SPoR and Semiotics

Methods to Tackle Risk

Matt Thorne and Robert Long

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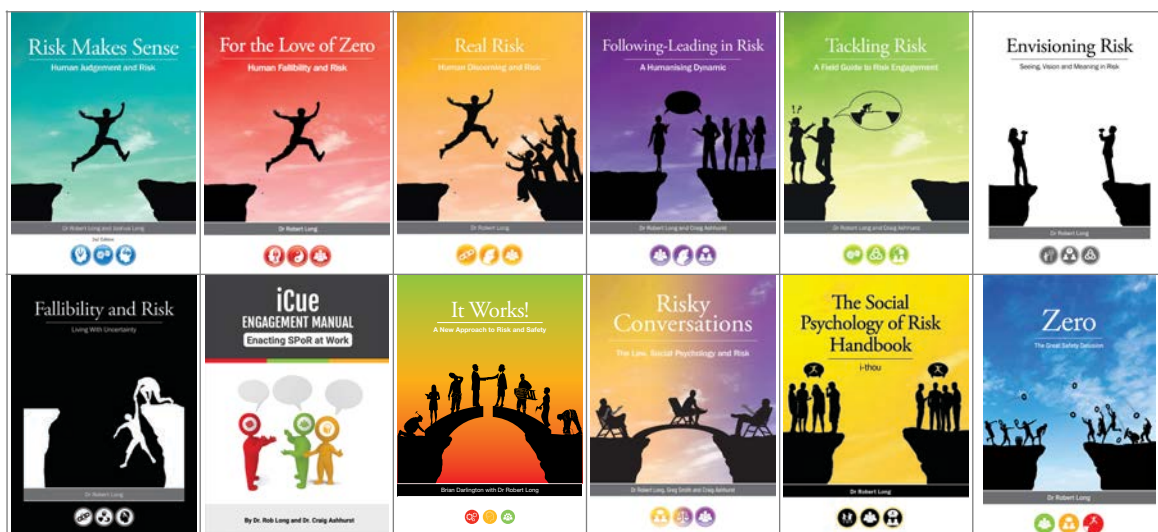
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Dedication

This book is dedicated to all those who have had the courage to jettison zero so that safety improves.

Foreword One

"… without using words, I invite you to act out to your partner what you do in your morning, or evening routine. Either waking up and getting to work, or leaving work and going to bed. As for the non-acting partner, your job is to be a mirror… to act out what is being done in front of you as it is being done"

Each time I facilitate this activity, I get many looks of disbelief, coupled with a fair share of nervous laughter. After some short moments of discomfort, people get into the activity and end up having a good time. Once complete, and the air is filled with a sense of relief and joy, I say to the group, "consider the degree to which you were being watched then, is the degree to which people are watching you *all of the time*. Being a leader, you are on show from the moment you leave for work to the time you go to bed. What you do and don't do, what you say and don't say, consciously or unconsciously is closely being watched to give your people clues on how to survive or thrive in the organisation". It is not too uncommon to see some people squirming in their seats when I utter those words, or see others lose the colour in their cheeks. "It's so true"…

I came into the mining world in the naughties, which coincided with the introduction of "zero harm" into the industry. Injury rates were increasing and organisations were desperate to do something about it. "Zero" seemed to be the answer, since attempts to recruit the "safest" people were doing little to arrest the ever growing injury statistic, available engineering controls had been exhausted and training people to develop a "safe mindset", were only getting the industry so far. Safety needed a facelift, and it needed to matter to everyone, and with that "target zero" was the focus, with each manager being expected to ensure that "zero" was achieved on their watch, and that the number on the spreadsheet did not deviate too far from "0". To help this along, leaders were encouraged to "walk the floor" with their people and see how "work as done" varies from "work as imagined". Should a variation be present, leaders were encouraged to correct it. There was "zero tolerance" for anything but what was expected, even if the undocumented way was better. Before long, "zero" was being surfaced, with people failing to report in fear of impacting the number on the spreadsheet. Injuries occurred unannounced with people often bringing their personal first aid kit to avoid stirring up unwanted attention by accessing the medical kit on site. Near-misses took a downward turn when people realised that their effort was for "naught". For those who did speak up, whether it be a safety improvement or an issue to be addressed, there was "zero" tolerance for those things requiring a "work order" or paperwork. The industry wanted "zero" and they got it.

While the intention was never to create harm or shut people down, the preoccupation with "0" drove things underground, in turn building a sense of mistrust towards those in the management ranks. "My supervisor cares more about their safety record", was a common sentiment shared amongst the workforce.

Upon meeting Rob soon after my start in mining, he said something that has stayed with me since, "…be careful about the semiotic you use, because once it is out there, it may take you down a trajectory you never intended". Words and pictures matter. They are laden with meaning – often different from person to person -, and when said and done by people who matter, they can make or break. They can inspire or shut down. The can humanise or turn people into objects. They can create community or drive separation. They can create, ironically, "harm".

Over 20 years since my start in mining, it has been encouraging to see the industry make steps to undo the damage caused by "zero", but without an awareness of the power of words, symbols, icons, numbers and messages, we are at risk of repeating the past.

This creation by Rob and Matt is a necessary read for all leaders who are passionate about creating a landscape where people can thrive, put their best foot forward and collectively create a context where all can be safe and successful, without the gimmicks, word plays, programs and directives that were desperate attempts at getting people to "care about safety". This book is also not for the fainthearted. It means looking in the mirror, casting aside what has come before, reserving judgement, having a hunger to learn, developing a childlike curiosity and seeing the world through the eyes of your people.

One thing you will discover in reading this work is that "safety" and "risk management" need not be difficult. In applying the ideas presented in this book, you will also learn that everyone cares about this thing we call safety, and when brought on the journey, are very happy to play their part. After all, most of us come to work to make a contribution, so why not create the space for people to do so?

If as a leader you are on show all the time, and people look to you to give them clues on how to survive… I invite you to read this book and ask yourself ,"how are you showing up?"

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Foreword Two

I was traveling for the last few weeks first to Croatia, Hamburg and ending into Athens. Some experiences were life changing. I will narrate one. In all three cities, I observed the same symbol of Saint Michael as the archangel with a spear in hand vanquishing the Satan. The meaning I have always drawn from this symbol is the victory of Self over ego. That in order to learn, grow and realise our full potential, we must learn to triumph over the evil within us. The devil is within; we should stop externalizing and projecting our failures on to others.

Last Thursday in Athens I met with such evil. Whilst conducting a workshop, I felt one of the ship managers was not fully engaging in the session. On several occasions I saw him on his mobile phone, asking abrupt questions and finding reasons to escape out for short breaks. I felt he was disinterested. At one point I even felt he was being a 'lazy ass'.

The next morning, we decided to meet and discuss what was going on with him. It was a difficult conversation listening to his thoughts and reflections from the day before. He told me I was being dismissive of his views and when he gave suggestions for some group exercises, his peers made fun of him and 'you did not step in.' That one phrase was the most profound gift of his unconscious reminding me of the human need for love and belonging. At first, I wanted to stop him. Stop, stop, stop!!! I did not do any of that, you are being unreasonable. It is not my job to intervene in your internal matters. An easy escape into the ego. But then something happened. I did not move at all; I stayed in my position just observing the shiver in my body. After a long pause, I said "thank you, let us

end the meeting here." He said, "what do you mean. You must give some feedback." I responded by saying there is nothing to feed back. I discovered my Self. "Thank you for helping me see things from your perspective; everything makes sense now why you left the room and felt so disengaged." It almost felt like Saint Michael came to me. We both gave a hug to each other. I felt the warmth in the hug. As I was making my way to the airport in the taxi, I wrote back to him that I felt embodied resonance in our meeting. I felt a movement towards him.

Why this book?

This book holds the essence of Social Psychology of Risk. In my world it means embodied movement towards the other. Many of us unfortunately live ego-centric lives above our shoulders. Few seek the light and wisdom and those who do will tell you that to experience the wholeness of life takes a philosophy to live by. Social Psychology of Risk does not offer the hope for better productivity, safety speedometers or human performance; it shows us a way to live and be in this world.

From this philosophy so deep and Transdisciplinary follows and flows the methodology, methods, tools and templates. While many thoughtful ways of living, being, learning, flourishing and rising above brain-centrism and ego have been beautifully articulated in many of Dr Rob Long's past publications.

