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Quarterly Newsletter

# THE CENTRE FOR LEADERSHIP AND LEARNING IN RISK

## CLLR Newsletter July 2018

The Focus of this Newsletter is on Social Politics

## The Social Politics of Risk



They say that one should not talk about religion, politics or children at a gathering and in the context of parties perhaps this is wise advice. However, when it comes to risk and safety discussion of social politics should be at the centre of discussion but it is not. There is very little written about the politics or politicization of risk and safety. Indeed, there is no curricula in risk and safety that even raises the concern of an 'ethic' and 'politic' of risk and safety. I mention these two together because they form the dialectical foundation of how one should understand risk and safety systemically. In the *Risk Maturity Matrix* it is Social Politics that sits just below and scaffolds the formation of cultural activity.

At the centre of any discussion of politics is concern about power, who is privileged by that power and about alienation, vulnerability and an ethic of freedom. In the world of risk and safety consumed by the language of control and compliance, there is much need for a discussion about an ethic of freedom.

The most effective research on alienation and engagement in the context of risk is provided by eminent French sociologist, Jacques Ellul.  Ellul's work *The Ethics of Freedom* (1976) seeks to define the anthropological nature of educative discourse and discusses the nature of alienation as a part of the total human condition.

Ellul's concept of alienation extends the materialist perspective of alienation by adding an ethical aspect (1976, p. 25):

'*Man is alienated because, once launched on the venture of exploitation in which he no longer acts justly, he is obliged to view everything with a corrupt conscience and to create an ideology which will conceal the true situation.  His religion is the most complete and misleading ideology.  It is here*

*that he is most completely divested of himself. This is partly because, as in Feuerbach, he dreams up an illusory supreme being out of all that is best in himself, out of his own worth and righteousness and goodness. He transfers these to the Absolute. He thus robs himself by the projection. Partly, however, it is also because man expects liberation from someone else instead of himself. Religion is the "opium of the people" because it impedes action by causing man to transfer his own possibilities to another being'.*

Alienation according to Ellul is caused by a frustration in the human search for meaning. This frustration is generated by exploitation and a created ideology that masks real meanings of existence. The assumption underpinning Ellul's perspective is that humans cannot escape alienation in their own capabilities. He argues that alienation is a material and spiritual disorientation. This spiritual dimension is clearly out of step with a materialist perspective. Whilst the materialist argues that alienation is the:

... separation of humans from those things that they need in order to lead fulfilling lives

Ellul argues that alienation means:

*... being possessed externally by another and belonging to him. It also means being self-alienated, other than oneself, transformed into another. (Ellul, 1976, p. 24)*

In a curious twist this implies that alienation is developed through the handing over of oneself, one's meaning in life and one's purpose to another (person, power or ideology). This means that alienation is really self alienation or alienation from what it is to be truly human. Ellul therefore argues that the more humans try to control their lives in self preoccupation the less they become masters of it. Such efforts are apparent in the process of institutionalisation and the ideology of zero. Ellul argues (Ellul, 1976, p. 29) that there are four aspects of the alienation experience. These are:

*(1) the experience of the powerlessness of each of us in face of the world, of the society in which we are but which we can neither modify nor escape*

*(2) the experience of the absurd, of seeing that the events we have to live through have no meaning or value, so that we cannot find our way in them*

*(3) the experience of abandonment, of knowing that no help is to be expected, that neither others nor society will grant any support, the idea of dereliction which is so dear to existentialism; and finally*

*(4) the culminating experience of indifference to one-self, in which man is so outside himself that his destiny is no longer of interest to him and he has neither desire nor zest for life.*

Ellul argues that alienation is essentially discovered in processes of dehumanisation. Dehumanisation according to Ellul is the debasing of human meaning founding mutual respect, love, relationship, ethical conduct, responsibility, trust and community. One is therefore alienated when one dehumanises oneself and hands over oneself to principles, powers and people who assist in making oneself less human, when one is alienated from these values and qualities of living. Ellul argues that one's alienation is essentially a spiritual dilemma manifest in material ways which indicate that humans have lost place with themselves, their meaning and their spirituality. The process of dehumanization is undertaken politically.

