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Quarterly Newsletter

THE CENTRE FOR LEADERSHIP
AND LEARNING IN RISK

CLLR Newsletter October 2018

This is quite a long newsletter including the new SPoR website, announcement, news, research and yes, another book competition.

The focus of this newsletter is on An Ethic of Risk.

Canada Workshops November 2018

Dr Long returns to Vancouver and Calgary in just 4 weeks. The focus of this trip is on Culture, Risk and Leadership from the perspective of a Social Psychology of Risk. The workshop will unpack the Culture Cloud (<https://vimeo.com/118458068>) and take a deep dive into key cultural indicators and the nature of social influence in understanding risk.

The Vancouver workshop is on 1,2 November 2018 and you can read an overview and register here: <https://www.eventbrite.ca/e/culture-leadership-masterclass-with-dr-robert-long-tickets-48392474193>



The Calgary Workshop is on 7,8 November 2018 and you can download a flyer and register here: <https://cllr.com.au/product/culture-risk-and-leadership-workshop-calgary-november-2018/>

Dr Long will also be presenting at:

CCGA Damage Prevention Symposium
Presenting with Jeff Lyth
Whistler 1 November 2018
<http://www.canadiancga.com/>

The CEPA Foundation Pipeline Safety Roundtable
Calgary 31 October 2018

<https://cepa.com/en/about-us/events/>

An Ethic of Risk



What is an ethic? An ethic is a moral methodology that drives moral method. An ethic is a philosophy that articulates: core values, anthropological and ontological assumptions, worldview, learning rationale and moral action. The method for moral action is the outworking of an ethic. For example: in behaviorist ethics where humans are assumed to be the sum of inputs and outputs, behaviorist moral method seeks moral action as if humans are machines.

Of course, imposing a behaviourist construct on humans doesn't work indeed, behaviorist ethics tends to dehumanize people according to simplistic notions of punishment and reward. Similarly, positivist ethics which is based on natural phenomena uses logic and reason to interpret sensory experience. Positivism rejects the validity of metaphysics and spirituality and only undertakes moral action connected to empirical evidence. Such an ethic ignores the many non-materialist realities of human experience including the unseen and existential nature of the unconscious and collective unconscious. Both behaviourist and positivist approaches to ethics and moral action focus on quantitative approaches to knowledge.

Humans are social-relational beings. There is nothing holistic or human in this world that is not social-relational. Humans exist as persons in relation to the world, the earth, each other and to themselves. Isolation from the social is death to humans. There is no such thing as an individual who is not in relation to the world, the environment, others and themselves. This is the foundation of the Social Psychology and what Martin Buber called i-thou.

Similarly, a world where humans are dehumanised as 'objects' is the death of relationship and all that is associated with fallible personhood - love, care, trust, learning, maturation, growth, development and being. The i-it world is a world that shrivels upon the person and turns the person into an object. When we use others as objects or others use us as objects there is no i-thou. We don't live in the world to be used or become a user but rather to be 'met'. One is humanised in true 'meeting' whereas dehumanised in 'using'.

When we turn relationships into numerics, metrics and objects, there is no 'meeting'. This is the relation of 'i-it'. There is no meaning and purpose in a life that consumes rather than 'meets'. There is no social meaning in assuming humans are just matter. When we are 'met' rather than 'used' then we experience personhood through i-thou.

The hyphen between the i and thou makes the i-thou one word. It is in the hyphen that the dialectical (interpenetration) meaning of 'being' human is discovered. In the i-it one simply 'exists', in the i-thou one truly lives in being and 'meeting'.

When we speak to others we cannot speak without declaring social identity. I am a husband, a father, a son, a partner, a brother, a friend, an enemy, a relative, an outsider and an 'other'. Even when we use the pronoun 'i' we do so in relation to other pronouns such as 'they', 'we', 'us' and 'them'. I only know I am an 'i' in relation to others.