I congratulate both Matt Thorne and Dr Rob Long for bringing it all together in one single book. It is my view that the book will provide a framework, a shelter, and an anchor point to find temporal stability when the future becomes uncertain.

All learning is in the unknown and all models and methods are wrong, but helpful. So, I hope you will find something useful in this book to navigate the uncertainties of life and ultimately discovering your true Self. One way to achieve the most from this book is to connect your personal stories with the models and methods listed in the book. True learning must find a way to connect with our inner experiences.

Dr Nippin Anand

Master Mariner, Critical Thinker, Listener

Founder Novellus Solutions

Introduction

The purpose of this book is to document, discuss, chronicle and record the methodology, models, methods, practices and semiotics of the Social Psychology of Risk (SPoR).

The first we need to look at is the Symbol the has been created for Social Psychology of Risk. (Figure *1. The Social Psychology of Risk Icon)*

Figure 1. The SPoR Icon

The first thing we notice about SPoR is the semiotics of its own icon, with precedence and focus on: persons, observation, perception, perspective (see the vase between the heads), questioning, enquiry, dialectic and in the text the S for Social and the psi image for Psychology.

SPoR is a Discipline with a methodology, methods, curriculum, pedagogy and practices that enable people and organisations to tackle risk. This notion of risk extends to much more than a quest for safety but rather the nature of living, learning and being in the world, a world full of risk.

Purpose

The purpose of this book is to put all the semiotic methods of SPoR in one place, to document the tools/methods of SPoR and to chronicle the use of these tools/methods.

Some of this documentation will seem repetitive and some of the foundational methods are repetitive. This has been done for consistency and on the principle of bringing many methods to one place. Some tools have been introduced in previous books.

If the reader feels like they have read something before then just scroll on. Most of the matter that is repetitive is only in Section One.

How to Read This Book - Hop, Skip and Jump

With this purpose in Mind this book will be a different experience for many. For beginners in SPoR all of the methods and tools documented will be new, as will the Methodology. For those familiar with SPoR this book will be repetitive in places and so it is expected that the reader will hop, skip and jump to where they find something new, or re-read to renew knowledge of a method or tool forgotten.

The best way to do this is through recognition of each semiotic. If you recognise the model, tool and method then just float to a new page and a new graphic/semiotic.

So, what this book becomes is a resource book by collating all SPoR Tools in one place.

Structure of the Book

This book is structured in three sections. The first section targets the foundational methods of SPoR: One Brain Three Minds (1B3M) and Workspace, Headspace and Groupspace (WS, HS, GS), iCue methods including: iCue listening and iCue engagement methods.

The second section has a focus on Intermediate methods that require learning and practice.

The final and third section is devoted to tools, models and methods that are complex to understand require significant levels of education and learning in SPoR.

Foundations for a Social Psychology of Risk.

One cannot articulate anything relationally-socially through text alone. The only way to really convey something that is social and relational is to use semiotics, symbols, signs, graphics and metaphor. Indeed, Semiotics is one of the most critical of transitions in the evolution of SPoR.

The evolution of Social Psychology of Risk is represented graphically at *Figure 2. The Evolution of the Social Psychology of Risk*. This graphic maps the territory concerning the development of the Social Psychology of Risk from its roots in The Frankfurt School and the birth of cultural theory. The representative map provides links showing an evolution from post-Marxist thinking through to Semiotics, Critical Theory, Cultural Theory,

Ethnography and Social Psychology. In this way the tradition and discipline of Social Psychology can be explained in relation to its roots and in contradistinction to associated human sciences and positivist science. This semiotic map also shows related disciplines and theorists that SPoR anchors to, such as: Soren Kierkegaard, Erich Fromm, Jacques Ellul and Carl Jung who are not named on the map but have roots through existentialist thinking, theology, critical theory, cultural theory, sociology and psychology.

The language of 'evolution', 'emergence' and 'organics' are critical for understanding the nature of social psychological discourse and foundations for a Social Psychology of Risk.

The evolutionary map of the emergence of SPoR is situated amongst a range of historical developments that indicate association and contradistinction. Although the boxes on the map start at Marx it could just as easily start at the philosophy of Hegel although connections with Hegelian Philosophy in SPoR are quite remote even on the notion of dialectic. Hegel proposed that truth is found in synthesis between dialectical opposites whereas SPoR does not. Indeed, SPoR argues that there is no synthesis between opposites (binaries and polar) but rather a continual hyphen-conversation that remains in motion. This does not mean that SPoR is incoherent rather, it is consistent within itself. Or, as Dr Craig Ashhurst articulates: SPoR has its own 'collective coherence'.

There are some interesting relationships on the map that indicate what kinds of disciplines emerged from post-Marxist thinking namely: Feminism, Post-Feminism, Post-Modernism, Post-Structuralism. It is no surprise that the Post-Structuralists and Post-Modernists align well with various schools in Semiotics (sign systems) and Semiology (meaning in sign systems). These transitions helped form a new school of History and Historiography emerging out of France, *Annales* History (https://en.wikipedia.org/wiki/*Annales*_school). Annals History and many French philosophers (Piaget, Ricoeur, Marcel, Merleau-Ponty, Foucault, Derrida, Lyotard, Baudrillard, Lacan, Girard, Bourdieu, Deleuze, Ellul etc) are critical for the emergence of Social Psychology and SPoR.
The work of many of these philosophers informed the development of Critical Theory, Cultural Theory and Ethnography - the essentials that lead to the foundation of Social Psychology as a Discipline following World War Two. The influence of these philosophers on the foundations of SPoR is critical.

Many texts in Social Psychology like to trace the roots of Social Psychology back to the work of Triplett as the first experiment in Social Psychology in 1898. Others trace the roots of Social Psychology back to the work of Kurt Lewin in 1933 but much of this early work was more about applied and organisational psychology. This early work bears little resemblance to the modern idea of Social Psychology more identified with the pioneering work of: Milgram (Obedience to Authority), Zimbardo (The Stanford Prison Experiment), Darley and Latne (Genovese Effect), Ashe (Group Think), Adorno, Frenkel-Brunswick, Levinson and Stanford (The Authoritarian Personality) and Festinger (Cognitive Dissonance). (https://us.sagepub.com/sites/default/files/upm-assets/90582_book_item_90582.pdf)

Much of the early experiments in Social Psychology are documented in Abelson, Frey and Gregg (2004) *Experiments with People*. The growth and development in the modern movement in Social Psychology is anchored to research into the Nazi phenomenon and the Holocaust. In particular, seeking to explain why the Nazis could systematically exterminate the Jews and others.

