data, wellbeing for service users can be understood as a state that can be interpreted in many ways, it has many domains. For some it is:

1. '*Being employed*' and 'able to help others', because their 'life is in balance';
2. '*Rebuilding*';
3. '*Making a transition*' by using a combination of services;⁴¹
4. 'Keeping it together' after leaving a violent situation and trying to control drug and alcohol misuse – use cigarettes extensively;
5. '*Making the break*' from an unsatisfactory way of life;
6. '*Not coping*' and unable to leave or repeatedly returning to a violent.

Domain 1: Women are able to lead others, have a job/CDEP work and a home (ideally their own or a rental home that remains theirs) and a stable relationship they are happy. It gives them the strength to help the other members of their family and they can cope.

Domain 2: Women have a sense of wellbeing based on being at peace with themselves and being prepared to give to their community as well as to their immediate family.

Domain 3: Women are rebuilding their lives. The Woman's Group at Neporendi helps as a means to address wellbeing. Involvement in creating own resource book of services by the woman for the woman. Going on camps where they talk about all related matters to wellbeing, meeting and talking whilst doing an activity or planning an actively such as art exhibition. People feel that they are active in the community and making a difference to themselves and others. Feeling able to help oneself and others is very important. Feeling powerless is the biggest hurdle to overcome. The turning point in healing is being safe and having a stable living environment so that one's own needs can be considered and then being able to help others.

Culture is important because it gives meaning and spirituality is what her life is about it is also surviving as a single mother with 2 children. Racism bothers her – children are bothered by racist comments from a small friend. Her brother was murdered – he was a good sportsman. This was alcohol related and caused by jealousy. Her life is a struggle to make ends meet and N is a good resource for her children and for her. She said that she is learning to be a healer; her mother is a healer and stated to learn when she was struggling with the pain of the death of her son. For example: F has moved away from an abusive situation and returning to the Southern Region. Being a board member and deputy chairperson means a great deal as

⁴¹ Using CDEP, ASK job network, Neporendi and Cultural ties.

does her role in leading activities at the Living Kurna Centre. She sees herself as a leader, but some of the other elders, particularly R, say she must learn to keep her temper. F is frustrated that Neporendi is not more political. Culture means everything to her. It helped her recover from abuse, being sent away to school by her mother, not coping at school. An abusive relationship and the suicide of her son are her greatest problems. Culture and politics and being involved in Neporendi helps her. N lost her mother and her home. The death of parent can be a catastrophe. The housing trust home was in the name of her mother. She became involved in an unhappy relationship. She escaped this violent situation by returning to Adelaide where she made use of a range of services, such as Neporendi, Noarlunga Health and reconstructive dentistry through Nunkawarrin Yunti. This gave her confidence resulted in her leading some of the women's art groups at Neporendi. She has accommodation, albeit only temporary and wants to find a safe unit away from the community housing she is in at the moment. She leads the art at the Woman's Meeting and also assists with the Youth Group. She feels happy at Neporendi, because DR knew her parents, who are both dead. M says moving away from Port Augusta and the network of drug users. Being responsible for "basic catering" not bush tucker catering makes her happy. She is a home person and likes to work with her sister this gives her strength to support her daughter on renal dialysis and her husband (non – Aboriginal) on renal dialysis and her adult son who has separated from his wife. She has been able to get her life together and Neporendi played a key role in achieving this. She was upset by being excluded by some of the Southern elders and she said as much at a meeting. This was addressed.

Domain 4: The participants are making a transition by using the Community Development Employment Program (CDEP) the Job network provider, Neporendi and cultural ties. They stressed that the community house approach works, family and friends meet and resources are available immediately one arrives. First a cup of hot tea or coffee and something immediately available to eat from the freezer and into the microwave. Help is given not by strangers but by family as a right. There is no shame in coming and in fact no sense that the place is their own. They lead within it and it is a place of refuge, a power house, a place for networking, a staging post for a new life. For example: M is a young single woman registered to get a driving license and to study Aged care at Tafe – she is related to many at Neporendi and feels comfortable there. She has escaped an abusive relationship, has her own unit with two children closeby to V. She has enrolled to do a TAFE course in caring for the elderly and she hopes to get a good job so that she does not have to live on welfare. Cultural connection and being with family gives her strength. Being able to use a good (almost free kindergarten for Aboriginal children has made a big difference to her life). Visiting family

on the Nullabor Desert and living out there during the hot summer months (whilst pregnant) helped her spiritually. It was a holiday with elders and with her sister V. The praise she received for her strength from family is one of her greatest sources of self esteem and identity. Their respect for her makes her very happy. Her older sister V is considered to be culturally wise in the 'proper cultural ways', because she has received training from the elders.

Domain 5: Participants at Neporendi stressed that 'keeping it together' is an achievement and it can be the end goal. For the participants who are striving to keep their lives on track it is a daily challenge. The participants showed the common pattern of using many centralised one stop services and learning how to make use of them helps. These users stressed Noarlunga Health Village and Nunkawarrin Yunti provides help that is linked. R said doing the FamilyWellbeing course and going on the woman's group retreat helped her a great deal. She made use of services such as Noarlunga Health, Nunkawarrin Yunti and a range of mental health services. Artwork gives her life meaning. She and her husband suffer from schizophrenia. 'Just keeping well' is her goal. For example: **D** said moving away from a very violent relationship with her child and being part of Neporendi helped her gain confidence. She had put her name down with ASK, an employment agency and hoped to get a clerical position. Dental pain caused her such distress that she stressed that until this was addressed she would be unable to work. She was very distressed and smoked heavily.

P lives in a household with her daughter and boyfriend, her older son of whom she is proud is an academic biologist. She said she had been called 'a fine defaulter' and she was worried she would be in trouble. She felt low self esteem and did not find it easy to relate to service providers. Her source of pride was the success her son had achieved.

B lives with her son and is on welfare benefits. She did not volunteer but attended the Woman's Groups at Neporendi and the Noarlunga Health services Aboriginal (nunga) lunch regularly each week on Tuesdays and Wednesdays. She stressed that she made use of all the services as it helped her to cope and to get out of the house. At the time of the research her son had been charged with rock throwing. She uses alcohol and other drugs and smokes heavily and also has problems with her teeth. She lives with multiple health problems including weakness, heart problems and obesity. "Just getting up in the morning, doing the shopping and keeping house" is "enough for her and can be difficult at times". She confided that she had many male friends who visited when they had been thrown out by their wives, because of their drinking and family violence.

C is the mother of 6 children who left Queensland to escape domestic violence and to address her own drinking problems, which she said was caused in part by their way of life. She has been diagnosed with cancer.

D. At 57 she moved away from NSW mission on her own and then finding a home and bringing two of her daughters to Adelaide once she was established through finding resources through Aboriginal hostels, then Nunkawarrin Yunti and then she found Neporendi quite by chance on a bus ride to the South. She was told by people at the hostel that she should try to find a place in the South. She loves to read and to garden and does vegetable gardening at Neporendi. She says that she feels that as she is not from this place she needs to be careful not to put herself forward. She lapsed back into alcoholism and drank a half bottle of whisky in an evening, because she was worried about her son and worried about seeking help. Gardening and love of working with the soil helped her to keep going.

Domain 6: The informants stressed that they are not coping, because domestic violence and/or isolation from family/sickness lead to the informants returning to a violent situations, for a range of reasons, including inability to make a life away from their partners, due to lack of confidence or support networks.

10.8.6.1 Bifurcation points and organic analogies



Conversations with the women of Neporendi lead to my being shown artwork that represented in both abstract and associational terms that life is about making a journey, personal growth, being rooted in culture and reaching out to others. Choices are made on the basis of learning from experience. The value of this project is that the learnings can be shared with one another.

To date the service providers have shared their stories that we have analysed as domains along a continuum. Each of these domains is mapped out. Everyone has experiences that they can add to their life or that they can share to help others learn from their experiences. The entry point for the user is as follows:

- Step one, please tell narrative. Then see which of the stories based on the above typologies is closest to you. Select a story and explore and discuss with the service provider which story resonates and why. Then change the general story to suit your exact circumstances.
- Add more information as data to enrich the knowledge base and to help the next service user.
- Walk through the interconnected and overlapping pathways and collect items for basket (based on the drawings and stories) and select items for rubbish bin (based on the drawings and stories).
- Identify the barriers on the pathway and give them a name.

The narratives and pictures, including household and social relations maps are the basis for the knowledge base with overlapping pathways. These domains are not necessarily a continuum as people move from one stage to another and back again. They can be seen instead as a set of overlapping and interlinked spirals. Moving from one domain to another is the challenge that is mapped out by means of the computer. The dreaming pathways are a conceptual representation. Placing oneself on the swirling pathways will be based on the dialectic of ‘unfolding’ or ‘exploring’ ideas and ‘sweeping in’ or considering the contextual life chances of each participant. The design for the computer will do the following: triage⁴² the service user by helping them to identify which of the typological stories they identify with and then helping them to work out what services and combinations of services would best help to promote wellbeing as they perceive it.

The story was explained to me by a few **women** participants at Neporendi and then their notes developed by the artist Anna Pondi, were shared with me, to give an insight to their world. To paraphrase, the tree symbolises the growth that the participants experienced through the Family Wellbeing Course. The tree is rooted in the ground and has many branches that span the seasons (summer, autumn, winter and spring). Women draw courage from the Aboriginal spirit, from community relationships and healing their heart, so they have the courage of a lion. Time for healing is ongoing and there are no limits. Putting the pieces of one’s life together is the job of healing. It means the courage to deal with death and grieving. It means setting aside masks and pretences and looking at the affect of drugs and alcohol and how these close doors to the future. We have the key and we can open the door to healing. We have power as individuals and power through community relationships (good ones) and through the Aboriginal angel. It can help us to move from scuttling like a small insect in a dark place through a tunnel

⁴² This is an expression used by David Calvert, 2005 of Anglicare, in describing the way in which he envisaged the process to work.

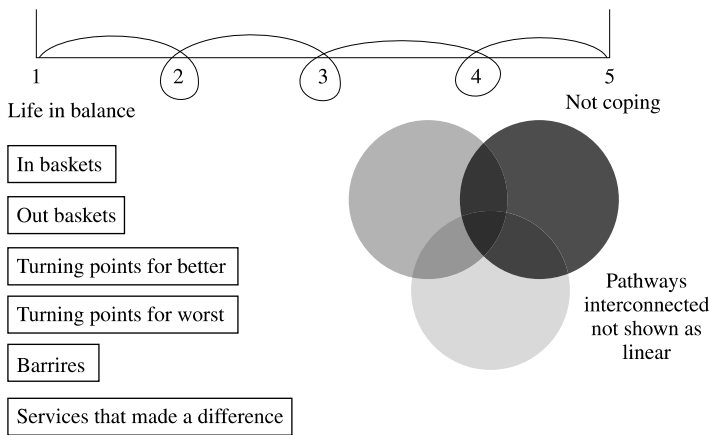


Figure 10.5. Healing pathways.



Healing body mind and spirit project for Neporendi Inc by Anna Pondi (2002).

and transform ourselves through shedding a skin like a snake. We can grow our own roses and realise that roses have thorns, we can cross the river and be rescued by dolphins, and we can leap out of the water. Talking, tears and light bulb moments around the fire can heal us and we can move from winter into spring if we ‘become balanced’ like scales, if we learn we can ‘fly like butterflies’ and be transformed from ‘past caterpillar lives’, we have to learn

to cope with death, it is part of the natural cycle of birth, death and rebirth, one door closes another opens. If we have strong hearts we have the power to put the pieces of our lives together and to set aside doubts, darkness and fear. The keys are community, our own will and spirit to find balance and to integrate the parts of our life.

10.8.6.2 Healing pathways and contextual matches

Women stressed a combination of dimensions are important for achieving wellbeing and for developing a sense of agency that enables people to maintain a state of harmony or balance in their lives. “Dropping the ball” or being unable to cope is the result when too many issues need to be juggled.

The challenge is to have a sense of place, a sense of security at home and in the community. This can be summed up as a sense of social inclusion. This enables young people to study at school and it helps adults maintain a study and work routine. Educational achievements and maintaining a working life are difficult to achieve when home environments are unstable because of physical, emotional or sexual abuse.

Poverty leads to anxiety and anger and the use of alcohol and other drugs helps to make the situation bearable for a short while, until the reality of unpaid bills and hungry children has to be faced again. Getting out of poverty becomes even more difficult if one not only has to acquire skills without having the self esteem and confidence to attend school or training. A sense of hopelessness and helplessness can be addressed through capping teeth and enabling people to have a confident smile and providing a supportive environment where people are made to feel welcome and important to others. In environments such as Neporendi and Nunkawarrin Yunti and Noarlunga Health’s Nunga lunches people get to know the service providers in a social setting. A series of lunches provided in the Southern Region provide regular meals, but also an opportunity to talk about the barriers in their lives and ways to overcome them.

10.8.7 Men’s Stories

The stories told by men can be grouped into 6 domains. As in the case of the women the domains are overlapping and the use of the typology is for analytical purposes, but they can be seen as overlapping domains rather than as a linear continuum.

A total of 19 men and 1 male service provider have been interviewed to date. They can be grouped as follows in to the following: Domain 1: Life in balance and able to help others, Domain 2: Rebuilding – not fully actualised, Domain 3: Making a transition, Domain 4: Keeping it together, Domain 5: Not coping and Domain 6: Hitting rock bottom. Men appeared to hit the bottom much harder, because they did not seek services regularly and there

Table 10.5. Women's stories participatory design, based on axial themes

Axial themes	Life in Balance, state A. Able to lead by example. Sense of Social inclusion	Wellbeing state B. Being at peace with self and others	Rebuilding. Learning and coping by drawing strength from self and others	Making a transition. Using CDEP, ASK job network Neporendi and cultural ties	Keeping it together. Leaving a violent situation and trying to control drug and alcohol misuse, uses cigarettes extensively
In basket	Budgeting, hard work, type work and education, home/land, family, space, time to self/caring for self, working beyond the family and for my people, art and dance, cultural knowledge of the elders	Aboriginal Culture, being single, family, friends, work, being a leader, community service, bush/lands, cooking for self and others, personal appearance, community service	Aboriginal culture, being a single mother, cares for cousin's children. It is Aboriginal custom that an elder and someone related in this way that they should take this responsibility. Family and friends, housing and employment working for community, support of women so that I can learn from them. Being at Neporendi helps, I cannot be on my own	Family parties, determination, being hopeful, being single, in my own unit with children and close to sister	Family connections, being accepted by the Aboriginal community, being outdoors on a lovely day in natural surroundings or the garden, travel, alternative therapy/at Neporendi, being in control and being able to plan, having time to rest, Neporendi gives a sense of community, Pananga Community House, self control and helping people
Out basket	Violent relationships and alcohol and other drugs	Alcohol and other drugs	Alcohol, smoking, domestic violence, gambling, gossiping about others, leaving a violent relationship	Alcohol and other drugs, left violent relationship, left street life as a runaway	Alcohol and other drugs associated with violent relationship. Leaving places and moving interstate

Table 10.5. (Continued)

Axial themes	Life in Balance, state A. Able to lead by example. Sense of Social inclusion	Wellbeing state B. Being at peace with self and others	Rebuilding. Learning and coping by drawing strength from self and others	Making a transition. Using CDEP, ASK job network Neporendi and cultural ties	Keeping it together. Leaving a violent situation and trying to control drug and alcohol misuse, uses cigarettes extensively
Turning points for better	Values taught as a child – hard work, budgeting	Giving up gambling when she got a housing unit of her own, supportive service providers, own unit from housing trust	CDEP work at Neporendi. Cultural spirit, tuned back on the things I had done in the past, did research on Kuarna ‘bringing them home’	Learned to care for disabled sister. Family networks and praise help and support from extended family. Being able to use an almost free kindergarten. Being recognised by a support worker in court who had known her. Ask employment agency at Neporendi – gives hope	Met husband at Glenside hospital. Wellbeing course at southern woman’s network. Travel and moving work.
Turning points for worse	Giving up smoking, courage to buy a house respect for elders knowledge. Organised and responsible for keeping records, learning and reading, formal and informal education	Giving up gambling because secure in own housing unit, supportive service providers, involving the elders in healing circles. Learning by helping family at Neporendi	Mother died so lost access to housing trust housing. Smokes excessively but it is better than being on other drugs		Difficulties with medication and reaction to the drugs. Being offered a job and not accepting it for fear it would impact on household reliant on two disability pensions. Being fined and child in court system on serious charges

Table 10.5. (Continued)

Axial themes	Life in Balance, state A. Able to lead by example. Sense of Social inclusion	Wellbeing state B. Being at peace with self and others	Rebuilding. Learning and coping by drawing strength from self and others	Making a transition. Using CDEP, ASK job network Neporendi and cultural ties	Keeping it together. Leaving a violent situation and trying to control drug and alcohol misuse, uses cigarettes extensively
Barriers	Discrimination by Nungas against Nungas, lack of resources to help others, difficulties with Centrelink, Balancing work and family, carrying a large mortgage, difficulties with superannuation violent attack on son, son recovering from heart surgery. Suicide and loss	Domestic violence is going on all the time. My children do not want to listen to me, worry about them all the time, worry about the grannies (children) getting hidings and don't get proper food. Ill partner to support and an ill daughter, financial worries affecting all aspects of life. Inflexible and rushed services	Stress of being forced to work as a mother, Child care, Violence or abuse, neglect of children, lack of skills, financial problem associated with being a single mother, smoking as a result of stress and to fit into social activities, the need for more diverse services, anger, services do not gel and artefacts of not equal cultural understanding	Unemployment and intensive services are not culturally appropriate	Mental health problems and not being believed, early discharges for mental health problems, difficulties with forms for Centrelink, dental health prevents getting jobs, job that will not make her unpopular with aboriginal people – cant follow up claims, child charged with serious offence. Physical health concerns. Making ends meet on unemployment benefits. Homelessness and unemployed. Distance from family in other states. Fights with family

seems to be fewer tendencies to just remain at a particular point – keeping it together – woman’s strategy

Domain 1: Life in balance: For men who have been able to reflect on their lives and they have insight into what they needed to do to change their lives for the better. They have a sense of agency and blame is acknowledged and action taken to remedy the situation. Most of the men considered that a holistic approach was important. They drew on both professional and personal experience. Facing the big picture can be overwhelming for some and so services should keep the big picture in mind, but help the service user to work on priorities that can have the widest impact. For most men, being employed and having a stable family were priorities. Clearly employment and family were the foundations for independence and a sense of control over life. For these men, mainstream services were preferable at the time of the interview, but that they had used Aboriginal services in the past and they believed that they had an important role to play for those who are less articulate and who need to be helped to access services.

Domain 2: they are determined to become independent and they see a strong connection between employment and wellbeing. They are goal oriented and have a sense of agency. They see a connection between financial security and planning for the future.

Domain 3: despite the challenges they have faced, they have a sense of responsibility and agency. The problems will only be addressed if they take action by relying on people they can trust.

Domain 4: informants closer to domain 4, take little responsibility for the problems in their lives and have little self insight into their drug related problems, such as violent fighting, separation from family and lack of independence.

Domain 5: informants closer to domain 5 and 6 are not coping and have entered a cycle that spirals to ‘rock bottom’, where they realize they must change as they have hit rock bottom. Very few of the Aboriginal informants were prepared to talk about this; only one gave details as his wife had close links with the researcher. Men were prepared to talk about others in their family, but not themselves, they were also prepared to say that that the patterns that emerged from stories told by non-Aboriginal men who shared their stories with the researchers, so as to provide a basis for developing the knowledge base of what works, why and how and as a reference point for conversation.

10.8.8 Generic versus Specific Services for Aboriginal Australians

The de-identified themes were discussed with the men in a focus group. Men are happy to go along with the points raised by the women. They agreed

Table 10.6. Men's stories participatory design, based on axial themes

Axial themes	Life in balance	Rebuilding	Making a transition	Keeping together	Not coping
In basket	I can choose when to work and when not to. I have control over my life. I could watch daytime TV if I wanted to – and I don't it is too boring. Balance needs to be across self, spirit and family, like slices in a whole (mandala). I also do not see it as just yin and yang in balance it is I more like a web with many aspects, family is a huge part, but also business associates, working life, home life all the parts of the web need to be in balance. I see my self as weaving the web myself... When I do not have that sense of control then I do not feel happy. I become stressed. My identity as Aboriginal. I am a happy and positive person. I had a fortunate childhood. Even though my parents did not achieve year 12 they encouraged me to make use of my opportunities. I also had a stable home life. Job in the private sector, planning and focus		Having a job and being determined to get one	Family and the sunshine and his family make him happy and bad weather and being alone make him sad. What matters is being outside, close to nature and being with family	Need to make a new future. I have a job to go back to. Need to find a place to live. A new suburb, a place where kids can visit. Need art of happiness. Forgiveness of self and others. Two sons
Out basket	Not being distracted – focus on tasks	No welfare dependency. Family friction linked with his not being employed and impacts on sense of identity	Alcohol played a role. It is better now that I am away from them. I need to get a job. It is clear that domestic violence	Give up recklessness and learn from Neporendi. Homelessness and alcohol	Poor eating and drinking habits

Table 10.6. (Continued)

Axial themes	Life in balance	Rebuilding	Making a transition	Keeping together	Not coping
Turning points for better	Education and can do attitude. Working as a part time employee at Neporendi. Having a home of own, as a result of mother putting name on the list when a teenager	Working with family through Neporendi	was an issue and this lead to his leaving. He stressed this was better for him		
			Neporendi is giving hope	He helped to lay out the gardens at Walparingi and he knows about the horticulture and the Tjirbruki story. Being friendly. Doing things in a culturally appropriate way	Waiting list for a new kidney. Coping better with the dialysis
Turning points for worse	Long hours at work can be bad for family relationships		Loss of a friend who hit a stobie (power) pole		Abandoned as a child and was fostered Death of father, wife unfaithful, changed medication
Barriers	Smoking, loss of connections when moved towns	Lack of a full time job, anger	Alcohol, fighting, lack of skills and lack of job	Alcohol and loneliness, cannot live with family	5 litres a day, bitterness mental health problems – bipolar breakdown of marriage no structure in day

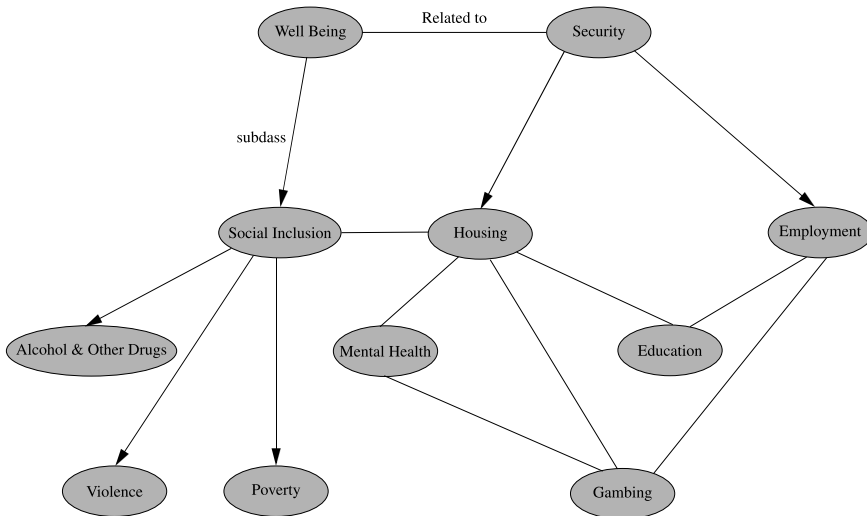


Figure 10.6. Graphical structure of issues and their inter-relationships (De Vries, 2006).

that the more educated and empowered the user (male or female), the more likely they are to be happy to use generic services. Key findings from the research so far were summarized for the commentary of Aboriginal men at a focus group. We discussed how the project came about, the learning's from Tangentyere Council and Cathy Abbot about integrated services for wellbeing and from an Aboriginal service provider at Archway, who had once been a user. He stressed that what matters is giving people responsibility and trust, but also the realization that if he did not change his life, he would not survive. We discussed stories of what people had put into their lives or discarded from their lives, the turning points and the barriers and the services they used to enable them to move towards a greater sense of wellbeing.

The importance of integrated, friendly services was stressed by informants. Those who are close to a state of wellbeing (most needs met) can access mainstream services, but those who are in a state of chaos need more integrated services. Noarlunga and Neporendi and Nunkawarrin Yunti are the ones that most participants have highlighted as being good. Also the Porlis Porgi Kindergarten was mentioned, because staff are 'so friendly'. J summarized the data from the non Aboriginal men she had interviewed who had a wide range of life experiences but who became ill as a result of alcohol misuse-anxiety and depression went hand-in-hand with drug and alcohol misuse – whether people were bureaucrats in Canberra or unemployed. J stressed that having a support system was important – a job to go back to and someone to care – a sense of security was all important. The service worked well, because the staff trusted the service users by creating

an open home environment where people could live and learn responsibility within a busy port community. This was considered to be better than living in an artificial environment as they had to learn self control.

10.9 CONCLUSION

The data organised within the proformas has highlighted the themes and the relationships between them (Figure 10.6). Further analysis and organization into an ontology of issues will fully describe these themes and provide the structure for discovering “pathways” for the individual.

There are concepts and issues that have multiple aspects dependent upon the individual scenario, for example, “smoking” may be an impediment to one person and a facilitator to another. Pathway(s) will be generated (see Figure 10.7) based upon an individual’s self description and his/her identification with the issues, impediments and facilitators of narratives as well as his/her own selection of other factors that he/she acknowledges. It is also important that the user rate the importance of each factor to his/her own situation so that the pathway(s) recommended are achievable.

The central theme addressed in the conversation was whether services should be generic or mainstream. The Aboriginal male participants were divided in their opinions about the merits of centralised services versus specific services. It was clear that CDEP was considered worthwhile as a starting point as it enabled people to gain confidence and ensured that skills could be learned. Also health services such as Nunkawarrin Yunti, Neporendi and Noarlunga Health were thought to be useful, but for different reasons. For one of the Aboriginal leaders, Neporendi was seen to enable access to a wide range of services in the South as a means to build partnerships, whereas for others who were less confident in non Aboriginal society, it provided a safe place with trusted and respected people who could provide an entry into employment or training.

A combination of Aboriginal services, public services and private services were used by both men and women, depending on location, need and accessibility. Public housing was considered to be adequate, but that maintenance was a problem and that both building and maintenance were done less carefully because it was for public housing or Aboriginal housing.

Unemployment was considered to be linked with racism, but also with difficulties of matching skills, training and the employment market. The problem of ‘inappropriate training for the old economy’ was highlighted. Instead of computer training, welding is taught in some CDEP programs. Some challenges faced by non Aboriginal people were similar, but they stressed that they had an added challenge to overcome. Most felt that with

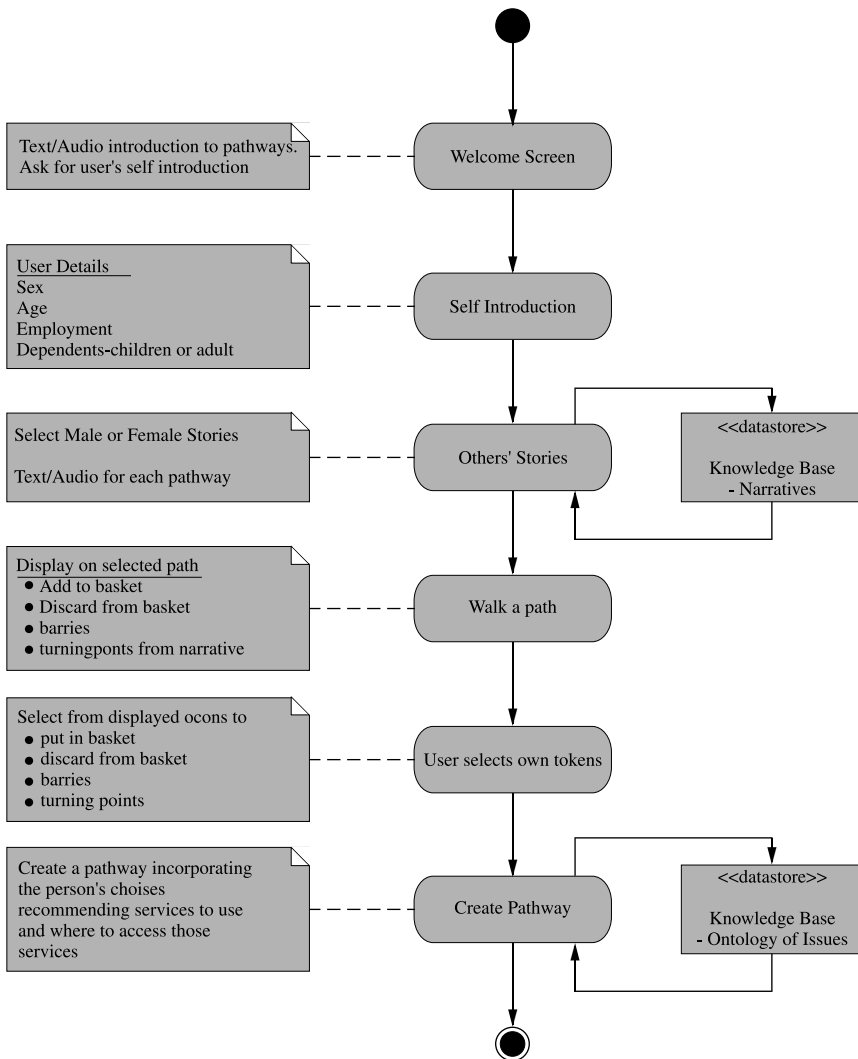


Figure 10.7. Activity diagram for Pathway Creation (De Vries, 2006).

assistance they could overcome disadvantage and that having a sense of personal agency, made all the difference. Finding the right match of service for their particular needs is the crux of the challenge, not mainstream services versus Aboriginal services. The answer is always, it depends on a number of factors and the matching process is what matters.

Aboriginal and non-Aboriginal or generic services are relevant to men and women, depending on the circumstances. The challenge is to match the type of service to the perceived need. On a continuum of 1-5/6 where 1 =

life in balance and $5/6$ = life in chaos, those closer to 1 are more inclined to use *more* generic services whilst those closer to 5 are more inclined to use *more* Aboriginal services. The issue is matching needs and services and finding the right combination.

Male and female participants in the study so far have stressed that it is the matching of services that counts and the tracking of their progress through the system as well as friendly and caring interaction by service providers who “go the extra mile”. Co-location is important for those who are not coping well. Communication breakdowns across departments can be problematic, for example maintenance on a house being muddled with another job number leading all the possessions to be removed from someone’s home whilst in hospital.

What does not work included: “snooty people, being told to go elsewhere, being late and told to come back another day, not just a problem that services can deal with – it is about housing, jobs and employment”.

Public housing was considered to be adequate, but that maintenance was a problem and that both building and maintenance were done less carefully because it was for public housing or aboriginal housing.

Unemployment was considered to be linked with racism, but also with difficulties of matching skills, training and the employment market. The problem of inappropriate training for old economy was highlighted, instead of computer training, welding is taught. It was conceded that the challenges faced by non Aboriginal people were similar, but that they had an added challenge to overcome. Most felt that with assistance they could overcome disadvantage and that having a sense of personal agency, made all the difference. Finding the right match of service for their particular needs is the crux of the challenge, not mainstream services versus Aboriginal services. The answer is always, it depends on a number of factors and the matching process is what matters.

Knowledge management is important to wellbeing. The research process enables people to give discursive details about the quality of the service that they experienced and details about what works for them, how and why.

- The context and the match between service provider and user determine the success of the outcome.
- Age, gender, level of education and the number of health and social problems of the service users determines how well they use the system.
- A range of service providers is needed to address complex issues.

The potential outcomes and outputs are to inform decision making by providing guided user pathways and to:

- Provide a model of knowledge management that places Indigenous knowledge at the forefront and that could be applied in a range of human service settings.
- Enhance workforce capacity building and problem solving to span organizations and based on working with, rather than within knowledge areas (see Van Gigch, 2002).
- Demonstrate systemic collaboration.
- Create management links across areas of knowledge relevant to achieving better outcomes (Habermas, 1984).
- Identify the extent to which collaborations can meet current needs.
- Map expressed need, normative need and perceived need, the referral traffic and the refusals in a dynamic evaluation and management model.
- Share the findings and its relevance to policy through workshops with a range of stakeholders.

The resulting flow-on effects of adopting an holistic and systemic approach (Roche & McDonald, 2001) for promoting intergenerational health and well-being will: a) achieve better role modeling across men and women of all age groups and b) lead to greater control over life chances. It is hoped that the use of 'if then' scenarios will assist participants construct alternative pathways.

Chapter 11

CAPACITY BUILDING AND STRIVING FOR SYSTEMIC WELLBEING

Case studies can be useful to provide insights. Praxis requires more than constitutions, laws, regulations or discursive dialogue, it also requires an understanding of power and an ability to engage in making a difference (Flyvbjerg, 2001). Capacity building is not merely about administrative or technical ability (Fukuyama, 2003) but about practical wisdom of matching the right answer to the specific problem (in the sense used by Aristotle, see Flyvbjerg, 2001: 57):

“Phronesis thus concerns the analysis of values – ‘things that are good or bad for man’ – as a point of departure for action. Phronesis is that intellectual activity most relevant to praxis. It focuses on what is variable, on that which cannot be encapsulated by universal rules, on specific cases. Phronesis requires an interaction between the general and the concrete; it requires consideration, judgement, and choice. More than anything else, phronesis requires experience.”

11.1 VIGNETTE: SYSTEMIC APPROACH TO ENERGY AND WOMEN’S EMPOWERMENT IN RURAL NEPAL

Merina Pradhan¹ authored sections of this chapter. This vignette is based on her field work in Nepal and presents a conceptual framework for using energy as a vehicle for holistic (development). The point that is being made in this example is that by adding energy to the development plan we solve nothing unless we also consider community mobilization, participatory approaches and the role of gender in development. Pradhan’s research in Nepal has demonstrated that if one thinks of energy only in technical terms and

¹ Sections of this chapter have appeared in Pradhan, M. and McIntyre, J., 2003, “A systemic approach to addressing the complexity of energy problems”, *Systems Research and Behavioural Science*, **16**(3): 213-223.

development projects strive to provide more electricity, the interventions can paradoxically just add more drudgery to the lives of women, because the provision of increased energy supply can lead to women working for longer hours, for example sewing clothing by night (thanks to electricity) after working all day in the fields. Policies need to consider energy within the context of the whole social, political, economic and environmental system.

Energy provision is more than merely a technical intervention. Participation uses human energy and the creative energy of human beings in a different way. The heart of participatory development is co-creating (in the sense used by Reason, 1988, 2002) understanding based on communication that is generative in the sense used by Paulo Freire. Generative understanding (as per Banathy, 1996, who draws on Freire) provides a different kind of energy, based on resonance.

So this is a play on words when we place energy in a technical sense and energy in a human sense at the centre of development. Also physicists would argue that energy needs to be considered far more widely as a basis for communication and all life. Some also argue that energy is the basis of all organic and inorganic matter in the universe; it is the communication across subatomic matter. The systems flow chart created by Pradhan illustrating role of energy in a rural context is shown in Fig. 11.1.

The way people think about the key concepts such as development, energy, health, environment, influences how we address the issues and problems. Our own values, perceptions and assumptions shape approaches to problem solving and influence the way we define social problems and development outcomes.

The system thinkers and practitioners have stressed the importance of considering the social, political, economic and environmental aspects, but gender issues which are quite relevant to all societies has not yet adequately addressed in many contexts including Nepal need to be addressed.

11.1.1 Why is a Systemic Approach Appropriate?

The problems related to energy are complex in nature as it has direct and indirect impact in diverse sectors. For environmentalists, the major problem of energy could be seen as increasing pressure on existing forests for fuel causing deforestation. The result of which would be land degradation, loss in agriculture productivity, soil erosion, climate change. This would ultimately end up with serious environmental problem. For health experts, the major problem of energy could be exposure to indoor air pollution causing serious respiratory and eye diseases especially for women and children which reduce life expectancy and increase mortality rates. For economists, the energy

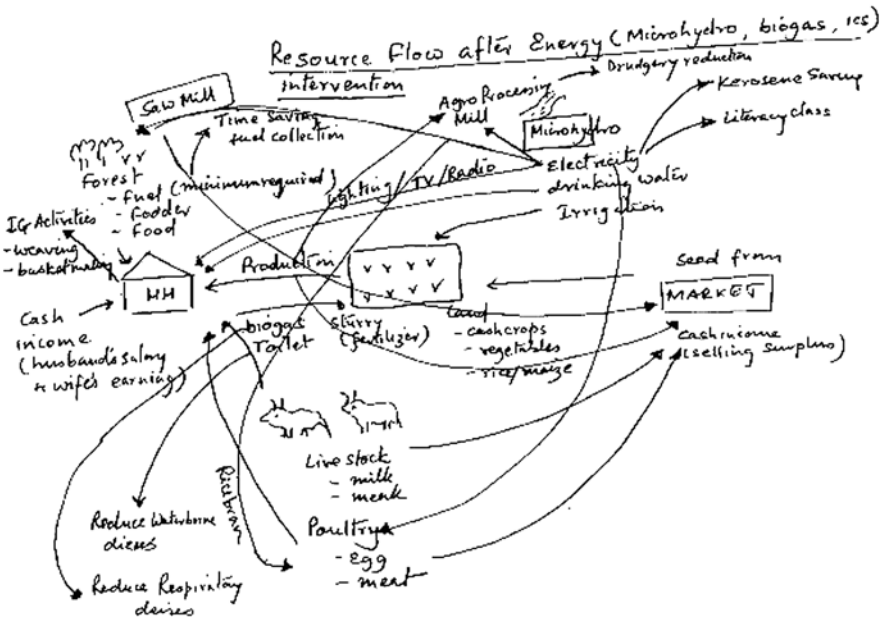


Figure 11.1. Systems flow chart after energy intervention.

Table 11.1. Systemic approach to development using energy for participation in development process and outcome

Element		Key Focus
Energy	Objective	Technical – Technological intervention (hydropower, ICS, Biogas, Solar Photovoltaic) – Physical infrastructures (electricity, road, dams, irrigation channels etc.)
	Subjective	Values and meanings Starting with meaning of development? How do people perceive it? Gender roles, power relationships? Culture, social values?
Energy	Inter-subjective	Creating mutual understanding between objective and subjective relationships and creating “generative dialogue” (as per Freire and Banathy) that is meaningful and has radiance (as per Churchman)

Analytical Framework developed from Wu, Shi, Ren framework of Zhu and Gu (2002).

problems could be seen as lack of economic growth causing low productivity, underemployment ultimately increasing poverty. Social scientists, consider gender discrimination and social conflicts because it is a general prac-

tice that women or girls are responsible for domestic work and collecting fuelwood. Because of this they are deprived of education and other opportunities. This is a socio-cultural problem. All these above mentioned problems are inter-connected. Because of poverty, people opt for cheap available energy resources for cooking, lighting, heating etc. People spend more time in search of wood rather than other more productive activities. This will increase a pressure on forests causing environmental problems. Because of low quality fuel, health condition of mainly women and children deteriorates causing serious illness. The quality of life decreases and more and more people are trapped in energy-poverty nexus.

When we look at the energy and its linkages to complex problems, the implication of these linkages is that the issue of energy has to be tackled in such a way that other problems are not aggravated. For this, conventional energy strategies that are sectoral in nature (mainly focused on energy efficiency, supply and demand side) do not tend to address these other complex problems. What is required is a holistic approach for energy development that can help solve many wider problems linked to energy. System thinking advocates “holism” rather than reductionism.

11.1.2 Nepal’s Rural Energy Development Program

A new paradigm has been designed and implemented by the Rural Energy Development Programme (REDP) to achieve improvements in the quality of lives of rural communities through the promotion of renewable energy systems as an entry point. This paradigm stresses productivity, equity, sustainability and empowerment to place people at the center of its processes. Productive income generating activities is perceived as the end use of the energy generated. Equity and empowerment is ensured by enabling equal participation of men and women from every targeted household in the community organization (COs). Every decision-making body is included in the programme. To achieve sustainability local level energy funds have been created at the district and community level with mechanisms for replenishment by physical, human and environmental capital in addition to income generating activities for every participating household and COs.² Mobilization of the community forms the core of the programme. The following six key principles have been adopted for community mobilization:

- women’s empowerment,
- skill enhancement,

² See: REDP, Annual Report, 1998: Community Mobilization: giving equal importance to women in society and improving communication and decision making across gender groups.

- environment management,
- capital formation,
- technology promotion and
- organizational development.

This community mobilization process encourages women's participation in the public life and provides them a voice in the affairs of their community.

11.1.3 Design and Methodology

The participatory action research (PAR) is practiced and used for diversity management and problem solving. It is a very effective tool. Using PAR to help to replace top down, orthodox research to participatory and reflective approach with good partnership between various stakeholders and interest groups. Multiple methods like focus group discussion, interviews, consultations, participant observation, a questionnaire, documentary analysis, census data will help in giving many-sided view for finding the common themes. Reflection is essential for research.

11.1.4 Conclusion

The systemic approach to energy and development transcends compartmentalization and isolation of social problems as it helps in the understanding of the social, cultural, economic, technical, environmental context. The most important aspects of systemic approach is thinking holistically and exploring different ways of looking at the same thing which help in identifying the conflicts and problems and come up with good concepts and solutions.

Energy is considered as the lynchpin for the holistic sustainable development to enhance livelihoods. Community Mobilization, a participatory strategy helps in communicating shared meanings for development. Unless values and meaning are shared or understood, development in the true sense cannot be achieved.

11.2 VIGNETTE: MICROFINANCE: WHO BEARS THE PRICE?

The Wuling Mountains are known as the Poverty Zone in China.³ Development designs are often top down and developed by foreign donor organizations, as in this design. The recursive layers of authority start with the donor, include the Chinese development agency and research centre and

³ Steep karst landscapes that do not make earning a living easy and carrying heavy loads is the way of life and poverty in rural X.

finally the village leaders and members. The focus of the project was constructing roads, providing domestic water and provision of microfinance at village level. Critical and systemic questions needed to be addressed with the stakeholders:

- How would the roads be built? Answer through sweat equity in the cold winter months. Who would provide the clothing and food during the construction? The project would provide only capital outlays.
- How would people feel about the road being built? How would it impact on politics and culture?
- Who would gain the proceeds of the sale of land for road? What would be lost in building the roads? What would be gained?
- Would repayment always mean success or would it merely mean that this marginalized ethnic and religious group would feel obliged to borrow in order to repay the debts?
- How would success be evaluated? In whose terms and for long would the development be monitored to establish the impact of the road on the community and on the environment?

The focus of this systems design was to provide roads to enable the marketing of small goods developed by means of courtyard economies, in order to develop a sustainable environment and sustainable small businesses. Women in particular would be loaned money to farm small animals such as rabbits for food and for their fur/pelts. Money would be loaned to develop small businesses and training would be provided (at a cost and included in the loan). Domestic water would be provided, but not agricultural water. The aim was to reduce the erosion caused by what was deemed to be unsustainable agriculture. The reality is that the agriculture is needed for subsistence and instead of reducing the drudgery; it is likely that women would continue to carry water to the fields.

Although the design could be considered to address social and environmental systems, it was not systemic, because in depth dialogue on the issues did not include all the stakeholders in the decision making. The notion of respectful dialogue with all stakeholders in order to draw on local knowledge and to develop local decision making appeared secondary to the building of infrastructure and the introduction of microfinance. The disadvantages of isolation would be addressed, but for people living in the mountainous remote areas, there are some religious, cultural and practical advantages in being isolated from government officials who check on some many aspects of life.

11.3 BARANGAYS, LENSES AND LANDOWNERS:
ACTION RESEARCH, APPLYING THINKING
TOOLS FOR SYSTEMIC DEVELOPMENT IN
RURAL SAMAR

This example discusses encouraging the telling of narratives through using some of the critical systems thinking tools with village (barangay) members and leaders in Samar.

A community development forum was held at the University of Eastern Philippines. The Philippines is one of the poorest Asian countries with a population of 70 million. Northern Samar, Eastern Philippines, is one of the poorest provinces with great ecotourism potential if the coconut palms are not overexploited for copra and the coral reefs are not decimated by dynamite fishing.

Many of the villagers who had regained their land were becoming indebted once again and the notion of landownership was being eroded, despite the government intervention to end feudal relationships. Holding the

Table 11.2.

Strengths	Weaknesses	Opportunities	Threats
The provision of infrastructure for marketing goods produced by micro finance projects aimed at developing the domestic and courtyard economy of women	Domestic water would be carried to the fields! Women would still do the carrying.	The development of skills and the marketing of goods. Rabbit farming, weaving wool and sewing were examples of projects suggested.	Invasion of privacy. The most marginalised live in the mountains. They are poor and isolated. But isolation has some advantages. Erosion of the karst landscape through the construction of roads through the forest areas.
	Some people may lose land through the construction of the road.		Participation into the microfinance project could be restricted to women who could access wide-ranging networks to repay the loans.
			Powerful villagers could co-opt the assets.

seminar at the university was problematic as many of the poorer villagers saw the staff as members of the landowner class. It was thus necessary to network out from the seminar and to work directly with some of the villagers in gender specific and integrated groups.