I remember when I was getting married in 1974 and repeating the words in the ceremony that 'two shall become as one', an extract from the Gospel of Mark (10:8). The Hebrew word 'yada' designates this way of 'knowing'. Of one being in the other, not like a duet where two harmonise as

one but as one-in-one. In the creation narrative (Genesis 2:24) says that 'two become one flesh', this is the meaning of the hyphen in 'i-thou'. This one-ness is the purpose of 'meeting', when we 'see' the other as we 'see' ourselves.

When I had my first child in 1978 and became a father, I realised that 'one-ness' and 'being' was material, biological and spiritual. There is nothing quite so mysterious as the gestation to birth experience. Now with a 40 year old son, the word father means something 'anew' each year.

So, as humans and persons we are social and psychological. Psychology is about understanding humans in: behaviour, body, mind and spirit. Psychology acknowledges that being human is about conscious-unconscious 'being'. The hyphen here is important too. When we understand humans as whole beings one cannot break down being human into parts as if reduction into parts helps understanding. As is stated by Lotman (p.xii):

'If we put together a lot of veal cutlets, we do not obtain a calf. But if we cut up a calf, we obtain lots of veal cutlets.'

This is why Social-Psychology is joined as Sociopsychology, one word. One cannot separate the notion of human being by looking at its parts even then, how does one 'look' at the unconscious? The conscious and unconscious are an integrated dialectical whole. By 'dialectic' I mean mutual interpenetration and 'meeting', what Moltmann calls 'perchorsesis'. This interpenetration helps us understand why humans within themselves and socially can flip in and out of consciousness to unconsciousness in a millisecond. Human relationship in personhood is symbiotic.

One cannot divorce human decision making from the context and culture of the situation. The idea that humans can operate in a vacuum with reason disconnected from social, historical, cultural, anthropological, organizational and psychological influences in 'free will', is nonsense. At best humans are caught in a dialectic with all these influences. Free will is the belief that each of us has enough independence of history, culture, context, group, present situation, social influence, heredity and biology to chose freely and being independently responsible for our own actions. This is a construct of Kantian/Augustinian ethics.

There are other ways of thinking morally that don't accept this construct, for example, in a Social Psychology of Risk (SPoR) moral and ethical decision making is not understood as either individual or free from social influence. This also doesn't mean that a SPoR ethic is determinist indeed, an existential dialectical ethic is completely out of step with a Kantian ethic. Such an ethic is not preoccupied with blame, moral principles, free will, character formation, individualism, positivism or attributed harm.

In the Social Psychology of Risk rightness is not defined by the presence or absence of injuries/harm but rather by one's Ethic of Risk. And if you don't have an ethic of risk by what criteria do you know 'when things go right' and when 'things go wrong'? By what ethical criteria is judgment being made? One can crusade on a rule, law and regulation and be completely unethical. One can by-pass rules and regulations and be entirely ethical. It just depends on what foundation one accepts/constructs of anthropology, ethical practice and moral agency.

What is right or wrong should not be determined by engineering outcomes or numerical outcomes but rather by human-social-ethical outcomes. If we want to focus on 'things going right', then we need an ethic of risk that makes social sense out of rightness. If we are sick of judging 'wrongness' by injury/harm then how can we judge rightness by the same paradigm? If one conducts oneself and a system ethically people can still be harmed and injured, injury ought not be a moral judgment on moral effectiveness. What is important here is that people not be punished for fallibility but rather be humanized because of their fallibility (<https://www.humandimensions.com/product/fallibility-risk-living-uncertainty/>).

Rather than rejecting fallibility, an ethic of risk needs to embrace fallibility and this includes all

anthropological, environmental, cultural and unconscious facets of human personhood. An ethic that accepts fallibility will enact moral judgment that is connected to context and social reality. In this way moral action is 'distributed' so that responsibility is seen in the society, culture, community and organization as contributing factors. Humans are not viewed as disembodied computers but rather embodied in all decision making.