Figure 2. The Evolution of SPoR

Figure 2. Mapping the Evolution of the Social Psychology of Risk
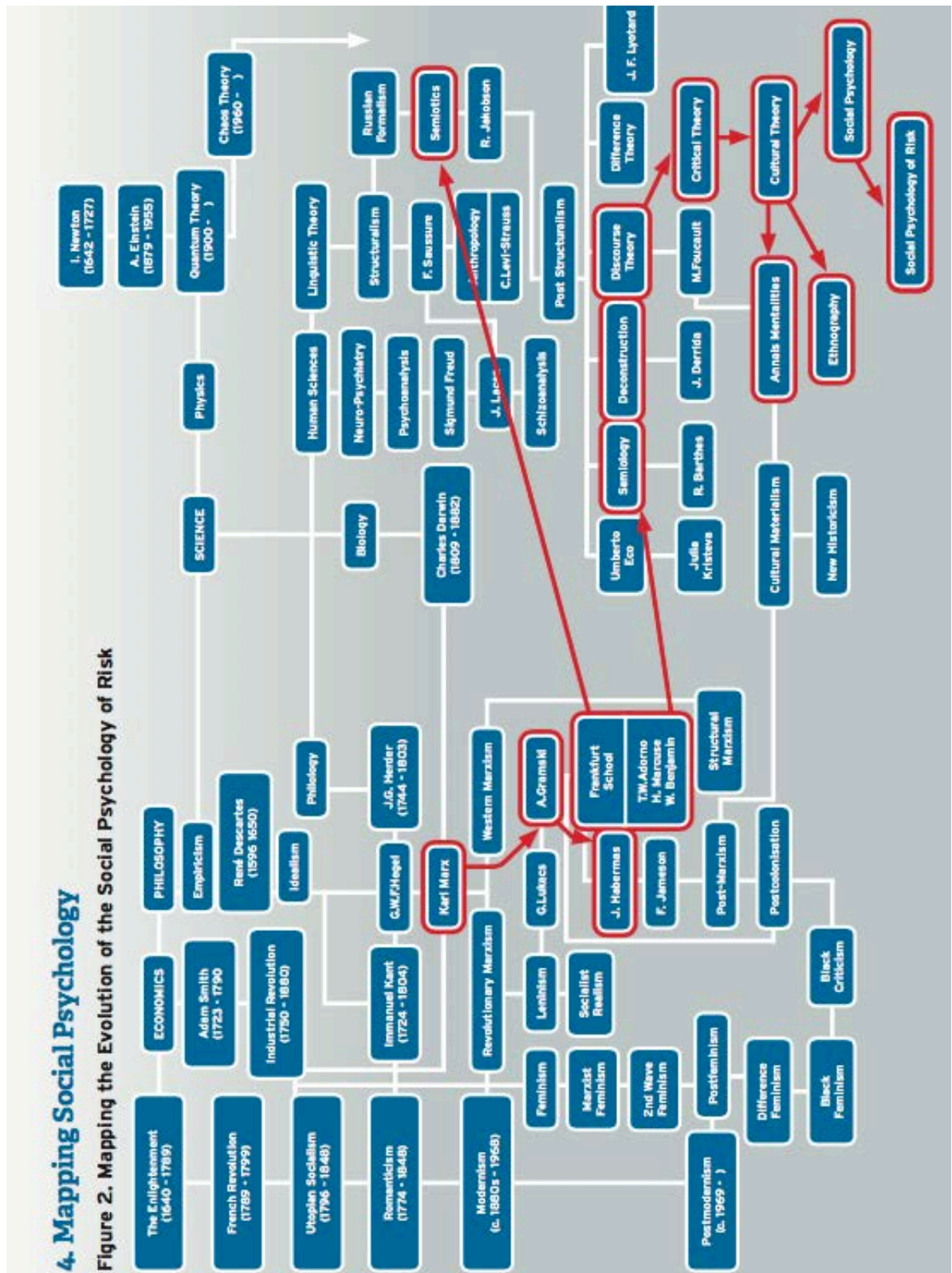
The Society for Personality and Social Psychology was founded in 1974. The Society of Australasian Social Psychologists was not founded till 1995. There is no school of Semiotics in Australia. Centre for Semiotic Studies outside of Australia include: The

Semiotic Society of America: and The University of Tartu: and The University of Toronto:

Methodology and Method

SPoR as a discipline was founded in 2003 on an Existentialist Dialectic philosophy. A philosophy is a methodology that drives method and SPoR is open and transparent about both methodology and method. Indeed, this is a book that shows openly the many methods of SPoR.

It is also important to make clear what SPoR is not. SPoR has nothing to do with:

- STEM (Science, Technology, Engineering or Maths)

- Human Factors

- Behaviourism

- Positivism

- Safety Differently/S2/HOP

SPoR shares very little in common with any of these ideas 'school of thought' associated with how to tackle risk. Indeed, all of these schools are still consumed with measurement and traditional approaches to safety. The most important thing is that SPoR doesn't tackle risk using traditional safety methods. SPoR uses visual, verbal, semiotic, dialectical methods whereas those listed above use text-based checklists, traditional paper-based systems and measurement to tackle risk. SPoR is the only discipline in risk and safety that takes the nature of Semiotics seriously.

In SPoR, systems are not there to be served but rather systems are created to serve humans.

None of the approaches listed above prioritise Ethics, Semiotics, Poetics or have a focus on Personhood, Community and the humanisation of persons. All of these are secondary to the outcome of safety and the development of systems. Even in so called S2, safety outcomes are achieved through the improvement of systems. This is NOT the focus of SPoR.

A Special Comment on Semiotics

Semiotics is the discipline devoted to understanding signs, symbols and communication and their significance (semiosis). Every cultural act is semiotic and every semiotic comprises its part in the semiosphere. Yelle (2013, p. 4) states that rational discourses of science and law 'were established in opposition to poetry, rhetoric and myth'. Similarly, the purpose of positivism was to oppose the sensibilities of Metaphysics and Poetics. Such oppositions limit the capability of the risk industry to understand culture. This is what Yelle calls 'hermeneutic narcissism'.

It is an assumption of the Social Psychology of Risk (SPoR) that all semiotics are critical for an understanding of culture and risk. All enactment in risk and learning is ritual performance and therefore semiotic. Ritual is culturally constructed symbolic communication in social context. All ritual must be socially and culturally understood.

It is impossible to understand SPoR without a sophisticated understanding of semiotics. It is impossible to understand culture without understanding the semiosphere as the 'collective unconscious'. Dialectical exchange between i-thou is comprised of semiosis (construction of meaning) and semiotics (the grammar of signs, symbols and semantics).

In SPoR, the semiosphere can only be understood through a semiotic theory of culture. As Lotman states:

> Metaphor is the universal principle of the human and of the divine consciousness ... thinking that brings together the dissimilar and unites what is unitable. (2000. p. 43)

It is because risk is both a 'wicked problem' and a paradox that one can only bring such paradox together in semiotic understanding. If there is no learning without risk, then the quest for risk aversion is also the quest of anti-learning. One can only juggle such contradictions in semiotic form. Lotman calls this 'the semiotic mystery'. (2000.p. 48)

For this reason all books in the series on risk by Dr Long and Associates, use extensive symbols and models to convey the 'semiotic mystery' of risk. All of the book covers in the series on risk convey a message that is triarchic and dialectic, representing the movement of learning and the uncertainty of risk.

First Contact with Social Psychology

Rob was first introduced to the notion of Social Psychology through study for teaching in 1971. The text *Social Psychology of Teaching* by Morrison and McIntyre (1972) was a foundational text in second year at Bedford Park Teacher's College in South Australia. Bedford Park was a radical Teacher's College aligned with Flinders University and was later to become a College of Advanced Education (CAE) and then University under the Dawkins review of Higher Education.

Bedford Park had a number of radical post-Marxists on staff and a sharp edge in critical thinking. Rob's very first tutorial was with Dean Ashenden (later to become founder of the *Good University Guide*) and the opening tute was on determinism and free will. Many of my orthodox foundations were shaken in that first year.

Rob recalls Art with Tom Gleghorn and English Literature with Mem Fox, both radical in the way they challenged old paradigms. Studies of Gestalt Psychology, Transactional Analysis and a host of New Thinking in Education, Psychology and Sociology at the time. You can read a brief History of these changes by the excellent Education historian Alan Barcan (http://erpjournal.net/wp-content/uploads/2012/07/ERPV37-2.-Barcan-A.-2010.-Public-Schools-in-Australia-from-the-late-1970s-to-the-late-1980s.pdf). Similarly, Bambach presents an effective overview of the times.

It was the early 1970s the South Australian and Australian Governments both had radical leaders open to post-Marxist thinking namely: Don Dunstan (https://en.wikipedia.org/wiki/Don_Dunstan) and Gough Whitlam (https://en.wikipedia.org/wiki/

Gough_Whitlam). It was also a period of major social upheaval with the Moratorium Movement (https://www.nma.gov.au/defining-moments/resources/Vietnam-moratoriums) against the Vietnam War and a fresh music scene full of protest, hippies, psychedelics, free love and critical thinking.

How was Rob to know that years later he would apply the Discipline of Social Psychology not just to Teaching but also to Risk. He first began to apply Social Psychology to Risk in 2003.

Other foundational influences of the time in Rob's studies were Ivan Illich *DeSchooling Society (*https://monoskop.org/images/1/17/Illich_Ivan_Deschooling_Society.pdf*)*, Paulo Freire *Pedagogy of the Oppressed (*https://envs.ucsc.edu/internships/internship-readings/freire-pedagogy-of-the-oppressed.pdf*)*, Michael Macklin *When Schools are Gone (*https://catalogue.nla.gov.au/catalog/2198979*)*, Neil Postman *Teaching as a Subversive Activity (*https://kairosschool.co.za/wp-content/uploads/2011/02/Teaching-as-a-Subversive-Activity.pdf*)*, Everett Reimer *School is Dead (*https://www.arvindguptatoys.com/arvindgupta/dead.pdf*)* and, Paul Goodman *Compulsory Miseducation (*https://arvindguptatoys.com/arvindgupta/goodman.pdf*)*.