Politics names the activities associated with governance in the affairs of groups, originally of the polis (the city). We get the word 'policy', 'polity' (state) and 'politician' from polis. A study in politics leads one into the history and discourse about how power is manifest between people and groups. In politics one studies: historiography, sociology, law, geography, psychology, jurisprudence, ideologies, economics, ethics, justice, philosophy and critical theory.

In the Social Psychology of Risk (SPoR) Social Politics infers the study of human judgment and decision making in the exercise of power, governance, control and social relationships in how

people and organisations manage risk. The SPoR study of Social Politics situates the exercise of power in the context of community.

The exercise of control is not neutral, neither is the trajectory of policy. In some risk and safety circles it seems that any unethical behavior can be justified as long as the intention is to keep people safe. One cannot allow the ends to justify the means. Risk and safety must be administered in governance that respects persons and behaves ethically. For example, the campaign for eugenic solutions and propagandic activities can never be justified by safety outcomes. The imperial rule of policing others for their own good doesn't justify strategies of dehumanization in risk and safety.

It is only through an awareness of Social Politics that Risk and Safety can seek to exercise power ethically and humanly. The dehumanization of people through policies and ideologies such as: zero harm, all accidents are preventable, safety is a choice you make, Just Culture, Bradley Curve, Heinrich's Pyramid, reductionist and positivist thinking, all deserve criticism from a political and ethical perspective.

## Register for the Social Politics of Risk Masterclass Module 14

### Canberra 15,16,17 August 2018

The Centre for Leadership and Learning in Risk is please to announce the delivery of Module 14, The Social Politics of Risk Masterclass.

You can download the overview and register here: **https://cllr.com.au/product/the-social-politics-of-risk-unit-14/**.

The best place to hold such a workshop would surely be in Canberra. In this workshop we will:

• Participate in the interactive learning activity Polistown
• Meet with a politician and talk about politics
• Visit Parliament House and Semiotic Walk
• Visit Museum of Australian Democracy
• The Dress Code for Empire
• Undertake an audit of political artefacts and semiotics
• Work though the SPoR Social Politics Audit Tool in situ
• Learn about Archetypes in Social Politics
• Study the Dismissal of the Whitlam Government
• Study: Technique, Propaganda, Imperialism, Marxism, Pragmatism, Utilitarianism, Critical Theory, Imperialism, Fundamentalism, Conspiracy Theories, Hegemony, Ideology, Power, Subversion and Political Illusion.
• Examine an ethic of risk and safety
• Explore The Political Unconscious (Jameson)

A large amount of time will be experiential in-class, an after dinner speaker on the 16th and three political visits and journaling.

Participants will receive a copy of *For the Love of Zero*, a Social Politics of Risk audit tool as well as the poster on Social Influencing.

## Canada Workshops May and November 2018

May was the first trip for CLLR to Canada with several public speaking engagements and two

workshops in Vancouver and Calgary.

It all started with the Keynote on Vancouver Island for NAOSH Week with the highlight for me of hearing from a First Peoples Elder speaking on the semiotics of Native dress. I was so impressed I ended up with my own uniquely woven Native cedar head-dress, a symbol for critical thinking.

The workshop in Vancouver was exciting with approximately 100 people undertaking their first introduction to the Social Psychology of Risk. Thanks to the work of Jeff Lyth and his team at QSP Leadership for organising a wonderful workshop.

I will be back in November to continue the journey with a more in-depth two day seminar on 1 & 2 November. For more information email: **admin@cllr.com.au**

Then on to Calgary where a second group undertook a two day workshop introduction to SPoR. It was exciting at this event to meet several people face to face who have studied and corresponded with me over several years.

I will be returning to Calgary in November for more workshops from 6-9 November.



The Vancouver Workshop was packed with people and lots of action, including an extensive Culture-Language Audit.



Lots of fun and challenge at the Vancouver Workshop with many people learning the skills of SPoR for the first time.