Due Diligence Program Sydney 28,29 November 2018

Places are filling fast for the Due Diligence Workshop on 28,29 November in Sydney. There are only 2 places left!

This is a unique workshop with Dr Long and Greg Smith presenting on *The Law, Social Psychology and Risk*. Attendees will receive a manual, signed copy of the book *Risky Conversations*, practical case studies and tools for enacting Due Diligence in the workplace.



You can see the free Risky Conversations video series here: <https://vimeo.com/album/3938199>

You can download the free talking book here: <https://www.humandimensions.com/product/risky-conversations-talking-book-free-mp3-files/>

You can purchase the book here: <https://www.humandimensions.com/product/risky-conversations/>

You can read an overview and register for the workshop here: <https://cllr.com.au/product/due-diligence-workshop-unit-13/>

Due Diligence as a Moral Activity



There are checklists that abound that give the impression that Due Diligence is either a mathematical equation or 'tick the box' exercise. However, this distorts the meaning of Due Diligence. One can complete every function of a Due Diligence checklist and still not exercise Due Diligence.

At the foundation of Due Diligence, even in the regulation is the expectation that one will do all that is 'appropriate' to keep employees

safe and capable of managing risks. (The word 'appropriate' is the most common word in the regulation on Due Diligence - <https://www.worksafe.qld.gov.au/laws-and-compliance/electrical-safety-laws/due-diligence>). In other words, the extent to which one can exercise Due Diligence is completely subjective. What one person thinks is 'appropriate' to manage a risk is entirely different from the person beside them who thinks something else is 'appropriate'. This leaves us with a moral problem not so much a legal problem.

The topic of moral virtue or moral duty is rarely raised in risk and safety, this is because the risk and safety curriculum (<https://www.safetyrisk.net/isnt-it-time-we-reformed-the-whs-curriculum/>) excludes education on ethics and the nature of personhood. Yet, the foundation of Due Diligence

places a moral obligation on Managers and leaders to 'care' for employees. This is because moral 'agency' is an essential characteristic of human personhood. The care for persons is an essential of Due Diligence. Due Diligence is about ensuring what is 'good' for persons in the process of organizing. Accountability and responsibility in leading morally is the challenge of Due Diligence.

Persons are agents for whom things matter. There is a huge difference between being diligent about finances or machines than the well being of persons. Persons have a conception of self that is constituted by an array of concerns that have no analogue with non-person agents. Human persons are self interpreting and participate in shaping their own understanding, purpose and meaning. This is why Due Diligence also includes issues such as mental health, well being and social psychological factors at work. This is why de-personalising and de-humanising the workplace in risk and safety is an act of negligent. It is a piece of cake to trot out slogans and mantras but quite another to actually demonstrate moral accountability for persons.

The moral good of creating a healthy and safe workplace for everyone frames coherence in purpose and commitment for leaders. This is why a model of following-leading is the most effective model for tackling risk (<http://www.humandymensions.com/product/following-leading-risk/>). Without a model of mutuality and reciprocation in risk (emphasized by the hyphen) one is simply trapped in the daunting cycle of the hero myth. When Due Diligence becomes a shared moral activity (as specified by the WHS Act) then what is 'appropriate' is characterized by negotiation and reciprocation. A shared understanding of the 'common good' is an essential characteristic of Due Diligence. A hierarchical approach to Due Diligence is always doomed to fail.

Putting a bunch of policies, mantras and checklists in place as a response to Due Diligence actually demonstrates that one has not been diligent. One can have all the checklists and policies in place but still lack a fundamental respect for persons. Indeed, a climate of narcissism, sociopathy and bullying overrides any mantras or checklists as a demonstration of negligence. When one understands Due Diligence as a sense of 'common good', then one is more easily able to exercise the 'spirit' of Due Diligence in the workplace.