As a visitor I was perceived in many ways: as a teaching resource to help the staff at the colleges and universities which I visited gain further accreditation, hence my activities were documented by means of photographs for the education authorities. Local academics were also able to benchmark their subject content on development studies against my input at undergraduate and postgraduate level. Further, I was seen as a facilitator for a development workshop to address a local problem.⁴

I will share the experience of trying to share the principles of participatory development in Samar, one of the poorest regional provinces in the Philippines. The process of teaching systemic praxis was mediated through a university context where I held a series of workshops. As a development facilitator I was associated with the university and with the powerful elite. Despite also having conversations with representatives of the Barangays (villages) and groups of women (who were concerned about a range of issues) and despite their being part of the planning seminars, more mentoring was needed to help them to deal with the bureaucratic committee system of governance. Added to this, the poorest men and women felt disempowered by the fact that the land was becoming re-owned, through their own indebtedness, by some of the powerful participants at the workshops, despite the government buy-back system). The old landlord-peasant relationships were revived in some communication contexts. The reality reflected this deferral and sense of obligation and indebtedness.

My being located within the elitist space of the university made my role as facilitator to address marginalization in terms of status, income, access to resources, information and decision-making paradoxical, because it was not the role anticipated by the stakeholders. A student network (including Australian students) was set up with the university to assist the process of participation in decision-making at the village level. Some placements were

⁴ “Stranger value” can allow one the opportunity to share novel processes for teaching and development which may not be easily shared if you are “merely a local”. At a two day conference called “Lessons from the field” the expectations of the wide range of delegates representing academia, government and non government were challenged because instead of learning passively from the “so-called foreign expert” who was heralded with considerable hype in the form of banners (which I hasten to add are quite normal for so-called dignitaries, “foreign or otherwise”), the seminar involved not only traditional lectures but divergence of the large group into small focused group discussions on one of six development sectors, panel presentations by group representatives, discussion and questioning from the floor and the setting up of a committee drawn from the participants.

co-located with NGOs. Perceptions and trust are all important in the process of development and the energy of resonance is vital. The process continues, albeit via occasional email and via sharing teaching materials. Systemic praxis via COPs can develop in contexts where relational knowledge can be developed because the environment is supportive, but it can also develop in environments that are challenging (and thus they are oppositional), provided adequate facilitation is possible.

The assumption which I discussed was the need to think in terms of connections and not compartments. Tools for integrated development thinking were shared to facilitate problem definition and to understand problems in terms of the ramifications of their social, political, economic and environmental complexity.

The delegates were grouped in terms of political, economic, socio-cultural (health, education, leisure) sectors and my role as facilitator was to help delegates understand the systemic links within and amongst the sectors. Focus group discussions are vital for pooling knowledge and opinions about development issues provided they are conducted with knowledge of the social, political and economic context of the research. It is naive to imagine that people will feel free to communicate openly if they feel in any way threatened by fellow participants with multiple agendas.

To begin, a lecture on “styles of thinking and learning” set the scene. Three styles of learning were outlined from rote learning, to the application of single frameworks and then to the use of reflexive thinking, requiring multiple frameworks as identified by Bateson (1972).

The members of the seminar were requested to do some tasks with the aid of thinking tools. The first task was to describe their sector using quantitative as well as qualitative data which includes emotions, opinions and attitudes which are essential for understanding development needs. The second to describe successful community development projects in their sector and the third to describe their vision for their sector. We discussed the difference between reflective⁵ approaches used in counseling; with which some of the participants were familiar and reflexive thinking, by means of the analogy of different coloured lenses. I drew up sets of lenses with blue, purple, red and green lenses on large sheets of paper and shared how the colour of our lenses could filter the way in which we see or define social problems. The blue symbolized systemic thinking, the purple symbolized feminist thinking, the red, conflict thinking, and the green, ecological thinking. In day-to-day working life, our assumptions and values filter out some colours in

⁵ Reflective approaches in counseling aim to demonstrate an empathy and mutual understanding with the other.

favour of others. Understanding requires mapping out the point of view of the “other”.

The seminar ended with the analogy that if one arranged the lenses (symbolic of basic models for thinking) into a “stained glass window of options” this would help one to see the world in a different light. This analogy struck a deep chord in the largely Christian environment, where church windows and icons are sacred tools for reflection.

The tasks attempted to help participants explore development challenges through considering the implications of adhering to a particular set of assumptions. The participants were asked to work in focus groups, one per sector, in order to complete the tasks, and to apply group norms to ensure the best dynamics for participation.

The point of this exercise was to enable participants to experience a process of thinking which generated multiple answers and which encouraged creativity. The landowners – many of whom were university lecturers, did not see the world in the same way as the barangay residents. Some of the barangay leaders appeared to be playing a careful middle role. Power and knowledge are linked, but that knowledge can be reconstructed through action research. Stimulating intellectual dexterity is essential if i) we wish to create transcultural webs of meaning; ii) if we wish to interpolate across different maps of meaning; and iii) if we wish to weave commonalities from the different strands of experience.

11.3.1 The Context: A Hurricane, Crash in Copra Commodities Market, Domestic Violence and Dynamiting a Coral Reef in Samar

Systemic issues need to be addressed through ongoing systemic intervention. At the time of the workshop in Samar a hurricane had left few unscathed coconut palms. This made villagers worried about the subsistence economy. Food for immediate survival was necessary in a context where copra markets had crashed. Commodity prices much lower than usual and the size of the copra crop was also smaller than usual as a result of a hurricane that had destroyed or damaged the palm trees. So families were without cash to buy necessities. Catching fish for the family table and to earn some cash at the fish market became essential. In this context domestic violence rose, according to the women. The collapse in the copra market meant that an excuse could be made to use the copra for making more alcohol. Domestic violence was linked with alcohol consumption and the poverty.

The road through the village provided access to the outside world. It also provided a work surface for sorting and storing the copra and a place for children to play. Road fatalities were thus common in the villages.

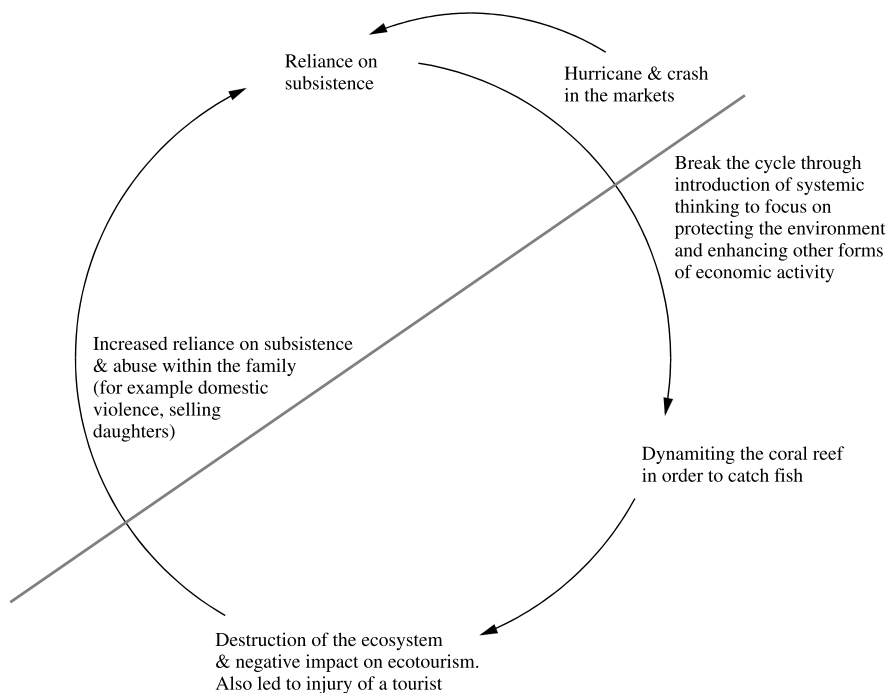


Figure 11.2. Coconuts, coral reefs and hurricanes: systemic challenges for community development in Samar, Philippines.

Selling daughters to factory owners in town was a desperate measure reported to me.⁶ Another was fishing methods that included dynamiting coral reefs to ensure a quick supply of fish for the table and the market. Social and environmental justice seemed to be abandoned by desperate people. Another story told by a UEP staff member was that she had heard how parents pushed children who played on the road in front of their houses under the wheels of cars to claim compensation. Whether or not this ever occurred, the story is indicative of poverty and its portrayal by a member of the middle class.

11.3.2 A Sanitation Project becomes a Flower Pot Competition

I was told the following story about a water and sanitation project for villages abutting the road cut through the copra forest. Each village competed to express identity in rural Samar through decorating the front of

⁶ One of the members of staff discussed how mothers would approach her to ask what she could do to help to ensure that daughters would not be sent to town. Children were seen as resources for poor families and expected to help support the household. Getting a job in town was considered desirable.

their houses. When the porcelain lavatory bases were made available these were used as prized flowerpots and the lids used as picture bases and frames, adorned with shells. I was asked: where did the engineers go wrong? They trained the villagers in construction techniques and created jobs. They thought they were doing the right thing by not doing the work for the villagers, but all their time and resources were wasted. I suggested that perhaps it would have worked better if the men and women of all ages had engaged in a discussion of what they needed to promote health, education and employment in their village. The sanitation project could have been introduced as a vehicle or a means to address complex needs. The village institutions such as schools, churches, women's groups and village councils or special interest groups could have been involved.

11.4 HEALTH, WATER, SANITATION AND GOVERNANCE

Participatory public policy can be used in ways that negative. "Participation is the new tyranny" (in the sense used by Cooke and Kothari) is perhaps not so new. The problems associated with participation: sweat equity and community development. Water and sanitation Boputhatswana, Southern Africa (during the height of the apartheid era in the 1980's) used sweat equity. This meant encouraging people to provide their services in exchange for materials to build water and sanitation facilities provided by the Apartheid government to a so-called homeland government. The people were forced to live in the area, because Apartheid control limited their movements. They lived in barren areas where they had in many cases been re-settled to the homeland area. The participation could not be regarded as liberative in any sense, merely providing for infrastructure in settlements constructed by the state for people who did not wish to be there. Participation can in fact be anything but progressive and this is just one vignette mentioned as a cautionary tale.

11.4.1 The First Steps away from Apartheid Planning in South Africa

Research in 1990 on public policy and community based health care: was carried out using focus groups with a range of interest groups (see Martin *et al.*, 1991). The interest groups across the political parties were engaged in focus groups discussions on what they saw as their needs and the greatest challenges. It was necessary to meet in separate groups, because the participants had such different perspectives and values that it was not possible to

meet in the same physical space. The learnings from each group were summarized and then shared with the other groups. In this way shared common denominators were created. 23 public hearings in 11 centres across urban and remote settings were held. A total of 354 submissions were made. This approach worked well in a context where groups were not prepared to talk together.

Iterative cycles of communication were used to summaries material and to share the ideas with participants with very diverse political values. The aim was to develop some shared consensus about public health policy. The key themes that emerged were the need for the provision of basic services such as water, sanitation, electricity, refuse removal and housing. Other areas that emerged were educational opportunities and the need to see health service delivery as an area that would not be disrupted by industrial disputes. Health as a right was central to the discussion.

The process of involvement in the decision-making helped to shift the control away from the apartheid elites to the diverse interest groups that were involved in the progressive primary health care group.

11.4.2 Women and Development: Water, Sanitation and Deep Trench Gardening as a Vehicle for Job Creation in a Rural Context: Telling the Story of the Participatory Action Research

During the Apartheid era movement was restricted. Men sought work in the urban centres and sent back some their wages to extended families living in the rural areas. Women and children remaining at home reliant on the remittances from husbands and fathers and subject to the rule of the chief, a few remaining males and the then so-called “homeland” government.

The Boschfontein water and sanitation project started off as a pilot project to assess the extent to which a project with a single initial focus, namely to improve water and sanitation (and thereby act as part of a primary health care initiative) could also be used as a vehicle for job-creation. Despite the rather poor results as far as job creation was concerned the process of empowerment in terms of decision-making and negotiating skills enhanced their ability to lobby KanGwane Government.

A small pilot project for the transfer of appropriate technology was set up in a rural village on the border of Swaziland and Mozambique in South Africa. The project originated in 1985 as one of South Africa’s initiatives in response to the WHO’s declaration of the Water Decade (1980-1990)!

Differences in development agendas were very marked and unfortunately this often happens in multidisciplinary and multi-sectoral projects. Careful communication, persistence and patience were essential. Fortunately the

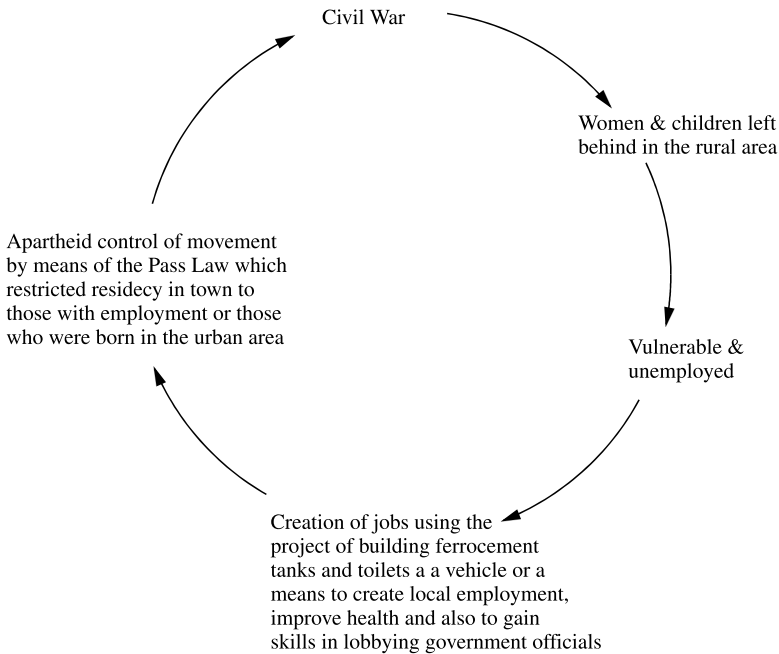


Figure 11.3.

Boschfontein Committee was sufficiently empowered to act independently and they took the decision to pressurize the Kangwane government into responding to the water shortages. The fact that the head master was also a sociology student at the University of South Africa for distance learning (where I was a staff member) made it possible for him to analyze the political economy of health. This project has been discussed elsewhere (McIntyre-Mills, 2000).

Participation involved setting up and running rotational funds, training in Ferro cement tank building, gardening and nutrition working with a men and women, the chief and KaNgwane Government.

The participatory action research approach attempted to use the water and sanitation project to extend decision-making and involvement in village affairs beyond the chief and is elected supporters to include the rest of the residents. The chief was officially required to support the KaNgwane government and hence seen to support the Apartheid government. The chief lived in a compound surrounded by barbed wire and as the resistance from members of the African National Conference continued and violent death by means of the neck lacing method increased in the area, the chief fled the area. Fear was widespread and the role played by a nurse who assisted my work in the community was central. She had recently returned to South

Africa from Mozambique and was considered to be acceptable to a wide range of people in the community. She had lived through revolution, she had few assets, she had an education (not entirely recognised) hence her working as a nursing aid, rather than as a fully qualified nurse.

Although water and sanitation-related disease was undeniably a major issue for all the people living in Boschfontein, it was seen on a par with unemployment and it made sense to use water and sanitation technology as a vehicle for job creation. From the outset action research methods were used to involve local residents in deciding how best to use a very limited amount of money from the Human Sciences Research Council. Working out the interest groups and their particular constructs of how the health related problem of typhoid should be addressed was my starting point. Finding the common denominators amongst the groups was assisted by the nature of the problem. Everyone could see the advantage of collaboration to prevent illness. Some saw illness though as a lower priority than addressing unemployment and the reason for the very different life chances of all South Africans. So the project had to be seen as a vehicle for addressing jobs and empowerment of Boschfontein residents politically. Ferro-cement tanks and toilets were used, as a vehicle for job creation, providing for basic water and sanitation needs, improving health, lobbying for political and policy reform.

11.5 CONCLUSION: FROM STRATEGIC PLANNING TO PARTICIPATORY DESIGN

The ideas of the linear or straight-line links between A causes B are being questioned. Many other factors may be linked with A and B or may also block the relationship. Dialogue for democracy needs to be ongoing and iterative. The cycles of history are driven by the dialectic of thesis, antithesis and synthesis. Once a version of democracy is attained it can and is undermined (Fukuyama, 1992). Some knowledge is silenced merely by virtue of age, gender, culture, nationality, and criminal or refugee status. The ongoing *development* of trust needs to continue to balance the erosion of trust – thus the process remains cyclical and needs to be based on dialectical dialogue.⁷ The closest we can get to truth is through dialogue. Thus truth is

⁷ This means engaging in conversation that explores an argument and counterarguments, in order to create a new synthesis through respectful communication. This process of openness is the foundation of both democracy and the Enlightenment. Participation processes need to be mindful of the potential for power and willfulness to swamp reflexivity and to limit our ability to see things from the point of view of other people. “If it is true that the historical process rests on the twin pillars of rational desire and rational recognition, and that modern liberal democracy is the political system that best satisfies the two in some kind of balance, then it would seem that the chief threat to democracy

a process, just as democracy **ought to be a process** supported by social structures (according to Warren, 1999) **that ought to strive** for the ideal of ensuring “**frank and fearless**” participation, the so-called mantra of the public service – that is currently being ignored in many Western democracies today.⁸

Capacity building is needed to enhance governance in democracies, to enable better systemic communication and decision making. To end this chapter I argue that democracy needs to be scaled up, by understanding the stories from the most powerless. Democracy needs to be scaled up from a local, to a regional and then to an international level. Multiple nested systems with cross cutting allegiances help to maintain interests and to maintain power balances. Grand narratives need to be avoided. They can become “Apartheid” narratives, or as detailed in the next chapter “Pol Pot versions of communism” or more recently narratives in the name of terrorism and counter terrorism. Democracy is enhanced through detailed narratives that give a sense of what it means to live on the streets or on the margins. The powerful, big end of town cannot be allowed to make decisions that are based on big picture patterns that are uninformed by the lives and experience of ordinary people.

would be our own confusion about what is really at stake” (Fukuyama, 1992: 337). Perhaps the real confusion is not about these twin pillars at all, it is about expanding our notion of what democracy is and ought to be. The starting point is rescuing democracy (and the Enlightenment) by examining the “enemies within”. It is realizing that perhaps the definition of rationality has to be expanded and that this means allowing for more co-creation or co-design through dialogue.

⁸ A systemic process for design is based on avoiding decisions that “cut off” (Churchman, 1982) options by: Achieving resonance through “unfolding” values and “sweeping in” the social, cultural, political, economic and environmental aspects. Understanding that we need to consider our own relationship to others and the way this affects systemic intervention. Recognizing that we can never know the entire system that we strive to appreciate or understand, so systems models will always be partial and or flawed. Ethical behaviour that underpins good governance and good international relations needs to support a sustainable future. According to Rhodes (1997: 46-59) governance has moved from rowing, to steering to navigating and re-charting the roles and relationships of governance.

Chapter 12

INTERNATIONAL RELATIONS AND GOVERNANCE

The systemic connections across thinking and practice and the way we construct ourselves and others need to be given more attention in international relations. Notions of democracy and enlightenment need to be open to change (this is by definition a characteristic of both) and sustainable democracy needs to be open to diverse ideas and to re-work itself to cope with diverse interest groups who must be able to take decisions if they are to be at the receiving end of them! Huntington argues that culture and civilization are more important than the nation state. But the nation state is also only a construct. Culture and politics are linked constructs that can and do change! Consciousness is based on connections across matter, mind and emotion in environmental context (Greenfield, 2000). Consciousness is a continuum. The less connections we make, the less conscious we are! The geographical continuity of “one world” (Singer, 2002) is an alternative to conceptualising separate states and regions and the implications for nationality, race, culture, citizenship and democracy (Beck, 1992, 1998; McIntyre-Mills, 2000; Grugel, 1999). Understanding the “boomerang affect” or the social and environmental “payback” is pragmatic. Idealistically, the more we are able to hold in mind diverse viewpoints (West Churchman, 1979a, b, 1982) the better we will be able to appreciate complexity, risk and what accountable entails.

We need to rework democracy and governance culture through redesigning forms of wider systemic governance along the lines suggested by Singer (2002). We need to think about the so-called “Enlightenment” and democracy and the implications closed thinking or practice has on power. Western democracy and the Enlightenment have become an excuse for hegemony

(Chomsky, 2003; Pilger, 2002).¹ The potential of democracy could be restored through realizing the value of diversity for creativity. Diversity should be valued to the extent that it does not undermine the rights of others. International relations (IR), politics and public policy cannot be couched simplistically in terms of any one set of variables, such as culture/religion or economics acting in a simplistic billiard ball relationship of cause and effect to other variables (Kaplan, 1957, in Flood and Carson, 1993; Huntington). Nor can fractals – or patterns within patterns – explain the situation,² albeit non-reductionist approaches to iterations can provide an opening up of what were deemed to be deterministic patterns:³

¹ For example, though those who were oppressed by the authoritarian Taliban regime could consider regime change desirable. But the invasion of Afghanistan needs to be seen as a result of the cold war empowerment of the Taliban in a proxy war between America and Moscow. Similarly the invasion of Iraq is a product of the armament of the Iraqi régime by America, empowered paradoxically by weaponry for widespread destruction, supplied by America to Iraq who was at that time was a convenient bulwark against Iran (Chomsky, 2003; Pilger, 2002).

² Fractals can be defined as follows: “Fractals are ... complex by virtue of their infinite detail and unique mathematical properties (no two fractals are the same), yet they’re simple, because they can be generated through successive applications of simple iterations ... it’s a new brand of reductionism ... utterly unlike the old reductionism, which sees complexity as built up out of simple forms, as an intricate building is made out of a few simple shapes or bricks. Here the simple iterations in effect liberate the complexity hidden within it, giving access to creative potential. The equation isn’t the plot of a shape as in Euclid. Rather, the equation provides the starting point for evolving feedback (Wheatley, 1999: 106, cites Briggs and Peat, 1989).

³ Prigogine and Stengers (in Bausch, 2001; Wheatley, 1999: 78) stress that we need to take into account change and process and not focus too much on structure. Their concept “Dissipative structures” is a parallel concept to the social science concept of the dialectic (Bausch, 2001). The dialectic is the basis of history. Fukuyama (1992) draws on Hegelian and Marxian versions of the dialectic. Marx inverts Hegel’s idea of the dialectic, meaning that instead of the individual driving the dialectic of change, Marx saw social structures (the products of relations of production) as driving history. Flood and Carson (1993: 141) stress that international relations theory has been used to emphasise structure, but they argue for the need to introduce process into the analysis. Flood and Carson (1993: 145) argue that a systemic study of international relations does not need to start with states. It can start with people and their potential to rethink and reconceptualize possibilities. But as Chomsky (2003) and Pilger (2002) argue, unfortunately the power of the market has given America a position of hegemony. The billiard ball impact of power is a dimension of IR, but unfortunately IR has been only functionalist and structuralist oriented. The potential of people to use social movements for change and to reshape meanings is possible (McIntyre-Mills, 2000). If we were to consider the basic grid of Burrell and Morgan (in Jackson, 2000: 23), it is clear that the systemic thinking has been limited to functionalism and that there is scope for expanding systemic thinking to enable it to be more critical and to encompass change and subjective ideas to balance out the existing models that tend to be regulatory, reductionist and objective.

Table 12.1. A Systemic view of governance and international relations derived from Burrell and Morgan's Grid (1979)

Systemic change			
Subjective – ideographic	Radical humanist approaches to redesign our future	Radical structuralist approaches to redesign the future	Objective – nomothetic
	Interpretive approaches that emphasize culture as the basis for maintaining the status quo	Functionalist – billiard ball approaches	
	Systemic regulation		

Fukuyama (1992: 337) stresses that culture and meaning making are perhaps one of the most important dimensions of humanity and argues following Plato that humanity is driven by reason, desire and self-esteem. Nietzsche he argues believed only self-esteem and our own meanings and values drive us. Kaplan (is cited by Flood and Carson, 1993: 142) as introducing cybernetic concepts. He argued that states could be seen in terms of 6 basic patterns⁴ of relationships. The work of Kaplan and Rosencrance (cited by Flood and Carson, 1992: 145) is also functionalist, takes a deterministic view and uses only positivist methods. The simulations and models used in functionalist terms do not take into account human nature, emotions and meaning. Huntington comes up with four patterns of relationships, namely:

1. universal harmony,
2. multipolar billiard ball of cause and effect,
3. cold war bipolar and
4. chaos where mutual destruction is possible (as a result of the nuclear weapons of mass destruction owned by hegemonic states and coalitions).

He does not consider the possibility of systemic governance in the interests of social and environmental sustainability that spans international,

4 “Multipolar: a balance of power arrangement; literally a billiard ball model;
Loose bipolar: two main opposing spheres with satellites of varying degrees of adherence to either side;
Tight bipolar: like 2, but with clear allegiances to one sphere;
Universal: a confederation; all groups controlled by one government;
Hierarchical; significant grouping that are functional rather than territorial; a federation;
Unit vet: each group can destroy all others, there is mutually assured destruction (MAD).”

regional and national boundaries in a new kind of federalism based on subsidiarity as suggested by Singer (2002).⁵

Flood and Carson (1992: 147) quote the work of Deutsche *The Nerves of Government* (1963) which (although also functionalist in their opinion) is more organic and introduces politics as a more dynamic recognition of power plays and the role that people have in making and remaking their world.⁶ Flood and Carson stress that if these early writers had looked at the work of West Churchman they would have found a useful source of ideas. But they did not. Flood and Carson suggest that system metaphors⁷ can help us to think across the grid of options. Jackson (2000)⁸ adds additional metaphors, in order to take into account power and domination and also flux and emergence for transformation. The latter metaphors are useful to assist understanding, as is the work of West Churchman on whom Flood and Carson (1993) and Jackson (2000) draw. Churchman made it very clear that he did not believe it possible to comprehend a total system.

What strategies can be used to bolster good governance and good international relations? Respectful⁹ communication and the willingness to re-

⁵ Subsidiarity is based on the idea that those at the receiving end of a decision need to be party to the decision making process. People should be free to make decisions as they wish to the extent that they do not undermine the freedoms of others. Flood and Carson (op. cit.) review a number of works (Kaplan, Rosencrance, Modelski and Brecher, Weltman) that conclude that stability is functionally linked with a situation in which there are few variables with which to deal. Weltman (according to Flood and Carson, 1993: 144) concludes that systems ideas are merely functionalist. But as they point out (Flood and Carson, 1993: 145) the system of interest does not need to be states.

⁶ They also discuss other writers such as Burton who begin the shift away from the objective and regulatory and introduce the subjective dimensions of power and its implications for change.

⁷ Machine – closed system; Organism – open system; Brain – learning system; Culture – norms and values; Team – unitary political system; Coalition – pluralist political system; Prison – coercive political system.

⁸ Metaphors that can be applied to international relations: Machines – parts are related to wholes and human beings are no different from other parts; Organisms – organizations are open and part of a wider whole; Brains – organisations are like neural networks; Cultures – people can make and remake organisations; Political systems – power plays dominate organisations; Psychic prison – our thinking is a product of psychology- authoritarian, anxious, fear of change; Flux and Transformation – structure and process define life; Instrument of domination – Marx and Braverman – organizations extract surplus value.

⁹ For this reason I draw on the work of Habermas (1984 and his conversation with Borradori, 2003), but not to strive for truth in such definitive terms. Communication tests (as per Habermas, 1984) are useful up to a point (as suggested by Midgley, 1992) provided we also engage with so called irrational discourses, in order to understand social history, policy and ourselves. Networks of relationships and webs of variables need to be considered in terms of the historical, conceptual and geographical space/time continuum when

frame boundaries is the basis for better governance and international relations.¹⁰

12.1 RECOGNISING THE ARCHETYPE OF THE BOOMERANG EFFECT¹¹

“Prior to Kyoto Protocol all individuals possessed an unfettered right to pollute the atmosphere with greenhouse gasses. Now, only the ratifying nations have an internationally recognized right to pollute within limits. Where one wonders does this leave the non ratifying signatories?” (Flannery, 2005: 289)

“Australia has 30 percent of the world’s known uranium reserves and exports about 11,000 tons to 11 countries under strict safeguards designed to ensure none of the material finds its way into weapons.”¹²

12.1.1 Power, Energy and International Relations

Narrow ethics, compartmentalized thinking and practice cannot quarantine the “boomerang affect” from poverty and pollution, namely climate

appreciating the nature of a problem, such as local and international terrorism and the way it is conceptualised.

¹⁰ Habermas (1984) has stressed that of the three areas of human knowledge – technical (leading to objective knowledge), strategic (based on subjective interpretations) and communicative (based on shared or intersubjective knowledge), the latter is the least well developed. Some critical systems thinking strives to salvage the Enlightenment Agenda and others tend to criticize it. The arguments for the Enlightenment agenda are along the lines that truth is the basis for science, democracy and the rule of law that supports human rights. Those who critique this agenda argue that criticizing the boundaries is the only way we can approach truth and that truth is dialogue based on working with boundaries. We need to strive for the elusive goal of truth, but remain mindful that the striving for representation is the most important part. It is based on the recognition that definitions are always contextual and that the dialectic is the means to find the contradictions and to try to address them (not in order to try to find the hierarchical system that will explain all) but perhaps to find the iterative patterns of inquiry (see Hofstadter, 1979: figure 13.5, 690 of two hands drawing each other, drawn by M.C. Escher). We need to consider: how we create ourselves, our conceptions of god and the way in which self and other define and co-define each other. As we draw “the other” they are drawing us. Being able to observe the self and other co-constructing each other is helpful for governance and international relations, because it helps us to be mindful of our own values and how they influence the way we see others. The working of boundaries (of what is acceptable and not acceptable within specific contexts) is at the heart of dialogue for governance. It is based on the realization that the closest we can get to truth is through dialogue.

¹¹ Senge (1990) talks about archetypes, such as fixes that back fire, shifting the burden and Beck (1992) talks of the archetype of the boomerang affect.

¹² Shanahan, D. and Roberts, J., 2006, Rift with Bush on selling uranium, http://www.theaustralian.news.com.au/common/story_page/0,5744,18342929%255E60.8/03/2006.

change and terrorism. Democracy and science require open systems- I define fundamentalism as closed oppositional thinking.

The latter quote could be considered ironical. The shift away from coal and oil to non renewable uranium is the current energy trend. Given the changes in attitude towards expanding the Australian uranium market in this commodity to both China and possibly India, despite its non signature of the non proliferation treaty, because of US concerns.

The powerful non signatories are busy trying to shore up deals to control the last of the non renewable fuels, namely nuclear power and that this is yet another non sustainable solution, because it is not based on systemic principles of feedback loops.

12.1.2 Short Term fixes that Backfire

If the fossil fuels are running out as suggested by an increasing number of reliable sources (Flannery, 2005) what are the policy options in the future for developed nations? The following article by Jones (2003) takes as given that oil and gas are running out and argues that this is good news for climate change, because these non renewables will run out well before a policy change is required, simply because there are no fossil fuels! Despite citing the negative statistics they come up with the wrong conclusion, because they do not consider the potential for other non renewables to replace oil and gas, such as nuclear power:¹³

“The world’s oil reserves are up to 80 percent less than predicted, a team from Sweden’s University of Uppsala says. Production levels will peak in about 10 years’ time, they say. ‘Non-fossil fuels must come in much stronger than it had been hoped,’ Professor Kjell Alekett told CNN. Oil production levels will hit their maximum soon after 2010 with gas supplies peaking not long afterwards, the Swedish geologists say. At that point prices for petrol and other fuels will reach disastrous levels. . . . ‘The thing we are surprised of is that people in general are not aware of the decline in supplies and the extent to which it will affect production.’ . . . Predictions of global meltdown by the Intergovernmental Panel on Climate Change (IPCC) sparked the 1997 Kyoto Protocol, an agreement obliging signatory nations to cut CO2 emissions. The IPCC examined a range of future scenarios, from profligate burning of fossil-fuels to a fast transition towards greener energy sources. The Uppsala team says the amount of oil and gas left is the equivalent of around 3,500 billion barrels of oil – the IPCC say between 5,000 and 18,000 billion barrels. . . .”

Since 2003, the emphasis on fighting for access to fossil fuels as per the war in Iraq and the shift to control nuclear power has become central to

¹³ Jones, G., 2003, World oil and gas ‘running out’, October 2, 2003, <http://edition.cnn.com/2003/WORLD/europe/10/02/global.warming/> accessed 17 March 2006.

international relations. Once again the non renewable focus seems to predominate. If the oils reserves in the world are running out as suggested by an increasing number of reliable sources, what are the policy options in the future for developed nations? The options appear to include the following:

At the sustainable end of the continuum is

- Researching *non renewable* energy options
- Down grading reliance on expensive lifestyles that are dependent on fossil fuels
- Switching to *renewable* energy

At the non sustainable end of the continuum is:

- Combining options
- Buying cheap *non-renewable* energy
- Ensuring a supply of cheap *non renewable* energy
- Encouraging other nations to buy one's own supply of *non renewable* energy by offering trade deals and promoting research that is cautious or negative about *non renewable* energy options.

12.1.3 Shifting the Blame and Denying 'The Enemy Within'

The "enemy within" (See Churchman, Bausch and van Gigch in McIntyre-Mills *et al.*, 2006)¹⁴ refers to religion, politics, morality and aesthetics. These are the values that make us human and which we need to consider when making sustainable policy decisions with diverse stakeholders.

The war with Iraq and the designation of which nations are perceived to be "evil" are desperate choices framed by a desire for power and the last non renewable energy. Stiglitz (2006) emphasized the social cost of the war to be around trillion dollars, without factoring in the opportunity costs (waste of opportunity in social, economic and environmental terms) and to social and environmental justice for the next generation. It also explains why most nations want access to nuclear power and why they do not want to be considered powerless.

Nuclear power seems to be an option because it empowers in a technical and strategic manner, but only if one does short term accounting.

Getting India to buy uranium from Australia is part of the US agenda to change the balance of power in the region and to expand the market imperative. To spell it out: the USA is keen to trade with India so as to obtain a market for their product and to provide a regional balance of nuclear nations who will support USA, Australia and Britain against those who are considered potentially powerful competitors. Getting India to buy uranium from

¹⁴ See references to 'the enemy within' in Volumes 1-3 of the C. West Churchman series.

Australia is part of the agenda to give power and cheap energy to friends. But the problem is that the market imperative requires that uranium be marketed for profit.

The problem is that governments want to maintain a standard of living so that they do not get voted out, but if they think in terms of a longer time frame it would not be a dilemma.

We could learn from the lesson of over reliance on nuclear power in Cape Town in South Africa. The problem with a generator has lead to power outages for the city. A diverse range of power sources would be better.¹⁵ Despite the nuclear non proliferation treaty not being signed by India, Pakistan and Israel, America and Australia appear to be opening the way for supplying uranium,¹⁶ given the shifting political climate. The Australian Foreign Minister Downer claimed to be keen to “see the finer details of the nuclear technology trading agreement between the US and India”. Australia could make a stand and become a solar energy producer and maintain its biodiversity. This is a form of wealth worth preserving and it could be at stake if we continue to rely on fossil fuels and play into the nuclear power game, based on fear and retribution.

Flannery (2005) takes Lovelock to task, in that he raises the ‘nuclear Lazarus’ and has provided opportunities for Australian government to entertain nuclear power as an option, because of the size of our uranium reserves. But by 2006 Lovelock and Flannery had shifted their positions to cautiously entertain buying time for researching renewable energy supplies. It is undeniable that economic and political accounting also drives the decisions, not Environmental Accounting. It enables Australia to support the regional balance of power agenda being played out by USA. Another reason is to maintain current standard of living, but at what cost to future generation?

Narrow pragmatism is not an answer to the problem (see McIntyre-Mills *et al.*, 2006, McIntyre, 2005). Flannery supports sale of uranium, but it is not an answer for the long term. We have taken no responsibility for not signing Kyoto and we will compound it through selling uranium. Is it really the lesser of two evils? Can Australia ensure that the nuclear power stations are properly designed and maintained?

We could capitalise on renewable energy and our geographical position. We could use our science to find ways to store and transmit solar energy. In the meantime we should all cut our standard of living and stop encouraging developing nations from aspiring to commodified life styles.

¹⁵ Cape grinds to a halt as Koeberg knocked out http://www.iol.co.za/general/news/newsprint.php?Art_id=vn20060228104339322C54 accessed 19/03/2006.

¹⁶ No uranium exports to India: Downer, March 12, <http://theage.com.au/news/NATIONAL/No-uranium-exports-to-India-Downer/2006> accessed 19/03/2006.

Running out of fossil fuels could be turned into a positive if we do this. If we do not, we run the risk of undermining our future if we do not think systemically, for example Khadem (2006) argues:

“A leading British environmental scientist has urged the Australian Government to switch its focus from nuclear power and clean-coal technologies to renewable energies . . . Professor Myers was speaking yesterday at the National Press Club about the mass extinction of animal and plant species being a greater threat to the world than global warming. Professor Myers, a visiting fellow of Oxford University, said despite Australia having vast amounts of coal and uranium available to export to countries such as China, it still needed to consider how it would produce energy beyond the fossil-fuel era. ‘I would suggest to Australia, as I did to the minister, that in anticipation of the end of the fossil fuel era . . . Australia might want to develop an alternative energy strategy. That is, a clean and renewable source of technology.’ Asked whether he agreed with the Australian Government that nuclear power was a possible way to reduce global warming, he said it was not safe and it would take at least 10 years before a nuclear power plant would be operational. His comments came as Australia confirmed it was close to signing an agreement with China on the sale of uranium. Officials from both nations met in Beijing a fortnight ago for the latest round of negotiations. Professor Myers, who has been a senior adviser on biodiversity to the United Nations, the World Bank and the White House, said Earth was experiencing the largest mass extinction of species in 65 million years. He said there were about 10 million species and half could be lost if governments did not act quickly. Professor Myers is renowned for identifying ‘hot spots’ – homes to our most valuable animal and plant species – in grave need of protection. There are 34 hot spots and only five countries have more than one. Australia has two: one in southern Western Australia and the other taking in forests on the east coast.”¹⁷

Terrorism laws. We need to (a) consider to what extent they could have the unintended impact of undermining democracy; (b) find positive alternatives to preserve social and environmental diversity to the extent that it does not undermine the rights of others.

The focus on terrorism can also help to divert attention away from the need to sign up to Kyoto and to reduce emissions and reduce the impact on the environment. If we are running out of fossil fuels the shift to renewable resources makes sense. Why move to non renewable sources like nuclear power that are so risky?

Systemic Governance is the contextual (social, cultural political, economic and environmental) accountability process of deciding who, gets what, when, why, how to what effect based on: participation, advocacy, compassion and subsidiarity.

¹⁷ Khadem, N., 2006, Earth faces mass extinction <http://www.theage.com.au/news/national/earth-faces-mass-extinction/2006/03/15/1142098529668.html>

The problem is that governments want to maintain a standard of living so that they do not get voted out, but if they think in terms of a longer time frame it would not be so difficult to make a socially and environmentally just decision. The problem lies in the way that accounting is undertaken.

Who decides on what constitutes accountability? The most powerful or the people who wish to consider the future and future generations? Democracy is more that giving this generation the vote.

Condoliza Rice is driven by the belief in expanding democracy, but it is a state bound and non systemic democracy, rather than democracy based on a deep understanding of systemics. The strong belief that a government that has opened the doors to her – a black woman whose parents lived at a time of civil rights protests and who lived in fear of the Klu Klux Klan has achieved the unthinkable and so it is not surprising that she believes in democracy and education. This is admirable, but the extent to which democracy is the cloak for cynical political agendas need to be examined, particularly to what extent is US democracy actually a front for justifying access to resources and an expansion of its own power? Perhaps the passionate belief in democracy blinds Rice to other agendas?¹⁸

“US Secretary of State Condoleezza Rice today praised Australia’s support for the war on terrorism. After holding talks with Prime Minister John Howard and Cabinet’s national security committee, Dr Rice told reporters Australia was ‘a steadfast friend’. She thanked Australia for its involvement in fighting international terrorism. ‘As we continue to fight the war on terrorism and continue to try and supplant that ideology of hatred that exists behind terrorism with the hope of democracy and the liberty around the world, it is wonderful to have a steadfast friend like Australia,’ she said. Mr Howard also talked up the US/Australia relationship.

‘There is no country with whom Australia has a closer relationship,’ he said. The joint press conference was held before Dr Rice was to leave Sydney for Melbourne, where she will meet with Australian troops and watch events at the Commonwealth Games. Mr Howard said Australia was not currently planning to lift its ban on supplying uranium to countries which have not signed the nuclear non-proliferation treaty (NPT). But he said a team of government officials would visit India and the US to discuss an American agreement to supply nuclear fuel and technology to that country. ‘There isn’t going to be any immediate change in government policy,’ he said. ‘Obviously, like all policies, you never say never. But obviously we have a policy and we’re not going to change it because of the agreement between the United States and India.’ Dr Rice said three-way talks between her and Foreign Minister Alexander Downer and their Japanese counterpart Taro Aso would focus on a number of issues including China, Iraq and North Korea. She said the three nations wanted the same things for the Asia-Pacific region. ‘We want a region that is at peace, we want a region

¹⁸ Rice thanks ‘steadfast’ Australia, March 17, 2006 -1:50PM AAP, <http://www.theage.com.au/news/national/rice-thanks-steadfast-australia/2006/03/17/1142098644498.html>

in which free trade and a rules-based international economy is going forward, that leads to greater prosperity for our people at home and people in the region more generally,' she said.

'We want a region in which proliferation of weapons of destruction is not a problem.' Dr Rice played down difficulties in Japan's relationship with China.

'Despite some of the difficulties that exist in that relationship, they do have an extensive economic relationship, trade relationship, and we are together in APEC as members of the Pacific rim nations,' she said. 'So there is a lot to work with in the Japan-China relationship, and we've encouraged that relationship to get better and better.' "

Australian governments are now open to consider (all of a sudden?) to trade uranium with India. This is in the wake of the recent shift in nuclear power arrangement made by to open the uranium market to India.

"...India and Pakistan are sub continental rivals with nuclear weapons but want to import more uranium to generate electricity and to boost economic growth."¹⁹

12.2 PROBLEM DEFINITIONS AND NARROW ETHICS

Is the positioning on nuclear power about protecting friends and creating opportunities for looking after one another at the expense of the other? The only problem is that the climatic and nuclear end game has no winners, only losers. So idealism and expanded pragmatism are one.

"Humans fight when they outstrip the carrying capacity of their environment. ... Everytime there is a choice between starving and raiding, humans raid." (Flannery, 2005: 190-191).

It can be argued that fundamentalism – or thinking in terms of only one framework and opposing other ideas – along with climate change are two of the greatest challenges facing governance to address energy requirements across national boundaries. In the words of Flannery (2006)²⁰ they can be summed up as: 'bombs, accidents and waste'.

On the one hand, we face the challenge to address the collective challenge of climate change. On the other hand, we face the challenge that individual states and governments will want their own identity. Throughout history when groups are faced by a larger group, they tend to merge forces or form alliances to face the opposition (Pritchard, 1968). The greater the

¹⁹ Shanahan, D. and Roberts, J., 2006, Rift with Bush on selling uranium: http://www.theaustralian.news.com.au/common/story_page/0,5744,18342929%255E60.8/03/2006.

²⁰ Flannery, May 30, 2006, Let's talk about nuclear power and other energy sources. <http://www.theage.com.au/news/opinion/lets-talk-about-nuclear-power-emandem-other-energy-sources/2006/05/29/1148754933159.html>.

threat, the more likely it will be that people will be prepared to shift their cultural paradigms from a silo mentality to thinking in more systemic ways that are mindful of the feedback and fallout of poverty and pollution (Beck, 1992, 1998) and climate change (Flannery, 2005, 2006).

Responding to the threat with fear, war and undermining civil liberties only enables Islamic Jihad, because it will inspire religious fundamentalism to match economic fundamentalism. We need to consider:

- Moving towards more sustainable future through reliance on options other than fossil fuels.
- Demonstrating the usefulness of testing out ideas, because it leads to socio-economic wellbeing (ALGA and state of the regions 2002, 2003) open systems for testing out ideas lead to better technological and scientific outcomes. This is more than capacity building; it is also about two-way learning for better policy making (see Christakis and Bausch, 2006).

Nuclear power is being advocated in Australia by John Howard (Manning and O'Neil, 2006)²¹ as the only way forward to solve the problem of climate change, because we have reached the point where carbon emissions are so great that change must occur. Change is necessary, but why not engage in more action research on renewable forms of energy?

In big cities in China and India carbon emissions are a problem. What is the solution? Both China and India believe that nuclear power is needed and they aim to have 40,000 megawatts by 2020²² but they need to import uranium. The market potential for Australia is undeniable and mining companies such as BHP are lobbying for uranium to be mined.²³

²¹ Smart Moves on Uranium: the environment is right for nuclear energy, Courier Mail, Tuesday 23/5/2006.

²² Fitzgerald, B., 2006, "India, China vie for fixed slice of Australian yellowcake," *The Age*, May 31 <http://www.theage.com.au/news/business/india-china-vie-for-fixed-slice-of-australian-yellowcake/2006/05/30/1148956345865.html>.