A wonderful welcome to country by a First Peoples Elder to NAOSH. I will treasure my special headband which Jeff Lyth souced for me, truly special.



The workshop at Calgary was challenging and interactive. Great to meet my long time correspondent John Wettstein (**safetystrategies.ca**) seen here in action in group work.



So cool to meet Joe Slavin face-to-face and award him his 4 Unit Ceriificate in SPoR. Joe has been mentored by Rob Sams.



Our host Frank Garrett here in action with Mike Dale who is organising the workshops in November.

## Belgium Workshops July 2018

The end of June and start of July was marked by a most successful series of Workshops in Leuven Belgium (**https://en.wikipedia.org/wiki/Leuven**). Three groups undertook a series of workshops in Culture, Risk and Social Psychology at Groot Begijnhof with 25 students graduating as Master Coaches (4 Modules of study) in The Social Psychology of Risk. This brings to a total of over 100

students now in Europe who have completed more than one unit of study with The Centre for Leadership and Learning in Risk.

A special thanks to Michael Krueger and Eddy Eyckmans for all their work in organizing and developing the European adventure. The weekend in Brugges was a bonus.

Two groups are coming to Australia from Europe in November 2018 and February 2019 for a special series of International Modules with CLLR. More will be announced about these in the next Newsletter including ways you can join in.

The first group of coaches, some undertaking their sixth unit of study all hard at work over the two days.

Dining out in Leuven was something special whilst the hoads of Belgium fans cheered nearby in the city centre for the worldcup.

Another group sharing in a final session regarding lessons learned and practical take aways to practice on return back to the workplace.

Eddy's team working through a group task.

Unpacking the Culture Cloud for 3 days was much fun and great challenge.

Part of our studies was a visit to the technogy park iMec with lots of reflection about technique and culture.

## Who Speaks Up In Face of Political Backlash?

We often see about the risk and safety world this naive idea that everyone has the right to speak up and stop a job. Whilst such rhetoric sounds good it flies in the face of political realities and all we know about the Social Psychology of Risk. Then when people do not speak up they get castigated in hindsight as if everyone at the time could do so easily. The Dreamworld disaster is case in point

([https://www.theguardian.com/australia-news/2018/jun/19/dreamworld-inquest-emergency-stop-button-was-not-pushed](https://www.theguardian.com/australia-news/2018/jun/19/dreamworld-inquest-emergency-stop-button-was-not-pushed)). We learn through the inquest that the young girl on the button to stop the ride was both confused and intimidated to stop the ride.

Political power exists in all organisations in unspoken rules and pressures. Workers know the difference between rhetoric and reality. Sometimes the slogan to stop the job means 'don't stop the job'. When the concrete is in the line, you don't stop the job regardless of all the speak up campaigns ([https://www.jointcommission.org/facts_about_speak_up/](https://www.jointcommission.org/facts_about_speak_up/))

Organizations that think that people can freely speak up on site and at work ignore all the social political influences that condition decision making under pressure. These social influences have been mapped in the Social Influencing Strategies of SPoR. The truth is that many social influences unconsciously affect the context of 'speaking up'. It is naïve and simplistic to think that people will sacrifice social position because of a perceived risk or safety outcome. The following research gives some idea of why people don't speak up: [https://hbr.org/2015/06/how-to-speak-up-about-ethical-issues-at-work](https://hbr.org/2015/06/how-to-speak-up-about-ethical-issues-at-work); [https://www.energyvoice.com/special-features-2/piper-alpha-25/176200/piper-alpha-what-stops-stopping-the-job/](https://www.energyvoice.com/special-features-2/piper-alpha-25/176200/piper-alpha-what-stops-stopping-the-job/)

Recently work by Moisuc and Grewal (*Scientific American Mind* July 2018) showed that only some personality types will risk social standing to intervene in bad behavior. Not everyone can stand up to political power in the face of prejudice or unethical behavior, there is much more at risk beyond the simplistic and naive idea that 'safety comes first'.

Unless there is some sophisticated understanding of all the Social Psychology and Political dynamics at play in the workplace, then the risk and safety world will simply continue to talk simplistic nonsense to people.