Further Resources on Due Diligence

Practical Thoughts

<https://www.safetyrisk.net/whs-reporting-and-due-diligence-some-practical-thoughts/>

Understanding Due Diligence

<https://www.safetyrisk.net/understanding-due-diligence-in-risk-and-safety/>

Due Diligence not Ticking Boxes

<https://www.safetyrisk.net/due-diligence-is-not-just-ticking-boxes/>

Due Diligence as an Everyday Activity

<https://www.safetyrisk.net/some-stuff-on-risk-and-safety-due-diligence/>

Videos

Ten Precautions

<https://vimeo.com/9158826>

Due Diligence in Perspective

<https://vimeo.com/81433176>

Register for Studies with CLLR for 2019

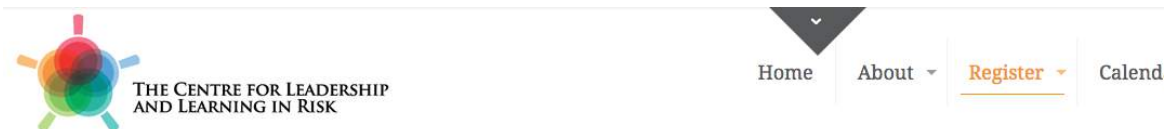


Enrolments are now open for studies with the Centre for Leadership and Learning in Risk for 2019 for Australian students.

The introductory first face-to-face module for 2019 will be delivered in Sydney Australia on 14,15 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 December. 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/>

On Line Studies with CLLR in 2019



Online participants need to register here: <https://cllr.com.au/register-overseas-online-courses/>

Once registered 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.

Psychedelics, The Unconscious and Ethics



Scientists and neuropsychologists are still baffled about the human unconscious and the nature of the human 'mind'. We know surprisingly little about the human mind. The latest research sheds new light on the nature of the human mind as 'embodied' and 'distributed'. This means that the human mind is not about computing and indeed the computing metaphor is a significant impediment to understanding human decision making.

The human mind doesn't work like a computer storing and retrieving data, and the brain is only a small part of what makes up the embodied human mind. Further see: Ginot, E., (2015) *The Neuropsychology of the Unconscious, Integrating Brain and Mind in Psychotherapy*. Norton, New York., and; Ravven, H., (2013) *The Self Beyond Itself, An Alternative History of Ethics, New Brain Sciences and the Myth of Free Will*. The New Press, New York.

Recent research (*Scientific American Mind*, Sept 2018 – Horgan, J., 'Yes, Make Psychedelics Legally Available, but Don't Forget the Risks') confirms that the human unconscious is ethically situated. Whilst psychedelics can teach us a great deal about the unconscious it is also destructive to social relationships. This was discussed extensively by Hill (2013) in *Confrontation with the Unconscious, Jungian Depth Psychology and Psychedelic Experience*. Muswell Hill Press, London.

New Website

SOCIAL PSYCHOLOGY OF RISK

Home About Downloads Podcasts RYSK Mavens Forum Contact

About SPoR
Welcome to the home of The Social Psychology of Risk (SPoR).



SPoR is about how social arrangements affect decision making in risk. The SPoR Discipline was founded by Dr Robert Long in 2003. You can download the SPoR Body of Knowledge on the About page.

The Social Psychology of Risk can be studied formally at the **Centre for Leadership and Learning in Risk (CLLR)** or through practical workplace training through **Human Dymensions**. This site is the home for the SPoR discipline providing resources, exchange, engagement, research, papers, tools and access to SPoR expertise across the globe.

[READ MORE](#)



Upcoming Events

Canada Masterclass



Canada Workshop



SPoR Convention



The Social Psychology of Risk (SPoR) finally has a home. <https://spor.com.au/>

This site complements the work of Human Dymensions that focuses on workplace risk, training, leadership, culture and learning. <https://www.humandymensions.com/>

And

The Centre for Leadership and Learning in Risk that delivers academic programs in the Social Psychology of Risk.
<https://cllr.com.au/>

The new SPoR site hosts heaps of give aways and information to do with SPoR including: posters, papers, podcasts and tools. The SPoR site also introduces people who have become RYSK Mavens. These are people who have extensive experience and study in SPoR, with 12 Modules of study under their belt. An open forum is also available for discussion and debate.