²³ Fitzgerald, B., 2006, "BHP probes untold uranium riches," *The Age*, May 31 <http://www.theage.com.au/news/business/bhp-probes-untold-uranium-riches/2006/05/30/1148956345829.html>. BHP's 2005-06 annual report in September is expected to show a major increase in the resource estimate, last updated in 2004. Even without the expected increase, Olympic Dam already ranks as the world's fifth biggest copper resource and the No. 1 uranium deposit. While the resource upgrade would push Olympic Dam up the ranks of copper deposits, it is the expected hike in uranium mining that will create most interest. That is because of the global rush to secure long-term uranium supplies for nuclear power, with China and India emerging as new buyers. Olympic Dam already accounts for 40 per cent of the world's known uranium resources, with an estimated total of 1.5 million tonnes of the radioactive material. That figure is expected to increase after the September resource upgrade. Since acquiring Western Mining Corporation last year for \$9.2 billion, BHP has carried on with its pugnacious drilling program to

Climate change is cause for concern and change needs to be swift according to Flannery.²⁴ Nuclear issues have dominated a recent visits by Mr Howard to North America and Europe.²⁵

Supporters of nuclear power, the last of the non-renewable supplies – particularly in Japan – is state of the art and the meltdown risks are much lower, almost zero) (and that nuclear power is vital for desalination of water in South Australia (Alexander Downer Australian 3-4 June 2006). What are the risks associated with storing spent nuclear waste? Supporters tend to focus on the market potential and overcoming the technical challenges, without considering the long term environmental issues. Australia is the world's largest holder of uranium and Canada is the world's biggest producer²⁶ along with Canada has much of the world's supply of uranium.

determine just how big Olympic Dam is. The drilling program has shown the deposit remains open in a number of directions – notably to the south – and at depth. Results from the drilling will determine the feasibility of a \$7-\$10 billion expansion of Olympic Dam, which would triple current production of copper and uranium. A feasibility study is due to be completed at the end of next year.

²⁴ Flannery is an environmental scientist and director of the South Australian Museum in Adelaide. Flannery, May 30, 2006. Let's talk about nuclear power and other energy sources, <http://www.theage.com.au/news/opinion/lets-talk-about-nuclear-power-emandem-other-energy-sources/2006/05/29/1148754933159.html>.

²⁵ It was speculated Mr Howard's sudden interest was designed to create dissent among the opposition, which has differing views on expanded uranium mining, as well as the benefits of enrichment and nuclear energy. While overseas, Mr Howard signalled a desire for a full-blooded nuclear debate, signalling plans for an inquiry into issues such as uranium mining and enrichment and nuclear power generation. Speaking to mining industry leaders on Thursday, Mr Howard said the idea was put to him months ago by Resources Minister Ian Macfarlane and Defence Minister Brendan Nelson, a previous science minister. '(It) is not something that was plucked out of the air by me during the last few weeks with malign political intent in relation to those who sit opposite me,' he said. 'As Ian Macfarlane will know, it's something that both he and Brendan Nelson ... began raising with me, and putting the desirability of it to me, some months ago. 'I think it is an important debate.' Mr Howard vowed to persevere with plans for a nuclear inquiry in the face of growing community opposition to the prospect of nuclear power in Australia. The government believes it is hypocritical to sell uranium to other countries for power generation and then refuse to consider nuclear energy in Australia on the basis that it may be dangerous. 'For ... these reasons the government has come to the view that (it is necessary to have) a proper expert inquiry into all aspects of nuclear power, whether it's desirable and economic that we have the possibility of uranium enrichment,' Mr Howard said. 'We have a very well settled policy ... in relation to uranium mining and uranium export, but all aspects of the fuel cycle should be examined in this inquiry.' Labor has promised it won't allow nuclear power in Australia if it wins the next election. Ministers put forward nuclear issue: PM June 1 2006. <http://www.theage.com.au/news/NATIONAL/Ministers-put-forward-nuclear-issue-PM/2006/06/01/1148956474516.html>.

²⁶ Fitzgerald, B., 2006, "India, China vie for fixed slice of Australian yellowcake", *The Age*, May 31.

Fukuyama (1992) stresses the importance of building the capacity of weak states, because they are a threat, but what of the threat of any state-powerful, weak or somewhere in between having access to nuclear power? Wars in the global arena are fought using poor nations, in a bid to secure the aims of the powerful. The following case study explores how Cambodia became a pawn of the Cold War era.

Democracy is currently increasingly criticized for not taking into account the social justice and environmental concerns that span national boundaries. How democratic are democracies? The challenge is to represent diverse stakeholders and manage risk in an accountable, inclusive way that is transparent to all and to avoid taking decisions that lead to proxy wars like Iraq and Vietnam.

“The problem is that when decision making reaches the rarefied level of intergovernmental organizations or even informal multilateral rule making, the threads of democratic accountability can be stretched very thin...” (Florini, 2003: 83)

Social movements and policy networks will shape future decision making. Systemic governance is the challenge for the future.

12.3 CAMBODIA: A VIGNETTE

Sopheha Eate is the author of this vignette based on a dissertation submitted in 2003 as a MA thesis to Flinders Institute of Public Policy and Management.

12.3.1 Introduction

This section attempts to explain how and to what extent international relations have helped to reshape Cambodia’s public policy direction between 1953 to the present day. Although changes affect social/cultural, environmental, political and economic policy direction, this discussion will emphasize only the latter two. It will start with an overview of Cambodia’s international relations from 1953 to 2003, to be followed by a brief description of development models relevant to different stages of Cambodia’s history. Starting from the end of the French colonial rule in 1953, the people of Cambodia have experienced many radical changes in the way they are governed.

Soon after gaining independence from France, Sihanouk successfully manipulated a single-party rule over the country until 1970. Pro-western and pro-communist elites were played against one another and were effectively suppressed (Chandler, 1993). In foreign affairs, Cambodia took a non-aligned policy in the face of growing East-West conflict in Indochina,

accepting assistance from both sides of the bi-polar world. This offered a comparatively stable environment for Cambodia's economic growth for about fifteen years.

The relative calm and progress in economic development from mid 1950s to 1960s soon ended when East-West proxy war in Vietnam spilled over the border. Cambodia plunged into civil wars and destruction that continued to ravage the country for the next two decades after the pro-American Republican regime of General Lon Nol took control of the country in a constitutional coup in 1970. The French colonial top-down style of administration and economic development practiced during the Sihanouk rule was to be replaced by the modernization approach based on capitalist and democratic principles of the United States. However, due to the overriding strategic security concerns of the West, 75% of external assistance went to military consolidation, and not economic development. Massive military support from the United States to shore up Western's security boundary strengthened the military power in politics; and ironically this provided the power base for the use of Pol Pot. The regime's greater liberal policy on freedom of speech and press and economy appeared to attract popular support initially. But as the war intensified the regime became increasingly unable to deliver the policy it had promised. This liberal system collapsed in 1975 when the balance of powers in Indochina tilted in favour of communism (Chomsky, 1971).

The rise of the communist regime in Cambodia brought one of the most tragic and radical changes to the shape of public policies. Under the Pol Pot regime between 1975 and 1979, the market and monetary system was abolished, collectivization policy was introduced, and all forms of freedom were banned. The regime's Maoist-influenced self-sufficient agrarian economic policy turned the entire workforce into agricultural slaves (Banister and Johnson, 1994). The antagonistic policy towards Vietnam, which escalated into many armed clashes along the border, intensified with rising animosity between Vietnam and China. Sino-Vietnamese disputes over territorial sovereignty and over the treatment of Chinese ethnics in Vietnam made Cambodia a strategic ally of China in its effort to control Vietnamese influence in the region. This resulted in the Vietnamese invasion of Cambodia and installation of a pro-Vietnamese regime in 1979 that turned Cambodia's public policy to a different direction.

The pro-Vietnamese regime which remained in power until 1991 adhered to a moderate form of socialism. Most of those policies and procedures under the Pol Pot regime were revoked. Education, market, money were reintroduced and religious freedom was restored. The government pursued a development approach that stressed the interests of the productive force. It exerted economic control through a centrally planned socialist system, while political freedom was restricted. Nevertheless, though a collective form of

agricultural production was adopted and private ownership of land was not allowed, the policy was never strictly carried out.

The change in the international environment at the end of the Cold War set the stage for another shift in Cambodia's policy direction. The reduction of Soviet assistance forced Vietnam to withdraw its troops from Cambodia. The Vietnamese withdrawal, coupled with the loss of assistance from the former socialist bloc in late 1980s compelled the ruling regime in Phnom Penh to accept multi-party democracy and adopt a free-market economic system, which entailed many reforms. Private ownership of land was restored and privatization of government owned enterprises was set in motion by the new laws. After the 1993 general election, Cambodia became even more open to the outside world. With the growing force of globalization and its gradual regional and international integration, Cambodia's public policies are currently influenced not only by the dynamics of world politics and economy, but also by a range of other issues such as environment, human rights and international trade liberalization.

Critical systemic thinking perceives the world as a web of systems and subsystems within which different elements interconnect and interact to form a whole. Systems and subsystems are not static but are continuously interacting to produce certain phenomena which in turn produce feedback effects on themselves. It is both objective and subjective in approach and emancipatory as well as heuristic in aim. Issues need to be considered from many perspectives. The integrated approach of inquiry can generate learning and mutual understanding which helps bring about changes that are more widely acceptable.

12.3.2 The Republican Regime 1970-75: A Creation for the United State's Vietnamization of the Vietnam War?

By 1968 America's economy was running into difficulties due to the massive spending on the Vietnam War, raising questions on the merit of America's involvement in Vietnam. The oil crisis caused by concerted effort of the developing nations in countering US subordination of North-South relations to its security concerns coupled with weakened monetary power decreased confidence on the United States as the leader of international economy. This reduced support for the US policies in Vietnam from European countries and Japan (Marchand, 1994). The 1970 coup, resulting in the formation of the pro-US Khmer Republic, came at a time when America was facing corroding support at home and internationally for its involvement in the Vietnam War, and the need to reduce both its human and logistic cost. There is no incriminating evidence pointing to US direct involvement in the 1970 coup. However, Cambodia's neutral status was ideal for communist Vietnam as

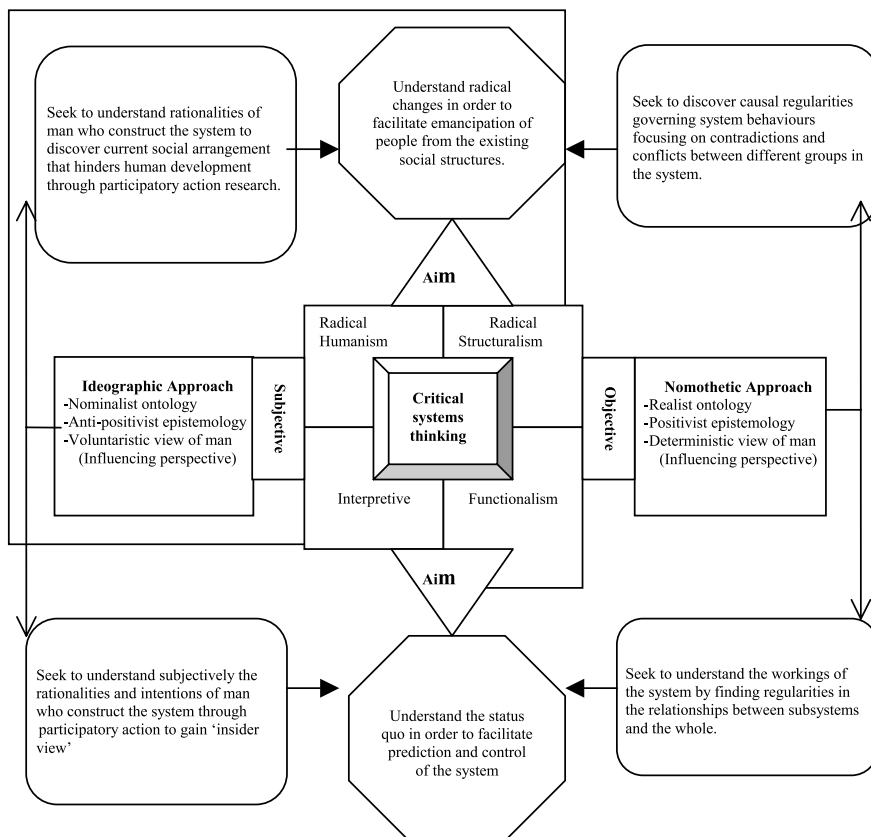


Figure 12.1. A presentation of the position of critical systems thinking in the existing theoretical world. Constructed and adapted by Eate (2005) from reading of Jackson (2000) and Carson and Flood (1993).

it provided an environment for logistic connection for its activities against South Vietnam. Therefore, it was in the interest of America to end Cambodia's neutrality and make it a direct participant in the Vietnam War, which would allow America's tactical withdrawal (Finnish Inquiry Commission, 1984). The immediate advantage for America was having full cooperation for large-scale American-South Vietnamese offensive on the North Vietnamese sanctuaries in Cambodia, which started soon after the coup without even the agreement or the knowledge of the Lon Nol regime. It may be argued that the overthrow of Sihanouk stemmed from the need of the United States to secure the area for Saigon, while disengaging its physical involvement without damaging its credibility (Finnish Inquiry Commission, 1984; Nguyen-vo, 1992). By 1973, most Vietnamese combat troops from both sides moved out of the Cambodian territory, as fighting between the

Cambodian communist and the Republican armies was becoming more intense.

If the assumption of Washington's involvement in the 1970 coup is valid, the USA should also be morally responsible for putting the people of Cambodia into the abyss of complete physical destruction, untold human suffering and killing which turned most dreadful during the Pol Pot regime between 1975 and 1979. The Khmer Rouge, which until the coup in 1970 was still a marginalized underground group, had the support to build itself into a nation-wide resistance movement only after Cambodia's efforts to maintain a neutral and non-align policy ended (Frieson, 1993). When Phnom Penh shifted to an outright pro-US policy, Hanoi and China changed their policy to full support for the Cambodian communist movement to secure the area for its activities to take over South Vietnam. Carpet bombing, at an amount bigger than the combined number of bombs dropped on Germany and Japan during the World War II, and combined American-South Vietnam military operations in Cambodia only drove the North Vietnamese troops deeper into Cambodia (Shawcross, 1980). Moreover, not only did it make the Lon Nol regime appear as an instrument of foreign aggression in the eyes of the rural populations, but it also destroyed Cambodia's economic base, leading to economic chaos and external dependence. Within nine months of its existence, the Lon Nol regime became almost entirely dependent on the US aid. Even immediately after the 1970 coup, Nixon expressed his doubt that the Lon Nol regime would survive long. Nevertheless, he found it useful to maintain the existence of the Khmer Republic at least for sometime. Between 1970 and 1975, America provided more than US\$ 2.3 billion in aid to the Khmer Republic. But up to US\$ 1.8 billion went for military training and supplies (Etcheson, 1984). Given the US doubt about the survival of the regime, it is not surprising that the expected economic development assistance from the West was not forthcoming. With decreasing rural support, intensified attacks from the KR and widespread corruptions, the Khmer Republic was in no position to bring about economic development and prosperity it had promised. As both sides of the war were heavily dependent on outside patrons, Cambodia political and economic policy directions were directly affected by the strength and the aspiration of the power that influenced them. In 1970, the United States already began to work towards Sino-American rapprochement, especially in relations with Asia; and increasing hostile Sino-Soviet relations presented an ideal environment for this move. Efforts to this end were most apparent from the visit by Henry Kissinger to Beijing in 1971 to prepare for President Nixon's visit in 1972. This visit paved the way for the recognition of the People's Republic of China by the UN and the expulsion of Taiwan from the world body on 25 October 1971. In a joint communiqué during Nixon's visit, America

and China agreed to let the Indochinese people determine their own destiny without foreign intervention (Lawrance, 1975). This can be seen as the first agreement to localize the East-West conflicts in Indochina that would allow America's tactical disengagement. America withdrew its troops in 1973 and terminated assistance to the Lon Nol regime in 1975. Washington's difficult position to continue its endeavor in Indochina owing to the reduction of its international hegemonic power in the 1970s tipped the power balance in Cambodia heavily in favour of the communist. It was instrumental to the shift of Cambodia's policy towards communism.

12.3.3 The "New" Kingdom of Cambodia 1993-present: A Shift towards Democracy and Liberal Economic System

Hope that Cambodia will regain its independent status guaranteed by larger powers that are no longer hostile to one another became a reality after the Paris Peace Accord was signed in October 1991. An era in which international aid was being manipulated by all sides for their own strategic interests, resulting in the prolonged hardship for ordinary Cambodian people, ended when this country ceased to be a pawn in the struggle of outside powers (Belgrad & Nachmias, 1997). Cambodia's development prospect looked very positive after the UN supervised elections in May 1993 that produced a coalition government within the framework of a parliamentary democracy. The Cambodian government formulated a comprehensive macroeconomic and structural reform program supported by the international community to build Cambodia into a democratic country and free-market economy. Unfortunately, the initial reconstruction and reform process was hampered by continued political instability and armed conflicts. Parties to the Coalition Government were more preoccupied with the power struggle and differences over their policy towards the KR which eventually led to an open armed clash in 1997 (World Bank, 1997). With peace, security and political stability restored and the KR completely destroyed militarily and politically after the 1998 election, there is good opportunity for external assistance in development; and the Government can now focus on its development strategy and reform agenda.

Thirty years of wars, genocide and international isolation have left many obstacles on Cambodia's road to recovery and sustainable development. Although significant progress has been made since 1993, Cambodia remains one of the poorest countries in the world with 36% of the population lives under the poverty line (Center for Social Development, 2002). Its per capita GDP is equivalent to only US\$ 280 in 2002. Infant mortality rate ranks among the highest at 97 per 1000 live birth in 2001. The high prevalence of HIV/AIDS at 2.6%, although a decline from 2.8% in 2001, continues to

pose a major threat to Cambodia's development. Literacy rate is at 68.7% (UNDP, 2003) with only 4.8% of the population aged 25 years and above have attained secondary education and above (National Institute of Statistics of Cambodia, 2003). Landmines and unexploded ordinance (UXO) contamination is another major inhibiting factor for post war reconstruction of Cambodia. It is estimated that Cambodia has between 4 to 6 million landmines and UXOs scattered across the country (See Mine Contamination and UXO Targets Maps in attachment 1 and 2), posing great obstacles to access to agricultural lands and creating vulnerability for people living in rural areas (Cambodia Mine Action Center, 2002). Administrative and institutional capacity for effective implementation of the socio-economic plan remains an area of great concern. Wide spread corruptions is another major issues inhibiting development.

In order to build a sound foundation for sustainable development, the current Royal Government of Cambodia (RGC), headed by Prime Minister Hun Sen launched four major reforms – administrative reform, fiscal reform, judiciary reform and reform of the armed forces, and made poverty-reducing economic development its first priority. These reform packages placed emphasis on strengthening fiscal revenue collection, rationalization of civil service, demobilization of soldiers, and improving forest resource management. Progress in moving this large agenda forward was indicated by the October 1999 IMF's approval of a three-year \$81.6 million Enhanced Structural Adjustment Facility which stresses fiscal reform, particularly revenue mobilization. As the relevance of relief and rehabilitation assistance was diminishing the international communities decided in 1999 to re-orientate their efforts to sustainable development, which made policy reforms and long-term capacity building even more critical. It is in this context that donors and aid agencies are committed to be more coordinated in order to press for government's greater commitment to reforms (ADB, 2003). With external assistance amounting to 14% of its GDP (ADB, 2001), Cambodia is heavily reliant on foreign donors and international lending agencies for its economic health and development. As such Cambodia's development policies will be considerably affected by conditions imposed by them. External funding agencies to developing countries including the World Bank, IMF and Asian Development Bank usually set conditions for access to financial resources such as privatization, rationalization of the public sector and good governance, a bed fellow of the new public management underpinning reforms in the OECD countries in the 1980s and 1990s (Samaratunge, 1999).

12.3.4 Conclusion

Popular participation in the policy-making process has been generally very limited in developing countries, even though their leaders invoke the

name of people and democracy (Turner, 1997). The policy-making process and participation channels are restricted to very small elite circles. Democratic institutions such as parliaments are usually deprived of power, regime opponents are suppressed, media tightly controlled and mobilization of population is not spontaneous but at the behest of the state. In retrospect, Turner characterization of the Third World policy-making process seems to hold true for much of Cambodia's history. The Sihanouk regime, which lasted in 1970, was an era of one-man politics. The parliament remained largely a symbolic entity of people's power, while patronage and coercion stifled potentially effective voice of opposition (Shawcross, 1980). The Lon Nol regime was a military rule struggled to survive on external assistance that stressed the Western strategic interests. The Pol Pot regime was an authoritarian rule in which opposition and popular voice was completely banned. The same goes with the PRK which fought to balance its survival imperatives against a returned of the KR genocidal regime with backing from China, the West and ASEAN. However, as a small country, Cambodia's policy direction had to a great extent been subjected to the interplay between the dynamics of international politics. The dependence of successive ruling regimes on external powers left them with limited room for maneuvering the course of Cambodia's policy to survive and develop. For over three decades after gaining independence from France, Cambodia stood in between the competing ideologies sweeping in from the East and the West. It remained neutral when external influence was balanced, swayed to the right and the left as the strength of one power prevails over another. External assistance was mostly directed to ensure East-West strategic interests. Wars fueled by East-West tension have not only ruined Cambodia's economic structure and social fabric, but also prevented the use of limited resources for nation building. These developments have resulted in catastrophic consequences to the Cambodian people who have had but little authority over their own destiny. With the end of the Cold War, Cambodia's policy is no longer subordinated to the bipolar power interest. The new Cambodia that has emerged from years of wars, genocide and destruction has adopted a free market economic system and multi-party democracy and is now making efforts to integrate itself into the ever more interdependence world. While significant progress has been made since 1993, Cambodia still faces many daunting challenges Weak administrative and institutional capacity, corruption and social injustices need to be addressed if the development process is to be successful.

Chapter 13

NEW DEMOCRACY WITHOUT BOUNDARIES *Systemic Learning for Transformation*

Simon Jenkins¹ argues that

“the West’s cynical and determinedly hysterical response to terrorism, far from defeating it, will only feed the monster ... Russia is desperate to equate the hostages in North Ossetia with the victims of September 11 in New York. President Vladimir Putin wants the United Nations to label Chechen terrorism as ‘international’. He wants to globalize his self-created international menace. He wants the West to share his suffering and excuse his mistakes. By mistakes, of course, we mean yet more counterproductive brutality ... When the West is pursuing a policy of military repression of terrorism in Iraq, it can hardly plead against the same in Chechnya. Terrorism today is close to supplanting both conventional wars and nuclear deterrence as the world’s prime means of power projection ... terrorism must be global and devastating, or how else will presidents and prime ministers win re-election? Moscow must be facing an international foe or how else will Putin excuse the chaos in Chechnya?... I can imagine nothing more ghastly than an eternal war on which evil doers feast on the mistakes of those in power, and in which those in power do so too. Small wonder that Joseph Conrad could pessimistically imagine that ‘the life-history of the Earth must ... be one of relentless warfare. Neither his fellows, nor his gods, not his passions will leave a man alone’... As Conrad said, both terrorist and policeman may suck at the same breast- that of public fear.”

One of the greatest threats to world peace is terrorism and hegemony. What is democracy these days and to what extent does enlightenment cast a shadow of hegemony over the powerless? C. West Churchman (CWC) asks in his book *Challenge to Reason* (1968: 3):

“How can we design improvement in large systems without understanding the whole system, and if the answer is that we cannot, how is it possible to understand the whole system?”

¹ “War on Terror Nourishes the Enemy”, *Weekend Australian*, 4-5th September 2004.

Churchman argues (1979b) that the best we can achieve as human beings is to be mindful that because we are human, we see the world through the lenses of our humanity, our values (religion, politics, aesthetics and morals) and our experiences.² If we were to see ourselves as sentient beings within an ecosystem first and human beings with a cultural role to act as caretakers and advocates for all others and the environment, then we would undergo an enormous shift in our sense of who we are and how we ought to live. We are all a little different, but we do have much in common. Individuality and commonality define our humanity and our existence as sentient beings and the eternal paradox or tension. Managing this tension is the main challenge of a design of inquiring systems that supports systemic governance. Practical ways to manage this tension has been discussed in the previous chapters. CWC's two central concepts of "unfolding" values and "sweeping in" contextual factors are the basis for the kind of communication that can support and underpin sustainable governance and international relations.

Voting is not enough. Thinking and doing is essential to tip the balance away from competition for resources and terror to sharing a sustainable future. The state market and society have been the focus of governance. We need to widen our area of concern. Communication and compassion is vital for building webs of connection. Understanding the spiritual aspect of the 'boomerang affect' (Beck, 1992) helps us to comprehend that idealism and expanded pragmatism are one.

As life becomes more complex and we face the future as creators not only of our society but our environment. We need to accept responsibility for the world we create. 'Small is beautiful' (Schumacher, 1973) if we can make decisions at the local level that will protect ourselves and future generations. Safe storage of nuclear waste is impossible which means that resorting to the option of nuclear power is unsustainable and although we need to made a desperate attempt to change we must not engineer solutions that will cause future generations to suffer.

Accounting and accountability need to take into account the costs to others (including sentient beings) in this generation and the next. In order to make this happen we need to act as carers and advocates for sustainable futures. This will only happen if humanity understands why it is in their interests to act ethically, because if we do not consider the fabric of life of which we are part, we could all eventually become extinct. The process will be aided by wars over water and access to safe places with a livable temperature.

² Critical systems thinking is based on the assumption that the total system is impossible to explain and that no one model can explain all of contexts.

Table 13.1. Considerations for systemic governance

Multi-dimensional views	Methodology based on participatory action research ³	Areas of concern
Ontological questions based on theoretical literacy, lived experience and the tacit knowledge of many stakeholders.	Epistemological questions based on methodological literacy and lived experiences of how to apply knowledge.	Enlightenment and democracy is in the interest of some stakeholders and not all. How can social and environmental justice be pursued?
Social, economic and environmental frameworks or triple bottom line become dimensions of a dynamic whole.	Sustainable governance based on participatory action research and a design of inquiring systems.	
Working the hyphens of self-othe ⁴ – environment. ⁵	Compassionate consideration of the powerful and powerless – including sentient beings that cannot speak for themselves. ⁶ A measure of sustainable culture and civilizations is the way that the powerless are treated in society.	Consciousness is a continuum across all life. ⁷

I have not tried to develop a grand narrative about governance; not even a recipe, just a set of suggestions and principles grounded in examples and experience for addressing the diverse contexts in which policy makers and managers can operate as facilitators in order to facilitate better understanding through co-definition of problems and co-created solutions. My hope is that the ideas could be adapted and used within and across organizations at a local, national and international level to ensure that communities are able to be self-emergent, because they are governed by actively involved peo-

³ Checkland, P. and Holwell, S., 1998, "Action research: its nature and validity", *Systemic Practice and Action Research*, 11(1): 9-21.

⁴ Haraway, D., 1991, *Simians, Cyborgs, and Women. The Reinvention of Nature*, Free Association Books, London.

⁵ Adapted from Fine, in Denzin and Lincoln, 1994.

⁶ Singer, P., 2002, *One World: The Ethics of Globalisation*, The Text Publishers, Melbourne.

⁷ Baroness Professor Greenfield, 2002, 2004, Thinker in Residence Round Table Discussion, Adelaide.

ple. Central to the argument is the need to examine paradox and contradiction more fully. The very willingness to acknowledge difference is based on appreciation that multiple views exist simultaneously and are complementary. Critical systems thinking requires appreciation of values, perceptions, outright contradictions and interlinked paradoxes in specific social contexts with specific reference to – time and place. Even being prepared to admit the existence of multiple viewpoints existing simultaneously and the role we play by our very presence is a good starting point and one that requires openness to ideas that avoids making reductionist constructions that exclude the environment and sentient beings. To sum up:

- The argument about principals (the people) and their agents (elected representatives in institutions) is extended to include the environment and sentient beings. Principals need to become caretakers at all stages of the policy making process.
- Praxis, based on participation and local leadership such as creating and applying sustainable technologies, not merely voting for the design created by politicians and career bureaucrats.
- Critical systemic tools to enable the co-creation of a sustainable future that transcends identity politics.⁸
- Design that is based on people's shared ideas for solving problems based on: narratives, thick description (See Geertz, 1973) and rich pictures (Checkland and Scholes, 1990) for deep democracy (adapted from Edgar, 2001), co-creation (Reason, 1988) and management of knowledge.

The key concepts of knowledge, power, culture and communication are the basis for ethical systemic governance for new forms of democracy that support social and environmental justice. The answer to the central questions posed is that theoretical and methodological literacy can enhance our practical roles as managers and policy makers and that both idealism and pragmatism can help a revised project for democracy and the enlightenment to improve problem solving and decision making. Democracy is a

⁸ A conceptual toolkit is provided to enable participation and communication that supports inclusion and emergence through working together with all those who are to be affected by decisions. Emergence is defined in the sense that communication and interaction bring about change and can also maintain the status quo. Fortune and White (2002: 3-9) stress that emergence can be defined as hierarchical in the sense that higher levels are emergent from lower levels, or emergence can be defined as the product of positive or negative interaction I use emergence in a performative and constructivist sense. Scaling up participation is regarded as essential for sustainable decision-making and problem solving and appreciating the diversity of ideas we face as policy makers and managers.

process and ordinary people need to feel that their ideas count and are recognized. Criticisms of government and the dominance of the market have led to state socialism being replaced increasingly by market capitalism. The responsibility of governments for people has decreased. Individual responsibility and not state responsibility – expressed as economic rationalism has become prevalent in what used to be the western welfare democracies.⁹

We need to work with domains of knowledge and to find ways to explore domains through respectful dialogue and testing out ideas in projects that can make a difference. Policies at both the global and local level impact on the conceptualization of governance and development. For example globalization has resulted in small government and this has impacted on social welfare (Jamrozik, 2001).

13.1 PRAXIS TESTS

One of the greatest challenges is to improve the quality of our thinking and communication so that we can understand why many of the world's problems are constructed by our not recognizing “the enemy within”, to use West Churchman's (1984) terminology. Understanding requires addressing a complex array of variables which is why conceptual tools can enable more systemic appreciation of the nature of problems.

Knowledge management was coined with problem solving in mind, but tended to be without emphasis on social, cultural and gendered contextual (political) and environmental knowledge.

⁹ The “get on your bike” approach under Thatcherism to addressing job loss has been repackaged to try to find a way in which Public and Private sectors can work together for the good of the community through public-private partnerships (PPP). The cynics argue that PPP are really just neo conservative agendas to justify the shrinking role of the state (McDonald and Marston, 2003). McDonald, C. and Marston, G., 2003, “Fixing the niche? Rhetorics of the community sector in the neo liberal welfare regime”, *Just Policy: A Journal of Australian Public Policy*, 27 August, VCOSS, pp. 3-10.

Table 13.2. Praxis tests for problem appreciation (drawn and adapted from West Churchman, 1979 and van Gigch, 2003, McIntyre-Mills, Ed., 2006: 361)

Have we considered the following:	
1. Subjective knowledge that may or may not be acknowledged by the powerful – socialization and experience – assumptions and values within context.	Bhabha (1994) on self and cultural other, Foucault ¹⁰ (knowledge and power) and Derrida ¹¹ (postcolonial knowledge).
2. Intersubjective knowledge based on dialogue in a range of contexts (local, national and international).	Fonow and Cook (women and knowledge), Michelle Fine (1994) talks of race, class, culture and gender and how it constructs life chances, gender relations and analysis (March <i>et al.</i> , 1999; Moser, 1993).
3. Engaging in respectful dialogue will only occur in a context of trust built up over time as a participant observer or as an ethnographer/auto ethnographer. ¹²	Banathy (1996, 2000) stressed the need for public spaces in geographical and cyberspace to support designing for the future generations.
4. Using the mind and logic based on more than one cultural perspective. Western logic is linear (deductive and inductive), ¹³ but the logic of Indigenous cultures is more web-like, follows different rules and can help us to make (abductive) leaps and to find more patterns associated with power and privilege (retroductive logic). ¹⁴	Logic is the tool for analyzing arguments that are made up of premises and conclusions (Salmon, 1973:1-4). The statements of evidence may or may not be correct, but the purpose of logic is not to assess the evidence but the relationship of the premises to the conclusion using deduction (see Sarantakos, ¹⁵ Salmon's logic ¹⁶ and West Churchman citing Leibniz's western logic nets that provide hooks of interconnecting reasoning 1979).

¹⁰ Foucault, M. and Gordon, C., eds., 1980, *Power/Knowledge: Selected Interviews and Other Writings 1972-1977*, Harvester, Brighton.

¹¹ Derrida, 2001, in Algeria in: Young, R., *Postcolonialism: An Historical Introduction*, Blackwell, Oxford. Philosophy in a time of terror dialogues with Jurgen Habermas and Jacques Derrida interviewed by Borradori, Giovanna, University of Chicago Press, Chicago.

¹² Ellis C. and Bochner, A., 2000, "Autoethnography. Personal narrative, reflexivity: researcher as subject", in: *Handbook of Qualitative Research*, Denzin, N. and Lincoln, Y., 2nd ed., Sage, London.

¹³ Deduction and induction (Salmon, 1973: 14). If all the premises are true, the conclusion must be true. All of the information or factual content in the conclusion was already contained, at least implicitly, in the premises. All of the premises are true; the conclusion is probably true but not necessarily true. The conclusion contains information not present, even implicitly in the premises.

¹⁴ Abduction and Retroduction. Abduction or "leaping beyond" (Banathy, 1996) is possible when we design a new way of seeing. It helps to be able to enhance our creativity by listening to diverse voices. Retroduction (Blaikie, 1993) is about finding patterns that

Table 13.2. (Continued)

5. Empirical research based on the senses and testing falsification not only with reference to the facts (Popper and Habermas), but also in so far as those who are at the receiving end of policy decisions should have a say in the expressing views on the consequences. It is never falsification in terms of one set of facts, as presented by the powerful, but how multiple view points can be addressed through dialogue, co-creation and design.	External validity through comparisons across multiple stakeholders requires empirical research.
6. Dialogue based on the dialectic that appreciates the context of systems as part of the wider universe of which it is a part. For example: Dialectic (Hegel) “Guarantors” of knowledge (West Churchman), intersubjective communication tests for truth (Habermas).	Respectful communication and tests of significance – using the facilitation tools for working with many stakeholders using a tool kit (McIntyre, 2004). ¹⁷
7. Co-created (Reason and Bradbury, 2001) or intersubjective knowledge based on praxis tools.	For example, E.A. Singer cited by, Churchman (1979a, b, 1982) for “sweeping in” the social, political, economic and environmental context and “unfolding” the values of all the stakeholders who are to be impacted by a decision and developing resonance.
8. Participatory action research that uses complementary approaches.	For example, Reason (1988, 1991, 1994, 2002), Flood and Romm (1996), Wadsworth (2001). Sight, sound, touch, hearing and feelings of many participants are considered. All the senses of multiple stakeholders are given attention in systemic approaches.
9. Empowered participatory governance “EPEPG “is part of a broader collaboration to discover and imagine democratic institutions that are at once more participatory and effective than the familiar configuration of political representation and bureaucratic administration” (Fung and Wright, 2003: 15).	For example, Fung and Wright (2003), Edgar (2001) argue that stakeholders need to form a “virtuous circle of reciprocal reinforcement” (Fung and Wright (2003: 15), but a CSP view is that all circular thinking needs to be open to so-called good and bad news, if it is to avoid social entropy and the dissipation of energy for change (Flood, 1998).

underpin or help us understand why things are the way they are. Listening to many voices can help this.

¹⁵ Sarantakos, S., 1993, *Social Research*, Macmillan, South Yarra.

¹⁶ Salmon, W., 1973, *Logic. Foundations of Philosophy Series*. Prentice Hall, New Jersey.

Table 13.2. (Continued)

10. Participatory democracy.	Christakis (2004) ¹⁸ and McIntyre (2004) ¹⁹ drawing on wisdom of many cultures for designing praxis that addresses the boundaries within and across self, other and the environment.
11. Transformation and emergence by means of accounting and accountability that supports a revised triple bottom accounting method (derived from Elkington, 1997; Gallhofer and Chew, 2000) ²⁰ that is based on discursive democracy, compassion and sustainable decision making for social and environmental justice. ²¹	Working the hyphens across self-other (Fine in Denzin and Lincoln, 1994) and the environment (McIntyre, 2004; forthcoming). The rights of all sentient beings should also be taken into account. They have become unnecessarily commodified ²² in a wide range of social and political contexts. The work of Deleuze and Guattari is useful on desire and the motivation for molar (fixed) and molecular (fluid) identity.

¹⁷ McIntyre, J., 2004, "Facilitating Critical Systemic Praxis by means of Experiential Learning and Conceptual Tools. To enhance our capacity to design systemic policy and praxis that promotes understanding through better governance", *Systems Research and Behavioural Science*, 21: 37-61.

¹⁸ Christakis, A., 2003, *Wisdom of the People*. President's Speech at the International Systems Sciences Conference, Herinossus ? Crete.

¹⁹ McIntyre, J., "Participatory Democracy: Drawing on C. West Churchman's thinking when Making Public Policy", *Systems Research and Behavioural Science*, 20: 489-498.

²⁰ Elkington, J., 1997, *Cannibals with Forks*, Capstone, Oxford.

²¹ It can help to shift ontological and epistemological approaches to management and research and enable greater facility in creative problem solving. Instead of operating within bounded units of thinking, management and practice, the COP can facilitate "leaping beyond" (in the sense used by Banathy, 1996) the framework in order to design more appropriate policy responses to complex issues. The new Agora approach (Banathy, 2000) and support at the website (<http://www.globalagoras.org/>) can make some contributions, provided we are mindful not to create another Greek Agora, where only the free can participate in co-creating democracy. The slaves were silent in the Greek Agora, but we can learn from the past and try not to repeat the same mistakes. Today the silent are those without sufficient education or income to access a computer discussion. Thus we need to develop ways to include the most marginalized. We live in a world of paradoxes, where the digital can become yet another layer of division between the haves and the have-nots. Just accessing safe water and sanitation or a workable telephone can be a challenge in many parts of the world.

Promoting participatory design and the skills to exert democratic rights and responsibilities remains one of the greatest challenges of strategic knowledge management. We need to incorporate tacit knowledge through a COP that helps to bridge the divide between civil governance and the grass roots and the boardrooms of the public sector and the volunteer sectors. COPs can contribute to providing a network/a web of meaning that has resonance. Further, it can also help to redress the problems of both hierarchies and hetarchies by helping to at least make the rules workable and if possible to rework them.

²² "Sheep trade: no room for woolly thinking", *Financial Mail*, 1-2 November, September to October.

Knowledge management is not merely about collecting, organizing and accessing information through computing systems. It is the study of what constitutes knowledge, in which context, in whose opinion and why? (Park, 2001). Knowledge that is based on complementary²³ approaches and openness to diverse opinions is co-created through conversations and through sharing ideas. The closest we can get to truth is through compassionate dialogue. Increasingly it is realized that communication is important for governance in a range of contexts. It becomes even more important when working across organizational, geographical (national and international) and cultural barriers. Out of these key narratives²⁴ I situate myself in the ecosystemic domain.

The implications of the emergent third and fourth domains of knowledge need to be taken into account for governance, leadership and research. “The relationship of Systems thinking to Action Research” is discussed in some detail by Flood in Reason and Bradbury (2001). He discusses the way

²³ The contributions made by Polanyi (1962) are important in that he stressed that personal lived experience is as important as professional expertise. The professional, expert or elected official has often been the powerful decision-maker. Even the Greek and Roman citizens who discussed issues of concern in the public agora had more power than the slaves or women, so their knowledge was considered more important than others. The work of West Churchman (1979a, b; 1982) is important because he stresses that knowledge is created through “unfolding” and “sweeping in” ideas and when we make decisions that cut off areas of knowledge we can limit our thinking and our practice. The works of Foucault on power, knowledge and sanity and who decides what constitutes knowledge and why is also central to knowledge management, if a mandala of knowledge narratives is to be achieved. Similarly the work of Habermas is another important strand. He argues that knowledge is made up of domains: the subjective, the objective and the intersubjective. The rational western world has favoured the objective domain. The subjective, perceptual domain is relegated to the private world of women or perhaps the domain of artists and poets or first nations. Stanley and Wise (1993) and Reinharz (1992) talk about ontology and epistemology from the point of view of women. They stressed that the way we see the world and the way we ask questions about the nature of reality depends on our assumptions and values. These in turn influence the way we do research and the way we think we know about the world.

²⁴ With the inspiration and integrative approaches of Banathy, Capra and Bausch (2003) I weave the following praxis guidelines/principles to addressing governance in context. Knowledge according to Habermas (1984) can be conceptualised as three domains. These are the objective, the subjective and the intersubjective and now the systemic domain – the most open and the most complete domain as it is not merely humanistic, but eco-humanistic.

Table 13.3. Source: Drawing on Churchman (1982), Gu and Zhu (2000), Midgley (2001, 2002, 2003) and Jackson (2000)

1. Objective	3. From intersubjective (Self other) to 4. Eco systemic (self – other and the environment)	2. Subjective
One truth	Ethics is based on co-creation of solutions within context.	Multiple frameworks of reality, so there is no truth
One structure and one grand narrative explains the world.	The closest we can get to truth is through dialogue (McIntyre-Mills, 2000) and recognizing spaces for difference.	Many structures co-exist so there is no single grand narrative to explain everything.
Modernist	Co-create solutions to ethical challenges/problems within context by considering social, political, cultural, economic, environmental factors.	Post modernist
Experts can provide leadership.	Leadership and knowledge management in teams that span intellectual disciplines. Working with the public, the private and the volunteer sectors. Co-create solutions by working with ordinary people and with professionals in a way that is respectful of the environment and all life.	All knowledge is useful and relevant and thus everyone is an expert in understanding some aspects of their lives.

in which iterative questioning is central to a systemic²⁵ and participatory process.

“The West was the source of the Enlightenment and its secular, liberal offshoots, but also of its frequently poisonous antidotes. In a way, Occidentalism can be compared to those colourful textiles exported from France to Tahiti, where they

²⁵ I avoid the traditional divide between emic (insider) etic (outsider) knowledge (see Pike, 1967, in Brend and Pike, 1977), because communication is systemic and both domains influence each other. Meanings are diverse, because they are experiential and shaped by gender, age, and class, physical and mental ability, for example. Shared meanings are created in conversation. The departure point is to accept that human knowledge has subjective, objective and intersubjective domains (Habermas, 1984a, b), but needs to become much more systemic. Human knowledge narratives need to include the social and natural sciences, the personal knowledge of people with lived experiences. Knowledge is not only the preserve of human beings; it is also the preserve of all life, including animal and plant life and inorganic life.

are adopted as native dress, only to be depicted by Gauguin and others as a typical example of tropical exoticism.” (Burma and Margalit, 2004: 6).

Burma and Margalit argue that just as Occidentalism is a caricature of Western identity, thinking and practice, Orientalism is a caricature of Eastern identity, thinking and practice. Caricatures are the basis for current international relations, governance and public policy. We need to be able to set aside limited stereotypes if we are to achieve sustainable social and environmental justice.

13.2 DESIGNING AN INQUIRING SYSTEM FOR SYSTEMIC GOVERNANCE

Thinking about our thinking and realising our limitations should make us less arrogant. It is consciousness exercised as “the eternal return” or recursive feedback that can help to bridge the divides across Foundationalism, non-Foundationalism and anti-Foundationalism.

Bonds created by means of agape communication²⁶ can help to bridge the divides across different conceptual ideas. We can agree to disagree and embrace diversity to the extent that it does not undermine the freedom of others or a sustainable environment. Socio-economic and environmental wellbeing depend on diversity. The State of the Regions Reports (2002, 2003) support this argument. Ecohumanism is the basis for a new version of democracy and a revised enlightenment agenda that is constructivist, because there is an understanding that the closest we can get to truth is through dialogue. Democracy is a process.

Compassionate language using words that are respectful of others as a means to organize our thoughts and to develop them through communica-

²⁶ Agape communication builds webs that bind conceptual and geographical divides. Information that drives and restrains us as embodied social actors comes from all our known senses, from our chemical make up, our emotions and our rational thinking and our intuition. In this way we interact with others and with the environment. A series of systemic webs or feedbacks can be moderated by mindfulness and the kind of communication we experience. It can also be moderated by chemical and other social possibilities, or inflamed by passion. Passion may be generated by fear or desire or equally by rational thought about the implications of greed and pollution. Compassion may also be generated by emotion and rational thought. Rational thoughts can modify emotions (Buck, 1986). As *homo sapiens sapiens* we have the capacity to develop our ability to be mindful. Emotions versus rational thought are a false dichotomy based on binary thinking. But we are not alone in our ability to be reflexive. It is quite possible that other life forms are also reflexive in ways that we cannot comprehend. Nevertheless the central challenge for *Homo sapiens sapiens* is to use our ability to observe, think, question and act in iterative cycles.

tion is a means to help moderate our emotions, albeit this could be inadequate for a host of reasons, but it is a goal always worth pursuing as a means to enhance international relations and governance. When the moderation is based on dialogue and reasoning, it is preferable to imposing ideas. Imposition of ideas, based on power to force others to think or act in specified ways has the potential to remove our sense of identity and agency and diminishes our ability to transcend our current circumstances. The challenge of good leadership for governance as Lao Tsu pointed out is “to lead from behind” (see Ching and Ching, 1989) not in a cynical sense but on the basis of asking good questions that enable people to work things out for themselves and to then to take decisions on the basis of co-creation and dialogue, if democracy is to survive the ‘war on terror’.