## When NOT to Hold the Hand Rail

Have a look at how political leaders get on and off a plane. Of course not holding the hand rail is a symbolic gesture of power. The communication of power always comes before safety.

Obama- https://www.youtube.com/watch?v=rEX1IPO28PA&pbjreload=10

Putin - https://www.youtube.com/watch?v=v3JUEDkyaiM&pbjreload=10

Turnbull - https://www.youtube.com/watch?v=ILcFhcBwqQo&pbjreload=10

Macron - https://www.youtube.com/watch?v=Q1drvc5cbcI&pbjreload=10

Merkel - https://www.youtube.com/watch?v=jTaAwwEEw50&pbjreload=10

Xi Jinping - https://www.youtube.com/watch?v=ujnQ3cK6NDE&pbjreload=10

Trudeau - https://www.youtube.com/watch?v=vezN8my0hPQ&pbjreload=10

Trump - https://www.youtube.com/watch?v=51FguQ7RPQM&pbjreload=10

## The Politics of Aspergers

We now know that Hans Asperger was complicit in the Nazi killing machine (*Scientific American Mind* July 2018). We know that his experiments were part of the eugenic ideology of the Nazi search for perfection. Asperger knew that some children were being euthanatized and others who were deemed intelligent were spared.

This is the dynamic of Eugenics, unfortunately a common ideology in some safety circles that chase the delusion of perfection. I'm sure if some could, they would advocate for genetic modifications to humans to reduce harm. There is plenty of evidence online where organisations propose to test for risk taking and eliminate such persons from the workforce. The ideology and language of such organisations propose that risk, non-conformity and un-safety is in the human DNA. The dilemma for such proponents for perfection is the challenge of fallibility **https://www.humandymensions.com /product/fallibility-risk-living-uncertainty/**.  What a shame for them that there is no transhumanism for zero ideologues, despite all their wishes.

Asperger labeled children as 'genetically inferior' who were unable to conform socially. This was called 'autistic psychopathy' by Asperger.

Under the Nazi political machine all science was to serve the political agenda of the Third Reich, including psychiatry. The idea of engineering out non-compliance was a favourite agenda for the Nazis. The enemy of empire is always political non-compliance.

Children who were deemed 'non-compliant' were determined as not fit for the Volk, the homogenous Aryan People. Over 800 children were killed at Am Spiegelgrund before Asperger enjoyed a long academic career dying in 1980.

The name 'Asperger' is now being erased from psychiatric history in honour of all those children who died at the hands of Asperger eugenics and the politics of compliance.
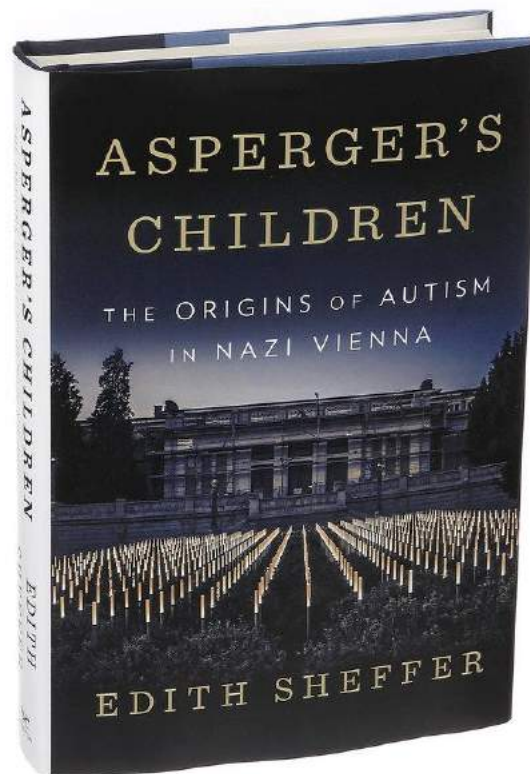
## Political Links