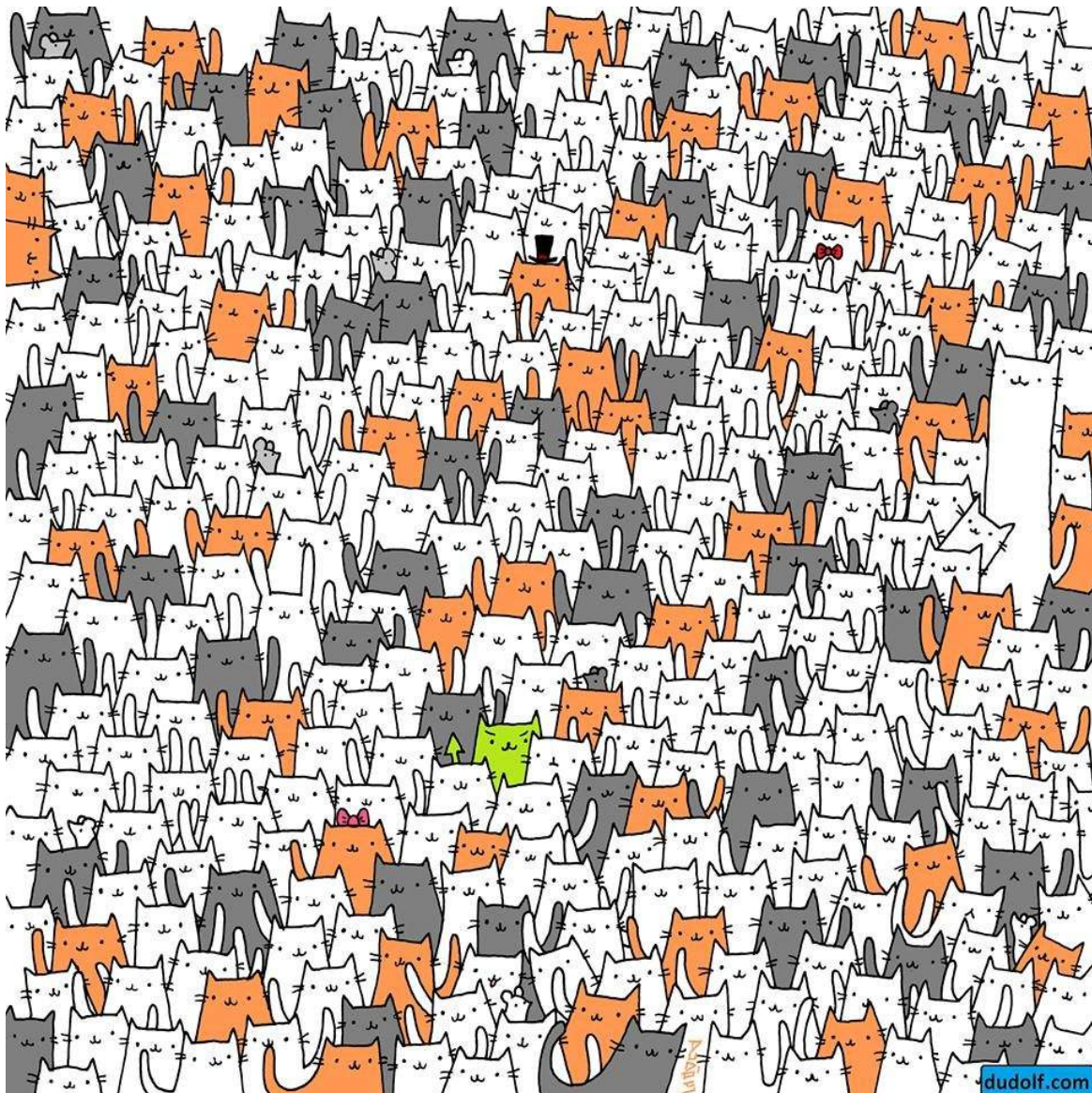
What do you see?