But making a deliberate effort is important. Emergence may well be a law in nature²⁷ but in human affairs values are central (Vickers, 1983). Emergence for positive transformation needs to be based on emancipatory values, emotion and will.²⁸ Democracy needs to be mindful of the so-called “enemies within”, to use West Churchman’s concept and to preserve space for diversity. Similarly economic markets need to foster freedom of choice (Sen, 1999). Sen argues that by addressing disadvantage we are not undermining

²⁷ According to Madron and Jopling (2003), “Living systems and ecosystems are ‘self-organizing’. This means that their behaviour is not controlled by some external agency but is established by the system itself. Yet, even without external controls, natural systems exhibiting degrees of order. This is a consequence of the ordered but dynamic relationships between the parts of the system and its environment – between, for example, an ecosystem such as a forest and its inanimate environment. Like living systems, purposeful human systems are also self-organizing. The more complex these systems become, the more they self organize and arrive at their own form of order – though the form of order they arrive at may not be helpful in achieving the system’s purpose. Think of how any complex organization you have been involved with – a local council, a hospital or a school – seems to defy all attempts to impose tight control upon it. . .” They go on to argue that the relationships and communication amongst people create ways of addressing even the tightest control in institutional settings such as prisons, schools and hospitals, as Goffman argued in his work on total institutions. At a molecular level the communication across atoms is constant and it is this communication that leads to emergent patterns and ongoing adjustments. Madron and Jopling (2003) develop their argument by quoting Wheatley on the emergence at a molecular level and this is discussed in depth by Bausch (2001) as the basis of communication for life.

²⁸ Agape communication is however emergent from the will (based on the realisation that both idealism and pragmatism underpin accounting that appreciates the social, economic and environmental as systemic wholes), sincerity, trust, respect, diversity (conceptual and biological) and shared meaning or resonance. These dimensions together contribute to communication for transformation. The shift required for policy makers and managers is from thinking and practicing within hubris categories to the appreciation of Gaia within the wider universe drawing on Lovelock (Elkington, 1997: 63).

freedom, we are fostering it. People who are impoverished cannot develop their full capacity as human beings, nevertheless we can learn about forbearance and about spirituality. Development, he argues is about fostering wellbeing. Wellbeing is a complex combination of many variables. Freedom is both a means and an end of development that strives to achieve wellbeing as an outcome that is defined in socio-economic terms. He argues that social, intellectual, environmental and natural capital is as important as economic capital. He argues that social capital and trust develops at the local level through opportunities for ordinary people to have a sense of agency and to be able to make decisions.

Agape communication²⁹ builds on hospitality, rather than mere tolerance, although it could be a precursor. The process is based on respectfully including diverse viewpoints, exploring difference and commonalities, in order to try to achieve shared goals. These dimensions together contribute to communication for transformation.³⁰ When all the potential standpoints social, economic and environmental have been considered then a co-created governance decision can be considered “right” for that context and that time. Systemic governance is aware of the range of options through the ability to think critically and to ask questions about which approach will work and why. Working with diversity and being prepared to define it as widely as possible. Words should not be used for sly political purposes. Concepts can become “weasel words” to quote Don Watson (2004). Sly usage will not help

²⁹ The agape communication process is based on listening to many voices and building the capacity of people to think and practice in a way that values diversity at the neighbourhood and local (as per Healthy Cities Policy and Local Agenda 21), regional (see the State of the Regions Report, 2002, 2003) and international level. This is not merely an idealistic goal, but a pragmatic goal, because the lived experiences of many people is useful for risk management and thus for the sustainability (Elkington, 1997; Gallhofer and Chew, 2000) of the parts and the whole. The appreciation of diverse knowledge and discussion based on respectful communication could form the basis for better decision-making. Diversity is important, provided it does not impinge on the diversity of others. To this should be added an intergenerational dimension, sentient beings and the environment. This apparently utilitarian or functionalist argument, if unfolded, reveals a deeply idealistic dimension. The links between pragmatic sustainable economic development reflected in triple bottom line accounting (social, economic and environmental factors) and sustainable social and environmental justice are clear. To preserve the other and the ecosystem is to look after our own interests and those of the next generation. Communication is needed for trust and trust for communication.

³⁰ The case studies provide examples of transformational changes in personal and public lives. The lifeworld (in the sense used by Habermas, 1984) and identity shifts from being defined in fixed “molar terms and molar politics” (see Deleuze and Guattari, in Bogue, 1989) to embracing fluid changes in life that are based on “molecular identity” continuums and politics.

good decision-making. Understanding the implications of drawing boundaries in our decisions is the core of good governance. Good management and governance is based on continuous review based on asking questions and providing the context for asking questions. This is what is meant by a learning organization/community to use Senge's (1990, 1998) term that is responsive to a changing environment and different ideas.

This means that some people who believe there is only one way to see an issue and one way to address it (one truth) and others who believe that there are many ways to address issues (many truths) can work together to appreciate the implications of their thinking for policy and management. Dialogue for good governance can help to surface these different standpoints. This is as important in governance as it is in research. This bridging process is vital, because it appreciates not only the dimensions of objective, subjective, intersubjective reality but also the position that there are multiple and simultaneous ways of seeing. Conceptual diversity is as important for social sustainability as biological diversity as it enriches the potential for creativity, not to mention adding spice (and vice) to the ecological soup. Systemic approaches to governance and international relations are an ongoing attempt to achieve a balance³¹ it is about processes and ways to organize to ensure sustainable futures and not about control.

The analogy of making a patchwork quilt³² is useful, because it provides for difference and complexity and acknowledges that governance is about working with difference and allowing for some difference whilst taking responsibility for drawing together the parts.

Conceptual tools/or heuristic devices for co-creative thinking can be used to assist a shift in our thinking from categorical to systemic design and practice. Emergence in a personal and a public sense can be understood using the tadpole analogy of seeing the world one way when one swims in a pond, but quite differently when one "leaps beyond" the limits of a paradigm. Banathy (1996) talks of abduction and leaping out of paradigm limitations. Being and vision can change over time through cultural transformation. The

³¹ West Churchman is also an inspiration for thinking about boundaries and their implications for sustainable praxis as policy makers and managers. Banathy (1996, 2000) also argues that democracy needs to be based on the agora- participatory design by and for diverse groups of people- irrespective of age, gender, socio-demographic background or any other categorical type.

³² Edgar's (2001) approach to governance is one of fostering diversity, but also providing the stitches for linking diversity and making decisions as to how the quilt will be joined together. This is a little different from the complex adaptive systems approach. CSP is based on the idea that whilst openness to ideas is important that there is a normative basis for decision-making, namely a belief in the value of emancipation and democratic dialogue.

analogy of a coin falling in different ways at different times or perhaps both sides being seen simultaneously if held up – makes the point that the standpoint of a moving observer could be “swept in” to our understanding of the way things appear to be. The coin could melt in a bush fire or it could be swallowed in some circumstances by a pet dog! In other circumstances the coin as currency could be rejected if the “heroic” designer in the sense used by West Churchman (1979) were to rethink the way things could be in a sustainable world – where the narrow financial market does not limit human options to rethink their world.

Democracy projects encourage diverse exchanges and interchanges of ideas for knowledge co-creation in a variety of arenas – neighbourhoods, groups, networks/social movements and more formal organisational contexts for work, learning and recreation as well as through interactive media and interactive local, regional government. Democracy requires opposition in multiple arenas. There is much to be said for taking governance into a wider range of places and spaces.

Open dialogue for transformation and emergence (appreciates diverse values, emotions, ideas and life experiences). It underpins democracy and good systemic (as in sustainable socially and environmentally just) governance. The agape communication process. Agape Communication for Emergence = sincerity, respect and resonance and diversity. Each of these is recursive and so inseparable from one another³³ is based on listening to many voices and building the capacity of people to think and practice in a way that values diversity in places where they live, learn, work, play at the neighbourhood and local (as per Healthy Cities Policy and Local Agenda 21), regional (as per State of the Regions Report 2002, 2003) and international level.

This is not merely an idealistic goal, but a pragmatic goal, because the lived experiences of many people is useful for risk management and thus for the sustainability (Elkington, 1997; Gallhofer and Chew, 2000) of the parts and the whole. The appreciation of diverse knowledge and discussion based on respectful communication could form the basis for better decision-making.

³³ The cover diagram of iterative spiraling and overlapping circles of communication is the thesis for the book. Communication is needed for trust and trust for communication. One way to improve the quality of governance is to improve the ability of elected representatives, civil participants and corporate employees and managers to think critically and systemically. This is also the way to develop greater trust. The relationship is recursive and systemic. Agape communication for emergence can be equated with participation, based on the will and the energy to co-create and mindful that all life is part of the ecosystem that exists through a web of communication that makes and sustains life. The central argument is that it is in our practical interests to realize that the basis of all life is communication that supports a sustainable future.

Democracies need to be open to the ideas of the oppressed. Listening and responding is vital for good communication. Pape (2005: 4) stresses that suicide terrorist attacks have in common:

“a specific secular and strategic goal: to compel modern democracies to withdraw military forces from territory that the terrorists consider to be their homeland. Religion is rarely the root cause, although it is often used as a tool by terrorist organizations in recruiting and in other efforts in service of the broader strategic objective.”

Suicide is used as a way to be heard. It is powerful in that fear can be used to undermine civil liberties, the core of democracy. Pape (2005) and Devji (2005) stress that this is one of the greatest threats to democracy and that suicide bombing must be seen as a counterpoint for military invasion.

A central problem for democracy today is the lack of will and an opportunity for active and interactive communication that can help to create understanding (whilst preserving and valuing difference) at the local, national and international level. Creating bridges through dialogue for “diversity management” (see Romm and Flood, 1996) is essential for accountability in research (Romm, 2001) and democracy (McIntyre-Mills, 2000, 2004). What we perceive as reality is a dynamic continuum in flux and ever changing in terms of the way we perceive it. Appreciating paradoxes provides a window into appreciating multiple realities.

Participatory democracy projects encourage diverse exchanges and interchanges of ideas for knowledge co-creation in a variety of arenas – neighbourhoods, groups, networks/social movements and more formal organisational contexts for work, learning and recreation as well as through interactive media and interactive local, regional government.

One of the greatest challenges for local governance is to find ways to undertake better communication to enable the creative ideas of people to be translated into practice that improves the social, economic and environmental context in which they live.

The Australian Research Council (2002, website cited the work of Gibbons *et al.*, 1994, on the new nature of knowledge) and National Economics and ALGA (2002, 2003) have stressed the importance of enabling regions to draw on the tacit (non-codified) knowledge of participants, by enabling networks of creative people to develop the region. This is a bottom up approach to development.³⁴

³⁴ Edgar (2001) takes this further and argues that diversity at the local level needs to be fostered. By ensuring that quality of life is addressed, the mobile knowledge creating class is attracted to places (ALGA, 2002). It does however have a downside as the regional disparities show. When Australian regions are benchmarked against regions in America and compared with regions in Europe (ALGA and National Economics, 2002, 2003), it

A systemic approach to governance could enable participation in many ways in multiple arenas – from local neighbourhood networks, work networks, social and environmental networks, voting in formal government elections and taking part in social movements. Diversity has been touted as being good for development. It has also been stressed that good decision

is clear that Australian regions lag behind in terms of technology and talent/creativity, albeit not in tolerance, to use the terminology (ALGA and National Economics, 2002). Sydney, the leading Australian region in terms of technology when benchmarked against the highest-ranking American region comes 24th, however in terms of composite diversity (defined in terms of cultural and social diversity as well as education and type of creative occupation and number of patents) both Sydney and San Francisco are on a par. The gaps between the regions in Australia are however much higher than in America and in Europe (including United Kingdom). There are a number of reasons given for this in the report. One of the key suggestions being the way government operates. In Australia formal governance is through institutions and the amount of networking and formation of partnerships across the public, private and NGO sectors needs to improve for the purpose of lifting the quality of life in regions in social, economic and environmental terms. Governance in Australia tends to work on partisan or party lines at state and commonwealth level. This means that the party line is followed (Dean Jaensch, Dec 4th 2003, public lecture at Mitcham Council). Other options are for elected representatives to act as trustees who decide what will be done once elected, or to decide as delegates or conduits for public participation. Local Governance can choose amongst these options and consider the situational context. It allows considerably more flexibility. This is what is needed in a fast changing globalised world, where not only international competition for resources prevails, but also regional competition for resources. The research also shows that as economic development shifts from primary industry (fishing and forestry and mining) to secondary service industry and now knowledge creation – indicated by patent development – tolerance, technology and talent go hand in hand. An open society where people have choices and freedom to express themselves provides the context for the new age of designers who are future oriented, not hide bound by tradition. Living costs and house prices rise making it more and more difficult for people to move from the regions that have been left behind. The gaps between regions are not caused by differences in the number of employed, but in the size of the salaries paid and the differences in the cost of living. Younger people who wish to move to regional centres are affected by property prices. The so-called intergenerational disparities have been highlighted as an area of concern that could best be addressed through developing the lagging regions through capacity building. The notion that market forces will solve all the problems has been criticized in the State of the Regions Report (2003). Participatory democracy has been given the big tick, alongside the importance of sustainable development. This requires an ability to communicate appropriately in a range of arenas. Nevertheless, the grass roots arena remains important. People operate conceptually in a range of contexts and travel widely geographically, but the majority still live in one place. The more mobile are those with options and they can live in higher density places and holiday elsewhere (Stretton, 2001). It is important to have different density options for different age groups. Young children and young families need space (Stretton, 2001) and the argument that cost saving, in terms of saving for infrastructure costs can be enhanced by high density living needs to be approached carefully. The long-term implications for quality of life need to be considered in terms of triple bottom line accounting.

making and good governance can only be achieved if the sort of diversity amongst the decision makers matches the diversity of the population. Nevertheless decisions have to be made by governments. Sometimes extreme diversity is positive, sometimes it can have negative implications and these have to be weighed up by governments. What is clear, however is that the greater the level of participation in lobbying and the greater the level of representation the better the quality of decision and the quality of life. Stretton (2001) makes a comparison between Green Valley in Sydney and Elizabeth in Adelaide. Both are planned cities, but Elizabeth is more diverse in that it has both public and private housing and a high level of public participation in local government. Also and most importantly the council members live in Elizabeth.

One way to improve the quality of governance is to improve the ability of elected representatives, civil participants and corporate employees and managers to think critically and to ensure that they have the confidence to speak openly.³⁵

13.2.1 Accountability, Tacit Knowledge and Governance

Social capital³⁶ is a construct and other constructs can be equally important to defining identity and meaning. Tacit knowledge or personal knowledge needs to be applied to the construction of spiritual wellbeing. So how can a community of practice be useful? How can it contribute to empowerment through dialogue without running the risk of using participation as a means to legitimate preconceived ideas? Joined-up governance though joined up thinking and practice has been touted as the practical “third way” by Giddens (1998). The challenge is to ensure that the policy and the practice of social inclusion is not just a guise for using participation to rubber stamp policy by making participation mandatory and then arguing that participation renders ideas acceptable in a conservative (McDonald and Marston, 2000) or post-welfare state (Jamrozik, 2001).

³⁵ We need to be able to see the world through multiple sets of lenses and understand the implications for the way people think and act. This appreciation (in the sense used by Vickers, 1983) can help us to avoid ‘mind traps’ – of just seeing the world in terms of one set of values. Although we may need to make a decision one way or another – it is vital to be able to think/appreciate multiple viewpoints and to “hold more than one idea in mind more than one big idea simultaneously,” to use the phrase of Barry Jones in “Sleepers Awake” (1990).

³⁶ Social policy needs to be owned and created by the users. Don Edgar (2001) stressed the need for diverse “patches” to be fostered at the local level, because local knowledge is the basis for creativity. Diversity is not only the ‘jump lead’ of creativity it needs to be reflected in the policy making process (McIntyre-Mills, 2003). Social capital and wellbeing (ABS, 2002) are vital for social, economic and environmental sustainability.

Participation needs to be about reconceptualizing governance through having a stake in the way concepts are defined. Capacity building needs to be more than helping non-Indigenous people escape the confines of their post colonial blinkers or merely shifting more responsibilities and costs onto local people, it needs to involve engaging local people in harnessing their knowledge at the local level and being helped to develop their own local regions (Edgar, 2002; John Ross, 2002, citing the State of the Regions Report 2002, at the ALGA Conference, Alice Springs).

The focus needs to be on rights as well as responsibility. One of the rights is to create meaningful concepts. For me the most important thing to remember is that communication is the basis of ecosystems from the inorganic to organic life and through communication we evolve. Signs are the basis of communication and although symbols are only meaningful when they are developed collaboratively – they could not have developed without signs. This gives hope to those of us who wish to hang onto the idea of some universal shared truths.

The shared assumptions of one biology and one planet are based on the linkages created by communicated energy. Agape communication is about using signals/gestures, symbols, language, miming, dance, pictures and writing with sincerity to reach across the divides across self and other and the environment. The communication of *Homo sapiens sapiens* is continuous with all other forms of communication.³⁷

The case studies, vignettes and examples demonstrated that systemic approaches can be useful to engage diverse interest groups and ensure that people irrespective of age, gender, socio-cultural background, level of education, level of income are able to participate in generative dialogue (Bannathy, 1996) for problem solving across sectors (for example, health, education, employment) and across disciplines in a range of public, volunteer sectors at local and state level.

As a vehicle for enhancing systemic governance this approach could be helpful in terms of shifting approaches from compartmentalized thinking

³⁷ A domestic parrot can learn words and use them as signals, provided the responses are consistent. The communication can create empathy between people and birds. Dogs and cats with whom relations of trust have been forged also develop distinctive signals or directives. We open doors or packets as a result of their sign language, such as looking at us and then at the door, patting or scratching for attention. They use particular noises to indicate satisfaction or use the tail in different ways to express anticipation, dissatisfaction, sadness or pleasure. Creatures use signals and not language (as we define it) merely because their communication meets their biological species needs, just as our communication matches our species needs. The fact that we share an environment together has made it necessary to develop trans species communication. Because we have the ability to think about our thinking it is our responsibility to shape our ability to communicate with others and all sentient beings.

Participation is > sum of parts

E = Emergence (energy to co-create derived from E A, B, C, D)

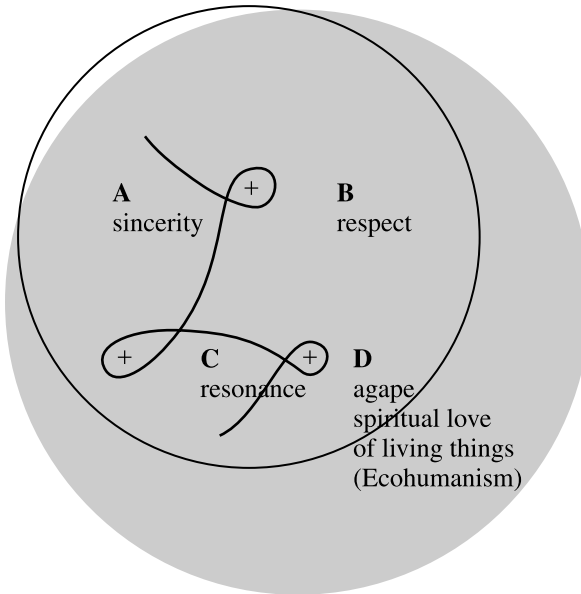


Figure 13.1. Participation, Governance and Emergence.

and practice to matrix web-like thinking and practice that is suited to addressing complexity.

Emergence is based on “unfolding” and “sweeping in” (West Churchman and Singer) or “the eternal return” (as per Deleuze and Guattari, in Bogue, 1989; and Buchanan and Colebrook, 2000). Participation is essentially about creating the conditions for emergence that is greater than the sum of the parts. Relationship building is essential for emergence and for the sustainability of systems.

All these elements together lead to emergence. So emergence could be equated with Agape which subsumes sincerity, respect and resonance. These characteristics are vital for communication that can facilitate participatory design and transcendence. The challenge is for communication to work with the frames of reference of sentient beings and the emotions that underpin the way in which the ideas are framed. It is possible to say that the way we think about the world is closely linked with our emotions and vice versa.³⁸ Rogers and Roethlisberger (1991) discuss the need to listen and this is an

³⁸ If agape communication can model respectful listening and replies that acknowledge and absorb the fear and anger that people feel, it can help to foster the conditions for

imperative for developing respectful understanding of the values and meanings associated with sets of discourses.³⁹ In addition it is vital for hearing and interpreting the emotions that underpin ideas. Sometimes emotions can be so important that they are the most important shaper of the discourse. The emotion of grief and cultural loss that underpins the ideas of many of the people living in the town camps in Alice Springs shaped their view of the past and the future. Acknowledging this as a first step is vital and it can take enough humility to realize that the communication process can only be healing if the discussions are led by people who are understood to have felt the same pain as those with whom they are working. The humility to work with more appropriate facilitators may be the first step in achieving respectful communication.

How can we make this leap from organizational contexts to a wider context? The model of knowledge management in terms of the dimensions of ontology and epistemology (adapted from Nonaka and Takeuchi, 1995) helps to address the challenge. Habermas (1984) talks of the three worlds: the subjective, objective and intersubjective. The subjective perceptions and the intersubjective co-creation of shared meanings are the two areas that depend on an ability to communicate more effectively. In the new Australian Institute of Management (2002) publication: “the heart and soul of leadership” it was stressed that creativity and problem solving through better open communication is a priority. How to do this is the next challenge.

Definitions of policy making and good governance hinge on our assumptions and values. These vary in many ways but if we remember the underpinning common denominators of biology and ecology then we have a basis for benchmarking goodness.⁴⁰ Participation and dialogue is a means and

emergence. In the words of Troncale (2001, pers. comm.) bigotry can be addressed by “rewiring the brain” through introducing new ways of thinking and seeing. The challenge is to help people to see things from different perspectives. Understanding why they think and feel in particular ways is a first step in developing the sincerity and empathy that needs to underpin respectful communication.

³⁹ Governance needs to be more than a hyperlinked, computer like mentality that holds in mind many variables. Instead it requires a sense of resonance across self-other and the environment. This can be established through the dialectic of generative conversation that unfolds meanings and sweeps in many issues, thereby building resonance. Governance needs to go beyond the context of organization and to achieve integrations (legal and moral) to achieve joined up governance at the local, national and international level.

⁴⁰ Eudaimonia “is a feeling of pleasure” associated with deliberation and it is both an end and a means – I agree with the point made by Nussbaum on 170. Participation in the decision making is essential for achieving resonance – Aristotle’s works supports this and it is important as an ideal and it has pragmatic consequences too. “If Aristotle begins not with a priori first principles, but with a coherent articulation of shared reflections, the deductive enterprise will immediately have a different look, Aristotle will not, apparently,

Table 13.4. Peters' Governance Framework

	Market	Participation	Flexibility	Deregulation
Coordination	Invisible hand	Bottom up	Changing organisations	Managers' self-interest
Error detection/correction	Market signals	Political signals	Do not institutionalise errors	Accept more error
Civil service systems	Replace with market mechanisms	Reduce hierarchy	Use temporary employment	Eliminate regulations
Accountability	Through market	Through consumer complains	No clear recommendations	Through ex post controls

Source: Peters (2001: 178, Table 9.1).

an end in itself. Good governance is about ensuring dialogue to establish 'both and' thinking (McIntyre-Mills, 2000) if not debate (see Pierre, 2000) to check out ideas with many stakeholders and to consider the implications for the next generation. The answers to questions about governing have been summarized by Peters (2001: 178, Table 9.1) as driven by the market, participation, flexibility, or deregulation. He stresses the need to think about the context before making choices about how we govern, but he does not provide the tools for making analytical decisions within complex contexts, nor does there appear to be any reference to core values.

I have no desire to develop a straw man by oversimplifying a useful model and then criticizing it. But the use of some of the tools in the tool kit in Chapters 4 and 5 would help to decide what, why and how questions—in other words the technical, strategic and communication/power questions within context in the sense used by Flood and Romm (1996).

13.2.2 Evolving Processes of Discourses: Lessons from Experience

"...the social world is generated through evolving processes of discourse ... In this process individuals and societies co-constitute each other in human and animal groups ... human structures are built upon the social structures and accomplishments of non-human species. Kauffman traces the evolution of order all the way back to the random grammars of polymeric strings..." (Bausch, 2001: 335)

be emulating the Socratic effort to escape from the confusion of appearance to a static and stable truth..." Nussbaum, 1986: 174.

Last but by no means least we need to ask the question: is it possible to escape the clutches of Hubris, based on one voice, rather than many voices (Bausch, 2001: 264)? Do we want to evade the attractions of power over others and over nature? Can we ever be sure? The answer is a resounding no, which is why the eternal return of the dialectic is not only our lot but also our only hope. The metaphor of the boomerang that always returns (if used appropriately) and the iterative spiral of cycles of communication, energy and life should always be held in mind. The agora project has so much potential, provided that the technical process ideas are seen as optional, diverse and complementary.

Direct signs are the basis of communication, but as shared meanings developed, symbols and grammar became the basis for conceptual communication. Ideally signalling by sentient beings should be respected. Idealism is based on respect and treating others (including sentient beings) as ends in themselves and not means to an end.

Symbols are intersubjective and based on co-creation. Signs are direct, but they too are based on co-operation and the desire to achieve outcomes. Communication and the cognitive maps that are developed from them is the basis for all leadership and governance.

“Cognitive maps can be conceptualized as intricate, hierarchically and hetarchically organized replicative superstructures built from permanent linkages of many elementary models, that is of many elementary cycles. The mind appears to be a continuously changing collection of such superstructures. (Kamps, 1993: 45, in Bausch, 2001 :367)

13.2.3 Complexity, Transdisciplinarity and Context

“Good economists are scarce because the gift for using ‘vigilant observation’ to choose good models, although it does not require a highly specialised intellectual technique, appears to be a rare one.” (J.M. Keynes, 1973 [1938]: 297, in Meagher and Wilson, 2002: 661)

“We contend that the practicality of knowledge is determined not only by the careful judgment of social scientists but also by the politics and environment in which scientific knowledge is used. . . By considering the socio-political context of its production and application . . . we can grasp the broader factors determining the practicality of social scientific knowledge. . .” (Meagher and Wilson, 2002: 662)

The challenge is to shift from hubris – rights to Gaia-responsibilities (Meadows, Meadows and Randers, 1992). They emphasize that idealism and expanded pragmatism are one – we face a bifurcation in our options: (a) to continue along the same path and to face social, political, economic and environmental degradation or (b) to make a change to towards more systemic and integrated thinking and practice. If we follow

mode 1 approaches or sustainable options if we follow mode 2, systemic thinking.⁴¹ Systemic thinking and practice can be characterized as follows:

- Reality is a moving equilibrium or structural differentiation. Entropy occurs when energy is dissipated in closed systems. In social systems entropy occurs when communication systems are closed.
- Communication is essential for risk management and for sustainability. Processes make space for diversity, freedom and creativity to the extent that the freedoms of others are not at stake. Learning is from our praxis. Hence the dialectical movement of thesis/antithesis/synthesis is relevant for sustainable life – for social and environmental justice – for governance that is democratic.

13.2.4 Addressing Fundamentalism through a Participatory Design Process

Diverse views can create holistic maps of fragmented thinking using computer aided design (Christakis and Bausch, 2006; McIntyre-Mills *et al.*, 2005, 2006). In a post colonial world thinkers are rediscovering or emphasizing with renewed confidence the benefits of using the right hemisphere of our brains (that govern seeking connections) as well as the left hemisphere that (govern categorical thinking). The value of critical systems thinking is that it resonates well with Indigenous knowledge frameworks. The Ottawa Health Charter of the WHO (1986) and the UN Agenda 21 has stressed the value of seeing connections, of working across disciplines and sectors and including ordinary people in the decision-making. But the high level theory and policy needs to be made relevant through praxis that addresses the problems faced by ordinary people.

The challenge is to work with diversity and to manage it. Openness to others requires a healthy humility.⁴² Our thinking and practice is a product of our upbringing, our gender, our age and our culture. We need to be mind-

⁴¹ Gibbons, M., Limoges, C., Nowotny, H., Schwartzman, S., Scott, P. and Trow, M., 1994, *The New Productions of Knowledge: The Dynamics of Science and Research in Contemporary Societies*, Sage, London.

⁴² We need to realize the importance of unfolding levels of meaning and identifying instances where the categories are not simply black or white, but somewhat gray and fuzzy around the edges. Listening to the other and considering the “hyphen of self and other” (Fine, in Denzin and Lincoln, 1994) is very important.

ful that a perfect system⁴³ incorporates the notion of goodness that is by definition part of the perfect monad (Churchman, 1971: 41).⁴⁴

By virtue of our common humanity and shared planet we need to achieve a balance between our common denominators and the value that can be gained from preserving diversity as a jump lead of creativity and survival. Uniformity brings conformity and a lack of resources for responding to challenges. Critical systemic thinking and practice (praxis) is premised on complementary approaches to theory and methodology and emancipatory critiques and practice (Jackson, 2000; Habermas, 1984). CSP strives to understand the dynamics of social interaction so as to empower those who

⁴³ The “might-right” issues (Flood and Romm, 1996) need to be surfaced, whilst mindful of the strategic implications for the stakeholders, in order to assess the way that power and values impact on data. In *Thought and Wisdom*, Churchman (1982: 55) highlights the problems associated with making decisions that “cut off” opportunities too soon in a design process. Resonance or meaning in all interventions is dependent on participatory approaches that unfold and sweep in many considerations (op. cit.). Critical systemic thinking and in particular soft systems thinking has much to offer in terms of unfolding values and exploring their implications by sweeping in social, political, economic and environmental factors. West Churchman stresses the importance of values and beliefs, because they too make a difference, not only to the way we operate and the way we do research and practice, but to how we construct the issues we investigate. Multiple factors such as social structures, social history, culture, human thinking, group thinking and human biology need to be ‘swept into’ our understanding of how decisions are made.

⁴⁴ The closest we can get to truth is through dialogue (McIntyre-Mills, 2000) but in a way the falsification process of Popper (1968) is a form of dialogue. We need not choose to see this as a contradiction that makes theoretical and methodological complementarity impossibility. By “unfolding” constructs and “sweeping in” multiple viewpoints we improve qualitative and quantitative research. Even the strongest proponents of positivism believe that openness to other points of view is vital for progress towards “truth”. Isn’t it worthwhile to try to create webs of shared meaning across the liminal spaces that need not be seen as negative divide(s)? That is what co-creation; unfolding and dialogical critique can do for heuristic categories. We need to avoid reifying these categories.

History, language, religion, politics and the environment are “swept into” the discussions. This systemic approach is vital to ensure that multiple variables are held in mind. Ignoring “just one variable” can make all the difference: a mistranslation of a term, ignoring cultural nuances, token gender considerations, forgetting the importance of social dynamics and their political/historical context could undermine the viability of a project. Similarly, the systemic approach allows for the process to consider both the intended and the unintended results of interventions. The pros and cons of each are considered valuable lessons, so that the next phase of the cycle can benefit from what was thought, said and done previously. As a vehicle for enhancing governance this approach could be helpful in terms of shifting approaches from compartmentalized thinking and practice to matrix or web-like thinking and practice that is suited to addressing complexity. It could help to shift ontological and epistemological approaches to development, management and governance by enabling greater facility in creative problem solving.

are marginalised (conceptually and in terms of cyberspace) as a result of poverty.

As the world faces the challenge of new forms of conflict fought in civilian contexts and as the competition is expressed in specific political, social, cultural, economic and religious narratives, it becomes ever more important to establish ways to engage in dialogue that can open closed mind sets based on grand narratives (whether they be religious or economic). If lasting peace is to be achieved within and between developed and less developed nations, we need learn from one another to achieve solutions that are systemic and that go beyond the political, the economic and the religious (that can become distorted proxies). We need to nurture the web of life and remember that this web is sacred. Humility and wisdom are needed now more than ever to co-create solutions. This is the hope for the future.

Technology and unfortunately not (as yet) our ability to think ethically, systemically and wisely has allowed us to move closer to thinking that we can bridge the divide between mortality and immortality and between humanity and divinity. Nevertheless access to technology and capacity building is part of the emancipatory governance process.

Knowledge narratives can be explained in terms of mandalas⁴⁵ rather than as separate domains, disciplines or categories (McIntyre, 2002). A diagram can help us to think about the complexity of each situation.

⁴⁵ A mandala is a complex healing whole. Data can be defined as bits (binary oppositions that can be computer read/interpreted as technical information) and as logons derived from telephonic communication research (Bradley, 2001: 68). Communication for co-creation may or may not lead to consensus, but the process of communication could construct new narratives and build webs of understanding that can help to re-wire the closed/compartimentalized ways in which we think and practice. Troncale (2001, pers. comm., ISSS workshop) stressed the importance of understanding linkages as a means to address closed thinking leading to oppression and bigotry. In his words: "we need to rewire the brain." Furthermore we need to attempt to re-wire society through creating transcultural webs of meaning through knowledge management. If we could pool human knowledge (technical, spiritual, strategic and communicative) then the world could be in better shape than if we move ever closer to secrecy, corporatising and patenting knowledge. It could help to demonstrate that knowledge is human capital that is beyond price and that competition and privatization through copyright is unethical, if it leads to jeopardizing solutions to the shared future of humanity, as we know it and the planet as we know it. We need to consider not only the social, political, economic and environmental context, but also that we work at the same moment at the level of the individual (knowledge, spiritual, biological and emotional), the level of the organization (knowledge, structure, process and culture), the community (heterogeneous interest groups), the nation (diverse identities and shared identity) and in terms of the international context.

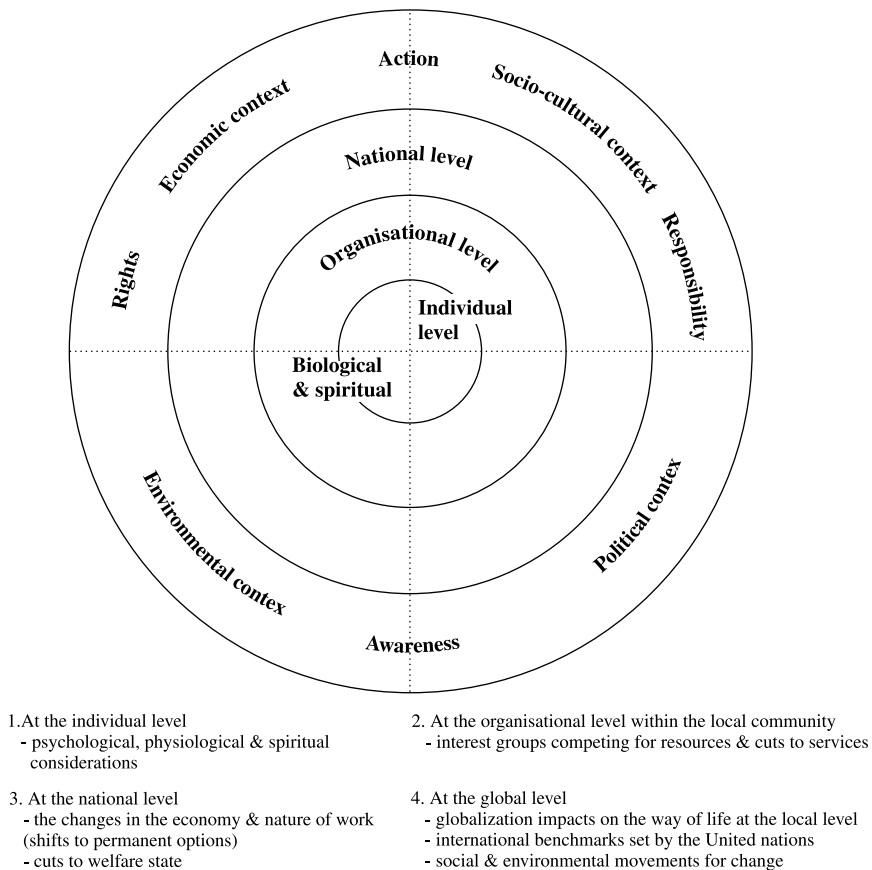


Figure 13.2. Mandala for thinking about complexity. Source: McIntyre-Mills (2000: 37) adapted from Hancock & Perkins, Dept. of Public Health, City of Toronto, Canada, p. 60.

Participatory designers engage with the powerful (and the issues of power). Conversations address things that matter, things about which people have strong emotions. Good conversations are considered energising because they renew hope for the future (See also Joep, 2001; Banathy, 2000).

The techniques for action learning all stem from the belief in the ability of people to change their worlds through thought and action. Action-learning techniques can be used in many community development contexts to address design issues. The playing out of options to address issues can act as “mental walk throughs” and a means to address practical concerns in the future. The conceptual skills can be taught in simple and direct ways using action-learning techniques that build on conversation (as design and practice tools).

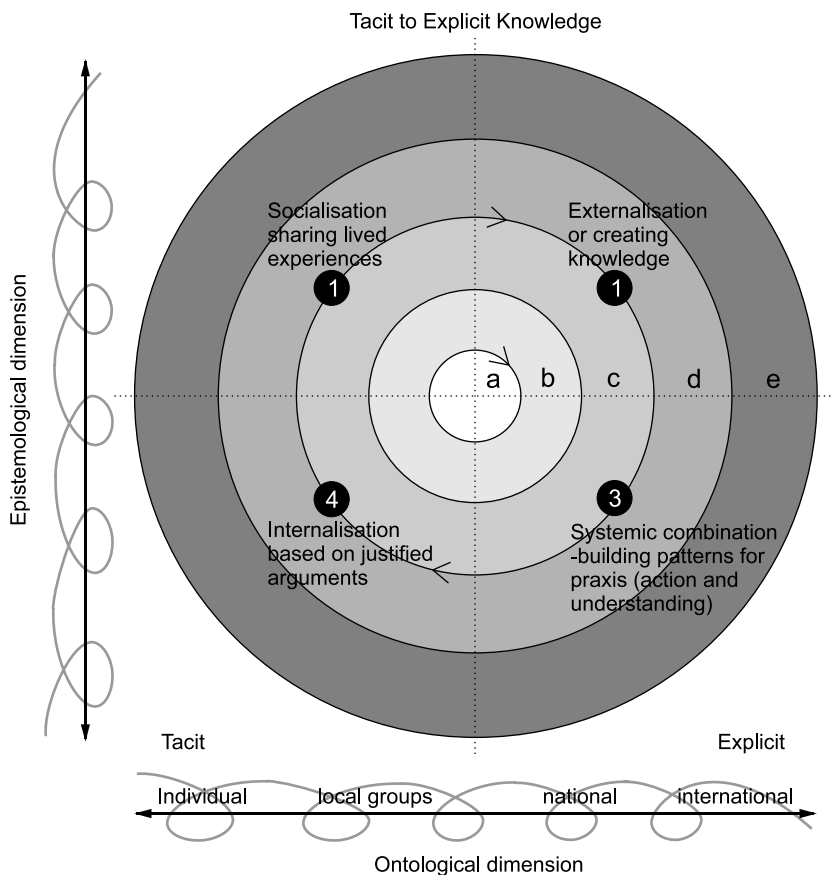


Figure 13.3. Complex Problem Solving Approach for enhancing management and service delivery. a) Individual users of services; b) Individual service providers (managers, volunteers, staff); c) Organizational groups across conceptual areas (disciplines, tasks, projects) and geographical areas (4 sites) –COPs using hyperlink approach, not just matrix teams tied to bureaucracy of one organization; d) Interorganisational co-creation university/, public sectors (commonwealth, state, local) other NGOs, private sector; e) Consider local, national and international policy context Local-global context impacts on policy creation. Source: Adapted from Nonaka and Takeuchi (1995) and revised with reference to Mylonopolous and Tsoukas (2003) and Critical Systemic Praxis Key.

Steps involve: a) recognizing lived experiences, b) creating a space for adding to our knowledge base, c) sharing the knowledge of ordinary people and experts and d) pooling resources, internalising ideas that resonate and respecting differences to the extent that difference does not undermine social or environmental justice. The notion of tacit knowledge and explicit knowledge being separate is not intended. Following Polanyi and Tsoukas (1996, and 2003) tacit and explicit knowledge are a continuum and not op-

Table 13.5. Emergence of new forms of governance

Late capitalist governance	Post capitalist governance	Systemic governance
Materialism but within a welfare state and a Keynesian co-modification of the markets system.	Determined by the markets and eroded welfare, because of competition driven by economic factors.	Systemic relationship across self, other and the environment. Emancipatory system for social and environmental justice.

positional characteristics. We cannot translate one form of knowledge into another, because they are always interrelated, although we may not always be mindful of the continuities in praxis.

The mandala of knowledge narratives places the organization within the wider ontological context. We need to address and redress the Cartesian split between body and mind and the rational and reductionist approach to do research on slices of reality and worse to split the researcher from the researched (as the expert). New knowledge can only be made when the tacit lived experiences are translated through respectful, performative conversation into explicit knowledge. Spaces for sharing ideas in a modern agora (networks using the community of practice idea from Wenger, 1998; and applying them to Banathy's (2000) concept of public spaces for policy making) are a useful way to draw out ideas from one another in a dialogue that transforms situations. This is leadership that is co-created and shared.

The ontology and epistemology of governance needs to take into consideration the shifts in the conceptual context for shaping governance as detailed in the table above.

Constraints need to be addressed through human agency. Critical Systems Practice is based on a belief in the potential of human beings to construct and reconstruct their futures. In the new millennium the challenge is to ensure that biodiversity is maintained and that the powerful do not silence those currently with limited access to communicate their knowledge narratives. This is not an argument for universalising language or knowledge narratives, because the cognitive meaning maps associated with specific language, specific place and specific time⁴⁶ and specific discourses could be of vital use for future planning, because of the insights they provide into understanding not only ourselves, but also the environment. Preserving diverse languages is therefore important as a means to record diverse conceptual

⁴⁶ Schwandt, T.A., 1994, "Constructivist, interpretivist approaches to human inquiry", in: Denzin, N. and Lincoln, Y., eds., *Handbook of Qualitative Research*, Sage, London.

maps of the world. Examples of Indigenous art, herbal knowledge and spirituality are commonly cited, but the spiritual relationships we have across self, other and the environment are less often cited nor is the most important consideration that it helps human beings to better understand themselves. The lived experience stored within language is based on empirical testing to provide a means of understanding and engaging within the world in a particular way. But if we assume the rational potential of human agents (drawing on Habermas, 1984) then we need to strive through open, generative dialogue (as per Banathy, 1996), towards drawing on the liberative potential (as per Gouldner, 1971, 1980) in order to shape our world responsibly. The quality of our communication is all-important in creating a shared future, if we are to avoid retrogressive moves into separatism and isolation that are the product as much of fear as they are of aggression.

Democracy in education and governance remains a challenge. People need to be empowered to build on their personal lived experiences (Freire, 1982) to be actively involved in shaping their futures through becoming computer literate and mapping their discourses.⁴⁷ These needed to be developed in Indigenous languages but also communicated in more universal languages, so the knowledge can be shared. Facilitation of computer literacy and access to computers and electricity is vital for participation in a digital age. A community of practice approach to action learning can be relevant in this regard as detailed below.

13.3 CAPACITY BUILDING AND ACTION LEARNING TO EXPLORE PARTICIPATORY PROCESSES FOR INCLUSIVE DEMOCRACY

An extra mural action learning exercise conducted at Flinders University from 14th July to 21 July during the mid year break to explore an alternative way to approach democracy and the testing out of ideas.⁴⁸ The aim was to

⁴⁷ By virtue of our common humanity and shared planet we need to achieve a balance between our common denominators and the value that can be gained from preserving biodiversity for creativity and survival. Uniformity brings conformity and a lack of resources for responding to challenges. Critical systemic thinking and practice (praxis) is premised on complementary approaches to theory and methodology and emancipatory critiques and practice (Jackson, 2000; Habermas, 1984). CSP strives to understand the dynamics of social interaction so as to empower those who are marginalised (conceptually and in terms of cyberspace) as a result of poverty.

⁴⁸ A personal invitation was extended to participate in a structured dialogue as explained by Christakis and Bausch (2006) in *Harnessing the Wisdom of the People*. This optional learning experience and invitation was funded by a grant from Flinders International Asia Pacific Studies and by the pro bono work of Dr Christakis, physicist, past president

Table 13.6. The governance implications for thinking and practice

Implications for Thinking	Implications for Practice
Thinking in terms of the individual, the interpersonal and the way that dominant discourses shape thinking and interaction	Critical and systemic practice, stories, community initiatives
Making the connections in a cybernetic way, rather than unidirectional causal way. Understanding the links across peace, social and environmental justice	Strategic knowledge management based on a holistic mandala not on slice
Being able to hold in mind multiple sets of meanings	Action learning and action research based on respectful listening and dialogue
Asking critical questions in terms of the is/ought distinction (as per Ulrich)	Ongoing or cyclical research, not just at the outset for planning and design
Constructivist and trust	Respectful dialogue and respectful listening
Strive to find common denominators, but respect the value of difference	Conflict resolution through dialogue for a sustainable future

find a way to enable more democratic and inclusive decision making across the boundaries of the nation state and region (Beck, 1998, Grugel, 1999). The participants discussed ways to enhance thinking and practice to support democracy and inclusive research processes and outcomes. We discussed the following question: What are the factors that will help to rescue the enlightenment (and liberal democracy) from its failings.⁴⁹ The purpose of the dialogue was to: a) Explore the question about ways to enhance participation and why improving participation is relevant to address the challenges facing democracy and the enlightenment – by that I mean scientific thinking based

of International Sciences and Ken Bausch, author of *Emerging Consensus*. The funding from Flinders Asia Pacific Institute and in kind expertise, facilitation and capacity building by Dr Aleco Christakis, Ken Bausch and members of his team are gratefully acknowledged. The voluntary participation of staff, graduate students and local government professionals helped to create a valuable learning experience during the semester break. Participants included Jon Deakin, Phd Student, Rob Donaldson, CEO, Holdfast Bay and Penny Moore, Governance Manager in a local government organization in South Australia, Kim O'Donnell, member of the co-operative research Centre for Aboriginal Health, Jim Schiller, academic, Nadira Sultana, graduate student, Dr Denise DeVries, Mai Vu, decentralization and strategic planning, PhD student. Other participants who have contributed discursively include: Sudarmo, PhD student, Dr Paisal Nanudorn, Thailand, Professor Norma Romm, South Africa and Zambia – currently doing Aids research, Professor John van Gigch, USA, Dr Janet McIntyre, Dr Jae Yu, South Korea.