Top 15 Political Websites
**http://www.ebizmba.com/articles/political-websites**

Top 100 Political Blogs
**https://blog.feedspot.com/political_blogs/**

The Spectator Australia
**https://www.spectator.com.au/**

New Matilda
**https://newmatilda.com/**

Get Up
**https://www.getup.org.au/**

Australian Political Blogs
**http://domain.nationalforum.com.au/**

Australian News
**https://www.theguardian.com/australia-news/australian-politics**

Australian Politics
**http://australianpolitics.com/**

Museum of Australian Democracy
**http://australianpolitics.com/**

Parliamentary Education Office
**https://www.peo.gov.au/**

## Register for Studies with CLLR for 2019
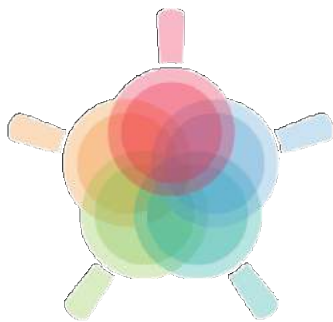
Enrolments are now open for studies with the Centre for Leadership and Learning in Risk for 2019.

The introductory first face-to-face Module will be delivered in Sydney Australia on 6-9 February. You can see an overview of Module 1 here: **https://cllr.com.au/product/an-introduction-to-the-social-psychology-of-risk-unit-1/** there is no need for payment at this stage.

A full calendar for 2019 will be published in the next Newsletter in September. At this stage a registration of interest is all that is needed. The prospectus can be downloaded here: **https://cllr.com.au/register-to-study/cllr-prospectus/**

You can view some testimonies by past students her about the value of studying with CLLR: **https://vimeo.com/186359451**

## On Line Studies with CLLR

Online studies can commence at any time for overseas students and you can register here: **https://cllr.com.au/register-overseas-online-courses/**

Online participants are assigned an online mentor/coach and complete each unit by:

• Watching a series of video lectures
• Completion of a journal/writing task
• Facetime session with the mentor
• In-situ experiences
• Learning manual and readings

Each unit of study costs $750 (aus) and an overview of the Certificate, Diploma and Masters programs can be viewed here: **https://cllr.com.au/online-courses-overseas-students/**

There will also be opportunity in North America and Europe for face-to-face sessions with Dr Long in 2019.

## Masters and Mavens in The Social Psychology of Risk

The following people have been certified by The Centre of Leadership and Learning in Risk as Masters (Mavens) in the Social Psychology of Risk.

Craig is one of the founders of the Social Psychology of Risk and has been a colleague of Dr Long for more than 25 years. Craig is currently completing his PhD at ANU in Wicked Problems and is co-author of *Following-Leading in Risk, A Humanising Dynamic.*

Craig is the Director of Studies at The Centre for Leadership and Learning in Risk and holds an MPhil from Canberra University. Craig is also Director of Niche Learning.

Gabrielle has completed studies with The Centre for Leadership and Learning in Risk having already graduated from with a Post Grad Diploma in SPoR in 2016. Gab has completed major studies in the MiProfile Diagnostic and produced a number of 350 page reports for large organisations in SPoR analysis. gabrielle and Rob Sams are currently delivering the CLLR SEEK Program to a number of large organisations.

Hayden is the lead coach with The Centre for Leadership and Learning in Risk having completed a Graduate Diploma in SPoR in 2016. Hayden's area of expertise in CLLR is Post-Structuralist and Social Politics analysis. Hayden has completed an extensive reading program with Dr Long specializing in the works of: Ellul, Fromm, Critical Theory Thinkers, Frankfurst School, French Philosophy, Bruggemann and Jung.

Roy has a Graduate Diploma in SPoR in 2016 and is co-author of the book *Tackling Risk, A Field Guide to Risk and Learning*

**https://www.humandymensions.com /product/tackling-risk/.**

Roy specializes in Visual Learning and is the Global specialist in  visual and semiotic learning based on the work of Eberhard Schnelle. Roy has been an educationalist for 40 years and leads the presence of SPoR in the West from Perth.