It's amazing how perception works on assumption.

Can You Spot the Bunny? Book Competition.



The first five correct entries will get a free copy of *Tackling Risk, A Field Guide to Risk and Learning*. Send your entries to admin@cllr.com.au

Don't forget to include your postal address. Remember, prizes normally go off within the first 30 minutes of publishing this newsletter.

SPoR Convention



If you have studied with Dr Long in the Social Psychology of Risk you are invited to a sponsored (by Human Dymensions) get together on 16, 17 November 2018 in Canberra. This is a Friday and half day Saturday program. There is no cost for the program including meals, venue, all materials and a numkber of gifts.

The purpose is to bring together the many people who have done programs in SPoR and to connect people together. So far 35 have registered but all are welcome.

You can register to attend here: <https://cllr.com.au/product/the-social-psychology-of-risk-convention/>

There will be updates from people who are implementing SPoR in their workplace and sharing of ideas, tools, new materials and great conversations with people who all share SPoR in common.

Fallibility and Risk, Living with Uncertainty hits 10,000 downloads

Since releasing the first free ebook Fallibility and Risk, Living with Uncertainty there have been 10,000 downloads.

The book can be downloaded here:
<https://www.humandymensions.com/product/fallibility-risk-living-uncertainty/>

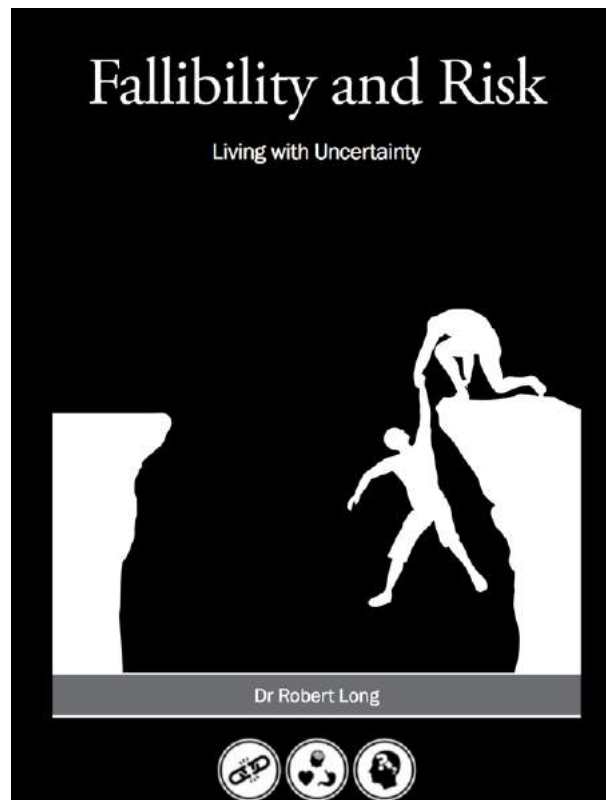
Risky Conversations Free Talking Book.

Don't forget too that Risky Conversations, The Law Social Psychology and Risk the talking book is also for free download.

<https://www.humandymensions.com/product/risky-conversations-talking-book-free-mp3-files/>