All of the study Rob undertook from 1971-1974 was based on Critical Theory, Cultural Theory and Social Psychology. At that time, the school system was undergoing radical change with the establishment of many alternative schools and Open Classrooms throughout Australia. One of the most famous of the Alternative Schools was The School Without Walls (SWOW) in Canberra. Rob worked with several graduates of SWOW in the 1990s and says they were amazingly creative and innovative as work colleagues. InRob's first seven years of teaching, he taught in open classrooms where freedom of choice was emphasised and traditional teacher/school authoritarianism was discouraged.

Little was he to know that later in 1995 he would use all he had learned in Social Psychology in starting his own alternative school - Galilee School. Galilee is one of the last remaining Alternative Schools in the ACT and offers High Risk young people an open approach to education and learning that is not available in orthodox schooling. Galilee is modelled on the Social Psychology of Teaching and Risk and continues today (https://commsatwork.org/services/community/galilee-school/).

Knowing and Thinking Socially - SPoRBoK

SPoR rejects the absolutist assumptions of determinist, positivist and mechanistic understandings of life and 'being' and rather proposes that all of living is socially constructed. SPoR has little interest in objects and hazards and is much more interested in subjects/persons and the nature of risk.

In SPoR we need to see and experience how knowledge is relationally interdependent and socially-psychologically dependent.

Our decision making in SPoR, could be best described using the metaphor of a rhizome (matted set of roots) of inter-connected influences. The metaphor of the tangles rhizome is an ideal metaphor for the nature of fallible life in a random world. Many things like: context, history, organising, heuristics, time, place, people, personality and culture all influence the nature of decision making.

Figure 3. SPoR Body of Knowledge
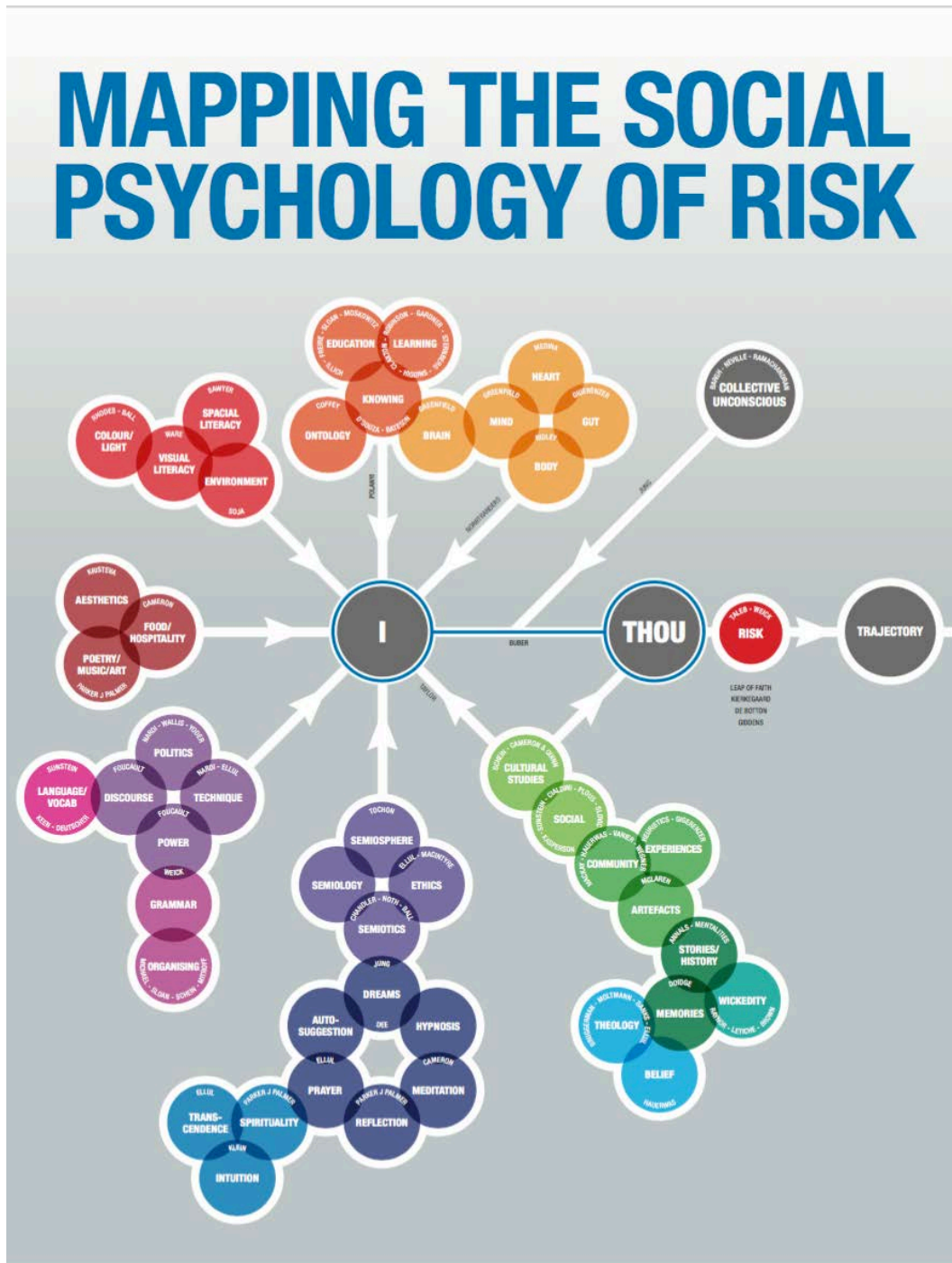
Understanding the Social Psychology of Risk Body of Knowledge Strands

The SPoR Body of Knowledge (SPoR BoK at *Figure 3. Social Psychology of Risk Body of Knowledge*) is comprised of strands of inter-connected 'bubbles'. The reason for the bubbles metaphor is to capture the nature of aspiration (air/spirit) and floating movement. Unfortunately, the model is only two dimensional but were it in three dimensions one could imagine all these bubbles held by a thin web of strands, all floating in the 'Semiosphere' (Lotman).

The model is anchored from the centre of the i-thou, Martin Buber's critical concept in understanding the nature of human identity. There is really no such thing as an individual, no-one is an island. The interconnection between the i-thou is made by a hyphen emphasising the dialectical social relationship between an individual identified by connection to another. From the moment of birth we explain our existence socially through relationships such as **mother, family, child, person**. This is where we must start in understanding the SPoR BoK.

The important distinction about representing a body of knowledge relationally (via a concept map) is that it demonstrates the social and semiotic nature of the knowledge itself. Rather than write a book with forty to fifty or more chapters it is a much better proposition to show what kinds of subjects, disciplines and researchers comprise knowledge in the Social Psychology of Risk. It is also much more instructive to show inter and intra- relationships between sources of knowledge as knowledge is acquired socially and is sustained socially. This is why SPoR doesn't explain itself through traditional STEM approaches to knowledge. Hence why knowledge is best 'mapped' semiotically.

The Social Psychology of Risk Body of Knowledge (free download here - https://docs.google.com/viewerng/ viewer?url=https://spor.com.au/wp-content/uploads/2018/03/SPoR-Body-of-Knowledge.pdf&hl=en) is a semiotic 'map' for understanding the interrelatedness, interconnectedness and interpenetration of knowledge from a social-psychological perspective.

Semiotic knowledge understands that all knowledge (implicit and explicit) creates meaning (semiosis). The Social Psychology of Risk Body of Knowledge seeks to show such a map of meaning. It is when we bring together these critical elements we discover that *Risk Makes Sense*.

This multi-layered collection of inter-connected bubbles in the SPoRBoK floats in the Semiosphere anchored to the i-thou of social meaning and it is this meaning that enables one to 'leap in faith' to risk and the unknowable future.

A function of a map is to help navigate a way forward. This map shows what kind of knowledge comprises a Social Psychology of Risk and how that inter-connected knowledge enables intelligent risk taking.

There are eight strands that connect to the i-thou foundation and each will be explained in the following discussion. The colours of each bubble are critical too and indicate semiotic significance. All strands connect and combine to understand how SPoR knowledge creates a trajectory in knowing, understanding, being and tackling risk.