Michael is the founder of SPoR in Europe and is an International author with his book *It Takes Two to Tango* in its second re-print **https://www.humandymensions.com /product/it-takes-two-to-tango/.** Michael is a qualified lawyer and has extensive business experience. He has developed over 50 coaches in Europe in SPoR and specializes in social and cognitive bias.

Rob has a Graduate Diploma in SPoR and is the Global founder of Social Sensemaking.  Rob is an International author with his successful book *The Challenge of Social Sensemaking* **https://www.humandymensions.com /product/challenge-social- sensemaking-risk/.**

Rob is currently undertaking work with Lifeline in a range of activities including counselling, suicide prevention and policy.

## Some Reading Downloads on Politics

Arendt, H., (1972)  *Crisis of the Republic, Lying in Politics, Civil Disobedience, On Violence and Thoughts on Politics and Revolution.* Harvest Books,  New York.
**https://monoskop.org/images/7/70/Arendt_Hannah_Crises_of_the_Republic.pdf**

*On Revolution.* **https://monoskop.org/images/b/bf/Arendt_Hannah_On_Revolution_1990.pdf**

*The Origins of Totalitarianism*
**https://www.azioniparallele.it/images/materiali/Totalitarianism.pdf**

Baudrillard, J.,  *Selected Writings.*
**http://faculty.humanities.uci.edu/poster/books /Baudrillard,%20Jean%20-%20Selected%20Writings_ok.pdf**

Bentham, J.,  (1781)  *An Introduction to the Principle of Morals and Legislation.*  Batoche Books. Kitchener. **http://historyofeconomicthought.mcmaster.ca/bentham/morals.pdf**

Bourdieu, P.,  (1991)  *Language and Symbolic Power.*  Polity Press. Cambridge. **https://monoskop.org /images/4/43/Bourdieu_Pierre_Language_and_Symbolic_Power_1991.pdf**

Bourdieu, P.,  *Distinction, A Social Critique of the Judgment of Taste.* Harvard University Press, Cambridge.
**https://monoskop.org/images/4/43/Bourdieu_Pierre_Language_and_Symbolic_Power_1991.pdf**

Ellul, J.,  (1967)  *The Political Illusion.*  Wipf and Stock.  Eugene Oregon.

*Propaganda (1973)*
**https://monoskop.org/images /4/44/Ellul_Jacques_Propaganda_The_Formation_of_Mens_Attitudes.pdf**

*The Technological Society*
**https://ratical.org/ratville/AoS/TheTechnologicalSociety.pdf**

*Anarchy and Christianity*
**https://archive.org/details/JacquesEllulAnarchyChristianity**

Foucault, M.,  (1977) P*ower/Knowledge, Select Interviews and Other Writings.*  Pantheon Books, New York. **https://monoskop.org/images /5/5d/Foucault_Michel_Power_Knowledge_Selected_Interviews_and_Other_Writings_1972-1977.pdf**

Fromm, E., (2010) *The Revolution of Hope.*  AMHF.  New York.
**https://www.sensepublishers.com/media/2144-erich-fromms-revolutionary-hope.pdf**

Hand, S., (ed.) *The Levinas Reader, Emmanuel Levinas.* Basil Blackwell. London.
**https://monoskop.org/images/f/f9/The_Levinas_Reader_1989.pdf**

Hix, S., and Whiting, M., (2012) *Introduction to Political Science.* University of London. London.
**https://london.ac.uk/sites/default/files/study-guides/ps1172-introduction-political-science-study-guide.pdf**

Jameson, F., (1981) *The Political Unconscious, Narrative as a Socially Symbolic Act.* Cornell University Press. New York.