⁴⁹ The question was informed by the C. West Churchman network who contributed to: *Rescuing the enlightenment from itself: critical and systemic implications for democracy*.

on testing out ideas. The idea is for us to explore our experiences and share them. b) Experience a process for engaging in dialogue that is representative of the ideas of all the participants. The structured dialogue (SD) was facilitated by Aleco Christakis and Ken Bausch, together with members of his team. Participants engaged in conversation by email. Each day our commitment was to explore the trigger question about what constitutes good participation and why and how this is relevant to addressing the problems of simplistic oppositional thinking, rather than on broader accounting and accountability to all the stakeholders (see chapter 1 by Ken Bausch *Emerging Consensus in Social Systems Theory*). We explored examples of good and bad decision making – pertaining to local and regional governance and its implications. We tried to develop a shared understanding of what is most important for accountability, why and how.

13.3.1 Praxis for Democracy

The engagement in a structured dialogue, based on the work of Chistakis and Bausch (2006) provided an opportunity to explore a process to support participatory democracy. Gaventa (1999, 2001), Dryzek (1999, 2001), for example have argued we need to do more than voting and one way to enable a participatory and deliberative approach to dialogue is to enable people at the receiving end of decisions to be part to the decision making process. This is a way to make the testing of ideas more democratic and to ensure that those with lived experience (not just professional expertise) help to test out ideas. Instead of the experts framing the questions and testing out ideas, people with lived experiences can undertake the testing process. This enables decentralization in decision making.⁵⁰

13.3.2 Learnings from the Engagement

If we examine levels 2 and 3 there is a paradox, namely that democracy requires trust and trust requires openness to others, which is a requirement of civil society. This is where values of hospitality and valuing diversity come into play. It is clear that there is a paradox at level 2 and 3, namely that democracy requires trust and trust requires democracy. This argument is developed in the C. West Churchman Series (Volume 1-3). Checks and balances are needed to balance individual concerns and collective decisions – people are free to the extent that they do not undermine the freedoms of others. Whereas fundamentalism stresses one truth, systemic approaches accept that many dimensions make up the whole. As West Churchman stressed,

⁵⁰ At the synchronic dialogue on 21 July, the conference mat enabled people to speak together and to rank the decisions.

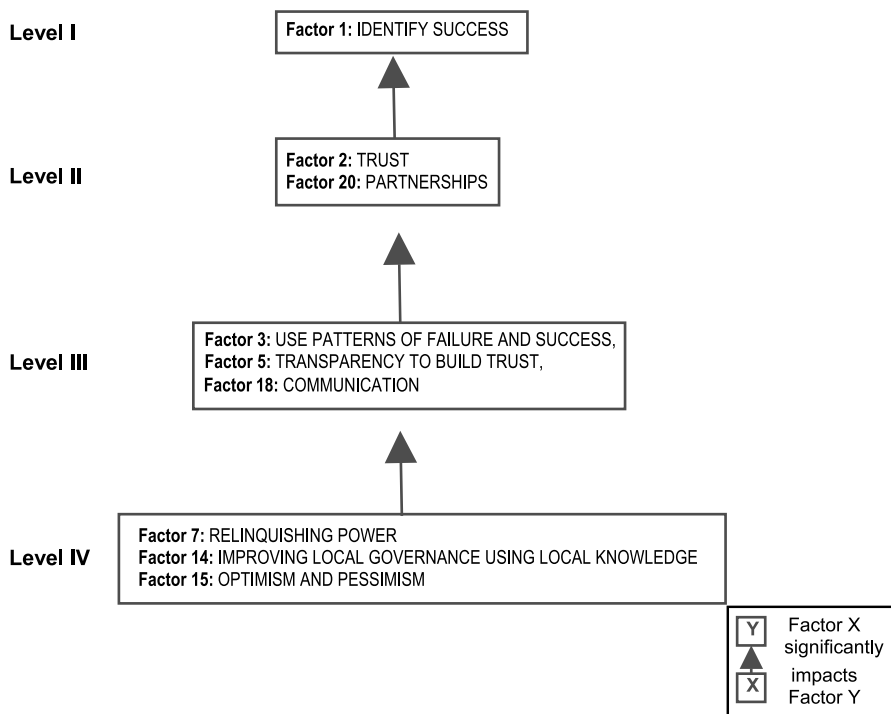


Figure 13.4. Root cause map of the factors. Level 4: The root cause map stresses that values are a crucial shaper for improving democracy and improving the testing process. The next factor is the need to improve the processes at the local level to enable participation and drawing on local knowledge. This requires those in authority to relinquish power to enable greater participation. This requires the will to decentralize decision making. Level 3: Communication that supports transparency needs to be built on an understanding of successes and failures. Level 2: Partnerships need to build trust. Level 1: The process needs to work towards identifying what success looks like. Source: Christakis *et al.*, 2006.

there is no such thing as a total system. We are part of the system, and once we think we have mapped the whole, we can be sure that there are some blind spots that are created by our perceptions. Humility is thus as important for research as it is for policy making in a democratic society that strives to consider social and environmental considerations for this generation and the next.

Fundamentalism is not just a religious phenomenon; it can be defined as narrow minded ideology pertaining to social, cultural, economic and environmental concerns. The essence of the argument made in the article by Bowden (2006) is that state, market and society need to be kept in balance and that civil society also needs to face checks and balances in the inter-

ests of ensuring that the principals do not become self serving agents for the most powerful. How can that be achieved? Bowden (2008) argues that a post Westphalian future is not necessarily better, if there are no state-like bodies to provide controls. Singer (2002) talks of federalism and the EU as providing ideas and he invokes the notion of subsidiarity – taking decisions at the lowest level possible. The notion of boundary spanning dialogue needs to be anchored within local governments and regional – federalist type structures.

Suggestions for enhancing inclusion include the following: a) Consider many arguments, b) Use the idiom that is meaningful for the people who are involved, c) Test out ideas through dialogue to create shared understanding, d) Ensure people feel comfortable, f) Address the specific context and the specific concerns of the participants.

Chapter 14

CONCLUSION

14.1 SYSTEMIC GOVERNANCE ARCHITECTURE

“Australia’s proposed anti-terror powers were ominous for freedom of speech, the editor-in-chief of *The Age*, Andrew Jaspan, said in an address yesterday. Mr Jaspan said the long-held right was at risk when the publication of even minor details about a terror could lead to lengthy jail terms. He said governments, in their stampede to appear to be ‘doing something’ about the terrorist threat, were in danger of imperiling the very freedoms they espoused for other countries. According to Government plans, people may not even speak about whether, why or how detainees suspected of terrorist offences are being held. The penalty? Five years ‘jail,’ he said. Mr. Jaspan told a Law Institute lunch that freedom of speech had always been taken as a given in any Western democratic society. Yet it appeared that new media restrictions combined with unprecedented powers such as house arrest, the use of tracking devices, new sedition offences and even shoot to kill policies meant basic rights were up for grabs. Mr. Jaspan said the definition of seditious intent under the first draft of the anti-terror legislation was so ‘vague and broad’ that it took in matters that any newspaper in an open society should feel free to publish . . . he said the 10-year sunset clause in the current draft bill . . . should be no longer than three years.”¹

We can be free to the extent that we do not undermine the freedom of others, this is essential for participatory democracy and for science that strives for rigorous testing by all those with experience to enhance representation. Representation spans the continuum from one truth to representation based on testing out ideas in the interest of a sustainable and socially just future.

The aim is to empower and represent diversity at the local level and loosely link together the diverse patches to co-create a workable democratic whole that is mindful of the areas of divergence and convergence.² Making

¹ Shiel, F., 2005, “Laws a Threat, says Editor,” *The Age*, Oct 25th 2005.

² Textuality or intertextuality is about enabling many points of view to be expressed simultaneously, rather than hierarchically. A less prescriptive and more democratic approach

connections across different knowledges is good for democracy and good for quality of life.

Participatory governance architecture enables local solutions and builds social inclusion in decision-making. This is the closest we can get to “deep democracy” (Edgar, 2001).

Systemic governance could provide a process to work across databases, discipline areas and sectoral areas, in order to address complex social, political, economic and environmental challenges.

14.1.1 A Case Study Approach to Complexity

- Case studies and narratives provide a useful basis for responding to complexity.
- Being well versed in knowledge narratives (and understanding their political implications) help to address social issues.³

14.2 NEW TIMES – SOCIAL MOVEMENTS AND SYSTEMIC GOVERNANCE

Social movements⁴ can enable local people to understand that their local problems can be considered in a wider regional, national and international

is the appreciation of insights inspired by listening to many voices and exploring diverse meanings. Discordant disagreement is as important as harmonious co-creation. Enabling the discordant and harmonious themes to be expressed is about more systemic understanding. Where are the gaps? Where are the continuities? Technical knowledge, strategic knowledge and communicative knowledges have been identified by Habermas (1984). But these are just categories – neat ones at that. There are many voices; all are expressive of meanings which can be viewed as more rational or more emotional, depending on the way they are interpreted. Better decisions are made when we are mindful of more voices and more texts. So-called knowledge management (a misnomer in my opinion) has begun to do more than manage knowledge in terms of filing and retrieving it. There is also a recognition that the nature of knowledge itself needs to be explored. Research these days needs to include ontology and epistemology in its design and the commentary on any framework or boundary around a research problem is itself of central interest (Gibbons and Limoges *et al.*, 1994; Australian Research Council Guidelines for researchers). Not only the community, but also the public, private and non-government sectors have realized the value of tacit lived experience and also professional knowledge (State of the Regions Reports by Australian Local Government Association and National Economics Reports, 2002, 2003). A constructivist model is applied.

³ Ontological and epistemological maps help locate perspectives and to trace the contours or webs of meaning across constructs, rather than regarding positions of stakeholders as hermetically sealed paradigmatic boxes. Paradigms are created in dialogue with one another.

⁴ Wallerstein (2002) equated being anti globalization movements with being anti systems. His work critiques the market and its implications for diversity. Systems are more than narrow economic markets; they can be understood in terms of technical, strategic and

context. The concept of global citizenship in this sense (see McIntyre-Mills, 2000) is about addressing ways to create transdisciplinary and transcultural webs of meaning about rights and responsibilities to create shared understanding and a shared means to address problems, whilst preserving diversity.

14.3 PRAXIS FOR SHAPING NEW TIMES BASED ON APPRECIATING THE THREE WORLDS

Participation is more than a ladder from minimal consultation to maximum collaboration (Armstein, 1969, in Bishop and Davis, 2001) or mapping a limited matrix of communication and decision-types tied to the type of problem, management styles, strategies and the policy function (op. cit.). The process begins with conceptualization of governance by the full spectrum of stakeholders who could be impacted by any decision in a particular context.

This means that governance needs to be both local and “joined up” within and across a range of arenas and interest groups. This is not a contradiction. It needs to be local, national and international. Participation needs to be local and place based, but it also needs to link up different conceptual spaces (where possible) and recognize the value of diverse spaces. The value of e-governance can only be realized through finding ways to ensure that people in local, un-networked spaces are taken into account through active initiatives to make new technology accessible and to ensure that it is only one of many other accessible options for participatory governance. The challenge is to address:

- The internal world of meaning (subjective psychological perceptions, lived experience and tacit knowledge);
- The external natural world (explicit, so-called objective professional knowledge narratives; and
- The social world in which we communicate intersubjectively through our narratives and our ability to listen to one another respectfully.⁵

communicative domains and are psychological, emotional, social, cultural, spiritual, political and environmental. It is argued that preserving the harmony across self-other (Fine, in Denzin and Lincoln, 1994) and the environment is a systemic goal of social and environmental justice movements. This argument uses the term in a different way (McIntyre-Mills, 2000) from Wallerstein.

⁵ The challenge for the future is not to work within knowledge areas, but with knowledge areas, in order to solve problems contextually that do not fit comfortably into the disciplinary area of one specialist. Transdisciplinarity requires a knowledge management approach to working with areas of tacit, experiential knowledge, explicit codified knowl-

Wenger (1998) coined the original concept of COP (based on an interpretation of what actually happens on the basis of listening to narratives and close observation) and applied it to a range of other contexts.⁶ The COP approach to governance could build on some of the tools, processes and experiences addressed.

14.3.1 Core Competencies Required for Good Governance

Core competencies and characteristics of a systemic governance approach foster diversity (Scott, 1998) in the interests of sustainability to the extent that it does not undermine the rights of others. This is vital for accountability and risk management. They include:

- Dialogue to create common denominators and to develop an understanding of why there are differences.
- Conceptual tools and skills to facilitate critical thinking in groups and organizations.⁷ Performative passion and compassion through meaning

edge and finding ways to transfer areas of embedded knowledge (see Gibbons *et al.*, 1994: 27-44; Gao and Nakamori, 2001) through a modified form of Community of Practice (COP), which are simply “groups of people ... that form to share what they know, to learn from one another ... and to provide a social context for that work” (Nichols, 2000: 1). This could be regarded as an active approach to reconceptualising policy and a move away from negative top down and dependency oriented policies (Pearson, 1999). The knowledge management approach can be usefully applied to achieving participatory design and governance.

⁶ The COP concept lends itself not merely to interpreting action, but as a means to support action and manage knowledge. COPs operate on the principle of unfolding issues in context and sweeping in a range of concerns that have a bearing on the context. In this sense it puts into operation the two poles of the dialectic (Churchman, 1979, 1982; Ulrich, 2001). Through co-creation, instead a kind of unfolding process as per Ulrich (1983) could be more effective for sustainable solutions, because if we do abandon truth then (as in the most extreme forms of postmodernism) we can throw out the baby of rational social justice along with the bath water of a healthy skepticism about absolute positions, to use a well worn analogy. What are the policy implications of throwing out the absolutes of the need for mutual respect and the need for social justice? Asking is there such a thing as social justice is the postmodernist downfall. It becomes no better than the most conservative of positions (Flood and Romm, 1996; McIntyre-Mills, 2000). Habermas does have shortcomings, but if we accept that he thinks that dialogue is vital for rationality, then it is possible to combine “liberative potential” (as per Gouldner, 1971) with Foucault’s idea that we need to listen to narratives (as discourses that reveal layers of truth). The work of Ulrich, Churchman and Singer on critical unfolding provides a useful bridge between foundationalists and non-foundationalist thinking.

⁷ It addresses the issues of the nature of reality (ontology) and the nature of research (epistemology) and the role of the researcher. Working the boundaries between self and other is an area of particular interest and the case study approach is very appropriate for such an initiative. To do critical systemic thinking and practice we need to draw

generation is vital, because it can generate resonance and the energy to bring about change (Churchman, 1982).

- Working across knowledge domains for better strategic management in the public, private and non-government arenas.
- Mainstreaming the systemic approach to governance in the social, political, economic and environmental sectors (public, private and voluntary).
- Soft systems modeling (paper based) and dynamic computer modeling to show the connections and disconnections.

The discussion of governance is based on research and reflexive discussion on participatory design in a range of community contexts (McIntyre, 2000, 2002, 2003a, b).

Flood and Romm (1996) summarize the three worlds of Habermas in terms of three sets of questions. “What questions” refer to the technical tasks and natural world. “How questions” refer to process and strategic planning and management. “Why questions” refer to the rationale for choices. They refer to issues of power and who decides and on what basis. The challenge for governance is to work at achieving intersection based on co-created meanings. What sort of communication, management and organizational structures will support working the boundaries or the intersections of the three worlds in order to achieve co-created meanings?

14.4 PARTICIPATORY POLICY DESIGN: AN ANTIDOTE TO POSTWELFAREISM?

Joined up governance is unwise and unviable, however, if it is merely about shifting costs and responsibility. Space for ‘the nation within a nation’ is the flipside to joined-up governance, which can be more about loose links rather than fixed bonds across peoples, to use the terminology of bridges, links and bonds (as per Putnam, 1995) to represent degree of intensity of networks as suggested in the Australian Bureau of Statistics (2002). Definitions of social capital mentioned by ABS do not include space to be different or spiritual well-being that respects the interconnectedness of self-other and environment. Social capital has a materialist base even if it is defined originally by “features of social organization such as networks, norms, and social trust that facilitate co-ordination and cooperation for mutual benefit”

on a wide range of knowledge areas and to use a wide range of research skills. It also requires working with teams of people to address problems. But defining the problem is quite a challenge in itself. The relationship between the researcher and the researched, between the research study area and what is framed in and out of the research and why is also problematic. The power dynamics between the researcher and the organization requesting the research need to be considered. The issue of power and knowledge crops up. Bureaucracy is an issue in the determination of knowledge.

Table 14.1. Recognizing the Potential and Pitfalls

Potential	Pitfalls
Systemic approach leads to potential of maximizing effectiveness and efficiency through multiplier effects	Joined up governance leads to shifting costs
Critical, open emancipatory and active citizenship. Creating a space for problem definition and problem solving by a range of people. It can lead to the end of silencing and help to develop new agoras for public participation	Critical in a purely negative sense
Governance by and for the people	Shifting costs to the people, volunteers doing work for the dole. Job cuts, deskilling through generic job swapping. Doing more with less
Social inclusion	Neo conservatism
Addressing divided thinking	Seen as a threat to power bases

(Putnam, 1995: 67). The ABS 2002 paper (pp. 3-5) also cites similar definitions by Cox, Baum and Winter who apply the concept to Australian society White (2002) citing Bourdieu's (1986) construct of social capital included an analysis of power and stressed, that it could be in the interests of some rather than others, particularly if it is constructed in a way that is meaningful only to participants who are politically powerful.

A greater striving to understand ethics and human meanings and values is also essential. This is why Churchman argued that we need the techniques of "unfolding" and "sweeping in" multiple variables. These he argued are dialectical tools that hone in on contextual variables and issues and draw in a range of considerations. The challenge is to work with diversity and to manage the knowledge across the three-worlds paradigm.⁸

In Britain the Blair government has suggested that joined- up- governance (JUG) is a way to deal with the socialist versus capitalist divide be-

⁸ Listening to the other and considering the "hyphen of self and other" (Fine, in Denzin and Lincoln, 1994) is vital for respectful communication. Our thinking and practice is a product of our upbringing, our gender, our age and our culture. And miraculously the same is true for every one else too! Extending Bateson's (1972) 'ecology of mind' can enable us to operate within one type of knowledge narrative, compare narratives or co-create narratives for contextual problem solving. The key pitfalls when thinking about, doing and recommending policy decisions in the area of development is to think that we are accountable to only one set of values, or one interest group. If we can remember that we are ultimately accountable to one planet and one systemically linked ecology (of which we are part) then it becomes less an issue about control and more about finding ways to work with one another in terms of all our interests, that are ultimately linked (Zimmerman, 1994; White, 2001).

tween two systems by developing a Third Way (Giddens, 1998) that enables people to be involved in all levels of the decision-making and governance. It has been interpreted in a somewhat neo-conservative manner (McDonald and Marston, 2002).

Policies at the global and local level impact on the conceptualization of governance and development. Internationally, globalization has been translated into the era of the Post Welfare State (Jamrozik, 2001). Not only have the boundaries or discourses on what constitutes access to welfare have changed, but also the very notion of public responsibility has changed. Conservative agendas seem to be on the rise locally and internationally (McDonald and Marston, 2002).⁹

Let us think instead about social policy for participatory design and governance (see Banathy, 2000; Christakis and Bausch, 2006; McIntyre-Mills, 2003) based on the idea that as human beings we have the capacity to create our own sustainable futures or to create our own holocaust. This has implications for local, national, international policy on governance.

14.5 SUMMING UP: SYSTEMIC GOVERNANCE FOR ACCOUNTABILITY AND RISK MANAGEMENT

How can problem definition within governance structures be done in such a way that the dialogue is respectful and based on an even footing? Problem definition is reliant on an ability to think and work critically and systemically. What is the best form of arena? What forms of communication can span the levels to provide continuity for those who are currently networked and those from poor households, neighbourhoods and regions that are excluded?

Multiple forms of communication and multiple arenas are needed from informal networks to more formal social movements that can bring about change through creating transcultural webs of meaning. Perhaps the only

⁹ The enterprise mentality and market-based performance (Du Gay, 1998) that is market based is reconceptualising the notion of public institutions providing services for citizens as contractual provision of commodities to consumers. Strategies to address systemic and sustainable models stress that social, political, economic and environmental variables need to be considered. Jamrozik (2001) describes the shift from universal to residual welfare policy as indicative that Australia, like many other nations, has moved towards a post welfare policy in a post welfare state. The gap between rich and poor is widening, but that since 1966 the percentage of citizens drawing welfare has increased from 8% of the population in 1996 to 24.8% of the population. Where does this leave JUG? How can the challenge of citizens and non-citizens be met in a context of increasing welfare costs, lowering birthrates and an ageing population, increased resistance to immigration and refugee intakes in an increasingly degraded environment?

benefit of the looming problems of climate change and nuclear bombs is that people could set aside their differences to face the wider threat?¹⁰

14.5.1 From Non Renewables to Renewables

Indicators of rising sea levels are questioned by some who stress that subsidence is a natural process, nevertheless the combination of natural disasters, energy shortages and rising temperatures are indicative that governance processes must take ecosystems into account when considering risks.

Former Prime Minister Bob Hawke made the suggestion at a meeting of Oxford University alumni that “Labor should promote Australia as a safe place for the world’s nuclear waste” (27/09 2005 ABC news). This is neither visionary nor original in that he draws on Lovelock’s suggestion that nuclear power may be a last resort if fossil fuel damages the environment to such an extent that we have no time to reverse the damage caused by carbon emissions. Flannery (2005) argued this was a short sighted idea that could lead to disastrous implications for pollution en route to the so-called dumping grounds (once again the sacred sites of Aboriginal Australians) and implications for stockpiling a lethal substance which is in itself a weapon. By 2006, Flannery has shifted and argues that selling uranium to China and India could minimize emissions, because we have reached a critical stage in polluting the atmosphere:

“...moral questions also have profound implications for our uranium industry. They may lead to us using nuclear power to offset coal, especially in places such as China (where nuclear power is cost-effective) and, of course, we would seek to make nuclear power as safe as possible. That means insisting on good regulation of the nuclear industry and adhering to international treaties. . .

The three risks from uranium are **bombs, accidents and waste**. Our only defence against bombs is good international regulation that prevents uranium being turned into bombs, and to minimise this risk. . .”¹¹

Systemic Governance is contextual but the ethical line is drawn when solutions (technical and strategic) are unsustainable. Bonds of connection need to be balanced by boundaries and norms (see Elias and Lichterman, 2003). Hence the paradox at the heart of human systems and hence their difference

¹⁰ Evans Pritchard (1940) a British anthropologist constructed the world in terms of a structural functionalist paradigm. His theories about conflict developed by researching conflict between the Nuer and Dinka in Nigeria is worth considering. He explained that they warred with one another; but that when faced by a greater enemy they joined forces they set aside their differences.

¹¹ Flannery, 2006. Lets talk about nuclear power and other resources, <http://www.theage.com.au/news/opinion/lets-talk-about-nuclear-power-emandem-other-energy-sources/2006/05/29/1148754933159.html?page=2>

from natural systems (Vickers, 1983). Although human beings are made of matter, social systems are conceptual. They have social structure and process that need to be harmonized through communication.¹² Boulding's (1968) hierarchy listed transformation as the highest level of complexity.¹³

We do not need to think in terms of hierarchy as an analogy for complexity, instead we can think in terms of nested systems of overlaps, connected by feedback loops, or paradoxes. These 'strange loops' (Hofstadter, 1979) help to explain the continuities of life across all systems. If paradoxes are portals across the boundaries, they are vital for understanding governance of society and for understanding life as we know it.

14.5.2 Systemic Governance: Consciousness, Care Taking and Compassion

The more connections we are able to make as human beings (including researchers, managers, policy makers and practitioners) the more conscious we can become. Mindfulness of great relevance to ethics and better governance for a peaceful and environmentally sustainable world.

Consciousness, care taking and compassion (based on listening and making connections) are the basis of systemic governance. Policy makers and managers we need both the capacity and will to be accountable. What we need are processes for engaging others contextually¹⁴ and the ability to make the most appropriate, wise or prudent decision. Aristotle called this concept *phronesis*. This kind of knowledge is demonstrated by the ability to learn from experiences and case studies or examples. Aristotle stressed

¹² This in turn is based on achieving connection, based on respectful communication (see Habermas, 1984, 2003) that can create meaning and resonance that builds trust (see Churchman, 1982).

¹³ The primary elements of life and living systems can be considered to be energy, matter and information, according to the Miller's (1978) work on 'Living Systems'. But Vickers, however would argue that human systems are different from natural systems. Boulding's hierarchy of natural and living systems and social and transformational systems are a useful starting point for addressing this debate. Boulding stresses that complexity can be understood as a hierarchy, as do the Millers.

¹⁴ Aristotle talked of 3 wisdoms, namely: *episteme* (scientific knowledge), *techne* (craft/art) and *phronesis*, whereas C. West Churchman (1979) in his *Design of Inquiring Systems* talks of 5 ingredients for good research, policy and management, namely: logic, empiricism, idealism, the dialectic and pragmatism) and in 'Thought and Wisdom' he develops compassionate praxis through 'unfolding' values and 'sweeping in' the many variables that could have a bearing on a decision. Aristotle underlines in *Nicomachean Ethics* the importance of being able to apply technical knowledge and scientific knowledge within specific contexts. He argues that this is the most important ability, the possession of which can be summarized as the kind of wise and prudent action that implies the possession of all the other kinds of knowledge.

that phronesis cannot be summarized in some total system or definition. It is not a universal formula. If we accept that there is no such thing as a total system (also one of the most important points made by West Churchman), then there can never be a formula for good management, even if we accept that questioning and testing out ideas helps us to understand issues better, in some instances listening and not questioning can be very important to the process. Acknowledgement of many voices, many experiences and many ways of seeing and doing are as essential for risk management as they are for accountable decision making.

Churchman (1982 following Edgar Singer) uses the key concepts of ‘unfolding’ values and ‘sweeping in’ the social, cultural, political, economic and environmental factors that shape our way of seeing and doing. Breadth and depth of vision can enable more prudent decision making within specific contexts.

Systemic governance is more than network governance across state market and society. It is a new form of accountability based on where to draw the line of inclusion or exclusion, based on social and environmental concerns.

‘Unfolding’ and ‘sweeping in’ as a means to enhance participation

Truth is dialogue and testing out ideas
 Telling stories and listening
 Creates webs of understanding across the gaps
 and helps remake our maps
 Profit and greed for some
 Boomerang as loss, Not just for others,
 But for all life
 The closest we can get to truth is through dialogue.
 The energy that communicates across the (apparent)
 boundaries prevents entropy and the chaos that ensues when
 energy is dissipated in a closed system
 Unfolding and sweeping in
 Gives life and momentum to open systems.

FINAL ACKNOWLEDGMENT AND THANKS

The author of this three book series (John P. van Gigch) and the author of Volumes 1 (Title of the book) and Volume 3 herein, acknowledge C. West Churchman’s inspiration for their content. We would like to thank him posthumously for the rich legacy that he has given us and upon which we can base our thinking for many years to come.

GLOSSARY AND DEFINITION OF CONCEPTS

The following concepts underpin the analysis:

Ability to think in multiple dimensions is not the same as the willingness to think in multiple dimensions. To draw a line around criteria makes it possible to include and exclude and to build a case to support judgment. It is the basis for legal and financial decisions. Categorical thinking however cannot respond to the fluidity of life and when we *cut off*, in the sense used by Churchman (1979a, b) options we can cause harm to society and the fabric of connections that make up social and environmental justice. The idealism of seeing the worth in systemic thinking and practice (praxis) can enable better and sustainable decisions that are based on appreciation of the short and long term implications for management and policy.

Accountable decisions are made contextually and when all the potential standpoints have been considered then a co-created governance decision can be considered “right” for that context and that time.

Agape communication is about working with others, in order to appreciate a holistic sense of reality. It is based on respectful, sincere verbal and non-verbal speech, writing, body language that enables diverse ideas to flow freely, in order to build resonance. Respectful communication that strives for resonance or shared meaning is open to different styles and different ideas. The most important characteristic is the willingness to listen and to share ideas in a spirit of goodwill.

Auto-ethnography is based on drawing on our own, personal experiences of the world. As researchers we reflect on our own experiences and draw out the learnings and construct reality through interaction with others.

Bonds are the sense of connection that we create in interaction (see Eliasoph and Lichterman, 2003) when we have shared cultural meanings that resonate. They are created as a result of trust.

Boundaries are drawn to include and exclude in interactions with others (see Eliasoph and Lichterman, 2003) and are the subject of relationships, thinking, research, policymaking and shifting management away from administration and closer to leadership.

Brain. The brain is capable of thinking in terms of categories, linkages and continuums. These can be seen as constructs or the way in which we make sense of a chaotic, changing world. We can choose to emphasize deterministic categories if culturally and/or psychologically it is comforting to have a sense of order and predictability. The simplistic patterns are not however always relevant. Fortunately we also have the ability to be more creative and to make sense of the way the “whole can be greater than the

sum of the parts” (to draw on and adapt Durlheim). This is emergence. We are also able to go with the flow of social and environmental chance and work with the flux and fluidity by thinking creatively and communicating creatively with one another. According to Greenfield (2000) consciousness cannot be defined in terms of a brain component. Consciousness is systemic. It is the connections across mind, matter, context and interaction with others. Consciousness, she stresses is a continuum across all forms of life and is not the preserve of human beings, although according to Greenfield, it is a matter of degree. Human beings can be more mindful if they hold in mind more variables and if they make more connections across self, other (including all sentient beings) and the environment.

Categories and constructs. Demographic characteristics such as class, culture, gender are constructs and these are continuums rather than categories that can be used differently in different contexts to understand the life chances of people who may work on bringing about changes in their lives. Categories can be restrictive or liberative. This is why we need to see ‘molar identities’ as having teeth for lobbying purposes to enable change and emergence (see molar and molecular identities below).

Community of practice is phrase coined by Wenger (1998) to refer to a network of people who choose to work together on a project. Such networks of co-operation provide a means to learn and practice more effectively, in order to achieve group or community goals. Wenger (1998) developed the concept of COP by basing it on participant observation in a claims processing department in the USA. The original concept (developed as an interpretation of what actually happens in working life, on the basis of listening to narratives and close observation) has been used in a range of other (including virtual) contexts. The essence of COPs is that people find ways to work across boundaries and create plausible outcomes. Participants in a COP find and create ways to deal with challenges.

Complementarism means working with theories and methodologies through reflection, rather than within the limits of one approach (Jackson, 2000).

Critical systemic praxis reflects in iterative cycles on the implications of divided thinking and action. Are the three worlds (the subjective-objective and intersubjective) adequate? Context and issue shapes the process as do power and emotions, so anti-foundationalist approaches discussed by Derrida and Foucault also need to be taken into account when striving to appreciate complexity. Romm (2001) talks of accountability in terms of creating links across foundationalist, non foundationalist and anti-foundationalist approaches through dialogue.

Critical systemic thinking and practice or praxis (CSP) involves a dialectical process of considering social, political, economic and environmen-

tal aspects of decisions with all the stakeholders. It draws on the work of Jackson (1991, 2000) and Flood and Romm (1996), Flood (2001, in Reason and Bradbury), Midgley (2000) and applies the complementary approach to holistic problem solving to working with organisations in a community context. To sum up CSP is characterized by: complementarism, co-creation, emancipation, critical reflection, “systemic sweeping in” (see Ulrich, 1983) and commitment to the enlightenment approach to rationalism and humanism. It is mindful of the contributions of idealism and materialism. The skills that are needed are: a) participatory design and decision-making using tools for policy development, such as triple loop learning (Flood and Romm, 1996) (a diversity management tool), b) an ability to think critically based on theoretical and methodological literacy of available statistical data and c) need to be able to apply qualitative and quantitative research methods to participatory action research approaches (PAR approaches for establishing needs: normative needs, perceived needs and expressed needs current service usage). d) Communication skills, counseling, advocacy and negotiation, networking and lobbying skills.

Cross cultural communication spans divides created by categories of ‘us’ and ‘them’. Intercultural communication recognizes difference but works with it to provide some spaces for liminality. Transcultural communication explores the commonality that makes us human within our ecosystem. All types of communication are useful and can be used at different stages in problem appreciation and the finding of local, shared responses.

Culture comprises diverse frameworks for living. Frameworks provide a map for daily life.

Cycle of thesis, antithesis and synthesis through the transfer of energy/dialogue provide the dynamism of transformation.

Data can be defined as Bits (understood in terms of binary oppositions that can be computer read/interpreted as technical information), or as Logons (based on wave theory) (or both as per Bradley, 2001), or as the basic unit of energy necessary to achieve life (Simms, 2000). Integrating these definitions can lead us to define data as units of energy that resonate as a continuum of life in all living systems.

Deep democracy is based on participatory design processes, not merely on voting (see Edgar, 2001).

Delphi technique is a process for summarizing and sharing the learnings from groups of people in communication cycles, in order to establish areas of common understanding. It is based on the statistical principle that iterative and ongoing cycles of communication across interest groups will generate commonalities.

Deterministic thought and emergent, creative thought can be seen as corresponding to right and left hemisphere thinking. Using both sides of

the brain is essential for attempting holistic, systemic thinking that enables understanding multiple viewpoints as part of a wider construct of complex realities and being responsive to diverse contexts.

Dialectic is the only law that critical systemic praxis is based on, namely that thesis, antithesis lead to synthesis and so on. It is based on the assumption that systems are open.

Dialectical approaches to change address thesis (one argument), antithesis (an opposite argument) and synthesis (a co-created argument) that holds within it the seed dynamics for change.

Discourse means set of arguments. Discourse analysis strives to understand patterns in arguments and the rationale underpinning arguments. It strives to understand areas of agreement and disagreement.

Discourses are bodies of knowledge based on sets of arguments and expressed in language that reflects particular values. Often we are unaware how these assumptions shape or construct our view of the world and our conclusions. Through engaging in dialogue we can explore our ideas and arguments and we can co-create shared discourses in some areas where agreement can be co-created.

Diversity is the means, by which knowledge is made, remade and remains responsive to the complex environment.

Diversity management (Flood and Romm, 1996) is open to the contributions of all the participants within an organization and responds flexibly to a diverse environment. It is based on iterative questioning of task, process and rationale for decision-making. This approach adds to effectiveness. It also means that creativity is enhanced.

Ecohumanistic thinking and practice is based on a sense of reciprocity across living systems. This reciprocity can be considered as pragmatism and idealism. Compassion thus makes sense systemically, because human beings will indeed be at the receiving end of their decisions which will eventually (even if delayed through insulating against the ramifications of pollution and exploitation through power and class), lead to a “boomerang effect”, to quote Beck (1992).

Emic means the insider’s point of view. **Etic** means an outsider’s point of view. Emic and etic meanings are shaped in opposition or are closely linked. The connections are sometimes not recognized.

Empowerment is about working together with people, not about top-down development or making decisions on behalf of people. It is about achieving changes *with*, rather than *for* people. The process of involving people in discussions is more than merely occasional consultation that may or may not be addressed through policy. It involves working alongside people. **Empowerment** means helping people to achieve greater confidence and

power in the following areas: resources, relationships, information and decision making (Gilley, 1989). Empowerment is about finding common denominators across interest groups within a geographical community by using networking skills to trace connections across groups and to identify the barriers and gaps in the networks. These are the areas where bridges need to be built. Development strives to address the issues of access and equity for all residents. It strives to address both opportunities for empowerment and outcomes measured by qualitative and quantitative indicators. Empowerment requires a promotive and preventative approach to social problems.

Energy is the means by which the basic information of life is transmitted. It is the means of communication by which atomic and subatomic organic and inorganic matter is organised.

Entropy is the result of closed systems when energy is dissipated (Flood and Carson, 1998).

Epistemology addresses and questions how we know what we think we know and whether we are going about the process of designing our research and choosing appropriate methodologies and methods appropriately.

Espoused thinking and practice and actual thinking and practice. Argyris and Schon (1974) distinguish between espoused theory and actual theory in practice that can be learned through reflection and dialogue with the participants. Midgely (2000) distinguishes between espoused methodology and actual methodology. In this work on governance the challenge is to try to find ways to address theory and practice (praxis) across the areas of elected representation, civil participation and corporate governance in organizations in order to support social and environmental justice.

Ethics is defined as placing oneself at the receiving end of actions (Hare, 1975), but this argument does not draw a boundary across life forms. Some forms of life and powerful human beings cannot exploit others for their own benefit if it will limit the life chances of a biologically diverse ecosystem.

Global Age is a short hand term for the new way of life that relies increasingly on digital technology and knowledge management across the boundaries of disciplines and sectors. Knowledge (technical, strategic and communicative, as per Habermas, 1984) needs to acknowledge this in day-to-day problem solving. It is systemic in so far as the social and natural sciences begin to acknowledge that issues are linked and to apply systemic thinking to sustainable designs and solutions.

Health is defined broadly following the World Health Organization's Ottawa Health Charter of 1986 that linked health and development as integral. This approach means requires thinking about ways in which to enhance the quality of life of citizens. Life chances can be enhanced in multiple ways through inclusive, integrated policy and planning *by, with and for* people.

Holistic thinking connects across sectors and disciplines and avoids thinking in compartments or boxes.

Holons or maps of meaning are based on the personal constructs that people create through their stories. They explain the way in which they see reality. Holons in stories map or draw the connections that people make between issues and ideas. Understanding a point of view and developing shared ideas can be assisted through story telling, drawing and drawing *out* ideas.

Hubris communication is based on an awareness of power and pride. It makes no effort to create shared meanings and resonance.

Identity is based on the sense of self that is created through the meanings constructed through lived, learned experience. Subjective meaning is created through experience and intersubjective interaction in society is based on learning that is mutually agreed.

Ideographic approach to explanation is based on a detailed case study that unfolds meanings and attempts to explain the complexity of a local context by means of unfolding the multiple meanings of the narrators of stories. The richness of the stories is maintained.

Information (see data) can be defined in terms of the way data is defined. Data can be defined in terms of Bits and Logons (as per Bradley, 2001). Bits are the smallest unit of binary information (Bradley, 2001 cites Claude Shannon's theory). The "either or choice" or "Boolean choice" is derived from computer language. This is the basis of information theory in Western social sciences. This is problematic because as I have argued elsewhere (McIntyre, 2000) information is more than "either or", it can also be "both and" in some narratives. Meaning can be based on both categories (divisions) and on webs (connections).

Interest groups are formed situationally as a result of a sense of shared meanings and shared life chances.

Internationalization is the opening up of boundaries to address global social, political, economic and environmental ideas. It goes beyond merely thinking about markets.

Interpolating or tracing common points and connecting them to form a web of meaning that maps the shape of the landscape of ideas. It is also necessary to consider multisemic (McLung Lee, 1988c) realities or multiple areas of reality when undertaking research in diverse cultural contexts. The maps of people are presented first and then attempts are made to find interpolations across maps that will create shared lines of reasoning and shared understanding (if not shared narratives, because they occupy different parts of one map in a shared landscape).

Intersectoral means working across sectors and across organizations using matrix teams as opposed to working and thinking within compartments.

These approaches are referred to as an integrated or systemic approach that follows the World Health Organization's Ottawa Health Charter of 1986. It spelt out the links between health and development and is the basis for a new approach to development (see Davies and Kelly, 1993).

Intersubjective refers to communication for building a shared sense of meaning. This is an essential process for enabling people to solve problems democratically. Working the divides across self-other and the environment can be achieved through local governance that considers the corporate role, elected representatives and the role of ordinary people (Jaensch, 2003) within their environment.

Knowing and knowledge from the point of view of this argument is contingent on a specific context and specific stakeholders. Nevertheless some knowledge is more rational than other knowledge in so far as it pertains to sustainable social environments. Knowledge that is systemic and that takes into account self, other and the environment is more rational (from the point of view of social and environmental justice) than egocentric knowledge that is not co-created and that does not take into account other sentient beings and the environment. Dialogue through respectful communication that recognizes the value of spaces for difference is thus essential for maintaining biodiversity and conceptual diversity.

Knowledge management can be defined as working with, rather than within compartments of knowledge. Knowledge management is the process of working with different domains or areas of knowledge, rather than in specialized areas. Knowledge management works with the lived experience of ordinary people and with professional knowledge, in order to understand the ways in which problems are defined and perceived and to innovate ways to solve problems. Knowledge management is more than information management using computers; it is based on building the capacity of staff to understand the value of diverse knowledge narratives for problem definition and problem solving.

Knowledge narratives for governance are defined in terms of co-created, contextual meanings that avoid either zealotry (one truth) or cynicism (no truth).

Leadership is the ability to think creatively, to work with people to define and solve problems. Positional leadership needs to foster leadership capacity as widely as possible within organizations and communities.

Life chances refer to opportunities in life experienced by people as a result of a host of demographic, socio-cultural, political and economic factors.

Liminality is the space for creativity and the space for difference that is respected as a means for evolutionary design.

Management requires both the ability to work with many people with different skills and knowledge areas. Thus management needs to be more

like leadership and governance than top down administration, suited to old style bureaucracies.

Mandala of Knowledge is based on unfolding and sweeping in narratives from all stakeholders and disciplines.

Matrix teams consist of participants comprising a range of different stakeholders. They are formed by working flexibly within and across departments, organizations or disciplines and the two-way communication in the teams is both vertical and horizontal.

Modernist theories are based on the assumption that there is one truth for which objective knowledge can strive. This can lead to communication, which is adversarial. Rightness is based on proving the other wrong. Justice is based on legal objectivism.

Molar and molecular identity refers to identity rooted in a fixed position that gives teeth for defending a position. Molecular identity recognizes that identity is fluid and emergent. The definition does not need to polarize these positions as binary oppositions and instead they can be seen as potential positions that vary as life chances and personal potential emerge.

Moving from mode 1 and 2 thinking and practice involves moving from compartmentalized to systemic thinking and practice. It is derived from Gibbons *et al.* (1994).

Multisemic is a term that means multiple meanings (see McClung Lee, 1988). People may mean quite different things when they use one term. Unfolding what people mean by the terms they use is part of the process of engaging in narrative dialogue that explores constructs and enables multiple meanings to be juxtaposed to one another.

Narratives refer to the stories told by the participants. Layers of stories from participants give constructs of reality that complement and contradict one another. The multilayered narratives build up a sense that there are many views on a subject and many perspectives on reality. Some areas of overlap also occur and these are the axial themes. Power dynamics shape which narratives are heard and which are silenced.

Networks are a means by which to communicate across self-other and our environment. It involves energy, will and enthusiasm as boundaries can be re-worked and gaps closed by means of webs of meaning and good will.

Norms are the basis for shared living and they govern interaction. They give a sense of how we can expect the other to operate (see Eliasoph and Lichterman, 2003).

Ontology addresses and questions the nature of reality.

Rationality for the purposes of this book refers to the ability to appreciate multiple points of view and to understand why the viewers defend particular viewpoints. It is about appreciating why the viewpoints exist and why they are applied and to what end. Rationality is defined with reference to a

loosely interpreted version of the work by West Churchman about thinking carefully, but I apply his ideas to co-creating meaning with many stakeholders by *unfolding values* and *sweeping in* the social, political, economic and environmental factors, not so that a fixed answer will be found, but so that better responses can be made within context.

Reality from the standpoint of multiple stakeholders differs, thus reality is ever changing. But the problem is that the natural science and social science perspectives have mistakenly tried to create deterministic versions of reality. Categories for explanation make life much easier for those who wish to have clear-cut explanations to justify political and policy decisions. This is only too clear when social and natural scientist of varying political persuasions sit around one table – even the agreement to meet around one table and to talk respectfully with one another is progress – the dialogue could help to appreciate complexity.

Reciprocity is the giving and returning of resources (professional and experiential) in order to build trusting relationships (Mauss, 1990).

Recursive refers to the ability of people to think about their lives and to shape structures, but it acknowledges that structures shape people's thinking and life chances. Systemic feedback has been widely discussed from sociologists such as Giddens (1991) to social thinkers such as Banathy (2000) and Haraway (1991). Some people are able to construct their own futures in a social, physical and biological sense. Through surgery, nanotechnology and genetic engineering the possibility to transform our selves as a result of our own desires and will is a possibility available to those with the power to choose.

Recursiveness (Giddens, 1991) is the process whereby we construct social reality and the way society shapes our thinking. Being mindful of this process can assist in participatory design and the promotion of social and environmental justice.

Reflexivity is the weighing up of ideas and considering their implications for all stakeholders.

Retroductive logic is used to explain the way things are, in terms of underlying social structures. It traces the connections across the institutions in society and demonstrates how society shapes life chances and the way things are. It also involves understanding what the terms mean and why, in terms of the different stakeholders assumptions and values.

Rich pictures are conceptual maps drawn by the participants, based on the work of Institute of Development Studies in Sussex (for example Robert Chambers, 1997) and the work of Checkland and Scholes (1990) who developed soft systems for problem definition and problem solving in organizational/community management contexts. Perceptions are mapped using soft systems modeling. This means showing the detailed connections in the

thinking and perceptions. It is a well-known technique used in management, policy and human services/organisational research.

Rights and responsibility. Marginalized people need to claim rights through recognizing a shared identity and working to change it with others who have a consciousness of how reality can be differently perceived – when considered beyond the confines of self and the self interest of class. Thus a conscience (based on working the hyphens of self-other and the environment) serves social and environmental justice.

Seasonal cycle reminds us of the cycle of life and continuity across the seasonal divides.