Each strand is connected through the social understanding of the world through Martin Buber's **i-thou.** The Body of Knowledge indicates what comprises the i-thou and therefore how persons in relationship can tackle risk. The psychology of colour for each theme also has semiotic significance and I would suggest undertaking further research in the psychology of colour to discover this meaning. The eight themes that make up the Social Psychology of Risk Body of Knowledge are intentionally constructed to be considered in a counterclockwise direction. Each strand is explained as follows:

Strand 1. The Collective Unconscious and i-thou (grey)

The most effective way to understand the nature of organising and culture is through the Jungian concept of the 'Collective Unconscious'. Culture is about what we believe, do and signify in the creation of collective and social meaning. It was Professor Karl E. Weick who said:

> How do I know what I believe until I hear what I say' and 'how do I know what I believe until I see what I do?

These statements capture the challenges of being a fallible person in a physically random world under the influences of all that is unconscious in decision making. The idea that culture is merely comprised of systems, leadership and behaviours simply distorts the complexity of understanding culture. A definition of culture is better served if understood semiotically as a cloud (https://vimeo.com/118458068), one can be in it, see it and experience its turbulence yet feel helpless to influence it. The i-thou is a triarchic text that shows that humans in social identity are always in existential dialectic between the individual and the social world. This is where the collective unconscious is most present, in that existential dialectic. This is why the i-thou is circled in blue on the model to highlight the dialectic tension of the i-thou as a whole.

Strand 2. Body, Brain, Gut, Heart and Mind (amber)

The first set of bubbles, moving in an anti-clockwise direction, is the physical-mind dimensions. Understanding the head, brain, heart, gut and mind in the making of personhood is a starting point for understanding the i in the i-thou. One of the best to read about the integration of all these factors in personhood is Norretranders. *The User Illusion*. On the meaning of Personhood also Martin, Sugarman and Hickinbottom *Persons, Understanding Psychological Selfhood and Agency*. The idea of **The Educated Person** is anchored to the work of R. S. Peters *The Concept of Education*. This serves as a neat segue to the next set of bubbles on Education, Learning and Ontology.

It is important here to understand that even illness (physical and mental), sickness and suffering are socially and psychologically constructed. Not that these are 'made up' but rather the meaning we give to illness, sickness and suffering are 'understood' through a social understanding of embodiment and culture (further see also, Radley, A., (1994) *Making Sense of Illness, The Social Psychology of Health and Disease* Sage, London). All bodily activity such as dance, drama, exercise, sport, play and even lovemaking are given meaning socially.

Strand 3. The Educated Person (orange)

Once we have a good understanding of personhood and its ontology (a discipline of metaphysics) we are then able to tackle the big question of what makes an educated person. In this strand we understand its connection through the work of Polanyi and the idea of Tacit Knowledge. It was Polanyi in *The Tacit Dimension* who said: 'We know more than we can say'. This changes the way we should think about knowing and being beyond the cognitive-behaviourist paradigm that is so much associated with modernity. Authors and researchers such as:

- Julia Sloan *Learning to Think Strategically*

- Donald Michael *Learning to Plan and Planning to Learn*

- Gregory Bateson *Mind and Nature*

- Guy Claxton *The Wayward Mind*

- Howard Gardiner *Frames of Mind*

- Parker J Palmer *To Know as We Are Known*

- Ken Robinson *Out of our Minds*

are essential reading for an holistic understanding of education, learning and being. Here we see the purpose of human being (ontology) in the learning person. Personhood can only be understood socially. We can only be defined as a person in relation to others. When we de-personalise we reduce humanity to the nature of an object and can do whatever we want to an object. This is how the Nazis were able to commit atrocities to other humans because they were renamed as 'vermin' and given a number. The educated person lives to upbuild and humanise others.

Strand 4. Visual and Spacial Literacy (red)

The way that place and space influence social psychological context is most important. A consciousness of visual and spacial literacy connects to the idea that we live in a semiosphere: a world of signs, symbols and metaphorical significance. This is what Soja in *Postmodern Geographies* called 'social geography', understanding that knowing why is vitally connected to who, where, what and how. Visual and spacial literacy is essential to understanding the unconscious power of semiotics.

It is through an awareness of space and place that we understand social influence. Our lived spaces can dehumanise or humanise us. Being visually and spatially literate enables us to see how our lived environment either values or devalues us.

Strand 5. Poetics and Aesthetics (maroon)

Poetics and aesthetics are a strong part of visual and spacial literacy and understanding how semiotics influence unconscious decision making. One needs to understand the influence on the unconscious by: music, art, dance, drama, tragedy, gesture, signs, graphics, iconography, food, hospitality and poetry. Works by:

- Paul Ricoeur *The Rule of Metaphor*

- Julia Kristeva *Desire in Language, A Semiotic Approach to Literature and Art*

- Winfried Noth *Handbook of Semiotics*

- Yuri Lotman *Universe of the Mind, A Semiotic Theory of Culture*

- Colin Ware *Information Visualization*

are essential for understanding how semiosis (the making of meaning through signs and symbols) are essential in understanding just how much unconscious decision making is driven by Poetics and Aesthetics.

All activities that affect us unconsciously build our tacit knowing as part of the aesthetic world. Poetics, music, art, drama, play, food / diet, dance, gesture and sound all affect us and our unconscious in profound ways. For example, 'Muzak' in shops, colour of products, diet and the weather all affect us unconsciously. We can even feel depressed or anxious just by temperature.

Strand 6. Politics, Discourse and Power (mauve)

This strand is anchored directly to the Critical and Cultural Theory schools of thinking that emerged out of the Frankfurt School (Adorno and Habermas) (https://www.researchgate.net/publication/256045695_The_Frankfurt_School_and_Critical_Theory) and the work of the postmodernists (Foucault) (https://monoskop.org/images/f/f6/Rabinow_Paul_ed_The_Foucault_Reader_1984.pdf) and deconstructionists (Derrida) (https://monoskop.org/images/0/09/Norris_Christopher_Derrida_1988.Pdf). The idea that all language carries social and political power (discourse) is essential for understanding the dimensions of this strand. Most critical of all philosophers in this strand is Jacques Ellul *The Ethics of Freedom*, *The Technological Society*, *Propaganda* and *The Political Illusion*.

Ellul's existential dialectic forms a central role in the Social Psychology of Risk Body of Knowledge. It is Ellul's work that anchors SPoR thinking to a triarchic understanding of engagement. This is evident in the i-thou metaphor and the dialectic between the one and the many. The hyphen and the activity it represents are critical for understanding decision making and personhood as being non-binary. The dialectic of Ellul is nothing like the dialectic of Hegel, there is no synthesis in Ellul's existentialist dialectic. It is in the struggle, the tackling of wicked problems and ontological questions that people develop wisdom and discernment.

This theme is about the organising and 'grammar' of organising through semiosis. Semiosis is about the creation of meaning through language, text and discourse (power in language). It is in this theme that cultural and critical theory play a major part. The work of Ellul in particular should be highlighted in relation to social politics. It is important in this theme to highlight the importance of the word and language in listening. Language and text ought not to play a subservient role to visuals but rather exist in tension and dialectic with the seduction of only symbolic representations.

Strand 7. The Semiosphere and Transcendence (purple)

Essential to understanding personhood is the nature of transcendence. This is where Jungian thinking and non-materialist understandings of social arrangements are important. In this strand we need to tackle the nature of the non-conscious and unconscious nature of humans directly. Whilst understanding that dreams, meditation, prayer, reflection, ethics, morality and hypnosis are influential we need not accumulate a reductionist understanding of such phenomena. This is again where authors like Ellul, Palmer, Jung, Cameron and Klein are most helpful. Whilst not claiming to understand the full nature of this strand we need to acknowledge the place of spirituality and transcendence as an influence on decision making. This strand also makes direct connection to the power of semiotics and understanding the semiosphere as vital to how non-material activities affect humans socially and psychologically.

This theme incorporates all the transcendent activities of the unconscious in relation to semiotics, particularly the idea that the world is a Semiosphere, that is, we understand our world through signs, symbols, significance and semiology. The importance of dreams, meditation, mindfulness and spirituality are critical to this theme.

Strand 8. Cultural, Social and Belief (green)

This theme captures all of the cultural complexities of community, social experience (existential), cultural history, wickedity and belief. This theme is linked to the duality of the i-thou, holding the i-thou in tension to each other in a dialectic 'dance'.