The video series can be viewed here:
<https://vimeo.com/album/3938199>

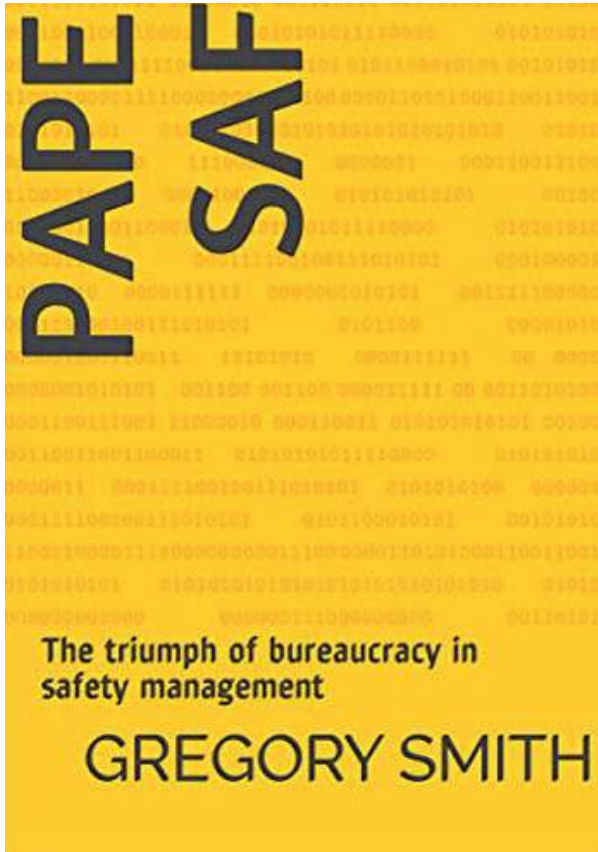
The video series has also averaged 500 views a month since its release and more than 15,000 views since the release.



Greg Smith's New Book – Paper Safe



Greg Smith has release a new book called Paper Safe, a critique of the excesses of bureaucracy in Health and Safety.



You can read about and purchase the book here: <https://www.waylandlegal.com.au/blog/paper-safe>

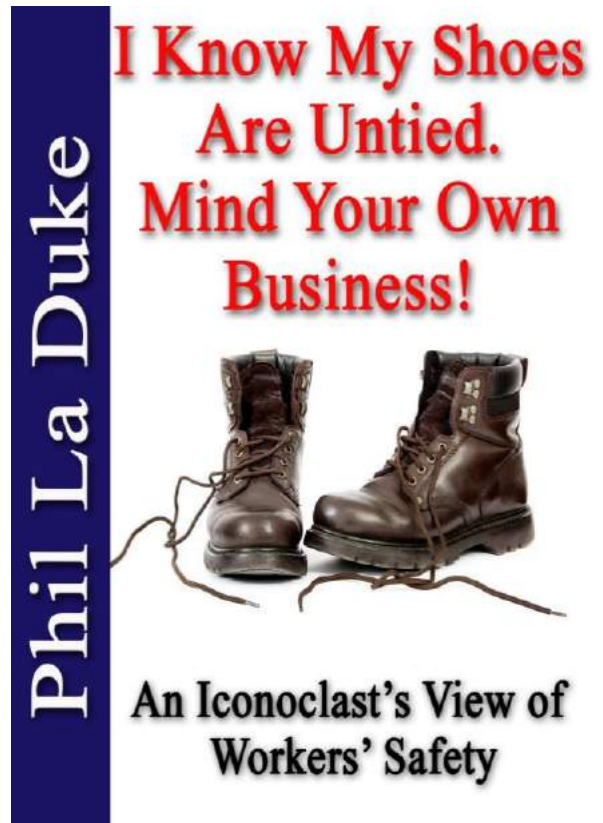
Phil La Dukes New Book -- I Know my Shoelaces are Untied. Mind Your Own Business.

Human Dymensions has now become the Australian outlet for Phil LaDuke's new Book – I Know my Shoelaces are Untied. Mind Your Own Business. You can read my review and purchase the book here: –

<https://www.humandymensions.com/product/shoelaces-and-getting-some-perspective-in-safety/> or

for people not in Australia you can purchase from Amazon here:

https://www.amazon.com/gp/product/B01945853123/ref=dbs_a_def_rwt_bibl_vppi_i0



LINKS

Links

Rob's Book Recommendations

<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/>

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