Self-determination¹ is defined very differently by different stakeholders. For some Aboriginal people rights within their own community are as important as recognition that they are first and foremost Indigenous Australians. The self-determination of Aboriginal people means understanding that Aboriginality is multifaceted. According to Rowse, the concept of self-determination has two components: citizenship rights and Indigenous rights (1998: 210). The challenge is to address both in development initiatives (op. cit.). The fact that as a concept Aboriginality is situationally and historically sensitive does not lessen its value and it demonstrates the meaning of molecular and molar identity.

Shared meanings and radiance (Churchman, 1979, 1982) are the goal of conversations that build reciprocity and wellbeing through “*unfolding and sweeping in*” a wide range of considerations.

Signs and symbols. Signs could not have been developed without some shared basis of meaning around signs. Signs are the basis of all communication in organic and inorganic life. Signs are the basis of symbols and the basis for all communication within and across species and as a basis for creating new forms of life. Biodiversity and conceptual diversity is the flip side of shared patterns; they are a vital part of holism and emergence. Shared meaning within context – truth – and respect for difference – other truths – is possible through communication based on some agreement about the nature of reality.

Measuring the effectiveness of governance requires measures of qualitative outcomes, based on perceptions and meanings, as much as efficiency outputs, counted in terms of numerical items. This requires a shift in organizational thinking.

¹ This “exemplifies the notion of separateness through culture as a form of both resistance and persistence to use Keefe’s (1988) terminology. The history of Aboriginality needs to be interpreted in terms of invasion, slaughter, and inability to control labour, exclusion from citizenship, segregation and exclusion from property rights” (Hollinsworth, 1996).

Systematic governance is about creation, emergence and transcendence through working with the ideas and values of many people, to appreciate the implications of thinking for practice. We need to address the challenge of democracy by striving to achieve a balancing across self-other and the environment through considering corporate governance, elected representatives and civil participation (Jaensch, 2003).

Paradigm is a framework or map for understanding, based on specific sets of assumptions about the world. Dialogue is the tool for working with maps and creating shared webs of meaning which are essential for constructing a sense of global citizenship rooted in respect for self, the other and the environment.

Participatory Action Research (PAR)² involves working with participants from the conceptualization to the implementation and evaluation stage of development research. It involves a) learning by doing and b) the ongoing feedback of ideas amongst the participants. The process of revising both ideas and practice on the basis of participation is ongoing and integral to PAR. It is a *process that involves all stakeholders as participants at all stages* of the research. It is not a straight-line approach to research and implementation; instead it is a *spiral approach*.

Participatory governance is the process of addressing complexity through working creatively with diverse interest groups to achieved shared outcomes.

Positivism is the process of testing the relationship between variables to establish whether there is a positive relationship between variables. It uses a hypothesis to test the possible relationship between variables. If it can stand up to testing then it is closer to the truth, or more probable than if it is untested.

Postmodernism is based on the assumption that there is no absolute truth, only intersubjective constructions of knowledge. At worst, postmodernism can lead to abandoning a sense of common or international human rights, because it is assumed that only contextual understanding is possible.

Postpositivism has revised the idea that truth can be established through testing in a narrow quantitative way. Meanings and perceptions need to be included using qualitative methods.

Problem-solving, planning and participatory design. By thinking creatively we can address problems in different ways. If we believe that there is more than one answer to a problem, we will allow ourselves to think beyond the limitations that we have set ourselves. "It is vital that development

² See *Systemic Practice and Action Research Journal*, Plenum Press. New York and London.

be a process for securing improvements, rather than merely an outcome”.³ Planning for development requires a process of including representatives of all interest groups. In this way an overview of different perspectives held by different stakeholders can be developed, in order to address diversity and to enhance creative decision making and problem solving, based on iterative dialogue with a range of interest groups in the public, private and volunteer sectors. This sort of approach is likely to be more productive in terms of governance than an approach that is top down and less inclusive.

Social and environmental justice. Human beings, who are powerless or marginalized experience have limited life chances. If the basic norms on which we operate are that we are part of one planet and one ecosystem and that as one human species we should protect the interests of humanity within an ecosystem that respects the sanctity of life. The interconnections make up the web of life. Ideas need to be tested out using a design of inquiring systems to enable accountable decision making.

Social capital has the potential to empower groups of people who already have a basis of power (White, 2002: 256), by virtue of their cultural capital (as per Bourdieu and Wacquant, 1992), it is thus more than merely a basis for trust in the community.⁴ It has been summed up as follows: “...features of social organization such as networks and norms that facilitate co-ordination and co-operation of mutual benefit for the community. It builds the capacity to trust, and have a sense of security, social cohesion, stability and belonging”.⁵ According to White (2002: 268) social capital is a concept that needs to be considered critically in terms of power, because conceptually it can mean different things to different interest groups. Thus merely studying social networks as if they were objective indicators of something uniform and meaningful for all the participants is mistaken from this critical and systemic point of view. Building networks of trust is indeed a worthwhile goal for enhancing civil governance, but it is by no means unproblematic from the point of view of the participants.

Social entropy is the state of total equilibrium associated with dissipated energy within closed systems if the analogy of entropy is applied to the social world it refers to closure to ideas and the lack of creativity (Flood and Carson, 1998).

³ According to ATSIC (1995) cited in Fuller, D. (1996). Aspects of Indigenous Economic Development, Paper presented to Regional Development Program Forum.

⁴ Cox, E. (1995), *A Truly Civil Society*, Sydney, NSW ABC books. Boyer lectures. Winter, I. (2000), *Social Capital and Public Policy in Australia*, Australian Institute of Family Studies.

⁵ King, R., Bently, M., Baum, F. and Murray, C. *Community Groups, Health Development and Social Capital*, 1999, Poster presentation at 31st Annual PHAA Conference: “Our place, our health: local values and global directions”.

Social movements are a means for bringing about social and environmental change based on wide-ranging communication within and beyond formal organizations in the public, private and non-government sector.

Structuralism is an approach to understanding the way parts fit together and why they fit together in a particular way. Retroductive logic is used to explain the way things are in terms of the underlying social structures.

Structural functionalism is an approach that combines structuralism and functionalism and was used by social anthropologists such as Malinowski and Radcliffe Brown and sociologists such as Parsons.

Sustainability is the goal of social and environmental justice, in order to ensure that the dynamic of life is respected.

Sweeping in (as per Churchman, 1979, 1982) is considering the public social, political, economic and environmental factors and the private, personal factors in problem solving.

Systemic means working with the knowledge narratives of all the stakeholders, including those of this writer, in order to establish shared or co-constructed stories and solutions for shared problems that make sense in a particular time and place.

Systemic governance is the process of governance based on managing relationships in teams and matrices. It is based on shared leadership and advocacy on behalf of the world that cannot be represented by human beings? All sentient beings feel and have the right to the maxim comfort possible in a sustainable world. This is the basis of eco-humanism.

Systemic governance is defined in terms of decision making for management of complex challenges, problem solving and policymaking. Governance is not merely about implementation of rules and procedures, it is about listening and responding to the diverse range of community needs by finding ways to make the best possible use of resources in partnership with all levels of government, the private sector and the third (or volunteer sector).

Systems thinking can be explained in terms of Jackson's (2000) typology:

a) First order or hard systems cybernetics thinking is associated with solving technical problems and finding solutions to organizational problems. Hard systems map the tasks and processes and address "what" or "how" questions.

b) Second order cybernetics is used for both technical and strategic solutions (for example the work of Stafford Beer). This is a bridge between hard and soft systems thinking (Jackson, 2000). It regards the definition of problems by people as vitally important to solving management problems.

c) Third order or soft systems thinking focuses on tasks, processes and the rationale for the way we think about problems. Soft systems refer to

second order cybernetics. They address the “why” questions or rationale for thinking and practice.

d) Fourth order critical systems thinking is systemic and works with knowledge, rather than within knowledge parameters. It is open to the ideas of many participants and uses both hard and soft systems thinking. The arguments in this book are based on fourth order critical systems thinking.

Technocratic thinking and technology in itself is valuable but when thinking is limited (particularly in problem solving) to the hardware or the infrastructure without considering its impact on people and the way they perceive issues (software) or the environment, it is problematic. This is associated with thinking within boxes or disciplines, instead of thinking about the wider context (and the way each part of a system is inextricably linked with other parts).

Tools for thinking help to exercise the way we think so that we can make mental leaps outside a paradigm (Banathy, 1996, 2000). They can help us to be more creative in our problem solving, because discourses of thinking can be explored.

Totalizing calculus attempts to apply systems thinking to the whole system of organic and inorganic matter without acknowledging that new physics is premised on fluidity and change (Van Gigh, 2002). Thus the social sciences need to acknowledge the potential for change in all social systems as basis for avoiding social entropy.

Transcultural is a concept that is different from cross-cultural, because it assumes that through paradigm dialogue (which will help us to think reflexively) we will build webs of shared meaning.

Transdisciplinary thinking is based on the need to work across disciplinary compartments in order to solve complex problems.

Transpecies considerations could include the high road of respect for the web of life. The low road to a transpecies morality is arguing that when we limit biodiversity we are limiting life chances of the web. Each part is systemically linked in an open system. We can intervene as caretakers or we can intervene as to extract profit for ourselves without a thought of others now or in the future.

Truth is defined as shared meaning based on co-creation through reflexive weighing up of ideas within a particular context, but mindful of the wider context. The end result is the creation of and recognition of shared webs of meaning. Critical thinkers believe that the closest we can get to truth is through dialogue. Positivists believe that the process of falsification helps to establish whether an idea/fact can stand up to testing, or to another point of view.

Unfolding (as per Churchman, 1979, 1982) is the process of thinking through the layers of meaning by asking: who, what, how, why, in whose opinion, in whose interests?

Vignettes are sketches drawn from the context of participant observation and the informant's narratives.

REFERENCES

- ABS, 1996, *Regional Statistics*, Report 1362.7.
- ABS, 1997, *Causes of Death*, Report No 3303.0.
- ABS, 1997, *Mental Health and Wellbeing Profile of Adults Australia Report*, 4326.0.
- ABS, 1997, *The Health and Welfare of Australia's Aboriginal and Torres Strait Islander People's Report*, 4704.0.
- ABS, 2002, *Social Capital and Social Wellbeing: Discussion Paper*, Australian Bureau of Statistics Publication, Commonwealth of Australia.
- Accounting, Auditing and Accountability Journal*, **13**(3):256-267.
- Ackoff, R. and Strumpfer, J., 2003, "Terrorism: a systemic view", *Systems Research and behavioural Science*, **20**:287-294.
- Ackoff, R.L. and Pourdehnad, J., 2001, "On misdirected systems", *Systems Research and Behavioural Science*, **18**(3):199-205.
- Ackroyd, C. and Hughes, J., 1992, *Data Collection in Context*. Longman, London.
- ADB, 2003, *Country Assistance Plan for Cambodia*, (online), Available: <http://www.adb.org/Documents/CAPs/CAM/0100.asp> (14 July 2003).
- Alice Springs News*, 1998, **5**(46), Dec 16th.
- Alinsky, S., 1972, *Rules for Radicals: A Practical Primer for Realistic Radicals*, Vintage Books, New York.
- Allee, V., *The Future of Knowledge: Increasing Prosperity through Value Networks*, Butterworth Heinemann, Oxford.
- Allen, G., 2000, *Intertextuality: The New Critical Idiom*, Routledge, London.
- Allmendinger, P. and Tewdwr-Jones, M., 2002, *Planning Futures. New Directions for Planning Theory*, Routledge, London.
- Amnesty International, 1999, Submission to the Inquiry into Human Rights Mandatory Sentencing of Juvenile Offenders Bill 29 October 1999 of the Australian Senate Legal and Constitutional References Committee.
- Anderson, D.S. and Vervoorn, A.E., 1983, *Access to Privilege: Patterns of Participation in Australian Post-Secondary Education*, Canberra, ANU Press.
- Anderson, D.S., 1990, "Access to University education in Australia 1852-1990: Changes in the undergraduate social mix", *The Australian Universities' Review*, **33**(1&2):37-50.
- Andrews, Les, 1999, *Does HECS Deter? Factors affecting University Participation by Low SES Groups*, Higher Education Division, Department of Education Training and Youth Affairs, Commonwealth of Australia.
- Argyris, C. and Schon, D.A., 1974, *Theory in Practice. Increasing Professional Effectiveness*, Jossey Bass, San Francisco.
- Argyris, C. and Schon, D.A., 1991, "Participatory Action Research and Action Science Compared" in: *Participatory Action Research*, W.F. Whyte, ed., Sage, Newbury Park, Ca.
- Ashby, W. Ross, 1956, *An Introduction to Cybernetics*, Chapman and Hall, London.
- Ashcroft, B., Griffiths, G. and Tiffin, H., 1995, *The Post-Colonial Studies Reader*, Routledge, London.

- Asia Development Bank, 2001, "Governance assessments to help the poor, ADB expert tells Poverty Forum", *M2 Presswire Communications Ltd*, Coventry, 6 Feb 2001, (online), Available: <http://global.umi.com/pqdweb?Did=000000067871895&Fmt=3&Deli=1&Mtd=1&Idx=4&Sid=1&RQT=309> (12 April 2003).
- Attorney General's Department, 1999, *Pathways to Prevention: Developmental and Early Intervention Approaches to Crime in Australia*, National Crime Prevention Publications, Attorney General's Department, Canberra.
- Attwater, Roger, 2002, "Mixing meta-methodologies and philosophies: Wuli-shili-renli, pragmatic and practical philosophy", *International Systems Sciences Annual Conference*, Shanghai.
- Australian Bureau of Statistics, 1998, *Year Book Australia, National Figures on Crime and Punishment*.
- Australian Institute for Management, 2002, *The Heart and Soul of Leadership*, McGraw Hill, Sydney.
- Australian Local Government Association, 1999, *Promoting Access and Equity in Local Government: Services for all*, March.
- Australian Local Government Association, 2002, *Regional Cooperation and Development Forum*, Regional Economic Governance, Alice Springs, 3rd November.
- Australian Youth Policy Action Coalition (A.Y.P.A.C.), Newsletter, <http://alice.topend.com.au>.
- Bailey, Patricia, 1996, "Assuring quality in narrative analysis", *Western Journal of Nursing Research*, **18**(2):186-195.
- Banathy, B., 1991, *Systems Design of Education: A Journey to Create the Future*, Educational Technology Publications, New Jersey.
- Banathy, B., 1996, *Designing Social Systems in a Changing World*, Plenum, New York.
- Banathy, B., 2000, *Guided Evolution of Society: A Systems View*, Kluwer/Plenum, London.
- Banathy, B., 2001a, "Self-guided evolution of society: the challenge: the self guided evolution of ISSS", *45th International Conference for the Systems Sciences*, July 8th-13th.
- Banathy, B., 2001b, "The Agora project: self guided social and societal evolution: the new agoras of the 21st Century", *45th International Conference International Society for the Systems Sciences*, July 8th-13th.
- Banathy, B., 2003. "Self-guiding evolution of civilization", *Systems Research and Behavioural Science*, **20**:4309-323.
- Bangkok Post* 1997, "Maritime accord with Hanoi sealed", (online) Available: http://search.Bangkokpost.co.th/bkkpost/1997/december1997/bp971228/281297_News09.html (15 November 2003).
- Banister, J. & Johnson, P., 1994, "After the nightmare: the population of Cambodia", in *Genocide and Democracy in Cambodia*, ed. K. Ben, Yale University Southeast Asia Studies, New Haven, CT 06520.
- Baruma, I. and Margalit, A., 2004, *Occidentalism: The West in the Eyes of its Enemies*, Penguin, New York.
- Bateson, G., 1972, *Steps to an Ecology of Mind: A Revolutionary Approach to Man's Understanding of Himself*, Ballantine, New York.
- Baum, F., Bush, R., Modra, C. and Murray, C., 2000, "Epidemiology of participation: an Australian community study", *Journal of Epidemiology and Community Health*, **54**(6):414-426.
- Baum, F., Cooke, R., Crowe, K., Traynor, M. and Clarke, B., 1990, *Healthy Cities Noarlunga Pilot Project Evaluation*, Southern Community Health Research Unit.
- Baum, Scott, Stimson, Robert, Mullins, Patrick, & O'Connor, Kevin, 2000, "Welfare dependency in communities within Australia's metropolitan regions", *People and Place*, **8**(3).

- Bausch, K., 2001, *The Emerging Consensus in Social Systems Theory*, Kluwer/Plenum.
- Bausch, K., 2002, "Roots and branches: a brief, picaresque, personal history of systems theory", *Systems Research and Behavioural Science*, **19**:417-428.
- Beck, U., 1992, *Risk Society Towards a New Modernity*, Sage, London.
- Beck, U., 1998, *Democracy Without Enemies*, Polity, Cambridge.
- Beer, A. and Maude, A., 2002, *Community Development and the Delivery of Housing Assistance in Non Metropolitan Australia: A Literature Review and Pilot Study: A Final Report*, AHURI Australian Housing and Urban Research Centre.
- Beer, S., 1974, *Designing Freedom*, Wiley, London.
- Beer, S., 1994, *Beyond Dispute. The Invention of Team Syntegrity*, Wiley, New York.
- Behar, R., 1993, *Translated Woman*, Beacon Press, Boston.
- Belgrad, E.A. & Nachmias, N., 1997, *The Politics of International Humanitarian Aid Operations*, Praeger Publishers, Westport, USA.
- Bentley, T., 2003 *It's Democracy, Stupid. An Agenda for Self-Government*, Demos, Open Access, London.
- Berger, P., 1976, *Pyramids of Sacrifice: Political Ethics and Social Change*, Penguin, Harmondsworth.
- Berger, P.L., 1977, *Facing Up to Modernity*, Penguin, Harmondsworth.
- Bernasconi, R., 2003, "Will the real Kant please stand up. The challenge of enlightenment racism to the study of the history of philosophy", *Radical Philosophy*, **117**:13-22.
- Bertalanffy, Ludwig Von, 1975, *Perspectives on General Systems Theory: Scientific-Philosophical Studies*, Braziller, New York, edited by E. Taschdjian.
- Bevir, M. and Rhodes, R.A.W., 2003, "Searching for civil society: changing patterns of governance in Britain", *Public Administration*, **81**(1):41-62.
- Bevir, M. and Rhodes, R.A.W., 2003, "Traditions of governance interpreting the changing role of the public sector", *Public Administration*, **81**(1):1-17.
- Bhabha, H., 1994, *The Location of Culture*, Routledge, London.
- Bilton, T., 1996, *Introductory Sociology*, Macmillan, London.
- Birrell, Bob, Rapson, Virginia, Dobson, Ian, Edwards, Daniel, and Smith, Fred, 2002, *From Place to Place: School location and access to university education in Victoria*, Centre for Population and Urban Research, Monash University.
- Bishop, P. and Davis, G., 2001, "Mapping public participation choices", *APSA Conference*, Brisbane. Unpublished paper cited in Public Sector Management Guide 120, Managing Out.
- Blackmore, C. and Morris, D., 2001, "Systems and environmental decision making – post-graduate open learning with the Open University", *Systemic Practice and Action Research*, **14**(6):681-695.
- Blaikie, N., 1993, *Approaches to Social Inquiry*, Polity, Oxford.
- Bogue, R., 1989, *Deleuze and Guattari*, Routledge, London.
- Bou, C., 1994, "Development aid and democracy in Cambodia", in *Genocide and Democracy in Cambodia*, ed. K. Ben, Yale University Southeast Asia Studies, New Haven, CT 06520.
- Boughton, B., 1998, "Pathways to Indigenous development: review of research", Australian National Training Authority Alternative VET.
- Boulding, K., 1968, *Beyond Economics. Essays on Society, Religion and Ethics*, Ann Arbor, University of Michigan Press.
- Boulding, K., 1999, "Nonviolence and power in the twentieth century", in: *Nonviolent Social Movements: A Geographical Perspective*, S. Zunes, L. Kurtz, S. and Asher, eds., Blackwell, Oxford.
- Bourdieu, P. and Wacquant, L.J.D., 1992, *An Invitation to Reflexive Sociology*, Polity Press, Cambridge.

- Bourdieu, P., 1986, "The forms of capital", Reprinted from Richardson, J. in: *Education, Culture, Economy and Society*, A.H. Halsey, ed., 1997, Oxford University Press, Oxford.
- Bourdieu, Pierre, 1973, "Cultural reproduction and social reproduction", in: *Knowledge Education and Cultural Change*, Richard Brown, ed., Tavistock, London.
- Bowden, M., 1994, *Will they be Aborigines as we are today? A case study of the education of Arrernte youth in Alice Springs*. Masters thesis submitted in partial fulfillment of the requirements of the Degree of Master of Education at the Northern Territory University.
- Bowden, M., 1999, *An Aboriginal Secondary School in Alice Springs*, Research Paper, Tangentyere Council, Alice Springs.
- Bowden, B., 2006, Civil Society, the State, and the limits to Global Civil Society. *Global Society*, 20(2), April.
- Bradley, R., 2000, Agency and theory of Quantum Vacuum interaction World Futures 2000, 227-275.
- Bradley, R., 2001, "Bits and logons: information processing and communication in social systems", Abstracts: International Systems Sciences Conference, Asilomar.
- Braithwaite, J., 1998, *Crime, Shame and Reintegration*, Cambridge Press, Melbourne.
- Braverman, H., 1974, *Labor and Monopoly Capital: The Degradation of Work in the Twentieth Century*, Monthly Review Press, New York.
- Brend, R. and Pike, K., eds., 1977, *The Summer Institute of Linguistics: Its Works and Contributions*, Mouton, The Hague.
- Bridgman, P. and Davis, G., 1998, *The Australian Policy Handbook*, Allen and Unwin, Sydney.
- Brubaker, R. and Cooper, F., 2000, "Beyond Identity", *Theory and Society*, 29(1-47).
- Brubaker, R., Loveman, M. and Stamatov, P., 2004, "Ethnicity as cognition", *Theory and Society*, 33:31-64.
- Buber, M., 1965, *Man and Man*, Macmillan, New York.
- Buchanan, I. and Colebrook, C., 2000, *Deleuze and Feminist Theory*, Edinburgh University Press.
- Buck, R., 1986, "The psychology of emotion", in: *Mind and Brain: Dialogues in Cognitive Neuroscience*, J. Le Doux and W. Hirst, eds., Cambridge, London.
- Burchett, W., 1982, "Preface by Wilfred Burchett", in: *Peasants and Politics in Kampuchea, 1942-1981*, B. Kiernan & C. Boua, eds., M.E. Sharpe Inc., Armonk, New York 10504.
- Cain, M., 1996, Recidivism of Juvenile Offenders in NSW, Department of Juvenile Justice in Darwin Community Legal Service, p. 6.
- Cambodia Genocide Program, 2002, Yale University, New Heaven, Connecticut, (online), Available: <http://www.yale.edu/cgp/cgpintro.html> (4 July 2003).
- Cambodia Mine Action Center, 2002, CMAC Five-year Strategic Plan 2003-2007, (online), Available: http://www.camnet.com.kh/cmac/pdf/report/cmac_five_year_stg_plan.pdf (16 June 2003).
- Cambodian Mine Action Center, 2003, Landmine/UXO History, (online), Available: http://www.camnet.com.kh/cmac/Landmine_UXO.htm (15 November 2003).
- Capra, F., 1982, *The Turning Point: Science, Society and the Rising Culture*, Flamingo, Fontana.
- Capra, F., 1996, *The Web of Life: A New Synthesis of Mind and Matter*, Harper Collins.
- Capra, F., Steindl-Rast, D. with Matus, T., 1992, *Belonging to the Universe. New Thinking about God and Nature*, Penguin, London.
- Carr, E.A., 1977, The Origins and Precipitating Factors of the Khmer Revolution, A PhD dissertation, Department of Political Science, Southern Illinois University.
- Carr, W. and Kemmis, S., 1999, *Becoming Critical: Education, Knowledge and Action Research*, Deakin University, Victoria.

- Carson, Ed and Martin, Sonia, 2001, *Social Disadvantage in South Australia*, University of South Australia and SA Council of Social Services Inc.
- Castells, M., 1996, *The Rise of Networked Society*, Blackwell, Oxford.
- Castells, M., 1996-1998, *The Information Age: Economy, Society and Culture*, Malden, Mass.
- Castells, M., 1997, *The Power of Identity*, Blackwell, Oxford.
- Caughlan, F., 1991, Aboriginal town camps and Tangentyere Council. The battle for self-determination in Alice Springs, BA. Diploma in Social Studies, Aboriginal Studies School of Humanities, Latrobe.
- Center for Social Development 2002, Cambodia National Poverty Reduction Strategy 2002-2005, International Monetary Fund, (online), Available: <http://www.imf.org/External/NP/prsp/2002/khm/01/> (2 June 2003).
- Central Australian Women's Legal Service, 1999, Submission to the Inquiry into Human Rights (Mandatory Sentencing of Juvenile Offenders Bill 29 October 1999 of the Australian Senate Legal and Constitutional References Committee.
- Chambers, R., 1983, *Rural Development: Putting the Last First*, Wiley and Sons, New York.
- Chambers, R., 1997, *Whose Reality Counts: Putting the First Last*, ITDG, Bath.
- Chanda, N., 1986, *Brother Enemy*, Harcourt Brace Jovanovich Publishers, San Diego, New York.
- Chandler, D.P., 1993, *A History of Cambodia*, Allen & Unwin, Sydney, Australia.
- Chang, P., 1979, *The Sino-Vietnamese Territorial Dispute*, Center for Strategic and International Studies, Georgetown University, Washington, D.C.
- Charmaz, K., 2000, "Grounded theory: objectivist and constructivist methods", in: *Handbook of Qualitative Research*, 2nd ed., N. Denzin and Y. Lincoln, eds.
- Checkland, P. and Holwell, S., 1998, "Action research: its nature and validity", *Systemic Practice and Action Research*, **11**(1):9-21.
- Checkland, P. and Scholes, J., 1990, *Soft Systems Methodology in Action*, Wiley, Chichester.
- Chesterman, J. and Galligan, B., 1997, *Citizens Without Rights: Aborigines and Australian Citizenship*, Cambridge University Press.
- Ching, T. and Ching, H., 1989, *The Complete Works of Lao Tzu*, College of Tao and Traditional Chinese Healing, California.
- Chomsky, N., 1971, "Cambodia in conflict", in: *Cambodia: The Widening War in Indochina*, J.S. Grant, L.A.G. Moss & J. Unger, eds., Washington Square Press, New York.
- Chomsky, N., 1993, *Year 501: The Conquest Continues*, Verso, London.
- Chomsky, N., 2003, *Hegemony or Survival: America's Quest for Global Dominance*, Allen and Unwin, Crows Nest, NSW.
- Christakis, A. and Brahms, S., 2003, "Boundary spanning dialogue for the 21st century ago-ras", *Systems Research and Behavioural Science*, **20**:371-382.
- Christakis, A. with Bausch, K. *How People Harness their Collective Wisdom and Power*, Information Age Publishing, Greenwich, CT, March 2006.
- Churchman, C. West, 1979a, *The Systems Approach*, Delta, New York.
- Churchman, C. West, 1979b, *The Systems Approach and its Enemies*, Basic Books, New York.
- Churchman, C. West, 1982, *Thought and Wisdom*, Intersystems Publications, California.
- Churchman, C. West., 1971, *The Design of Inquiring Systems. Basic Concepts of Systems and Organization*, Basic Books, New York.
- Clark, Zimmer & Main, 1997, "Under-representation in Australian higher education by the socio-economically disadvantaged: review of trends and issues, and implications for university planning and practice", paper presented at the Australian Association for Institutional Research 8th International Conference, 26-28 November, Adelaide.

- Cochrane, J., 1999, "Technology's shining light for orphans' bleak life", *The Australian*, 17 January.
- Community-Managed Rural Energy Development: Strategic and Operational Framework, 1998, Rural Energy Development Programme, UNDP, Kathmandu, Nepal.
- Connell, Bob, Ashenden, Dean, Kessler, Sandra, and Dowsett, Gary, 1982, *Making the Difference – Schools, Families and Social Division*, Allen & Unwin.
- Connolly, W., 1969, *The Bias of Pluralism*, Atherton, New York.
- Cooke, B. and Korthari, U., 2001, *Participation: The New Tyranny*, Zed Books, London.
- Copeland, Jane and Hayford, Julie, 1997, "Perceptions and experiences of the University of Adelaide by students from low socio-economic backgrounds", University of Adelaide, unpublished document.
- Coulehan, K., 1997, "Alice Springs: a cultural cross roads and a service centre and transit centre for Aboriginal people in Central Australia", paper prepared for the Office of Aboriginal Development, Darwin.
- Cox, E., 1995, A Truly Civil Society, Boyer Lectures, ABC Books, Sydney, NSW.
- Crispin, S. & Meixner, S., 2003, "Boiling Mad", *Far Eastern Economic Review*, 13 February 2003, (online), Available: http://www.feer.com/articles/2003/0302_13/p018region.html (10 July 2003).
- Cvetkovich, A. and Kelner, D., 1997, *Articulating the Global and the Local: Globalisation and Cultural Studies*, Westview, Oxford.
- Davies, J. and Kelly, M., 1993, *Healthy Cities: Research and Practice*, Routledge, London.
- Dean, M. and Hindess, B., eds., 1998, *Governing Australia: Studies in Contemporary Rationalities of Government*, Cambridge University Press.
- DEET (Department of Employment, Education and Training), 1990, A Fair Chance for All: Higher Education that's within Everyone's Reach, Australian Government Printing Service, Canberra.
- Denzin, N. and Lincoln, Y., 1994, *Handbook of Qualitative Research*, Sage, London.
- Denzin, N. and Lincoln, Y., 2000, *Handbook of Qualitative Research*, 2nd ed., Sage, London.
- Department of States of the United States of America, 2001, "Memorandum From the President's Special Assistant (Roche) to President Johnson dated 30 September 1966", in *Foreign Relations of the United States 1964-68*, Vol. XXVII, (online), Available: http://www.state.gov/www/about_state/history/vol_xxvii/u.html (3 July 2003).
- Department of States of the United States of America, 2001, "Memos to the President from Walt W. Rostow on possible visit by Mr. Eugene Black to Cambodia dated 1 July 1966", in *Foreign Relations of the United States 1964-68*, Vol. XXVII, (online), Available: http://www.state.gov/www/about_state/history/vol_xxvii/u.html (3 July 2003).
- DETYA (Department of Employment, Training and Youth Affairs, 1999, Equity in Higher Education, Higher Education Division, Occasional Paper 99A.
- Devji, F., 2005, *Landscapes of the Jihad: Militancy, Morality and Modernity*, London, Hurst and Company.
- Devitt, J. and McMasters, A., 1998, *On the machine: Aboriginal Stories about Kidney Troubles*, IAD Press, Alice Springs.
- Dewey, J., 1997, "Democracy and education", Simon and Schuster: *A Journal of Australian Social Policy*, VCOSS, 27:3-10.
- Dewey, J., 1997, *How We Think*, Ontario, Dover.
- Dey, I., 1993, *Qualitative Data Analysis: A User-Friendly Guide for Social Scientists*, Routledge, London.
- Dockens, W.S., 2004, "Hari's Hubble: the applied mathematical psychology of integration, mindscapes and synchronicity-2", 48th Conference of the International Systems Sciences, Asilomar, USA.

- Douglas, M., 1978, *Purity and Danger: An Analysis of the Concepts of Pollution and Taboo*, Routledge and Kegan Paul, London.
- Du Gay, P., 1998, "Office as vocation: bureaucracy but not as we know it", Cultural Policy Paper No 4, Institute for Cultural Policy Studies.
- Duhl, L., 2001, "Systems and service at school of public health", Berkley, International Systems Sciences, 46th Conference of the International Systems Sciences, Asilomar, USA.
- Dumais, Susan, 2002, "Cultural capital, gender and school success: the role of habitus", *Sociology of Education*, **75**(1):44-68.
- Durnan, D., 1997, *Federation of Independent Education Providers Study*, IAD Press, Alice Springs.
- Edgar, D., 2001, *The Patchwork Nation: Rethinking Government-Rebuilding Community*, Harper, Sydney.
- Edwards, M. and Gaventa, J., 2001, *Global Citizen Action*, Boulder, Colorado.
- Elias, N. and Lichterman, P., 2003, "Culture in interaction", *The American Journal of Sociology*, **108**(4):735-794.
- Elkington, J., 1997, *Cannibals with Forks*, Capstone, Oxford.
- Ellis C. and Bochner, A., 2000, "Autoethnography. Personal narrative, reflexivity: researcher as subject", in: *Handbook of Qualitative Research*, 2nd ed., N. Denzin and Y. Lincoln, eds., Sage, London.
- Ennals, R., 2004, "Europe as a knowledge society: integrating universities, corporations and government", *Systemic Practice and Action Research*, **17**(4):237-248.
- Espejo, R., 2002, "Self-construction and restricted conversations", *Systems Research and Behavioural Science*, **19**(6):517-529.
- Esponosa, A. and Mejia, A., 2003, "Team syntegrity as a learning process: some considerations about its capacity to develop critical active learners", 47th Annual Conference of the International Society of the Systems Sciences, Hersonissos, Crete.
- Estrella, M., 2000, Learning from Change, Issues and Experience in Participatory Monitoring and Evaluation, Participation in Development Series, Intermediate Technology Publications, International Development Research Centre, UK.
- Etcheson, C., 1984, *The Rise and Demise of Democratic Kampuchea*, Westview Press Inc., Boulder, Colorado, USA.
- Etzioni, A., 2004, *From Empire to Community. A New Approach to International Relations*, Palgrave, New York.
- Evans, G. & Rowley, K., 1984, *Red Brotherhood at War*, Thetford Press Ltd., Thetford, Norfolk, United Kingdom.
- Fals-Borda, O. and Rathman, M.A., 1991, *Action and Knowledge: Breaking the Monopoly with Participatory Action Research*, Intermediate Technology, London.
- Fetterman, D., 1989, *Ethnography Step by Step*, Sage, London.
- Feuerstein, M.T., 1986, *Partners in Evaluation*, Macmillan, London.
- Fielding, N. and Lee, R., eds., 1991, *Using Computers in Qualitative Research*, Sage, London.
- Fine, M., Weiss, L., Weseen, S. and Wong, L., 2000, "For whom? Qualitative research, representations and social responsibilities", in: *Handbook of Qualitative Research*, N. Denzin and Y. Lincoln, eds., Sage, London.
- Fine, Michelle, 1994, "Working the hyphens: Reinventing self and other in qualitative research", in: *Handbook of Qualitative Research*, N. Denzin and Y. Lincoln, eds., Sage, London.
- Finnish Inquiry Commission, 1984, *Kampuchea: Decade of the Genocide*, ed. K. Kiljunen, Zed Books Ltd., 57 Caledonian Road, London.
- Firkin, R., 1999, Alice Springs Public Library Internet Project, Unpublished Report.

- Fivaz, R., 2003, "Unidimensional life", *Systems Research and Behavioural Science*, **20**(3):269-287.
- Flannery, T., 2005, *The Weather Makers. The History and Future Impact of Climate Change*, Text Publishing, Melbourne.
- Flitton, D., 2004, "Issues in Australian foreign policy", *Australian Journal of Politics and History*, **50**(2):229-246.
- Flood, R. and Carson, E., 1998, *Dealing with Complexity: An Introduction to the Theory and application of Systems Science*, 2nd ed., Plenum, London.
- Flood, R. and Jackson, M., 1991, "Total Systems Intervention: A practical face to critical systems thinking", *Systems Practice*, **4**(3):197-213.
- Flood, R. and Romm, N., 1996, *Diversity Management: Triple Loop Learning*, John Wiley & Sons, New York.
- Flood, R., 1996, *Solving Problem Solving*, Wiley, New York.
- Flood, R.L., 2001, "The relationship of 'systems thinking' to action research" in: *Handbook of Action Research: Participative Inquiry and Practice*, P. Reason and H. Bradbury, eds., Sage, London.
- Florini, A., 2003, *The Coming Democracy: New Rules for Running a New World*, Island Press, Washington DC.
- Flowers, R. and McLaughlin, M., 2003, *Playing the Arts: Young People and Community*, Centre for Popular Education, UTS, Sydney.
- Flyvbjerg, B., 2001, *Making Social Science Matter: Why Social Inquiry Fails and How it can Succeed Again*, Cambridge University Press, Cambridge.
- Foley, D., 2002, "Indigenous Standpoint Theory", Sharing the Space Conference, Flinders University, Adelaide.
- Fonow, M. and Cook, J., 1991, *Beyond Methodology. Feminist Scholarship as Lived Research*, Indiana University Press, Bloomington.
- Fontana, Andrea & Frey, James, 1994, "Interviewing: the Art of Science", in: *Handbook of Qualitative Research*, Denzin and Lincoln, eds., Sage, London.
- Forrester, J., 1999, *The Deliberative Practitioner: Encouraging Deliberative Planning Processes*, Massachusetts Institute of Technology, Cambridge.
- Fortune, J. and White, D., 2002, "Emergent or just unexpected?", in: *Systems Theory and Practice in the Knowledge Age*, G. Ragsdell, D. West and J. Wilby, eds., Kluwer, New York.
- Foucault, M. and Gordon, C., eds., 1980, *Power / Knowledge: Selected Interviews and Other Writings 1972-1977*, Harvester, Brighton.
- Foucault, M., 1967, *Madness and Civilization: A History of Insanity in the Age of Reason*, Routledge, London.
- Foucault, M., 1979, *Discipline and Punishment: The Birth of the Prison*, Vintage, New York.
- Fox, E. and Urwick, L., 1973, *Dynamic Administration: The Collected Papers of Mary Parker Follett*, Pittman, London.
- Fox, M., 1983, *Meditations with Meister Eckart*, Bear and Company, Mexico.
- Freire, P., 1982, "Creating alternative research methods: learning to do it", in: Hall, B., Gillette, A. and Tandon, R., "Creating knowledge: a monopoly? Society for Participatory Research in Asia, New Delhi: 29-37", in: *The Action Research Reader*, Deakin University Publication, Victoria.
- Frey, J. and Fontana, A., 1993, "Interviewing: the art of science", in: *A Source Book of Qualitative Research Methods*, N. Denzin and Y. Lincoln, eds., Sage, London.
- Friedman, J., 1992, *Empowerment, the Politics of Alternative Development*, Blackwell, Oxford.
- Friedman, T., 2000, *The Lexus and the Olive Tree*, Anchor Books, New York.

- Frieson, K.G., 1993, "Revolution and rural response in Cambodia: 1970-1975", in *Genocide and Democracy in Cambodia*, K. Ben, ed., Yale University Southeast Asia Studies, New Haven, CT 06520.
- Fritzman, J., 2000, "Redemption, reconciliation: either/or, both/and?" *Human Studies*, **23**:439-445.
- Fuchs, C., 2003, "Structuration theory and self organisation", *Systemic Practice and Action Research*, **16**(2):133-167.
- Fuenmayor, R., 1991, "The roots of reductionsism: a counter-ontoepistemology for a systems approach", *Systems Practice*, **4**(5):419-448.
- Fuerstein, M., 1986, *Partners in Evaluation*, Macmillan, London.
- Fukuyama, F., 1992, *The End of History and the Last Man*, Simon and Schuster, New York.
- Fukuyama, F., 1995, *Trust: The Social Virtues and the Creation of Prosperity*, Free Press, New York.
- Fukuyama, F., 2004, *State Building: Governance and World Order in the 21st Century*, Cornell University Press, New York, Ithaca.
- Fung, A. and Wright, E.O., 2003, *Deepening Democracy. Institutional innovations in Empowered Participatory Governance. The Real Utopias Project IV*, Verso, London.
- Gallhofer, S. and Chew, A., 2000, "Introduction: accounting and indigenous peoples", *Accounting, Auditing and Accountability Journal*, **13**(3):256-267.
- Gao, F. and Yoshiteru Nakamori, 2001, "Systems thinking on knowledge and its management", 45th International Conference for the Systems Sciences, Asilomar, USA.
- Gao, F., Li, M. and Nakamori, Y., 2003, "Critical systems thinking as a way to manage knowledge", *Systems Research and Behavioural Science*, **20**(1):3-19.
- Gardner, H., 1983, *Frames of Mind*, Bantam Books, New York.
- Gasper, D., 2000, "Evaluating the logical framework approach. Towards learning-oriented development evaluation", *Public Administration and Development*, **20**(1):17-28.
- Gaventa, J. and Cornwell, A., 2001, "Power and knowledge", in: *Handbook of Action Research*, P. Reason and H. Bradbury, eds., Sage, London.
- Gaventa, J. and Valderrama, C., 1999, "Participation, citizenship and local governance: background note", for workshop on Strengthening Participation in Local Governance, Institute of Development Studies, June.
- Gaventa, J., 2001, "Towards participatory local governance: six propositions for discussion", Paper presented to the Ford Foundation, LOGO Program with the Institute of Development Studies, June.
- Gearn, S., 1997, *Locking Up the Children*, Balance Northern Territory Women Lawyers' Association.
- Geddes, B., Hughes, J. and Remenyi, J., 1994, *Anthropology and Third World Development*, Deakin University Press, Victoria.
- Geertz, C., 1973, "Thick description: towards an interpretive theory of culture", in: *The Interpretation of Cultures. Selected Essays*, C. Geertz, ed., Basic Books, New York.
- Gibbons, M., Limoges, C., Nowotny, H., Schwartzman, S., Scott, P. and Trow, M., 1994, *The New Productions of Knowledge: The Dynamics of Science and Research in Contemporary Societies*, Sage, London.
- Giddens, A., 1991, *Modernity and Self-identity: Self and Society in the Late Modern Age*, Stanford, California.
- Giddens, A., 1998, *The Third Way: The Social Renewal of Democracy, Polity*, Cambridge.
- Giddens, A., 2001, *The Global Thirdway Debate*, Polity, Blackwell.
- Gilley, T., 1990, "Empowering poor people: a consumer view of the family centre project", Brotherhood of St Laurence, Melbourne.

- Gilpin, R., 1987, *The Political Economy of International Relations*, Princeton University Press, United Kingdom.
- Glisby, M. and Holden, N., 2003, "Contextual constraints in knowledge management theory: the cultural embeddedness of Nonaka's knowledge creating company", *Knowledge and Process Management*, **10**(1):29-36.
- Gouldner, A.W., 1971, *The Coming Crisis of Western Sociology*, Heinemann, London.
- Gouldner, A.W., 1980, *The Two Marxisms: Contradictions and Anomalies in the Development of Theory*, Macmillan, London.
- Graham, P., 1991, *Integrative Management: Creating Unity from Diversity*, Blackwell, USA.
- Grant, J.S., 1971, "The regime of Lon Nol", in: *Cambodia: the Widening War in Indochina*, J.S. Grant, L.A.G. Moss & J. Unger, eds., Washington Square Press, New York.
- Greenfield, S., 2002, *The Private Life of the Brain: Emotions, Consciousness and the Secret of the Self*, John Wiley and Sons, New York.
- Greer, G., 2004, *Whitefella Jump up. The Shortest Way to Nationhood*, Profile Books, London.
- Gregory, R.G. and Hunter, Boyd, 1995, "The macro economy and the growth of ghettos and urban poverty in Australia, Discussion Paper No 325, Economics Program, Research School of Social Sciences, Australian National University, April.
- Groenewald, J.P., 1986, *Social Research Design and Analysis*, University Publishers, Grahamstown.
- Grugel, J., 1999, *Democracy without Borders. Transnationalization and Conditionality in New Democracies*, Routledge, London.
- Gu, J. and Zhu, Z., 2000, "Knowing wuli, sensing shili, caring for renli: methodology of the WSR approach", *Systemic Practice and Action Research*, **13**(1):21-58.
- Guba, E. and Lincoln, Y., 1989, *Fourth Generation Evaluation*, Sage, London.
- Habermas, J., 1972, *Knowledge and Human Interests*, Beacon Press, Boston.
- Habermas, J., 1974, *Theory and Practice*, Heinemann, London.
- Habermas, J., 1984, *The Theory of Communicative Action: Reason and the Rationalization of Society*, Beacon, Boston.
- Habermas, J., 1995, "Reconciliation through the public use of reason: remarks on John Rawls's Political Liberalism", *The Journal of Philosophy*, **XC11**(3):109-131.
- Habermas, J., Derrida, J. and Borradori, G., 2003, *Philosophy in a Time of Terror Dialogues with Jurgen Habermas and Jacques Derrida interviewed by Borradori Giovanna*, University of Chicago Press, Chicago.
- Hammond, D., 2003, *The Science of Synthesis. Exploring the Social Implications of General Systems Theory*, University Press of Colorado.
- Hampden-Turner, C., 1981, *Maps of the Mind*, Macmillan, London.
- Hansson, T., 2002, "Learning by action research: a policy for school development", *Systemic Practice and Action Research*, **16**(1):37-51.
- Haraway, D., 1991, *Cyborgs, and Women. The Reinvention of Nature*, Free Association Books, London.
- Harding R., 1993, "Opportunity costs: alternative strategies for the prevention and control of juvenile crime", in: *Repeat Juvenile Offenders: The Failure of Selective Incapacitation in Western Australia*, R. Harding, ed., Research Report No 10, University of Western Australia, Crime Research Centre, page 141.
- Harding, S., 1992, "After the neutrality ideal: science, politics and strong objectivity", *Journal of Social Research*, **59**(3):567-587.
- Hare, R.M., 1975, *The Language of Morals*, Oxford University Press (reprint).
- Harpas, Y., 2003, "Teaching and learning in a community of thinking", Preliminary Discussion Paper, Branco Weiss Institute for the Development of Thinking.