Conclusion - Trajectory and Risk (red-grey)

Finally, one needs to address the challenges of risk and engagement by reading:

- Kierkegaard *Fear and Trembling*

- De Botton *The Architecture of Happiness*

- Giddens *The Consequences of Modernity*

- Weick *The Social Psychology of Organizing*

With this knowledge in mind one is more able to tackle the challenges of human decision making and risk from a holistic perspective. Kierkegaard in particular is most helpful for understanding risk as a leap of faith; and with this Body of Knowledge one better understands how social psychological factors influence the trajectory of people in the project of tackling risk.

Once all of this knowledge is considered then one can think about risk and the trajectory of risk. These are coloured in red-grey in connection to the environment and the Collective Unconscious. The notion of trajectory is about the continuous future and all it might hold for the fallible i-thou.

Difference Between Psycho-Social and Social-Psychology

The emphasis on the Social in Social Psychology is critical and very different than having a Psychological emphasis on the Social. Each Discipline (Social Psychology and Psycho-Social) has an entirely different focus as is graphed in *Figure 4. Psycho-Social Risk and Figure 5. Socio-Psychological Risk.*

The emphasis means that the Social condition of humans as fallible and relational persons informs and determines the focus of the discipline. Whereas the Psycho-Social emphasis is on individual psychology of the person that informs the individual social sense of being.

Whilst there are some connections between both disciplines it is important not to confuse the two. Both disciplines have a different focus and should inform each other but they are not the same. The psycho-social focus is primarily on well-being, health in the workplace. Similarly, Organisational Psychology starts with a focus on the organisation as a system and should not be confused with Social Psychology. All three disciplines should inform and complement each other.

Figure 4. Psycho-Social Risk

Psycho-Social Risk

Stress, Distress, Destress, Eustress	Task User Culture Machine Environment Workspace Specials
Mental Health	Psychosocial First Aid
Occupational Design	Ergonomics
Injury	Workers Compensation, Rehab
Work and Time	Fatigue
Body, Musculoskeletal	Diet, Obesity, Disorders
Healthy Factors	Illness, Toxicity
Job Control - Busyness	HR Focus
Climate	Meaning and Purpose
Organisational Justice	IR
Workplace Behaviours	Violence, Bullying, Conflict
Habits, Substances	Supervision, Management
Design - Change	Depression, Anxiety,

Similarly, Social Psychology of Risk ought not to be confused with Human Factors which unfortunately is rarely about the factors of being human and mostly about humans as a 'factor' in a system. Human factors discourse (discourse is about power in language) is common in the aviation industry for example: https://www.casa.gov.au/sites/default/files/2021-06/safety-management-systems-book-6-human-factors.pdf Some of these 'factors' have some similarity to PsychoSocial factors but always the focus is on systems in a 'closed' and mechanical sense.

In SPoR the focus is on humans as persons in an ecology as an organism.

Figure 5. Socio-Psychological Risk

Social Psychological Risk

Social Arrangemnts	Decision Making
Communications	Semiotics - Significance
Relationships	In and Outgroupness
Community	Obedience - Deviance
Influence - Persuasion	Helping
Power - Aggression	Prejudice, Attraction, Violation
Politics	Conformity - Authority
Groups - Belief	Belonging - Equality
Status	Attachment - Identity
Collective Mindfulness	Heuristics, Biases, Coherence
Culture	Discourse, Language
Complexity - Systems	Wicked Problems
Organising	Sensemaking

The emphasis on organics and ecology comes from Bateson (1972) and includes understanding the messy, chaotic, random, uncertain, unpredictable and fallible nature of human 'being'. This stands in stark contrast to the common Human Factors genre and PsychoSocial agenda, for example:

• https://www.faasafety.gov/files/gslac/courses/content/258/1097/AMT_Handbook_Addendum_Human_ Factors.pdf

• https://www.globalairtraining.com/resources/DOC-9683.pdf

• https://www.researchgate.net/publication/267719453_Human_Factors_Ergonomics_and_Human_Factors_Engineering_An_Analysis_of_Definitions

• https://www.researchgate.net/publication/240237163_Human_Factors_The_Last_Frontier_of_Aviation_ Safety

• http://apps.who.int/iris/bitstream/handle/10665/252273/9789241511612-eng.pdf;jsessionid=77D22DFE4 A99805C2E52A71B878689A4?sequence=1

• http://www.ajan.com.au/vol30/issue2/7fryer.pdf

The literature on Human Factors does not mention Social Psychology or the Social Psychology of Risk. Indeed, the literature is dominated by discourse in engineering not organics. It is not that this view is invalid but rather that it is not a Social Psychological view of risk and ought not to be confused as such. Indeed, I have developed the following map at *Figure 6. Schools of Thought in Risk* to help clarify the distinctions between various schools of thought and practice in risk and safety. It is important not to read this table in a linear way, it simply lists various emergences of approaches over time, reading left to right.

School of Thought in Risk and Safety

The purpose of the table is exemplary only, it is not its purpose to be a complete or comprehensive record of all the various players in the discourse on risk. It does however highlight the fact that schools of thought about how to manage risk are present in the risk industry and that each school is conditioned by its anthropological assumptions. One's worldview or paradigm shapes the way one constructs an understanding of humans and this shapes what one envisions humans should do in engaging with risk.

The table seeks to explain the comparative differences between perspectives on risk and how the risk industry is siloed. The purpose of the table is not to demonstrate which approach is right or wrong rather, that each silo has some element of truth that is constructed as a whole. Often the construct of each perspective is undertaken in isolation from other perspectives indeed, some methodologies have no idea of the presence or philosophy of others.

It is also important to reflect on the place of a Social Psychology of Risk (SPoR). No one perspective, including SPoR, can have a monopoly on truth. Indeed, a holistic perspective ought to consider all eight (and more) perspectives on tackling risk. This is what is intended by advocating for Transdisciplinarity.

The table also demonstrates the problem with an 'all eggs in one basket' approach. What the SPoR approach seeks is not a new exclusivity but rather an acknowledgement of presence and validity in approach to be included in the array or perspectives in tackling risk.

Each School of thought has by its own worldview (methodology), methods and focus/range of programs and strategies for tackling the challenges of risk. Each School of Thought carries its own set of assumptions about what it is to be human (anthropology). The table lists seven criteria for comparison and each helps highlight the differences between each school of thought. These are: Anthropology/Ideology, Agents, Language, Culture, Questions, Focus and Methods/Strategies.

The fundamental driver of each school of thought is its methodology (philosophy/ideology) and what it assumes about the human condition (anthropology). Naturally, if one assumes humans are machines and the sum of inputs and outputs then a behaviourist method makes sense. From an SPoR perspective, this is both limiting and ignores the reality of the unconscious and social reality.

If one objectifies the human then a focus on hazards and viewing humans as a hazard makes sense. Again if one privileges systems over humans as in Human Factors methodology then, humans become units within a system and all solutions are viewed systemically in a 'closed system'.

The table doesn't seek to prioritise one school of thought over another but simply to show the limitations of all schools of thought including SPoR. The order of each column in the table is simply arranged historically from left to right, there is not an intended priority order. Although, it is the purpose of the SPoR *School of Thought t*able to highlight the fact that this view in particular is omitted from the discourse of the risk, safety and security industries. The core motivation for developing this comparative table is the search for acknowledgement and validation. The question is: if the SPoR School of Thought was recognised more in the industry would this affect a change in the way industry tackles risk?

Transdisciplinary Thinking in Risk and Safety, Schools of Thought

Why is it that Safety interprets difference as competition? Well that's because diversity and bricolage are a threat to the binary worldview. When we look at the differing schools of thought in risk and safety (see *Figure 6. Schools of Thought*) we need not interpret such a table competitively but rather comparatively. No one school of thought holds all the truth including SPoR but rather a perspective within the diversity of knowledge about risk. Each one of these schools of thought is founded on a single anthropocentric ideology and assumes much about the nature of humans and culture. The purpose of the table is to illustrate not the exclusion of schools of thought but the need for diversity in schools of thought particularly in relation to context. What each school of thought ought to do is shine a comparative light on the temptation of humans to fall into distortions on one-only view. This is what is meant by the Transdisciplinary approach and much needed in the WHS curriculum (https://safetyrisk.net/isnt-it-time-we-reformed-the-whs-curriculum/).

Unfortunately the WHS curriculum has been significantly lopsided since its inception towards STEM (Science , Technology, Engineering and Maths) knowledge and all the

weaknesses of a positivist-only approach to understanding humans and risk. It is from this view that safety has ended up in the quagmire of zero harm and the denial of fallibility.