Jowett, B., (1999) *Politics Aristotle* Batoche Books, Kitchener.
**https://socialsciences.mcmaster.ca/econ/ugcm/3ll3/aristotle/Politics.pdf**

Kling, A., (2017) *The Three Language of Politics, Talking Across The Political Divides.* Cato Institute, Washington. **https://cdn.cato.org/libertarianismdotorg/books/ThreeLanguagesOfPolitics.pdf**

Levinas. *Collected Philosophical Papers.*
**https://monoskop.org/images/0/08/Levinas_Emmanuel_Collected_Philosophical_Papers_1987.pdf**

Locke, J., (1854) *The Works of John Locke. Philosophical Works Vol. 1.* Henry Bohn. London.
**http://www.authorama.com/full/pdf/The-Philosophical-Works-of-John-Locke.pdf**

*Two Treatises of Government.*
**http://www.yorku.ca/comninel/courses/3025pdf/Locke.pdf**

*An Essay Concerning Human Understanding*
**ftp://ftp.dca.fee.unicamp.br/pub/docs/ia005/humanund.pdf**

Long, R., (2012) Chapter 6. The Nature of Fundamentalism in For the *Love of Zero, Human Fallibility and Risk.* Scotoma Press. Kambah.

Negri, A., (1989) *The Politics of Subversion, A Manifesto for the Twenty-First Century.* Polity Press. Cambridge.

Parsons, T., (1963) On the Concept of Political Power. *Proceedings of the American Philosophical Society*, Vol. 107, No. 3 (Jun. 19, 1963), pp. 232-262
**https://www.hse.ru/data/2012/11/27/1301625729/Parsons%20Power.pdf**

Pierson, P., (2004) *Politics in Time, History, Institutions and Social Analysis.* Princeton. New Jersey.

Stein, A., (2010) *Power Politics and the Powerless.* UCLA. Los Angeles. **https://www.princeton.edu/~pcglobal/conferences/basics/papers/stein_paper.pdf**

*Selected Works of Karl Marx* **https://www.marxists.org/archive/marx/works/download/pdf/Selected-Works.pdf**

*The Whitlam Dismissal.* **http://whitlamdismissal.com/documents**
**http://vuir.vu.edu.au/526/1/02chapters1-3.pdf**

## Book Competition - For the Love of Zero. Human Fallibility and Risk

For your free copy of *Risky Conversations, The Law, Social Psychology and Risk* you need to state how many members of Australian Parliament there are in the House of Representatives and the Senate.
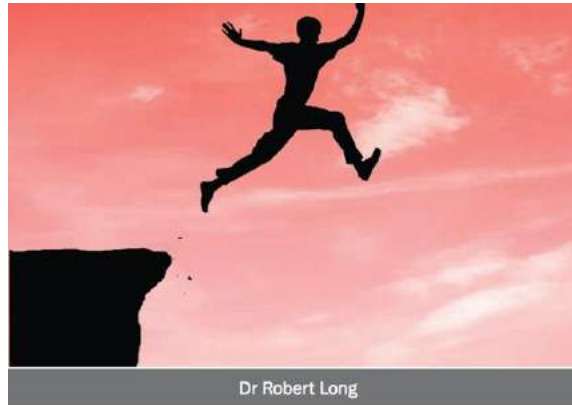
Text the correct number to **admin@cllr.com.au** The first five correct

entries will receive a complimentary copy.

If you are intersted in the topic of fallibility then you can download for free book seven in the series of risk, *Fallibility and Risk, Living with Uncertainty* - **https://www.humandymensions.com/product/fallibility-risk-living-uncertainty/**

Dr Robert Long

## LINKS

Rob's Book Recommendations on Safety **http://www.safetyrisk.net/top-20-safety-books/**

Rob's Blog
**http://www.safetyrisk.net/author/rob-long/**

Human Dymensions Web Site
**http://www.humandymensions.com/**

Join the Closed Leadership Group on facebook
**https://www.facebook.com/groups/152071534818549/members/**

Centre for Leadership and Learning in Risk
**https://cllr.com.au/**

Samples of Video Inductions and Work by Invision Pictures
**https://www.humandymensions.com/services-and-programs/invision/**

CLLR Videos **https://vimeo.com/cllr**

Human Dymensions Videos **https://vimeo.com/humandymensions**

Free Risky Conversations Video Series **https://vimeo.com/album/3938199**

Free Talking Book Risky Conversations **https://www.humandymensions.com/product/risky-conversations-talking-book-free-mp3-files/**

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