- Harriss, J., Stokke, K. and Tornquist, O., 2004, *Politicising Democracy: The New Local Politics of Democratisation*, Hampshire, Palgrave.
- Hazlehurst, K.M., 1994, *A Healing Place: Indigenous Visions for Personal Empowerment and Community Recovery*, Central Queensland University Press, Rockhampton.
- Heder, S., 1991, *Pol Pot and Kieu Samphan*, Working paper No 70, Center of Southeast Asian Studies, Monash University, Clayton, Victoria, Australia.
- Hettne, B., 1995, *Development Theory and the Three Worlds*, Longman Group Limited, London.
- Hettne, B., 1995, *Development Theory and the Three Worlds: Towards an International Political Economy of Development*, Longman, England.
- Hillier, J., Fisher, C. and Tonts, M., 2002, *Rural Housing, Regional Development and Policy Integration: An Evaluation of Alternative Policy responses to regional disadvantage*. IHURI Final Report, ISBN 1877005398.
- Hindess, B., 2003, "Responsibility for others in the modern system of states", *Journal of Sociology*, **39**(1):23-30.
- Hofstadter, D., 1979, *Godel, Escher, Bach an Eternal Golden Braid*, Basic Books, New York.
- Hollinsworth, D., 1992, "Discourses on Aboriginality and the politics of identity in urban Australia", *Oceania*, **63**:137-154.
- Replies to Hollinsworth by Beckett, J. Atwood, B. and Mudrooroo Nyoonga. Lattas, A., 1992, "Wiping the blood off Aboriginality: the politics of Aboriginal embodiment in contemporary intellectual debate", *Oceania*, **63**:155-167. Coagulating categories: a reply to responses by Hollinsworth 168-171.
- Horvat, Erin and Antonio, Anthony, 1999, "Hey those shoes are out of uniform: African American girls in an elite high school and the importance of habitus", *Anthropology and Education Quarterly*, **3**(3):317-327.
- Hou, Y., 1955, "The peasantry of Kampuchea: Colonialism and modernization", extract from *La paysannerie du Cambodge et ses projets de modernization*, doctoral thesis, University of Paris, translated by Ben Kiernan, in: *Peasants and Politics in Kampuchea, 1942-1981*, B. Kiernan & C. Boua, eds., M.E. Sharpe Inc., Armonk, New York 10504.
- Hou, Y., 1964, "Solving rural problems: A socialist programme to safeguard the nation", translated by Chanthou Boua, in: *Peasants and Politics in Kampuchea, 1942-1981*, B. Kiernan & C. Boua, eds., M.E. Sharpe Inc., Armonk, New York 10504.
- Howitt, R., 1998, "Recognition, respect and reconciliation: steps towards decolonisation?" *Australian Aboriginal Studies*, **1**:29.
- http://www.gu.edu.au/centre/cmp/du_gay2.html.
- Hubbard, M., 2003, "Conscious evolution: the next stage of human development", *Systems Research and Behavioural Science*, **20**(7):359-370.
- Hughes, J., 1990, *The Philosophy of Social Research*, Longman, London.
- Humphrey, M., 2003, "Refugees an endangered species", *Journal of Sociology*, **39**(1):23-30.
- Huntington, S.P., 1996, *The Clash of Civilizations and the Remaking of World Order*, Simon and Schuster, New York.
- IHURI, 2000, *Australia at Home: An Overview of Contemporary Housing Policy Issues*, Australian Housing and Urban Research Institute, October.
- International Council for Local Environmental Initiatives, 1998, *Our Community our Future: A Guide to Local Agenda 21*, International Council for Local Environmental Initiatives.
- International Council for Local Environmental Initiatives, 1998, *Model Communities Programme*, International Council for Local Environmental Initiatives, Canada.
- International Council for Local Environmental Initiatives., 1996, *The Local Agenda 21 Planning Guide: An Introduction to Sustainable Development*, International Council for Local Environmental Initiatives.

- Irwin, T., 1985, *Aristotle Nicomachean Ethics*, translated with Introduction and notes Hackett. Cambridge.
- Jackson, K.D., 1989, *Cambodia 1975-1978: Rendezvous with Death*, Princeton University Press, Princeton, New Jersey, USA.
- Jackson, M., 1991, *Systems Methodology for the Management Sciences*, Plenum, London.
- Jackson, M., 2000, *Systems Approaches to Management*, Plenum, New York.
- Jackson, M.C. and Keys, P., 1984, "Towards a system of system methodologies", *Journal of Operational Research Society*, **35**:473-486.
- Jackson, M.C. and Keys, P., 1984, "Toward a System of Systems Methodologies". *Journal of Operational Research*, **35**:473-486.
- Jaensch, D., 2003, "Governance Issues in Local Governance", Lecture to Local Government and members of the public in South Australia.
- Jamrozik, A. and Nocella, L., 1998, *The Sociology of Social Problems: Theoretical Perspectives and Methods of Intervention*, Cambridge University Press, Cambridge.
- Jamrozik, A., 2001, *Social Policy in the Post Welfare State: Australians on the Threshold of the 21st Century*, Longman, NSW.
- Jamrozik, A., 2004, *The Chains of Colonial Inheritance: Searching for Identity in a Subservient Nation*, University of New South Wales Press, Sydney.
- Janzen, J., 1978, *Quest for Therapy in Lower Zaire*, University of California Press, Berkley.
- Jenlick, P. and Banathy, B., 2002, "The Agora Project", *Systems Research and Behavioural Science*, **19**:469-483.
- Johnson, Peter and Lloyd, Rachel, 2000, "Does higher education pay? Results from the returns in education model", Paper presented at the 29th Conference of Economists, Gold Coast, 3-6 July.
- Jones, B., 1990, *Sleepers Wake! Technology and the Future of Work*, 3rd ed., Oxford University Press, Melbourne.
- Jope, S., 2001, "Understanding poverty project: Developing dialogue and debate", Paper presented at the National Social Policy Conference Competing Visions, July.
- Jung, C.J., 1972, Translated by R. Hull, *Mandala Symbolism from the Collected Works of Jung*, C.G. Bollingen Series, Princeton University Press.
- Kavanagh, D. and Richards, D., 2000, "Can joined-up government be a reality?", Paper presented at the Australian Political Studies Association 2000 Conference, Australian National University, Canberra, 4-6 October.
- Keating, P., 2000, *Engagement: Australia faces the Asia-Pacific*, Macmillan, Sydney.
- Keeffe, K., 1988, "Aboriginality: Resistance and Persistence", *Australian Aboriginal Studies*, **1**:67-81.
- Keene, I., 1988, *Being Black: Aboriginal Cultures in 'Settled' Australia*, Aboriginal Press, Canberra.
- Keesing, R.M., 1987, "April anthropology as interpretive quest", *Current Anthropology*, **28**(2):161-176.
- Kelly, A. and Sewell, S., 1988, *With Head and Heart and Hand: Dimensions in Community Building*, Boolarong, Brisbane.
- Kenny, S., 1994, *Developing Communities for the Future*, Nelson, Melbourne.
- Ketner, P., Daley, J. and Nichols, A., 1985, *Initiating Change in Organisations and Communities*, Brooks/Cole, Monterey.
- Khieu, S., 1959, *Cambodia's Economy and Industrial Development*, translated by Laura Summers, March 1979, Department of Asian Studies, Cornell University, Ithaca, New York.
- Kickbusch, I.K., 1996, "Building the prevention agenda for 2010: lessons learned", Paper to Healthy People 2000 Consortium meeting, New York.

- Kiernan, B., 1982, "Introduction by Ben Kiernan", in: *Peasants and Politics in Kampuchea, 1942-1981*, B. Kiernan & C. Boua, eds., M.E. Sharpe Inc., Armonk, New York 10504.
- Kiernan, B., 1994, "The inclusion of the Khmer Rouge in the Cambodian Peace Process: Causes and consequences", in: *Genocide and Democracy in Cambodia*, K. Ben, ed., Yale University Southeast Asia Studies, New Haven, CT 06520.
- King, A., 2002, *Housing Assistance – A Lifetime Perspective*, Australian Housing and Urban Research Institute, ISBN 1877005037.
- King, R., Bently, M., Baum, F. and Murray, C., 1999, "Community Groups, Health Development and Social Capital", Poster presentation at 31st Annual PHAA Conference, "Our place, Our Gealth: Local values and global directions".
- Klages, M., 2003, Post Modernism, English Dept., University of Colorado, USA, (online), Available: <http://www.colorado.edu/English/ENGL2012Klages/pomo.html> (22 June 2003).
- Kung, H., and Moltmann, J., 1992, *Fundamentalism as an Ecumenical Challenge*, SCM Press, London, Concilium.
- Koizumi, Tetsunori, 2001, "The Buddha's thought and systems science", 45th International Conference of International Society for the Systems Sciences, Asilomar, USA.
- Krasnoff, L., 1998, "Consensus, stability, and normativity in Rawls's Political Liberalism", *The Journal of Philosophy*, **XCIV**(6):269-292.
- Lama, Surya Das, 2000, *Awakening the Buddhist Heart*, Random House.
- Lamb, Stephen, 2001, "The pathways from school to further study and work for Australian graduates, *Research Report No 19*, Australian Council for Educational Research (ACER).
- Laslow, K. and Laslow, A., 2004, "The role of evolutionary learning community in evolutionary development: the unfolding of a line of inquiry", *Systems Research and Behavioural Science*, **21**:269-280.
- Laszlow, A., 2001, "The epistemological foundations of evolutionary systems design", *Systems Research and Behavioural Sciences*, **18**:307-321.
- Laszlow, E., 1991, *The Age of Bifurcation: Understanding the Changing World*, Gordon and Breach, Philadelphia.
- Laszlow, K., 2001, "Learning, design and action: creating the condition for evolutionary learning community", *Systems Research and Behavioural Science*, **18**:179-391.
- Lawrance, A., 1975, *China's Foreign Relations Since 1949*, Department of History, Balls Park College of Education, Hertford, Routledge & Kegan Paul Ltd, Broadway House, London.
- Lesser, E., 2001, "Communities of practice and organizational performance", IBM Institute for Knowledge Management, Boston University, Unpublished White Paper.
- Levin, M., 2004, "Cross-boundary learning systems – integrating universities, corporations and governmental institutions in knowledge generating systems", *Systemic Practice and Action Research*, **17**(3):151-159.
- Levine, Arthur and Nidiffer, Jana, 1996, *Beating the Odds: How the Poor get to College*, Jossey-Bass Inc.
- Levy Strauss, C., 1987, *Anthropology and Myth Lectures 1951-1982*, Blackwell, Oxford.
- Lewis, G. and Stewart, N., 2003, "The measurement of environmental performance: an application of Ashby's law", *Systems Research and Behavioural Science*, **20**(1):31-53.
- Lewin, K., 1951, *Field theory in social science*. New York. Harper.
- Lincoln, Y. and Guba, E., 2000, "Paradigmatic controversies, contradictions and emerging confluences", in: *Handbook of Qualitative Research*, 2nd ed., N. Denzin and Y. Lincoln, eds.
- Ling, T., 2002, "Delivering joined up governance in the UK: dimensions, issues and problems", *Public Administration*, **80**(4):615-642.

- Local Agenda 21, *Planning Guide: An Introduction to Sustainable Development*.
- Long, M., 2002, "Beyond traditional boundaries: government in the information age", *Australian Journal of Public Administration*, **61**(1):3-12.
- Longo, M., 2004, "Hostile receptions: dilemmas of democracy: legitimacy and supranational law", *Australian Journal of Politics and History*, **50**(2):211-228.
- Lovelock, James E., 1979, *Gaia: A New Look at Life on Earth*, Oxford University Press, Oxford.
- Lynch, John, Kaplan, George and Shema, Sarah, 1997, "Cumulative impact of sustained economic hardship on physical, cognitive, psychological and social functioning", *The New England Journal of Medicine*, **337**(26).
- Lyons, P., 1990, "What everybody knows about Alice: a report on the impact of alcohol abuse on the town of Alice Springs", Report commissioned by Tangentyere Council.
- Mackay, H., 1997, *Generations: Baby Boomers, their Parents and their Children*, Macmillan, Sydney.
- Malinowski, B., 1922, *Argonauts of the Western Pacific*, Oxford University Press, London.
- March, C., Smythe, I. and Mukhopadhyay, M., 1999, *A Guide to Gender-Analysis Frameworks*, Oxfam, Oxford.
- Marchand, H.M., 1994, "Political Economy of North South Relations", in: *Political Economy and the Changing Global Order*, R. Stubbs & G. Underhill, eds., McClelland & Stewart, Toronto.
- Mares, P., 2001, *Borderline*, University of New South Wales, Sydney.
- Marmot, Michael and Wilkinson, Richard, eds., 1999, *The Social Determinants of Health*, Oxford University Press, Oxford.
- Martin, L.M., 1996, *Equity and General Performance Indicators in Higher Education (Vol. 1)*, Department of Higher Education and Training, Australian Government Publishing Service.
- Martin, G., McIntyre, J., Parry, C., Stewart, R., Tollman, S., Yach, D., 1991, *Changing Health in South Africa: Towards New Perspectives in Research*, Kaiser Family Foundation, California.
- Maruyama, M., 1980, "Mindscapes and science theories", *Current Anthropology*, **21**:589-608.
- Mason, R. and Mitroff, I., 1981, *Challenging Strategic Planning Assumptions: Theory, Cases and Techniques*, Wiley, New York.
- Maturana, H., 2003, "Reality: in search for objectivity or the quest for a compelling argument", in: *Second Order Cybernetics, Systemic Therapy and Soft Systems Thinking*, G. Midgley, ed., Sage, London.
- Mauss, M., 1990, *The Gift*, translated by W.D. Halls, foreword by Mary Douglas, Routledge, London.
- McAllister, P., 1999, "You can't kill the spirit: women and non-violent action", in: *Nonviolent Social Movements: A Geographical Perspective*. S. Zunes, L. Kurtz and S. Asher, eds., Blackwell, Oxford.
- McCann, M., 1992, "Epistemic games, transfer, and the six party hats: what the world's great thinkers are thinking", *Australasian Journal of Gifted Education*, **1**:2.
- McClung Lee, A., 1988, *Sociology for People: Towards a Caring Profession*, Syracuse University Press, New York.
- McDonald, C. and Marston, G., 2003, "Fixing the niche? Rhetorics of the community sector in the neo liberal welfare regime", *Just Policy: a Journal of Australian Public Policy*, **27**(August):3-10.
- McGuinness, P.P., 1998, *The Political Elites Contribution to Pauline Hanson, Two Nations: The Causes and Effects of the Rise of the One Nation Party in Australia*, Bookman Press.

- McIntyre, B., 1986, "Public libraries in the N.T. – Darwin City from 1874 to the present", Presentation to the *Library Association of Australia Biennial Conference*, Darwin.
- McIntyre, J., 1995, *Achieving Social Rights and Responsibility: Towards a Critical Humanist Approach to Community Development*, Community Quarterly Book, Melbourne.
- McIntyre, J., 1996, *Tools for Ethical Thinking and Caring*, Community Quarterly, Melbourne.
- McIntyre, J., 1998, "Consideration of categories and tools for holistic thinking", *Systemic Practice and Action Research*, **11**(2):105-126.
- McIntyre-Mills, J., 2000, *Global Citizenship and Social Movements: Creating Transcultural Webs of Meaning for the New Millennium*, Harwood academic publishers, Australia.
- McIntyre, J., 2000b, *The Quality of Life in Alice Springs. An analysis for the purpose of policy development and planning with specific reference to local government*, Alice Springs Town Council, ISBN 0646390716.
- McIntyre, J., 2001, "Systemic integrated thinking and practice for social and environmental justice: a case study", *Proceedings of 45th Annual Conference of the International Society of the Systems Sciences*, Asilomar, California.
- McIntyre, J., 2002a, "A community of practice approach to knowledge management and evaluation re-conceptualized and owned by indigenous stakeholders", *Evaluation Journal of Australasia*, **2**(2):57-60.
- McIntyre, J., 2002b, "Teaching critical systemic thinking and practice by means of conceptual tools", *Proceedings of 46th International Systems Sciences Conference*, Shanghai.
- McIntyre, J., 2002c, "Critical systemic practice for social and environmental justice: a case study of management, governance and policy", *Systemic Practice and Action Research*, **15**(1):3-35.
- McIntyre-Mills, J., 2003, *Critical Systemic Praxis for Social and Environmental Justice: Participatory Policy Design and Governance for a Global Age*, Kluwer, London.
- McIntyre, J., 2003, "Participatory democracy: drawing on C. West Churchman's thinking when making public policy", *Systems Research and Behavioural Science*, **20**(6):489-498.
- McIntyre, J., 2003, "Yeperenye dreaming in conceptual, geographical and cyberspace: a participatory action research approach to address local governance within an Australian indigenous housing association", *Systemic Practice and Action Research*, **16**(5):309-338.
- McIntyre, J., 2004, "Facilitating critical systemic praxis by means of experiential learning and conceptual tools to enhance our capacity to design systemic policy and praxis that promotes understanding through better governance", *Systems Research and Behavioural Science*, **21**(2):37-61.
- McIntyre, J., 2005, Working and re-working the conceptual and geographical boundaries of governance and international relations *Systemic Practice and Action Research*, **18**(2):157-220.
- McIntyre, J., 2005, Critical and systemic practice to address Fixed and Fluid identity and politics at the local, national and international level *Systemic Practice and Action Research*, **18**(3):223-258.
- McIntyre-Mills, J., et al., 2006, *Rescuing the Enlightenment from Itself: Critical and Systemic Implications for Democracy*. Springer. London, Boston.
- McKeown, T., 1965, *Medicine in Modern Society*, Allen and Unwin, London.
- McLaren, P. and Martin, G., 2004, "The legend of the bush gang: imperialism, war and propaganda", *Cultural Studies – Critical Methodologies*, **4**(3):281-303.
- McLuhan, M. and Powers, B., 1989, *The Global Village: Transformations in World Life in the 21st Century*, Oxford University Press, Oxford.
- McLung, L.A., 1988, *Sociology for People: Toward a Caring Profession*, Syracuse University Press, New York.

- Meadows, D. and Randers, J., 1992, *Beyond the Limits. Global Collapse of a Sustainable Future*, Earthscan Publications, London.
- Meagher, G. and Wilson, S., 2002, "Complexity and practical knowledge in the social sciences", *British Journal of Sociology*, **53**(4):659-666.
- Memmot, P., Stacey, R., Chambers, C. and Keys, C., 2001, *Violence in Indigenous Communities*, Report to Crime Prevention Branch of the Attorney General's Department, Commonwealth Government.
- Mendes, P., 2003, Australia's welf are wars; the players, the politics and the ideologies UNSW press.
- Midgley, G. and Ochoa-Arias, A., 2001, "Unfolding a theory of systemic intervention", *Systemic Practice and Action Research*, **14**(5):615-649.
- Midgley, G. and Ochoa-Arias, A.E., 2004, *Community Operational Research OR and Systems Thinking for Community Development*, Kluwer, New York.
- Midgley, G., 1992, "Pluralism and the legitimation of systems science", *Systems Practice*, **5**(2):147-172.
- Midgley, G., 1997, "Dealing with coercion: critical systems heuristics and beyond", *Systems Practice*, **10**(1):37-57.
- Midgley, G., 2000, *Systemic Intervention: philosophy, Methodology, and Practice*, Contemporary Systems Thinking, Kluwer, New York.
- Midgley, G., 2003, *Sage Business Library*, Sage, London.
- Midgley, G., 2003, *Second Order Cybernetics, Systemic Therapy and Soft Systems Thinking*, Sage, London.
- Mills, C.W., 1975, *The Sociological Imagination*, Penguin, Harmondsworth.
- Mills, J., 1983, Health, Healing and Dis-ease in a South African Township. Masters thesis submitted to University of Cape Town.
- Miller, J.G., *Living Systems*, McGrawHill, New York.
- Ministry of Foreign Affairs and International Cooperation of the Kingdom of Cambodia 2003, *Diplomatic List*, (online), Available: www.mfa.gov.kh (2 July 2003).
- Ministry of Foreign Affairs and International Cooperation of the Kingdom of Cambodia 2003, *Cooperation with the Republic of Korea*, (online), Available: www.mfa.gov.kh (2 July 2003).
- Ministry of Foreign Affairs and International Cooperation of the Kingdom of Cambodia 2003, *Closing remarks of H. E. Mr. Hor Namhong, Senior Minister, Minister of Foreign Affairs and International Cooperation of Cambodia at the 36th ASEAN Ministerial Meeting*, Phnom Penh 17 June 2003. (online), Available: <http://www.mfaic.gov.kh/36thAMM%201.htm> (2 July 2003).
- Ministry of Maori Development, 1997, *Strengthening Youth Wellbeing*, New Zealand Youth Suicide Prevention Strategy.
- Moodie, Gavin and Swift, Lynette, 1996, "Participation in South Australia by people from socio-economically disadvantaged backgrounds", *Journal of Institutional Research in Australasia*, **5**(2):55-70.
- Moser, C.O., 1993, *Gender Planning and Development: Theory, Practice and Training*, Routledge, London.
- Moss Kanter, E., 1989, "Becoming PALS: pooling, allying and linking across companies", *The Academy of Management Executive*, **3**(3):183-193.
- Mowbray, P., 2000, *Healthy Cities Illawara: Ten Years On 1987-1997*, Healthy Cities Illawara, NSW.
- Murray, P., 2003, "So what is new about complexity?" *Systems Research and Behavioural Science*, **20**(5):409-417.

- Mylonopolous, N. and Tsoukas, H., 2003, "Editorial: Technological and organizational issues in knowledge management", *Knowledge and Process Management*, **10**(2):139-143.
- National Economic/ALGA, 2002, *State of the Regions Report*, by P. Brain, National Economic Director and C. Shepl, ALGA, published by Australian Local Government Association.
- National Economic/ALGA, 2003, *State of the Regions Report*, published by Australian Local Government Association.
- National Inquiry into the Separation of Torres Strait Islander Children from their Families (Australia), 1997, *Bringing Them Home*, (Commissioner R. Wilson), Human Rights and Equal Opportunity Commission.
- National Institute of Statistics of Cambodia 2003, *1998 Population Census of Cambodia: Literacy Rates*, Ministry of Planning, (online), Available: <http://www.nis.gov.kh/CENSUSES/Census1998/index.htm> (10 November 2003).
- National Stolen Generation Workshop, 1996, *The Stolen Generations Alice Springs*, The Stolen Generations Litigation Unit, North Australian Aboriginal Legal Aid Service, Darwin, NT.
- NCVER (National Council for Educational and Vocational Research), 1999, *Statistics 1999: TAFE and University Graduates*, www.ncver.edu.au
- Neate, G., 1989, *Aboriginal Land Rights Law in the Northern Territory*, Vol. 1.
- Negroponte, N., 1995, *Being Digital*, Vintage, New York.
- Nelson, H., 2002, "Being in service: lip service? room service? self service? Protective or military Service? Social or public service? Full service?" *Systems Research and Behavioural Science*, **19**(5):407-416.
- New Zealand Ministry of Health, 1997, *In Our Hands: New Zealand Youth Suicide Prevention Strategy*, published by the Ministry of Maori Development and the Ministry for Health.
- Nguyen-vo, T., 1992, *Khmer-Viet Relations and the Third Indochina Conflict*, McFarland & Company, Inc., Jefferson, North Carolina, USA.
- Nicol, S., 1998, *Flinders Ranges and Mid North Royal Automobile Association*.
- Nichols, F., 2000, *Communities of Practice: Definitions, Indicators and Identifying Characteristics*, <http://home.att.net/~discon/KM/CoPcharacteristics.htm> accessed 2/10/2000
- Nonaka, I. and Takeuchi, H., 1995, *The Knowledge Creating Company: How Japanese Companies Create the Dynamics of Innovation*, Oxford University Press, Oxford.
- Northern Territories Correctional Services, 1998, *Annual Report 1997/1998*: 21.
- Northern Territory Department of Education, 1999, *Learning Lessons: An independent Review of Indigenous Education in the Northern Territory*, Darwin.
- Northern Women's Policy Domestic Violence Strategy: The financial and economic costs of Domestic Violence.
- Norum, E., 2001, "Appreciative design", *Systems Research and Behavioural Science*, **18**(4):323-333.
- Nussbaum, M.C., 1978, *Aristotle's De Motu Animalium. Text with translation and commentary and Interpretive Essays*, Princeton University Press.
- Nussbaum, M., 1986, *The fragility of goodness: luck and ethics in Greek tragedy and Philosophy*, Revised edition Cambridge University Press.
- O'Kane, A. and Tsey, K., 1999, *Shifting the Balance-Services for People with Mental Illness in Central Australia*, Menzies School of Health Research, Northern Territory.
- O'Reilly, B. and Townsend, J., 1999, *Young People and Substance Use in 1998*, Territory Health Services, Darwin.
- Ochoa-Arias, Alejandra E., 1998, "An interpretive-systemic framework for the study of community organization", *Systemic Practice and Action Research*, **11**(5):543-562.

- Office of Women's Policy, 1999.
- Ogawa, H., 2000, "Lessons learned from regional experiences: healthy cities in the western Pacific region", Regional Advisor in Environmental Health, WHO, Western Pacific Regional Office, Key Note Address, *Australian Pacific Healthy Cities Conference*, June.
- Orr, M., 2003, *Intertextuality: Debates and Contexts*, Polity Press, Oxford.
- Ortegon-Montoy, M.C., 2003, "Chaos and complexity theory in management: an exploration from a critical systems thinking perspective", *Systems Research and Behavioural Science*, **20**(5):387-400.
- Park, P., 2001, "Knowledge and Participatory Research", in: *Handbook of Action Research*, P. Reason and H. Bradbury, eds., Sage, London.
- Paton, H.J., 1976, *The Moral Law. Kant's Groundwork of the Metaphysic of Morals*, Hutchinson, London.
- Pape, R.A., 2005, *Dying to win. The strategic logic of suicide terrorism*. Random House. New York.
- Pearson, N., 1999, "Positive and negative welfare and Australia's Indigenous communities", *Family Matters*, **54**(Spring/Summer):30-35.
- Peel, Mark, 1994, "A place made poor", *Arena Magazine*, **8**(Dec-Jan):36-39.
- Peel, Mark, 1995, *Good Times, Hard Times: The Past and the Future in Elizabeth*, Melbourne University Press, Melbourne.
- Peou, S., 1995, *Cambodia After the Cold War: The Search for Security Continues*, Working paper No 76, Monash Asia Institute, Monash University, Clayton, Victoria, Australia.
- Peters, B. Guy, 2001, *The Future of Governing*, University Press of Kansas.
- Petersson, O., 2002, "Democracy goes abroad", National Europe Centre Paper No 49, December 9, The Australian National University, Canberra. Petersson is based at Centre for Business and policy Studies, Stockholm, Sweden.
- Picciotto, R., 1999, *Global Poverty Reduction and Institutional Change*, file://wolffecture.html
- Pierre, J., ed., 2000, *Debating Governance: Authority, Steering and Democracy*, University Press, Oxford.
- Pike, K., 1967, *Language in Relation to a Unified Theory of the Structure of Human Behaviour*, Mouton, The Hague.
- Pilger, J., 2002, *The New Rulers of the World*, Verso, London.
- Pixley, J., 1993, *Citizenship and Unemployment: Investigating Post-industrial Options*, Cambridge, Melbourne.
- Podesta, L. and Jones, P., 1993, "Delinquency and homelessness: towards an integrated response", National Conference on Juvenile Justice, *Conference Proceedings No 22*. L. Atkinson and S.A. Gerull, eds., Australian Institute of Criminology.
- Polanyi, M., 1962, *Personal Knowledge*, Routledge and Kegan Paul, London.
- Popper, K., 1968, *The Logic of Scientific Discovery*, Hutchinson, London.
- Pradhan, M. and McIntyre, J., 2003, "A systemic approach to addressing the complexity of energy problems", *Systems Research and Behavioural Science*, **16**(3):213-223.
- Pradhan, M. and Rehling, U., 2002, "Combating poverty and gender inequality through renewable energy initiatives", *World Renewable Energy Congress VII (WERC2002, Germany)*, Elsevier Science Ltd., Oxford, UK.
- Pradhan, M., 2002, "A systemic approach to addressing the complexity of energy problems", SESAM/ARTES Asia Conference in Bangkok, Appropriate Technology (AT) Forum, Germany.
- Preston, N., Sampford, C. and Connors, C., 2002, *Encouraging Ethics and Challenging corruption*, The Federation Press, Sydney.
- Prigogine, I. and Stengers, I., 1984, *Order Out of Chaos*, Bantam Books, New York.

- Public Health Association, 1999, *In Touch: Newsletter of the Public Health Association Inc*, **16**(1)February.
- Putnam, R., 1995, "Bowling alone", *Journal of Democracy*, **6**(1):65-78.
- Quinn, K., 2001, "Cambodian inroads: Reflections on diplomacy in Southeast Asia", *Harvard International Review*, Cambridge, Spring 2001, vol. 23, no. 1, pp. 72-75.
- Ramsay, E., Tranter, D., Charlton, S. and Sumner, R., 1998, *Higher Education Access and Equity for Low SES School Leavers: A Case Study*, DETYA.
- Rawls, J., 1993, *Political Liberalism*, Columbia University Press, New York.
- Rawls, J., 1995, "Reply to Habermas", *The Journal of Philosophy*, **XC11**(3):132-180.
- Rawls, J., 1999, *The Law of Peoples with the Idea of Public Reason Revisited*, Harvard University Press, London.
- Read, H., Fordham, M., Adler, G. and McGuire, W., 1959, *The Collected Works of C.G. Jung*, Volume 9, Part 2, AION: Researches into the phenomenology of self, Routledge and Kegan Paul, London.
- Reason, P. and Bradbury, H., 2001, *Handbook of Action Research: Participative Inquiry and Practice*, Sage, London.
- Reason, P. and Bradbury, H., 2001, *Handbook of Action Research: Participative Inquiry and Practice*, Sage, London.
- Reason, P. and Torbet, W., 2001, *Concepts and Transformations*, **6**:1-37.
- Reason, P., 1988, *Human Inquiry in Action*, Sage, London.
- Reason, P., 1991, "Power and conflict in multidisciplinary collaboration", *Complementary Medical Research*, **5**(3).
- Reason, P., 2002, "Justice, sustainability and participation. inaugural lecture", *Concepts and Transformations*, **7**(1):7-29.
- Reason, P., 2002, "The practice of co-operative inquiry", *Systemic Practice and Action Research*, **15**(3):169-176.
- Reason, Peter, 1994, "Three approaches to participative inquiry", in: *Handbook of Qualitative Research*, Denzin & Lincoln, eds., Sage, London.
- Reddy, A., Williams, R. and Johansson, T., 1997, *Energy After Rio: Prospects and Challenges*, UNDP, New York.
- Reinharz, S., 1979, *On Becoming a Social Scientist*, Jossey Basss, San Francisco.
- Reinharz, S., 1992, *Feminist Methods in Social Research*, Oxford University Press. New York.
- Report No 10, Crime Research Centre, University of Western Australia, p. 141.
- Report of the Select Committee on a *Certain Maritime Disaster*, 2002, October, Commonwealth.
- Reynolds, M., 1998, "Unfolding natural resource-use information systems: fieldwork in Botswana", *Systemic Practice and Action Research*, **11**(2):127-152.
- Rhodes, R.A.W., 1997, *Understanding Governance. Policy Networks, Governance, Reflexivity and Accountability*, Open University Press, Maidenhead.
- Rittel, H. and Webber, M., 1973, "Dilemmas in a General Theory of planning", *Policy Sciences*, **4**:155-169.
- Roche, A. and McDonald, 2001, *Systems, Settings, People: Workforce development challenges for the alcohol and other drugs field*, Commonwealth Department of Health and Aged Care.
- Rogers, K. and Roethlisberger, F.J., 1991, "Barriers and gateways to communication", *Harvard Business Review*, Nov-Dec: 105-111.
- Romm, N., 1996, "Inquiry and intervention in systems planning: probing methodological rationalities", *World Future*, **47**:25-36.

- Romm, N., 1998, "The process of validity checking through paradigm dialogues", *14th World Congress of Sociology*, Montreal.
- Romm, N., 2001, *Accountability in Social Research: Issues and Debates*, Kluwer, London.
- Romm, N., 2002, "A trusting constructivist view of systems thinking in a knowledge age", in: *Systems Theory and Practice in a Knowledge Age*, G. Ragsdell et al., eds., Plenum, New York.
- Rorty, R., 1997, *Achieving our Country: Leftist Thought in Twentieth-Century America*, Harvard University Press, Massachusetts.
- Rowse, T., 1993, *After Mabo: Interpreting Indigenous Traditions*, Melbourne University Press.
- Rowse, T., 1998a, "Nugget Coombs and the contradictions of self determination", in: *For Central Land Council Taking Power Like this Old Man Here*, A. Wright, ed., IAD Press.
- Rowse, T., 1998b, *White Flour: White Power: From Rations to Citizenship*, Cambridge: University Press.
- Royal Government of Cambodia 1998, *The Royal Government of Cambodia's Platform for the second term 1998-2003*, (online), Available: <http://www.camnet.com.kh/ocm/roundtable1.htm> (27 March 2003).
- Rhodes, RAW 1997, *Understanding Governance. Policy networks, governance, reflexivity and accountability*. Open University Press. Maidenhead.
- Runcie, M. and Bailie, R., 2002, *Evaluation of Environmental Health Survey on Housing*, Menzies School of Health, Northern Territory.
- Salmon, W., 1973, *Logic. Foundations of Philosophy Series*, Prentice Hall, New Jersey.
- Salovey, P. and Sluyter, D.J., 1997, *Emotional Development and Emotional Intelligence*, Basic Books, New York.
- Samaratunge, R., 1999, *New Public Management in Developing Countries: A Critical Reflection*, Working paper 28/99, Faculty of Business and Economics, Monash University, P.O. Box 197, Caulfield East, Vic. 3145.
- Sarantakos, S., 1993, *Social Research*, Macmillan, South Yarra.
- Schaffer, K. and Smith, S., 2004, *Human Rights and Narrated Lives: the Ethics of Recognition*, Palgrave, Macmillan. New York.
- Schetzet, L., 1998, "A year of bad policy", *Alternative Law Journal*, **23**(3).
- Schneider, H., 1999, "Participatory Governance for poverty reduction", *Journal of International Development*, **11**:521-534.
- Schumacher, E.F., 1973, *Small is beautiful: economics as if people mattered*, New York, Harper.
- Schoeny, M. and Warfield, W., 2000, Reconnecting systems maintenance with social justice: a critical role for conflict resolution. *Negotiation Journal* 16, No 3 pages: 253-268.
- Scott, J., 1998, *Seeing Like a State*, Yale, London.
- Scott-Hoy, K., 2001, "Eye of the other within: artistic autoethnographic evocations of the experience of cross-cultural health work in Vanuatu", Doctor of Philosophy, Division of Education, Arts and Social Sciences, University of South Australia.
- Scrimgeour, D., 1997, "Community control of Aboriginal health services in the Northern Territory", *Menzies School of Health Research*, Northern Territory, Issue No 2/97.
- Sen, A., 2000, *Development as Freedom*, Knopf, New York.
- Senge, P., 1990, *The Fifth Dimension*, Doubleday, New York.
- Senge, P., Kleiner, A., Roberts, R., Roth, R. and Smith, G., 1999, *The Dance of Change: The Challenges of Sustaining the Momentum in Learning Organizations*, Nicholas Brealey, London.
- Shalvey, T., "Social psychotherapy and the collective unconscious", Reprints from *The Savage Mind*, 1966, and *Structural Anthropology*, 1963, Claude Levi-Strauss, Harvester.

- Shames, Harley, 1985, *Community Needs Study*, Unpublished report for Alice Springs Town Council.
- Shawcross, W., 1980, *Sideshow: Kissinger, Nixon and the destruction of Cambodia*, Fontana, London.
- Short, M., 1997, *Mandatory Sentencing Balance*, Northern Territory Women Lawyers' Association.
- Simms, J., 2001, "Systems science fundamental principles", in: *Understanding Complexity*, G. Ragsdell and J. Wilby, eds., Kluwer, New York.
- Singer, P., 2002, *One World: The Ethics of Globalisation*, The Text Publishers, Melbourne.
- Singh, K.M. and Pradhan, M., 2000, "Gender equity: a cross cutting theme in REDP paradigm", *URJA Energy for Development*, REDP/UNDP Publication, **12**:2, 3 and 11.
- Smith, R.M., 1965, *Cambodia's Foreign Policy*, Cornell University Press, Ithaca, NY.
- Smith, S. and Williams, S., 1992, "Remaking the connections", *Health Worker Journal*, **16**(16).
- South West Sydney Area Health Service, 2002, *Theatre for Living*, Area Health Promotion Unit, SWSAHS, Sydney, NSW.
- Spierings, John, 2000, "Youth disadvantage: some key trends and future policy directions", *Dusseldorp Skills Forum*.
- Spoehr, J., 2005, *State of South Australia. Trends and Issues*. Wakefield Press.
- Stacey, R., 1996, *Complexity and Creativity in Organisations*, Beret-Koehler, San Francisco.
- Stacey, R., Griffin, D. and Shaw, P., 2000, *Complexity and Management*, Routledge, London.
- Stanley, L. and Wise, S., 1993, *Breaking Out Again. Feminist Ontology and Epistemology*, Routledge, London.
- Stevenson, S., Maclachlan, M. and Karmel, T., 1999, "Regional participation in higher education and the distribution of higher education resources across regions", *Occasional Paper Series*, Higher Education Division, Department of Education, Training and Youth Affairs (99B).
- Stiglitz, J., 2006, The high cost of the Iraq war. Economists Voice www.bepress.com/ev
- Stone, S., 1998, *Reclaiming the Streets: Zero Tolerance Policing and the Northern Territory Ministerial Statement*, August.
- Street, Ryan, 1999, *Alice Springs Economic Profile*, Street Ryan and Associates, Ref 23/02/B99.
- Strehlow Research Centre, 1999, *Occasional Paper No 2*, Strehlow Centre Board, Alice Springs.
- Strehlow, T., 1978, *Central Australian Religion: Personal Monototemism in a Polyotemic Community*, Australian Association for the Study of Religions.
- Strehlow, T., 1958, *Dark and White Australians*, Riall Bros. Pty. Ltd., Melbourne.
- Stretton, H., 2001, *Ideas for Australian Cities*, Transit Australia Publishing.
- Styhre, A., Ingelgard, A. and Roth, J., 2001, "Gendering knowledge: the practices of knowledge management in the pharmaceutical industry", *Knowledge and Process Management*, **8**(2):65-74.
- Tadashi, A., 1977, "The United States and the Cold War", in: *The Origins of Cold War in Asia*, Y. Nagai & A. Iriye, eds., Columbia University Press, New York.
- Tandon, R., "Creating knowledge: a monopoly? Society for participatory research in Asia", New Delhi, 29-37, in: *The Action Research Reader*, Deakin University Publication.
- Tangentyere Council, 1998, *1997-8 Annual Report*.
- Tangentyere Council, 2000, *Tangentyere Council Protocols*, developed by the Centre for Remote Health and Tangentyere Council.
- Tesch, 1991, "Software for qualitative researchers: analysis needs and program capabilities", in: *Using Computers in Qualitative Research*, N. Fielding and R. Lee, eds., Sage, London.

- The Key Note address at WHO Archives Technical seminars on the Internet at: www.pro.who.int
- Thomson, Pat, 2002, *Schooling the Rustbelt Kids: Making the Difference in Changing Times*, Allen and Unwin.
- Thurow, L., 1996, *The Future of Capitalism: How Today's Economic Forces will Shape Tomorrow's World*, Allen and Unwin.
- Tippet, J., 1997, "Mandatory sentencing and other matters", *Balance*, Criminal Lawyers' Association.
- Toffler, A., 1990, *Knowledge, Wealth, and Violence at the Edge of the 21st Century*, Bantam, London.
- Traves, N., 1998, "The detour project: an intergenerational place of learning for Aboriginal youth", *Background Paper*, Centralian College, Alice Springs.
- Tsey, K., Scrimgeour, D. and McNaught, C., 1998, "An evaluability assessment of central Australian mental health services: towards a more informed approach to mental health service planning and evaluation in central Australia", *Menzies Occasional Paper*, 1/98.
- Tsoukas, H., 1996, "The firm as a distributed knowledge system: a constructivist approach", *Strategic Management Journal*, 17(Special Issue: Knowledge and the Firm):11-25.
- Tsoukas, H., 2003, "Do we really understand tacit knowledge?" in: *Handbook of Organizational Learning and Knowledge*, M. Eatery-Smith and M.A. Lyles, eds., Blackwell.
- Turner, M. & Hulme, D., 1997, *Governance, Administration and Development: Making the State Work*, Macmillan Press Ltd., Houndmills, Basingstoke, Hampshire, pp. 221-237.
- Ulrich, W., 1983, *Critical Heuristics of Social Planning: A New Approach to Practical Philosophy*, Wiley, New York.
- Ulrich, W., 2001, "The quest for competence in systemic research and practice", *Systems Research and Behavioural Science*, 18:3-28.
- UNDP 2003, *Human Development Reports 2003*, United Nation Development Programme, (online), Available: http://www.undp.org/hdr2003/indicator/indic_289.html (14 November 2003).
- Uslaner, E., 1999, "Democracy and social capital", in: *Democracy and Trust*, M. Warren, Cambridge University Press, Cambridge.
- Utke, A.R., 1986, The cosmic holism concept: an interdisciplinary tool in the quest for ultimate reality and meaning", *Ultimate Reality and Meaning*, 9(June):134-155.
- Van Gennep, A., 1960, *Rites de Passage*, Routledge and Kegan Paul, London.
- Van Gigch J.P. (Ed.) (2006), *Knowledge, Wisdom and Management*, Volume 2 of the Book Series C.W. Churchman's Legacy and Related Works, New York, Springer, 2006, In Process.
- Van Gigch, J., 2003, *Metadecisions: Rehabilitating Epistemology*, Kluwer Plenum.
- Van Gigch, J.P., 2002, "Comparing the epistemologies of scientific disciplines in two distinct domains: modern physics versus social sciences. Part 1: the epistemology and knowledge characteristics of the physical sciences", *Systems Research and Behavioural Science*, 19(3):199-210.
- Veitch, J., 1977, *Descartes: A Discourse on Method: Meditations and Principles*, Everyman, London.
- Vickers, G., 1983, *Human Systems are Different*, Harper and Row, London.
- Vickery, M., 1984, *Cambodia: 1975-1982*, George Allen and Unwin Publishers, Hemel Hempstead, England.
- Wadsworth, Y., 1991, *Everyday Evaluation on the Run*, Action Research Issues Associated.
- Wadsworth, Y., 2001, "The Mirror, the magnifying glass, the compass and the map: facilitating participatory action research", in: *Handbook of Action Research*, P. Reason and H. Bradbury, Sage, London.

- Walker, A., 2003, "Cambodia and Nepal win WTO entry", *BBC*, 12 September 2003, (online), Available: <http://news.bbc.co.uk/1/hi/business/3102720.stm> (16 November 2003).
- Wallerstein, I., 2002, "Revolts against the system", *New Left Review*, **18**(November-December):29-40.
- Walsh, F. and Mitchell, Paul, 2002, *Planning for Country: Cross Cultural Approaches to Decision-making on Aboriginal Lands*, IAD Press, Alice Springs.
- Warnock, M. (Ed.), 1962, *Utilitarianism. Including Mills on Liberty*, Glasgow, Collins.
- Warren, E., 1999, *Democracy and Trust*, Cambridge University Press, Cambridge.
- Watson, D., 2004, *Death Sentence. The Decay of Public Language*, Knopf, Sydney.
- Webb, S.P., 1998, *Knowledge Management: Linchpin of Change*, The Association for Information Management, ASLIB, London.
- Weeks, W., 1996, "Woman and the Australian welfare state", in: *The Australian Welfare State: Key Documents and Themes*, J. Wilson, J. Thomson, and A. McMahon, eds., Macmillan, Melbourne.
- Weil, S., 1998, "Reflexive turns in paradigm dialogues; tensions and challenges in transcending different domains for knowledge generation", *14th World Congress of Sociology*, Montreal.
- Wenger, E., 1998, *Communities of Practice: Learning, Meaning and Identity*, Cambridge University Press.
- West, M., 1975, *Bishops and Prophets in a Black City*, David Philip, Cape Town.
- Western, J., McMillan, J. and Durrington, D., 1998, "Differential access to higher education: the measurement of socio-economic status, rurality and isolation", Commonwealth of Australia, www.detya.gov.au/archive/highered.eippubs/eip98-14/execsum.htm
- Wheatley, M., 1994, *Leadership and the New Science: Discovering Order in a Chaotic World*, Berret-Koehler, San Francisco.
- Wheatley, M., 1999, *Leadership and the New Science. Discovering Order in a Chaotic World*, Berrett-Koehler Publishers, San Francisco.
- White, L., 2001, "Effective governance: through complexity thinking and management science", *Systems Research and Behavioural Science*, **18**(3):241-257.
- White, L., 2002, "Connection matters: exploring the implications of social capital and social networks for social policy", *Systems Research and Behavioural Science*, **19**(2):255-270.
- White, R. and Alder, C., 1994, *The Police and Young People in Australia*, Cambridge University Press.
- White, R., Murray, G. and Robins, N., 1996, *Negotiating Youth-Specific Public Space: A Guide for Youth and Community Workers*, Town Planners and Local Councils, DTEC, Youth Program Unit.
- White, S., 2002, "Being, becoming and relationship: conceptual challenges of a child rights approach in development", *Journal of International Development*, **14**:1095-1104.
- WHO Archives Technical seminars on the Internet at: www.who.org/archives/hfa/techsem/971128.htm
- Williams M.C., 1992, *Vietnam at the Crossroads*, The royal Institute of International Affairs, Council on Foreign Relations Press, USA.
- Williams, B. and Bailey, R., 2002, *What People say about Networks, Networking, Collaboration, Coalitions, Partnerships, Alliances and Co-ordinations*, Working Paper, ACE Unit, Tertiary Education Commission, New Zealand.
- Williams, T., Long, M., Carpenter, P. and Hayden, M., 1993, *Entering Higher Education in the 1980s*, Australian Government Publishing Service, Canberra.
- Wilson, J., Thomson, J. and McMahon, A., 1996, *The Australian Welfare State: Key Documents and Themes*, Macmillan, Melbourne.
- Winch, P., 1958, *The Idea of Social Science*, Routledge and Keegan Paul, London.