What the WHS curriculum needs more than ever is healthy debate on a Transdisciplinary basis and a Transdisciplinary approach to a Body of Knowledge. Unfortunately this is not the case. The large corporations that sponsor safety have invested so much in the binary worldview that it is unlikely there will be any opening up of debate soon. Even when debate is claimed it is from the same old culprits and same STEM discourse. It is so funny watching the zero debate come up periodically and the stage is populated with people who have no understanding at all of semiosis, semiotics in culture, the unconscious, social politics and social psychology. And, when the nonsense of zero gets too loud, just claim to be 'agnostic' (https://safetyrisk.net/sia-has-a-bet-each-way-on-zero/). That way nothing changes.

Unfortunately, the AIHS BoK remains lopsided in weight to 75% STEM knowledge in its content. People are still coming out of RTOs and Universities indoctrinated with pyramids, curves and causality that are pure fiction. Is it any wonder then that the World Congress on Safety is then imbued with all the nonsense ideology of zero? How strange to define the nature of human status numerically? How interesting that the whole nature of human social reality is denied by the WHS curriculum? That there is currently no published 'ethic of safety' (https://safetyrisk.net/professional-challenges-for-the-safety-industry/)? And then the industry wishes to claim the title 'professional' (https://safetyrisk.net/the-mis-naming-of-safety-as-a-profession/) without anything like the diversity of knowledge required to be a profession. As long as the industry remains insular and in siloes it will never grow up and move beyond the ideology of perfectionism and absolutes.

The *Schools of Thought* illustrated at Figure 6. Represent (left to right) the evolution of various schools of thought in how to tackle risk. The table is simply interpreted as a time line with the first ideas about risk emanating in 1931 with Heinrich and then changing in some ways to the development of SPoR in 2003.

The table shows how each school of thought understands human persons, who are the agents of the school, the language associated with each 'school', how each understands culture, their key question, focus and proposed solutions to the challenges of risk.

Figure 6. Schools of Thought

Ideology	Orthodox	Science	Behaviourism	Zero Harm	Process	People-Based	Human Factors	Psychosocial	Social Psychology
View of Humans	Human as servant	Human as object	Human as machine	Human as perfect	Human as part of process	Human as person	Human part of system	Humans as units of health	Human as a social being
Agents	Robens, Heinrich, Bird,	Difford, Taylorism	McSween, Lopez-Mena	DuPont, Geller	Reason, Hopkins, Hollnagel	Thomas, Reason	Dekker, Hollnagel, Green	Erikson, Dollard, Newman, Cara and MacRae	Slovic, Weick, Long
Language	Compliance, rules, controls, hazards	Hazards, barriers, preventions, hierarchies	Behaviour prevention punishment reward	All accidents are preventable, absolutes	Systems, incubation, method	Human error, due diligence	Human error, just culture	Health, well being, mental health, work-life balance, stressors	Heuristics, learning, perception, motivation, collective decision making, collective unconscious
View of Culture	Culture-as-rules	Culture-as-mechanics of systems	Culture-as-behaviour	Culture-as-perfect controls, perfect people	Culture-as-organisations	Culture-as-groups	Culture-as-leaders and systems	Culture-as-holistic relationships	Culture as a social construct
Key Question	How can we make people obey rules?	What is the mechanics of safety?	How can people be controlled?	How many injuries would you like today?	How does organisation affect safety?	How does the organisation affect safety?	How can people minimise human error?	How can we keep the whole person well?	How do social arrangements affect decisions?
Focus	Rules, Regulation, Hierarchy of controls	Method, order, control, conformity	Surveillance	Binary opposition fundamentalism	Improve process	Individuals in organisations	Improve systems	Well-being and mental health	Learning and social conditions
Solutions	Engineering, regulation	Increased policing and systems	Inputs and outputs	Counting injuries, punish mistakes	Understand flow and sequence	Reforming organisations	Understand human error and systems	Improving health and well being	Relinquish control, social ownership

Transition

We now move on to the Introductory level of SPoR.

And, a caution. Starting out with SPoR requires considerable unlearning, particularly if one has been indoctrinated by traditional risk and safety. This is because the risk and safety industry attributes value to many of its tools, models and methods that don't work. It is challenging to let these go, even though they don't work. Such is the nature of Sunk Cost and Cognitive Dissonance.

Models like Reason's Swiss-Cheese, the coloured risk matrix, the many pyramids/curves, endless checklists and other safety models like Bow-Tie are often ripped to shreds in court because they don't work. That is, none of these models represent reality. None of these models have been developed with Semiotics in Mind. This is because traditional safety operates in a linear, fixation on physical hazards and rarely contemplates the human, relational, social-psychological and cultural dimensions of risk.

This is why SPoR created the WS, HS, GS model and iCue (introduced in Chapter 1).

If you wish to read a case study on how and why iCue 'works' you can download the free book: *It Works, A New Approach to Risk and Safety* – for free download (https://www.humandymensions.com/product/it-works-a-new-approach-to-risk-and-safety-book-for-free-download/).

Chapter 1 An Introduction to SPoR

Many of the tools/methods in this chapter have already been documented in other books with a few exceptions. In this Chapter we add some of the methods we use in workshops and templates that help people get started in SPoR

In most workshops we commence with what we know in SPoR as a 'Language Audit'. This is a simple assessment of the language and discourse (power in language) used by an organisation associated with a topic eg. Leadership, supervision, management, safety, risk etc.

## Language Audit

The process works something like this:

1. The workshop commences with an open question.

2. What do you think of when you hear the word 'safety'?

3. Then what we do is, give people time (usually 10 minutes) to make a list of words individually and without speaking to others. (People are usually assembled in groups).

4. Once people have their list of words we then bring them together to make a common list of 10 words associated with whatever language/word is being considered, which means the group goes through conversation/discussion to reduce the set of words (4 people could be 40 words), to a common agreed list of 10. This can take at least 20-30 minutes.

5. Once the group has their common agreed list we usually stop the activity and have a general discussion and introductions to the group. We don't start the workshop with anything that can 'prime' answers to the activity.

6. Once introductions are done and housekeeping is undertaken, we go back to the list and ask the group to use sticky notes (a different colour for each group) and using a sharpie pen, list those words on stickies so that they can be listed on a wall (usually a window or a surface that will accept sticky notes).

7. In this way we then have all groups (eg. 20 people, groups of 4 x 5 is 40 words) list their words on the wall so they can be seen and compared to each other. An example is at *Figure 7. Sticking Notes on Surface* and *Figure 8. Language Audit Word List*

What this activity does is capture the language the group associates with a concept. It captures what language is culturally available to them. If certain words are not used in the organisation that don't make the list. This is the 'availability bias' of the group.

Figure 7. Sticking Notes on Wall/Board

Figure 8. Language Audit Word List

Understanding Biases
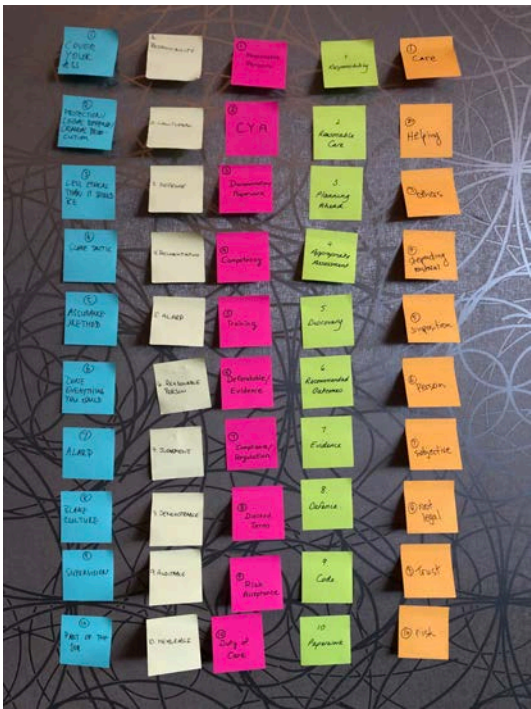
All humans operate on the basis of biases and heuristics (rules of thumb) and intuitive mental shortcuts. These make fallible humans fast and efficient. These are called Cognitive Biases and are mapped at *Figure 9. Cognitive Bias Codex. (*https://en.wikipedia.org/wiki/List_of_cognitive_biases*)*

Humans use hundreds of these biases unconsciously every day.