- Winter, I., 2000, *Social Capital and Public Policy in Australia*, Australian Institute of Family Studies.
- Wolf, J., 1989, "The legacy of Mary Parker Follett", *The Bureaucrat*, 53-57.
- Wolfensberger, W., 1989, "Human service policies; the rhetoric versus the reality", in: *Disability and Dependency*, L. Barton, ed., Falmer Press, London.
- World Bank, 1997, *Cambodia: Progress in recovery and reform*, Country Operation Division, East Asia and Pacific Region, pp. 24-25, (online), Available: http://www-wds.worldbank.org/servlet/WDS_IBank_Servlet?pcont=details&eid=000094946_01032309511010 (16 April 2003).
- World Bank, 2001, *International Development Partners underpin support for Cambodia's development program*, M2 Presswire, Coventry, (online), Available: <http://global.umi.com/pqdweb?Did=000000074236253&Fmt=3&Deli=1&Mtd=1&Idx=3&Sid=1&RQT=309> (12 April 2003).
- World Health Organisation, 1988, *Healthy Cities Project Paper No 3*, a guide to assessing Healthy Cities, WHO Healthy Cities Project Office, Copenhagen.
- Wright, K., 1998, "Aboriginal youth violence: a way of life", published in part in: *CARPA Newsletter*, **28**(Nov).
- Wright, K., 1998, *ASYASS: The Alternative Family Model of Working with Young People*, ASYASS, Alice Springs.
www.slnsw.gov.au/plb
www.slq.qld.gov.au/pub/standard
www.who.org/archives/hfa/techsem/971128.htm
- Yeatman, A., 2003, "Global ethics, Australian citizenship and the 'boat people': a symposium", *Journal of Sociology*, **39**(1):15-22.
- Young, R.J., 2001, *Postcolonialism: An Historical Introduction*, Blackwell Publishing.
- Zhu, Z., 2000, "Dealing with differentiated whole: the philosophy of the WSR approach", *Systemic Practice and Action Research*, **13**(1):11-20.
- Zimmerman, M.E., 1994, *Chaos Theory, Ecological Sensibility, and Cyborgism in Contesting Earth's Future: Radical Ecology and Post Modernity*, Berkley, California.
- Zola, I.K., 1975, "In the name of health and illness". *Social Science and Medicine*, **9**:83-87.

INDEX

- Accountability
 - communication for, xxvi–xxvii
 - complexity thinking and, 76–78
 - concepts of, xxi
 - ethics and, xlii–xliv, 56
 - PAR process and, 89–90
 - social movements fostering, 55–56
- Accountable decisions, 383
 - sustainability and, 340
 - systemic governance and, xxii
 - western governments and, 134–35
- Accounting, concepts of, xxi
- Ackoff, R. L., 134, 257, 263, 269
- Action learning
 - Flinders University exercise on, 368–72
 - problem solving and, 366*f*
 - techniques for, 365–67
 - welfare NGO and, 269
- Agape communication, 10, 383
 - bonds/webs and, 349
 - emergence through, 150, 350, 358–59
 - forms of, 357
 - hospitality and, 351
- Age, 34
- Alcohol/drugs, 246–47, 249*f*, 278–79
- Alice Springs education. *See also*
 - Indigenous Housing Association
 - digital technology regarding, 194–96
 - intergenerational learning and, 194
 - public place/service accessibility and, 196–97
 - stake in future through, 193–94
- Alice Springs Indigenous citizens
 - alcoholism and, 246–47, 249*f*
 - challenges of, 244–45
 - marginalization of, 247
 - perceptual holon metaphors of, 245–46, 245*f*
 - policy linkages and, 248*f*
 - self-determination and, 247–48
- Alice Springs youth
 - alcohol/petrol and, 246–47
 - challenges faced by, 188–89, 192–93
 - computing skills and, 191
 - crime stats regarding, 190
 - mandatory sentencing and, 188, 190, 191
 - risk behaviours of, 192
- Animal cruelty, 8–9
- Annan, Koffi, 22, 23
- Apartheid
 - African illness cosmology from, 157–58
 - cultural capital and, 153, 155, 158
 - homelands/urban centers and, 154
 - misdiagnosed mental illness and, 152–58
 - Pretoria Street-Wise Project and, 169–75, 187
 - restricted movement during, 313
 - steps away from, 312–13
- ARC. *See* Australian Research Council
- Arrernte, 48–49
- Ashby, W. Ross, xi–xii, xviii, 8, 226
- Ashby's Law, xiv, 226–27
- Assumptions
 - colored lenses and, 94–95
 - conceptual maps and, 70–71, 99–101, 101*f*
 - of CSP, 70, 79–80
 - emancipatory, 139
 - of Learning Edge Leadership Strategy, 206
 - orientalism/occidentalism/synthesis and, 95–96, 96*t*, 97*f*
- Australia. *See also* South Australia
 - challenges faced by, 237–38
 - democracy in, xxx–xxxi
 - flexible borders/human rights in, 36–37
 - freedom of speech and, 373
 - Indigenous community challenges in, 262–63
 - local government in, 16, 354–55

- renewable energy and, 325
- State of the Regions Reports and, 11–13, 58–59
- survey on government in, 54–55
- systemic governance for, 238–39
- terrorism and, 56–57
- uranium and, 321–22, 323–24, 326–27
- welfare in, 19–20, 237, 250
- Australian Research Council (ARC), 225–26
- Auto-ethnography, 383
- Axial themes
 - “keeping it together,” 284–85, 289*t*–291*t*
 - life in balance, 282, 289*t*–291*t*
 - making transition, 283–84, 289*t*–291*t*
 - rebuilding lives, 282–83, 289*t*–291*t*
 - well-being, 282, 289*t*–291*t*
- Banathy, B., 104–5, 105*t*, 106*t*
- Bateson, G., 97–98
- Bausch, K., 135
- Big/small picture design, 111
- Binary opposition, 73
- Biodiversity, 41
- Bonds, 349, 383
- Boomerang effect
 - international relations and, 321–27
 - Iraq war and, 323
 - nuclear power and, 323–24
 - renewable/non-renewable energy and, 322–23
 - Rice and, 326–27
 - spiritual aspect of, 340
 - terrorism laws and, 325
- Boputhatswana, 312
- Boschfontein project, 313–15, 314*f*
- Boulding, K., 14, 39, 42
- Boundaries, xxxv, 387
 - citizenship and, 51
 - decision creating, xliii
 - globalization and, 137, 162
 - of knowledge, 86
 - network democracy and, 161
 - redrawing, 3–4, 33, 39, 41–42
 - status quo and, 89
 - working with, 24, 47, 96*t*, 137
- Brachina Gorge, xxix–xxx
- Brain, 383–84
- Cambodia
 - independence of, 335–36
 - international politics in, 330–37
 - Lon Nol regime in, 331, 332–33, 334, 337
 - Pol Pot regime in, 331, 334, 337
 - policy making in, 336–37
 - political/economic policy in, 330–32
 - Royal Government of, 336
 - Sihanouk regime in, 330–31, 333, 337
 - US influence in, 332–35
 - vignette overview, 330
 - vital stats regarding, 335–36
- Capacity, xxxiii
 - building of, 220–21, 233, 243*t*–244*t*, 301, 316
 - Flinders University exercise and, 368–72
 - Indigenous Housing Association and, 233
 - intergenerational model of, 269
 - overcoming challenge through, 241–42
 - participatory design and, 243*t*–244*t*
 - welfare NGO and, 264
- Caretaking, xix, 381–82
- Caricatures, 347–49
- Case studies/vignettes, 121. *See also*
 - Specific case study
 - Alice Springs education, 193–97
 - Alice Springs youth, 188–93
 - author, 122–23
 - Boputhatswana, 312
 - Boschfontein project, 313–15, 314*f*
 - Cambodia, 330–37
 - children, black South African, 169–87
 - complexity and, 374
 - crime prevention, 197–99
 - focus of, 228
 - Hijab, banning of, 165–67
 - Indigenous Housing Association, 230*t*, 232, 232*t*–235*t*, 233–35, 240*f*, 247–49, 250, 251–52, 256
 - misdiagnosing mental illness, 152–60
 - Nepal energy, 301–5
 - Samar, Philippines, 252–53, 307–12
 - state government COP, 229–31, 237–41, 243*t*–244*t*
 - systemic approach and, 141–49

- Veverbrants' environmentalism, 126–31, 127*f*, 128*f*, 132*f*
- welfare NGO, 211–23, 230*t*, 232*t*–236*t*, 259–99
- Wuling Mountains, 305–6
- Categories, 33–35, 384
- CDEP. *See* Community Development Employment Program
- Chaos, xxviii
- Children, black South African
 - communication with, 173
 - concept of “child” and, 177–78, 180–81
 - concept of “work” and, 178–79
 - denial regarding, 174–75
 - homeless/working, 170
 - household diagrams and, 172, 183*f*–187*f*
 - households of, 182–87
 - marginalization of, 169
 - media and, 181
 - mothers, single, and, 184–87
 - nuclear families and, 187
 - origins of, 171
 - police handling of, 172–73, 174–75, 179
 - rights of, 170–71
 - statistics, lack of, on, 172
 - temporary fostering of, 172–73
 - welfare policies/power concerning, 175–77, 179–82
- Christakis, A., 117, 150, 328, 362, 369, 370
- Churchman, C. West
 - Critical systemic thinking and, 363
 - decision and, xliii, 77
 - design of inquiring systems and, xix, xxxiii, 112, 143–44
 - Popper and, xi
 - sweeping in and, 102–3
 - systems and, 339–40
- Citizenship
 - boundaries concerning, 51
 - categories of, 33–34
 - concept of, xxxv
 - global, 374–75
 - marginalization and, 151, 247
 - rights concerning, xxv–xxvi, 3–4, 51
- Civil rights, xxv–xxvi
- Class, 34–35, 307–8
- Climate change
 - governance and, 327–28
 - nuclear power and, 328–29
 - self interest and, 46
 - systemic governance and, 380–81
- Closure, xxxi–xxxii
- Cogniscope software, 117
- Collectivism/individualism, xxxii, 45
- Colonial history, 255
- Commensurability, 80
- Communication. *See also* Agape communication; Dialogue
 - accountability through, xxvi–xxvii
 - Bausch regarding, 135
 - conflict resolution and, 75
 - CSP and, 75–76
 - discursive, xxxii–xxxiii, 9, 36
 - for emergence, 40*t*, 65
 - fundamentals of, 41–42, 133–34
 - group, 115–18, 117*t*
 - hierarchy and, 14, 42
 - hospitality and, xxxvii
 - information and, xlii
 - international relations/governance and, 320–21
 - local, xx
 - mode 2 thinking and, 133
 - new democracy and, 349–50, 351–52, 353, 354
 - one-way, 15, 30, 62
 - open, 13, 76, 139, 141
 - participatory design and, 205
 - policy making and, xii–xiii, xxxiv, 136
 - praxis test and, 345*t*
 - systemic governance and, xx, xxxvi–xxxvii, 150
 - understanding/truth through, 9–10
- Community Development Employment Program (CDEP), 283–84
- Community facilitation. *See* Facilitation, community
- Community governance, xxiii
- Community of practice (COP), 384
 - concept of, 376
 - Indigenous Housing Association and, 248–49, 250, 251–52
 - knowledge management and, 241
 - networks regarding, 147

- for organizational learning, 229–31, 237
- participatory design and, 253
- public education and, 208
- setting up, 250–52
- spiritual well-being and, 258–59
- Co-morbidity, 261
- Compartmentalization, 6–7
- Compass tool compartment, 85
- Compassion, 10, 133, 381–82
- Competition, 33
- Complementarism, 384
- Complementarity of theory, 139–40
- Complexity, xl, 125, 137, 374
- Complexity thinking, 76–78
- Conceptual mapping. *See* Mapping, conceptual
- Consciousness
 - caretaking/compassion and, 381–82
 - as connections, xiii–xiv, 25, 42, 73
 - as continuum, 55
- Constructs, 384
- Context, 67–68
- Continuums, governance/international relations and, 33–35
- COP. *See* Community of practice
- Core competencies, 376–77
- Corporate governance, xxiii
- Creativity, fostering of, xxiv
- Crime, 8–9, 190
- Crime prevention, 197–99
- Critical subjectivity, 256
- Critical systemic praxis, 384
- Critical systemic thinking and practice (CSP), 67, 384–85, 396
 - Ashby's Law and, xiv
 - assumptions of, 70, 79–80
 - Churchman and, 363
 - colored lenses and, 94–95
 - commensurability and, 80
 - community facilitation of, 78–79
 - complexity thinking within, 76–78
 - de Bono's hats and, 92–94, 93f
 - dialogue and, 75–76
 - existing theoretical world and, 333f
 - fourth order, 82
 - governance through, 79, 256
 - group communication and, 115–18, 117f
 - hubris and, 361–62
 - invitation/participation and, 147–48
 - Jackson and, 81–82
 - mandala of knowledge for, 140f
 - Newtonian paradigm v., 71–72
 - ontology/epistemology and, 256–58
 - PAR and, 90–91
 - paradox and, 342
 - participatory design and, 87–88
 - policy making and, 75
 - principles concerning, 76, 139–40, 148–49
 - questioning and, 67–68, 78–79
 - relevance of, 86–89
 - tool kit for, 84–85
 - trust and, 75
 - TSI regarding, 81
- Critical systems thinkers (CST), 64, 79–80
- Cross cultural communication, 385
- CSP. *See* Critical systemic thinking and practice
- CST. *See* Critical systems thinkers
- Cultural capital, 153, 155, 158
- Culture, 34–35, 385
- Cycle, 385
- Data, 385
- De Bono's thinking hats, 92–94, 93f
- Decision. *See also* Accountable decisions
 - Ashby's Law and, xviii, 226–27
 - Churchman and, xliii, 77
 - participatory design and, 226–27
- Deep democracy. *See* Democracy, deep
- Delphi technique, 116, 385
- Democracy
 - argument for reworking, 39, 41–42
 - in Australia, xxx–xxxi
 - without borders, 10, 29
 - connections and, 373–74
 - deep, xxvii, 24, 109, 385
 - dialogue for, 315–16
 - dilemma of, 90
 - discursive processes of, 9
 - enemy within and, 350
 - EU and, 163
 - hegemony and, 317–18
 - imperfection of, 35
 - inclusive, 11

- mobility influencing, 61
- network, 161
- open debate in, 63
- participatory decision-making in, 15–16, 29, 76, 134
- revision of, xxxi, xxxii, 32
- Rice and, 326–27
- scaled up, 316
- social movements and, 29
- systemic governance and, xx, xxiv, 373–74
- thick, xxvii
- traditional liberal, xiii
- trust and, xxxviii, 370
- as “ubuntu,” 6
- in US, 55
- viability of, 65
- voting in, 55, 61–62
- Democracy, new, xiii
 - communication for, 349–50, 351–52, 353, 354
 - diversity/unity in, 352, 355–56
 - ecohumanism and, 349
 - emergence/participation and, 357–58, 358*f*
 - enemy within and, 350
 - foundations of, 340–43
 - local government and, 354–56
 - Peters Governance Framework and, 360*t*
 - praxis test and, 345*t*
- Descartes, 6–7
- Design of inquiring systems, 25
 - ARC grant and, 225–26
 - idealism/pragmatism and, 144
 - individuality *v.* commonality and, 340
 - logic and, 143–44
 - nature of, xix, 64, 86, 100
 - participatory design checklist of, 112
 - participatory governance and, 64
 - phronesis and, 143
 - world views and, 144–45
- Design of Inquiring Systems* (Churchman), xxxiii
- Deterministic thought, 385–86
- Dey, I., 107–9
- Dialectic, 345*t*, 386
- Dialectical approach, 144, 386
- Dialogue
 - cogniscope software for, 117
 - COP and, 239
 - core competency and, 376
 - CSP and, 75–76
 - emergence and, 26, 65
 - engagement tactics for, 75–76
 - group, 115–18, 117*t*
 - Iraq war and, 30
 - justice and, 56
 - open, 65
 - PAR and, 21
 - pragmatism/idealism and, xix–xx, 52
 - praxis test and, 344*t*, 345*t*
 - terrorism and, 52
 - truth and, xxi, xxix, 9–10, 12, 67, 72
- Discourse, 386
 - evolving processes of, 360–61
 - Indigenous Housing Association and, 240*f*
 - prisons and, 199–200
- Dissipative structures, xxix
- Diversity, 386
 - biodiversity and, 41
 - caution regarding, 58, 60–61
 - Edgar and, 132
 - EU and, 44–45
 - fostering of, xxiv, 41, 52
 - globalization influencing, 137
 - identity regarding, 31–32, 121
 - language, 367–68
 - new democracy and, 352, 355–56
 - respect for, 19
 - risk management and, 69–70
- Diversity management, 386
- Domains of reality. *See also* Views
 - core competency and, 377
 - knowledge and, 50, 79, 86–87
 - men’s stories and, 288, 292, 293*t*–294*t*
 - shifting of, 286
 - women’s stories and, 282–85, 286, 289*t*–291*t*
- Drill tool compartment, 85
- Drugs. *See* Alcohol/Drugs
- Ecohumanistic norms, 47, 68
- Ecohumanistic thinking/practice, 349, 386
- Economic development, 34
- Edgar, D., 131–32

- Education, 276. *See also* Alice Springs education; Public education
- Emancipatory assumptions, 139
- Emergence
 agape communication and, 150, 350, 358–59
 analogies on, 65–66
 basis of, 358, 358*f*
 communication for, 40*t*, 65
 dialogue and, 26, 65
 as natural law, 350
 new democracy and, 357–58, 358*f*
 participation and, 357–58, 358*f*
 praxis test and, 345*t*
- Emic, 386
 /etic distinction, 98
- Emotions, xiii, 26
- Employment, 277, 283–84, 296–97, 298
- Empowerment, 16, 386–87
- Enemy within, 323, 350
- Energy, 387. *See also* Nepal energy
 vignette
 in Australia, 325
 boomerang effect and, 322–23
 dissipation of, xxxi–xxxii
- Enlightenment, xxxix
- Entropy, 387, 394
- Environment
 fossil species and, xxix–xxx
 idealism and, xxx
 justice and, 394
 threats to, xxxiv–xxxv
 Veverbrants and, 126–31, 127*f*, 128*f*, 132*f*
- Environmental justice, 394
- Epistemology, 387
- Espoused thinking/practice, 387
- Ethics, xxxiii, 387
 accountability and, xlii–xliv, 56
 dialogue/truth and, 72
 PAR process and, 89–90
 Singer and, 125
- EU. *See* European Union
- Eudaimonia, xxxiv, 359
- European Union (EU)
 democracy and, 163
 diversity in, 44–45
 federal model in, 7–9
 globalization concerning, 161–62
 marginalization in, 163–67
 participatory governance in, 57
 sentient rights and, 47
 Turkey and, 44–45, 164
- Evaluations, 142–43
- Expanded pragmatism. *See* Pragmatism, expanded
- Facilitation, community
 of CSP, 78–79
 responsibilities surrounding, 74–75, 149
 skills, 145
 views concerning, 72–73
 violence and, 76
- Federalism, 7–9, 162–63
- Feedback, xiv, 42
- The Fifth Discipline* (Senge), 206
- Flinders University action learning
 exercise
 aim of, 368–70
 insights from, 370–72
 praxis for democracy and, 370
 root cause map and, 370, 371*f*
- Flood, R., 81
- Follet, Mary Parker, 69–70
- Fourth order critical systems thinking, 82
- Fractals, 318
- France, 165–67
- Freedom, xix, 136, 373
- Fukuyama, 53–54
- Fundamentalism, 23
 challenge of, 44, 46
 governance and, 327–28
 one truth and, xviii
 paradigms and, xii
 religion regarding, 136–37
- Gambling, 279–80
- Gender, 33, 302, 303–4
- Giddens, A., 31, 94, 204, 356, 379, 391
- Gigch, John van, xxxviii
- Global Age, 387
- Globalization
 boundaries and, 137, 162
 diversity/complexity and, 137
 EU and, 161–62
 freedoms concerning, 136
 views regarding, 136–37

- Gloria Lee Ngale Environmental Learning Centre, 126
- Governance. *See also* Local governance; Participatory governance; Systemic governance/accountability
- accountability in, 141
 - basis for better, 320–21
 - categories/continuums and, 33–35
 - challenge of, 25–26
 - corporate/community, xxxiii
 - CSP and, 79, 256
 - Edgar on, 131–32
 - evolution of, 367*t*
 - fundamentalism/climate change and, 327–29
 - good processes of, 256, 258–59
 - grass roots, 255–56
 - hubris and, xxvii–xxviii, xxxvi, 204
 - idealism and, xlii–xliii
 - joined up, 202, 229, 377, 378–79, 378*t*
 - nature of, 19, 63
 - participation in, 375
 - pragmatism, expanded, and, xlii–xliii
 - social movements and, 17
 - Third Way, xxiii, xxiv
 - welfare NGO and, 268–69
- Hard systems cybernetics, 82, 395
- Health, 35, 387
- The Heart and Soul of Leadership* (Australian Institute for Management), 138
- Hegemony, 339
- Hijab, 165–67
- Holistic thinking, 24, 388
- Holons, 245–46, 245*f*, 388
- Hospitality, xxxvii, 351
- Housing, 274
- Hoy, Karen Scott, 95–96
- Hubris, xxvii–xxviii, xxxvi, 204, 361–62, 388
- Human rights, xxv–xxvi, 36–37
- Human species, 23–24
- Hurricane Katrina, xliii–xliv
- Hyperlink mentality, 62–63
- Hyphens, 125
- Idealism, xxxiv
- design of inquiring systems and, 144
 - dialogue and, xix–xx, 52
 - environment and, xxx
 - governance and, xlii–xliii
 - subsidiarity, principle of, and, 161
 - three worlds and, 87
- Identity, 29, 31–32, 41, 121, 388, 390
- Ideographic approach, 388
- Ideology, xxxiii
- Indigenous Housing Association
- capacity building in, 233
 - challenges for, 235
 - close up shot of, 232*t*–235*t*
 - COPs and, 248–49, 250, 251–52
 - diagrammatic metaphor and, 256
 - map of discourses and, 240*f*
 - organizational structure/mission of, 232
 - overview of, 230*t*, 247–48
 - PAR and, 249
 - systemic lessons regarding, 233–35
- Indigenous Standpoint Theory, 254, 255
- Individualism/collectivism, xxxii, 45
- Information, 388
- Interactive design, 257
- Interest groups, 388
- International law, 7–8
- International relations
- balance of power and, 330
 - basis for better, 320–21
 - boomerang effect and, 321–27
 - Cambodia history and, 330–37
 - categories/continuums regarding, 33–35
 - climate change and, 327–29
 - metaphors and, 320
 - non-reductionist approaches and, 318
 - non-renewable resources and, 322–23
 - nuclear power and, 323–24, 326–27, 328–29, 330
 - relationship patterns in, 319
 - renewable resources and, 323
 - Rice and, 326–27
 - subsidiarity in, 319–20
 - systemic connections in, 317
 - systemic view of, 319*t*
 - terrorism laws and, 325
- Internationalization, 388
- The International Criminal Court, 22–23
- Interpolating, 388
- Intersectoral, 388–89

- Intersubjective, 389
 - domain of reality, 86–87
 - praxis test and, 344*t*, 345*t*
 - thinking, 78
- Intersubjective approach, 110*t*
- Intwaso
 - ancestors and, 154
 - ceremonies surrounding, 156, 158–60
 - meaning of, 152, 153
 - survival/diviner networks and, 154–55
- Iraq war, 30, 323
- Irrekelentya School, 194, 195–96
- Iterative research cycle, 113–15

- Jackson, M., 81–82
- Jamrozik, A., 237
- Jenkins, Simon, 339
- Joined up governance (JUG), 202, 229, 377, 378–79, 378*t*
- Jozini Dam, 4–5
- JUG. *See* Joined up governance
- Justice
 - dialogue and, 56
 - Singer on, xxvii
 - social/environmental, 394
 - welfare NGO and, 265

- Knowledge, xi, 389
 - Bausch regarding, 135
 - boundaries of, 86
 - categories/continuums and, 34
 - communication and, 66
 - domains and, 50, 79, 86–87
 - personal experience and, 204
 - systemic approach for, 137
 - tacit/explicit, 219*t*, 222
 - as transformative, 63–64
- Knowledge management, 389
 - administration and, 221–22, 242, 244
 - communication and, 66
 - COPs and, 241
 - definition of, xxi
 - origin of, 43
 - praxis tests and, 343, 347–49
 - in public education, 209
 - strategic, 222–23
 - systemic approach for, 137
 - as weblike, 16–17
 - welfare NGO and, 220–23, 221*t*, 260–61
- Knowledge narratives, 35, 46, 137, 364, 365*f*, 367, 389

- Leadership, 389
- Learning Edge Leadership Strategy, 206
- Life chances, 389
- Liminality, 389
- Local governance
 - in Australia, 16, 354–55
 - challenges for, 61–62
 - Edgar and, 131–32
 - empowerment and, 16
 - new democracy and, 354–56
 - PAR and, 74
 - participatory, 18, 58, 59–60
- Local social capital, 14
- Logic, 143–44, 344*t*
- Lon Nol regime, 331, 332–33, 334, 337
- Longo, 7–8, 162–63

- Magnifying glass tool compartment, 85
- Management, 211–12, 215, 240–41, 389–90
- Mandala of knowledge, xxvi, 77, 390
 - colored lenses and, 94–95
 - complex problem solving, 366*f*
 - complexity and, 365*f*
 - constructing, 94–97
 - CSP and, 140*f*
 - narratives and, 364, 365*f*, 367
 - orientalism/occidentalism/synthesis and, 95–96, 96*t*, 97*f*
 - Vanuatu and, 95–96
- Manyanos, 155–56
- Mapping, conceptual, 388
 - assumptions and, 70–71, 99–101, 101*f*
 - language diversity and, 367–68
 - points of view and, 9, 99–101, 101*f*
 - rich pictures and, 110–11
- Marginalization
 - Alice Springs citizens and, 247
 - of children, 169
 - citizenship and, 151, 247
 - in EU, 163–67
 - sentient rights and, 47–49, 51
- Matrix teams, 390
- McLuhan, M., 101–2
- Mechanistic governance, 26–27, 27*t*
- Men's stories
 - domains and, 288, 292, 293*t*–294*t*

- generic v. specific services and, 292, 295–96
- in/out basket regarding, 293*t*
- turning points/barriers and, 294*t*
- Mental health, 275–76
- Mental illness, misdiagnosing, 152–60
- Mode 1/Mode 2 thinking, 106*t*, 107, 133, 210, 390
- Modernist theories, 390
- Molar politics, 32*t*, 41
 - features of, 27–29, 28*t*, 33
 - identity/knowledge and, 33–36
- Molar/molecular identity, 41, 390
- Molecular politics, 32*t*, 41
 - features of, 27–29, 28*t*, 33
 - identity/knowledge and, 33–36
- Morals, xxxiii–xxxiv
- Multisemic, 390
- Narratives, 35, 46, 137, 364, 365*f*, 367, 389, 390
- National Mental Health Strategy, 255–56
- Nature, 35
- Nepal energy vignette
 - community mobilization principles in, 304–5
 - design/methodology within, 305
 - energy problems and, 302–4
 - gender issues and, 302, 303–4
 - overview of, 301–2
 - systemic approach used in, 303*t*, 304–5
 - systems flow chart in, 302, 303*f*
- Network democracy. *See* Democracy, network
- Networks, 390
 - categories/continuums and, 34
 - communities of practice and, 147
 - PAR and, 74
 - survival/diviner, 154–55
- New democracy. *See* Democracy, new
- New times, 374–76
- Newtonian paradigm, 71–72
- Nominal group technique, 116
- Norms, 390
- Northern Territory
 - crime in, 190
 - policy challenges in, 228–29
 - population percentages in, 192*t*
- Nuclear power
 - balance of power and, 330
 - boomerang effect and, 323–24
 - climate change and, 328–29, 380–81
 - Rice and, 326–27
- Objective approach, 86–87, 110*t*
- One truth, xviii
- Ontology, 256–58, 390
- PAR. *See* Participatory Action Research
- Paradigm, 393
 - fundamentalism and, xii
 - mapping, 9
 - Newtonian, 71–72
 - PAR and, 71–74
- Participation
 - caution regarding, 206–7, 356
 - emergence and, 357–58, 358*f*
 - governance and, 375
 - praxis and, 342
- Participatory action, 13–14, 150–51, 250–51
- Participatory Action Research (PAR), 393
 - accountability and, 89–90
 - aims of, 68
 - Boschfontein project and, 314–15
 - CSP and, 90–91
 - dialogue for, 21
 - ethics concerning, 89–90
 - facilitation and, 72–75
 - holistic thinking and, 24
 - Indigenous Housing Association and, 249
 - iterative research cycle and, 113–15
 - as iterative thinking, 20*f*, 21
 - leadership regarding, 138
 - local governance regarding, 74
 - methodology and, 65–68, 108–9, 138
 - networks regarding, 74
 - paradigms and, 71–74
 - policy making through, 107
 - praxis test and, 345*t*
 - process maxims of, 90, 107
 - rich pictures and, 109–11
 - soft systems cybernetics and, 109
 - steps for, 89–90
 - study design and, 66, 108–9
 - systemic governance and, 341*t*

- trust earned through, 31
- welfare NGO use of, 263–64, 267–68, 269
- Participatory design, 393–94
 - basis of, 134
 - capacity building in, 243*t*–244*t*
 - communication and, 205
 - COP and, 253
 - decision-making and, 226–27
 - potential of, 242*t*
 - research and, 112–13
 - self-determinism and, 87–88
 - strategic planning *v.*, 315–16
 - welfare NGO using, 289*t*–291*t*
- Participatory governance, 393. *See also*
 - Systemic
 - governance/accountability
 - accountability in, 141
 - alcohol/drug abuse and, 249*f*
 - approach to, 253–54
 - bottom up approach in, 58
 - challenges of, 17–18, 60, 61–62
 - characteristics of, 221*t*
 - core of, 68
 - CSP and, 79, 256
 - CST and, 64
 - design of inquiring systems and, 64
 - in EU, 57
 - freedom and, 373
 - hyperlink mentality for, 62–63
 - internet and, 18
 - local, 18, 58, 59–60
 - praxis test and, 345*t*
 - social movements and, 17
 - viewpoints and, 64–65
- Peace, 254–55, 364
- Personal/public life, 33
- Peters, B. Guy, 360, 360*t*
- Phronesis
 - design of inquiring systems and, 143
 - matching process and, xii
 - requirements of, 301
 - three wisdoms and, 381–82
- Planning, 393–94
- Pol Pot regime, 331, 334, 337
- Policy making, xi–xii
 - Ashby's rule and, 236
 - Banathy maps for, 104–5, 105*t*
 - in Cambodia, 336–37
 - communication and, xii–xiii, xxxiv, 136
 - complexity and, 60–61, 80, 96
 - context determining, 67–68
 - CSP and, 75
 - diversity concerning, 60
 - division/time and, 6
 - emotions and, xiii, 26
 - feedback and, xiv
 - interests and, xx
 - PAR for, 107
 - participatory, 15–16, 106, 144, 263–64
 - power relations and, 80–81
 - pragmatism and, xv
 - principals and, 342
 - as process, 88–89
 - religion regarding, 136–37
 - short sighted, 5
 - tool kit for, 84–85
 - US, 134
 - welfare NGO and, 263–69
- POMA approach, 111
- Popper, K., xi
- Positivism/postpositivism, 393, 396
- Postmodernism, 393
- Poverty, 278
- Powers, B., 101–2
- Pragmatism, expanded, xv, xxxiv, 161
 - design of inquiring systems and, 144
 - dialogue and, xix–xx, 52
 - environment and, xxx
 - governance and, xlii–xliii
 - three worlds and, 87
- Praxis, 384
 - CSP as, 67
 - for democracy, 370
 - new times and, 375–76
 - participation/sustainability and, 342
- Praxis tests, 343–49, 348*t*
 - knowledge management and, 343, 347–49
 - for problem solving, 344*t*–346*t*
- Pretoria Street-Wise Project. *See*
 - Children, black South African
- Prison management, 199–200
- Problem solving, 393–94
 - action learning and, 366*f*
 - praxis tests for, 344*t*–346*t*
 - in public education, 209–10

- Public education
 - COP and, 208
 - discourse and, 203–4
 - “either or”/“both and” thinking in, 207
 - enabling leadership in, 201–2
 - future regarding, 210
 - goals for, 203
 - joined up governance in, 202
 - knowledge management and, 209
 - learning strategy within, 206
 - practical recommendations for, 208–10
 - problem solving in, 209–10
 - systemic *v.* compartmentalized, 206–8
- Public/personal life, 33
- Questioning, xxxiii–xxxiv
 - CSP and, 67–68, 78–79
 - participatory design and, 205
 - strategic, 103
 - systemic governance/accountability and, 149
- Race, 34–35
- Racism, 277–78
- Radiance, 392
- Rationality, 390–91
- Rawls, J., xxvii, 50, 51
- Reality, 391
- Reciprocity, 68, 391
- Recursiveness, 391
- Reflexivity, 391
- Regional/international governance, xxiii, xxiv
- Religion, 136–37
- Renal dialysis, 280–81
- Representation, xii–xv, xviii, xix
- Research. *See also* Participatory Action Research
 - praxis test and, 345*t*
 - subjectivity and, xvii
 - testing process of, xvii–xviii
 - welfare NGO, 233*t*, 259–60, 263–65, 270
- Research design
 - big/small picture for, 111
 - group communication and, 115–18, 117*t*
 - iterative research cycle and, 113–15
 - participatory design checklist for, 112–13
 - POMA approach for, 111
- Responsibility, xiv, 392
- Retroductive logic, 391
- Revision, xii
- Rice, Condoleezza, 326–27
- Rich pictures, 109–11, 391–92
- Rights, 392. *See also* Civil rights; Human rights; Sentient rights
 - children and, 170–71
 - citizenship and, xxv–xxvi, 3–4, 51
- Romm, N., 27, 73, 80–81, 84, 103, 149, 202, 377
- Samar, Philippines
 - class challenges in, 307–8
 - community development forum in, 307–10
 - forum structure in, 309
 - participatory development in, 252–53
 - sanitation project in, 311–12
 - systemic challenges in, 310–11, 311*f*
 - teaching systemic praxis in, 308–10
 - thinking/views in, 309–10
- Sanitation project, 311–12
- Savings clubs, 155–56
- Seasonal cycle, 392
- Second order cybernetics, 82
- Self-determination, 87–88, 247–48, 392
- Senge, P., 206
- Sentient rights, marginalized/voiceless beings and, 47–49, 51
- Shared meanings, 392
- Sign/symbols, 392–93
- Sihanouk regime, 330–31, 333, 337
- Singer, Peter, xxiv–xxv
 - animal cruelty and, 8
 - ethics and, 125
 - on justice, xxvii
 - “speciesism” and, 47
 - subsidiarity, principle of, and, xviii–xix, 8
- Social capital, 394
 - definitions of, 377–78
 - spiritual well-being *v.*, 258–59
 - sustainability and, 356
- Social engineering, 134–35
- Social entropy, 394
- Social exclusion, 275

- Social justice, 394
- Social movements, 395
 - accountability and, 55–56
 - democracy and, 29
 - governance and, 17
 - new times and, 374–75
- Socio-cybernetics, xviii, 8, 226
- Sociology of change, 25*t*
- Soft systems cybernetics, 395–96
 - core competency and, 377
 - Jackson and, 82
 - PAR and, 109
- South Australia, 228–29
- Stakeholders, willful, xix
- State government COP case study
 - capacity building in, 243*t*–244*t*
 - challenges and, 237–38
 - conversation and, 239–40
 - generic management and, 240–41
 - organizational learning in, 229–31, 237
 - overview of, 230
 - welfare and, 237
- State of the Regions Reports, 11–13, 58–59
- Structural functionalism, 395
- Structuralism, 395
- Subjective approach, 143
 - complementary approaches and, 110*t*
 - design of inquiring systems and, 143
 - domain of reality and, 86–87
 - praxis test and, 344*t*
- Subsidiarity, principle of
 - definition of, 163
 - idealistic/pragmatic nature of, 161
 - international relations and, 319–20
 - Singer and, xviii–xix, 8
- Suicide bombers, 43
- Sustainability, 395
 - accountable decisions for, 340
 - compassion for, 133
 - critical thinking tools and, 342
 - deep democracy and, 24
 - definition of, xli, 205
 - governance and, xxiii, xxiv
 - praxis concerning, 342
 - principles of, 270–71
 - social capital and, 356
 - systems and, xxxv–xxxvi
 - water regarding, xxv
 - welfare NGO and, 270–71
- Sweeping in, 395
 - Churchman and, 102–3
 - definition of, 1
 - dialectic and, 29
 - intersubjective thinking and, 78
 - mindfulness and, 26
 - participation and, 382
 - process of, 157
- Systemic activity, 395
- Systemic approach
 - core competency and, 377
 - Indigenous Housing Association and, 233–35
 - ontology/epistemology and, 256–58
 - potential of, 241, 378
 - in Samar, Philippines, 308–10
 - vignette of, 141–49
 - in welfare NGO, 266–68
- Systemic governance/accountability, 395. *See also* Participatory governance
 - advantages of, xli–xlii
 - Ashby's rule and, 226
 - for Australia, 238–39
 - central questions regarding, xxii–xxiii
 - characteristics of, 376–77
 - climate change and, 380–81
 - communication for, xx, xxxvi–xxxvii, 150
 - complex wicked problems and, 211
 - considerations for, xxi–xxii, xxxiii–xxxiv, xlii, 341*t*
 - democracy and, xx, xxiv, 373–74
 - enlightenment v., xxxix–xli
 - mechanistic governance v., 26–27, 27*t*
 - overview of, 20–21, 26–27, 27*t*
 - prisons and, 199–200
 - process for, xxii, 26
 - purposes of, xx–xxii, xxxiv
 - questioning regarding, 149
- Systems, xxxv–xxxvi
- Systems thinking, 31, 333*f*, 395–96
- Technocratic thinking, 396
- Telescope tool compartment, 85
- Terrorism
 - commonality regarding, 354
 - dialogue and, 52

- freedom of speech and, 373
- Jenkins on, 339
- laws, 325
- social engineering and, 135
- US/Australian fostering of, 56–57
- Testing of ideas, xviii, 11
- Tetrad, 101–2
- Thick democracy. *See* Democracy, thick
- Thinking. *See also* Critical systemic thinking and practice
 - actual, 387
 - assumptions/theory and, 70–71
 - colored lenses and, 94–95
 - complexity, 76–78
 - de Bono's hats and, 92–94, 93f
 - deterministic, 385–86
 - discursive, 118
 - dualistic, 78
 - ecohumanistic, 349, 386
 - ecological, 204–5
 - “either or”/“both and,” 64–65, 77, 101–2, 207
 - emergent/creative, 385–86
 - enlightened, xi
 - espoused, 387
 - holistic, 24, 388
 - hyperlink mentality of, 62–63
 - intersubjective, 78
 - iterative, 20f, 21
 - mode 1/mode 2, 106t, 107, 133, 210, 390
 - in multiple dimensions, 94–95, 383
 - open/closed, 106t
 - paradigms influencing, 71–74
 - in Samar, 309–10
 - steps for improving, 92
 - sustainable, 24
 - systems, 31, 333f, 395–96
 - technocratic, 396
 - tools for, 396
 - transdisciplinary, 396
- Third Way governance, xxiii, xxiv, 31, 204, 356, 379
- Tolerance, xxxvii, 11–12, 51
- Tool kit, critical thinking, 84–85, 396
 - compartments of, 85
 - contents of, 84
 - core competency and, 376
 - practical applications for, 146
 - sustainability and, 342
 - for systemic thinking, 352–53
- Total Systems Intervention (TSI), 81
- Totalizing calculus, 396
- Transcultural, 396
- Transdisciplinarity, 140, 141, 223
- Transdisciplinary thinking, 396
- Transpecies, 396
- Travel, 281
- Trust, xxxvii–xxxviii
 - CSP and, 75
 - democracy and, xxxviii, 370
 - distrust and, 41
 - factors leading to, 14
 - hope and, 227
 - Iraq war hindering, 30
 - PAR and, 31
 - paradox of, 31, 60
 - sharing/openness and, 21–22, 30
- Truth, 396
 - binary opposition and, 73
 - as continuum, xviii
 - dialogue and, xxi, xxix, 9–10, 12, 67, 72
 - iterative process of, xi, xvii
 - positivists and, 396
 - postmodernism and, xvii
 - representation and, xviii, xix
 - views and, xxviii–xxix, 72–73, 99–101, 101f
- TSI. *See* Total Systems Intervention
- Turkey, 44–45, 164
- Unfolding, 397
 - definition of, 1
 - dialectic and, 29
 - intersubjective thinking and, 78
 - mindfulness and, 26
 - participation and, 382
 - process of, 157
- United Nations Aarhus Convention, 22
- United States
 - Cambodia and, 332–35
 - democracy in, 55
 - policy implications of, 134
 - power perspectives and, 53–54, 56–57
 - terrorism and, 56–57
- Values, 142, 258
- van Gigh, J. P., 323

- Vanuatu, 95–96
- Veverbrants, Olive
 background of, 126
 environmentalism of, 126–31, 127*f*,
 128*f*, 132*f*
 learning approach of, 126–27
 tyres and, 129*f*, 130*f*
 water conservation and, 130*f*, 131*f*
- Views. *See also* Domains of reality
 binary opposition and, 73
 colored lenses and, 94–95
 communication surrounding, 201–2
 consensus/conflict regarding, 72
 critical subjectivity and, 256
 design of inquiring systems and,
 144–45
 emic/etic distinction and, 98
 facilitation, community, and, 72–73
 globalization and, 136–37
 mapping, 9, 99–101, 101*f*
 multiple, 341*t*, 342
 PAR and, 74–75
 participatory governance and, 64–65
 prisons and, 199–200
 in Samar, 309–10
 truth and, xxviii–xxix, 72–73, 99–101,
 101*f*
- Vignettes, 397. *See also* Case
 studies/vignettes
- Violence, 76, 279
- Water, xxv
- Welfare
 in Australia, 19–20, 237, 250
 South African children and, 175–77,
 179–82
- Welfare NGO case study
 action learning used in, 269
 alcohol/drugs and, 278–79
 analysis/recommendations in, 216–18,
 217*t*
 CDEP community house and, 283–84
 challenges faced within, 235*t*–236*t*
 close up shot of, 232*t*–236*t*
 computer design within, 260–61
 conclusions of, 296–99
 COP in, 218–20, 218*f*
 death and, 281
 depression and, 280
 education and, 276
 e-governance in, 267, 269
 employment and, 277, 296–97, 298
 family/geographic sites and, 212–13
 gambling and, 279–80
 generic *v.* specific services within,
 292, 295–96, 297–98
 governance, reworking of, in, 268–69
 housing and, 274
 hypothesis used in, 259
 integrated management and, 211–12,
 215
 issues in, 295*f*
 “keeping it together” and, 284–85,
 289*t*–291*t*
 knowledge management and, 220–23,
 221*t*, 260–61
 lessons learned in, 233*t*–234*t*
 men’s stories and, 288, 292, 293*t*–294*t*
 mental health and, 275–76
 methodology used in, 265–67, 272–73
 mission in, 232*t*
 NGO structure/background and,
 213–14, 214*t*, 218*f*, 232*t*
 outcomes expected in, 265, 299
 overview of, 230*t*, 261–63
 PAR used in, 263–64, 267–68, 269
 participatory design/axial themes and,
 289*t*–291*t*
 pathway creation within, 296, 297*f*
 policy making in, 263–69
 poverty and, 278
 project aims in, 264–65
 racism and, 277–78
 rebuilding lives in, 282–83, 289*t*–291*t*
 renal dialysis and, 280–81
 research in, 233*t*, 259–60, 263–65,
 270
 responsibility sharing and, 267–69
 security factors and, 273–74
 service users in, 215–16
 social exclusion and, 275
 social justice benefits within, 265
 staff and, 214–15, 218–20, 219*t*
 stories and, 272, 273
 sustainability and, 270–71
 systemic approach within, 266–68
 tacit/explicit knowledge in, 219*t*, 222
 themes identified within, 274–81
 travel and, 281

- typologies/dimensions used in, 272
- use of art in, 285–88, 287*f*
- violence and, 279
- well-being and, 274–75, 282–85, 288
- women's stories in, 282–88
- Will, xxxiii
- Women's stories
 - barriers regarding, 291*t*
 - CDEP community house and, 283–84
 - domains and, 282–85, 286, 289*t*–291*t*
 - in/out basket regarding, 289*t*
 - of “keeping it together,” 284–85, 289*t*–291*t*
 - of not coping, 285
 - process for telling of, 285–86
 - of rebuilding lives, 282–83, 289*t*–291*t*
 - turning points regarding, 290*t*
 - use of art in, 285–88, 287*f*
 - well-being and, 288
- Wuling Mountains, 305–6