Figure 9. Cognitive Bias Codex

In this case, the 'Language Audit' activity visually maps the language that is available to the group as a map of the language that is 'available' to them. We can't access or make available language we do not hear regularly. This has been mapped visually here: https://commons.wikimedia.org/wiki/File:Cognitive_bias_codex_en.svg
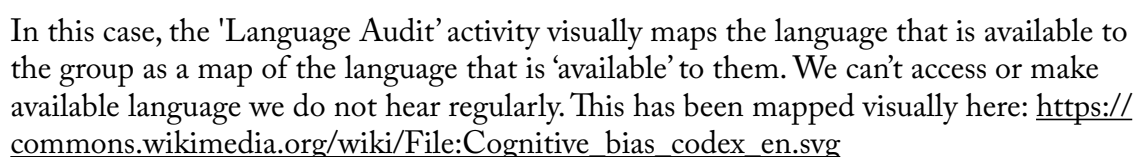
Workspace, Headspace, Groupspace

Once language has been captured and mapped we then work with the group to understand Workspace (Physical/Technical things WS), Headspace (Psychological/Cognitive things HS) and Groupspace (Cultural/Socialitie things GS). These are represented by 3 icons at *Figure 10. Workspace, Headspace, Groupspace.*

Figure 10. Workspace, Headspace, Groupspace

We then use these icons or the text 'WS, HS, GS' to classify the language on each list to find out where the focus is. This can be done on a whiteboard or with WS, HS, GS 'flags' as pictured in *Figure 11. Classifying Language.*

So, once the language is captured and listed together on the wall we can make observations and discuss:

- Commonalities

- Repeated language

- Words expected but not used or available

Cultural Language

It is through this process that cultural language is captured, mapped and discussed. For example: when this activity is done using for example, the concept of 'safety', we rarely see language about: care, learning, helping, collaboration, listening and a host of people-centric language. Most often the language is about: regulation, policing, telling, standards etc.

Such is the nature of the language of the safety industry.

Or, with coloured icon stickers as in *Figure 12. WS, GS, HS Language.* These resources have been developed by SPoR to make the process of classification easier and more iconically representable. Iconic learning is far more effective and powerful than text-based learning.

Figure 11. Classifying Language

Figure 12. WS, GS, HS Language

An example of doing this on a whiteboard is at *Figure 13. Whiteboard Example.*

It doesn't matter how you map the process just as long as participants can see what the focus is of their language in relation to the concept. Often this realisation is a shock for participants, as they realise how heavily they are focused on Workspace issues.

As a follow up in the workshop we then ask them to do the same kind of analysis in their policies and procedures to work out what the focus is. On most occasions organisations, leaders and workers realise they have an imbalance and bias towards the physical and very little balance and focus on Headspace and Groupspace.

In the 20 years we have been undertaking this workshop format we have rarely seen a neat balance between Workspace, Headspace and Groupspace in any organisation.

Please note: This methodology is copyright to SPoR and cannot be undertaken without appropriate education and training.

All methods, tools and ideas in this book are copyright to Dr Long.

When we seek balance in WS, HS, GS we find that workers tend to focus most on technical things and the work in front of them, Middle Managers focus on the supervision and psychology of the environment (even though they are not trained in psychology) and Executives focus most on the overall culture of the organisation. This is captured visually at *Figure 14. WS, HS, GS Balance.*

Figure 13. Whiteboard Example
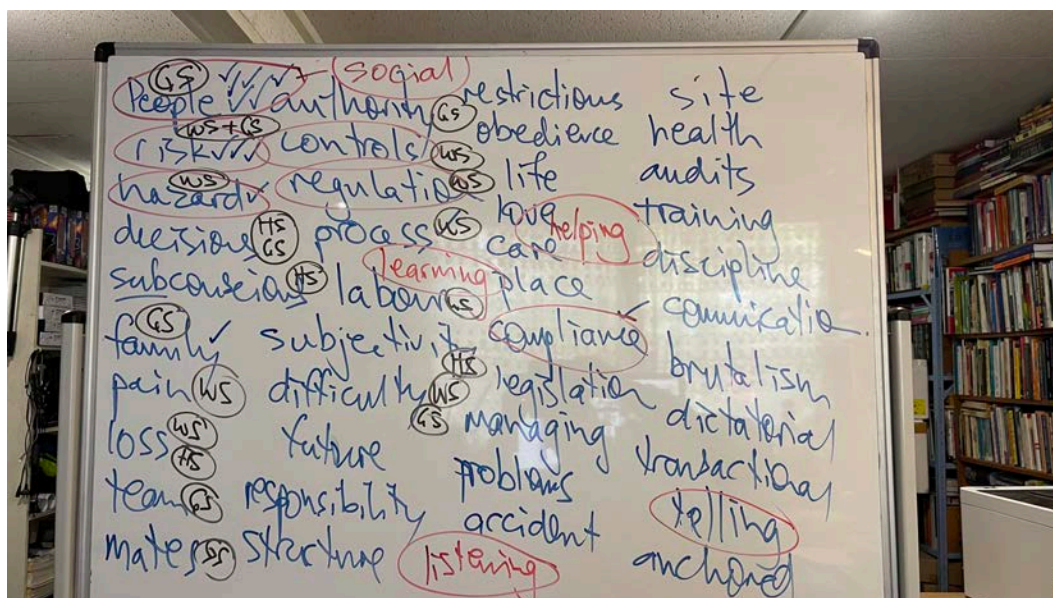
Understanding and developing balance in Workspace, Headspace and Groupspace is foundational to organisational and individual health. This tool/method can then be used in

Figure 14. WS, HS, GS Balance
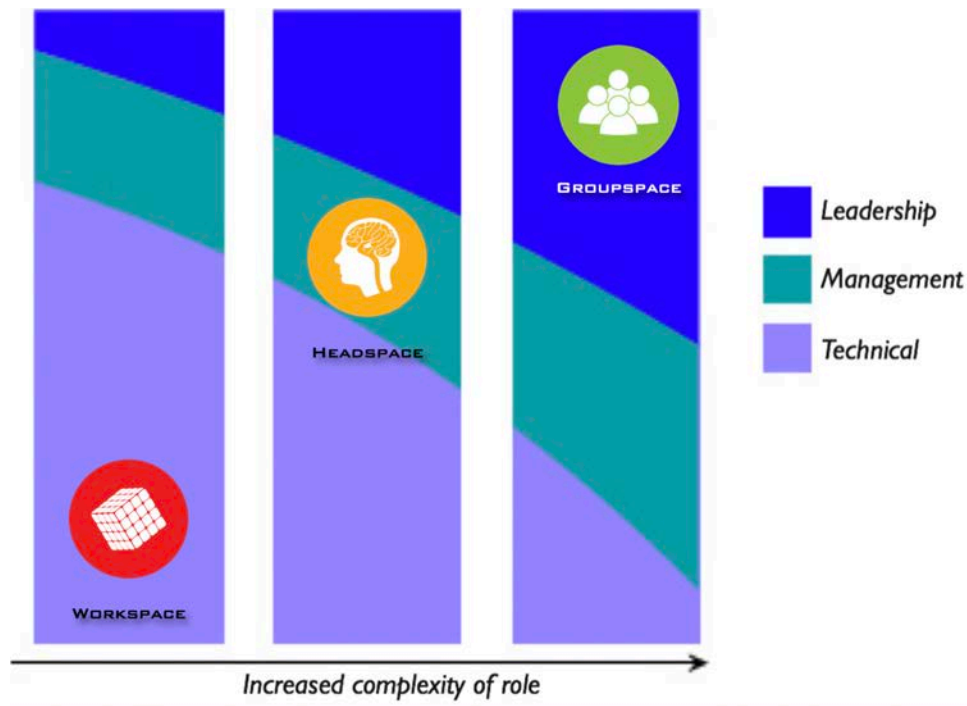
a variety of ways to better understand the nature of work ands risk in organisations. These are also mapped against what SPoR calls 'The Risk Maturity Model' (See *Figure 15. Risk Maturity Model*).

Figure 15. Risk Maturity Model

You can see from the structure of the steps that a technical focus is foundational to risk intelligence but as one moves up the steps into greater complexity we move from the ability to 'control' to the possibility to 'influence'. This is because technical things don't have the qualities of fallibility or choice and when one begins to work **with** persons one learns quickly that very little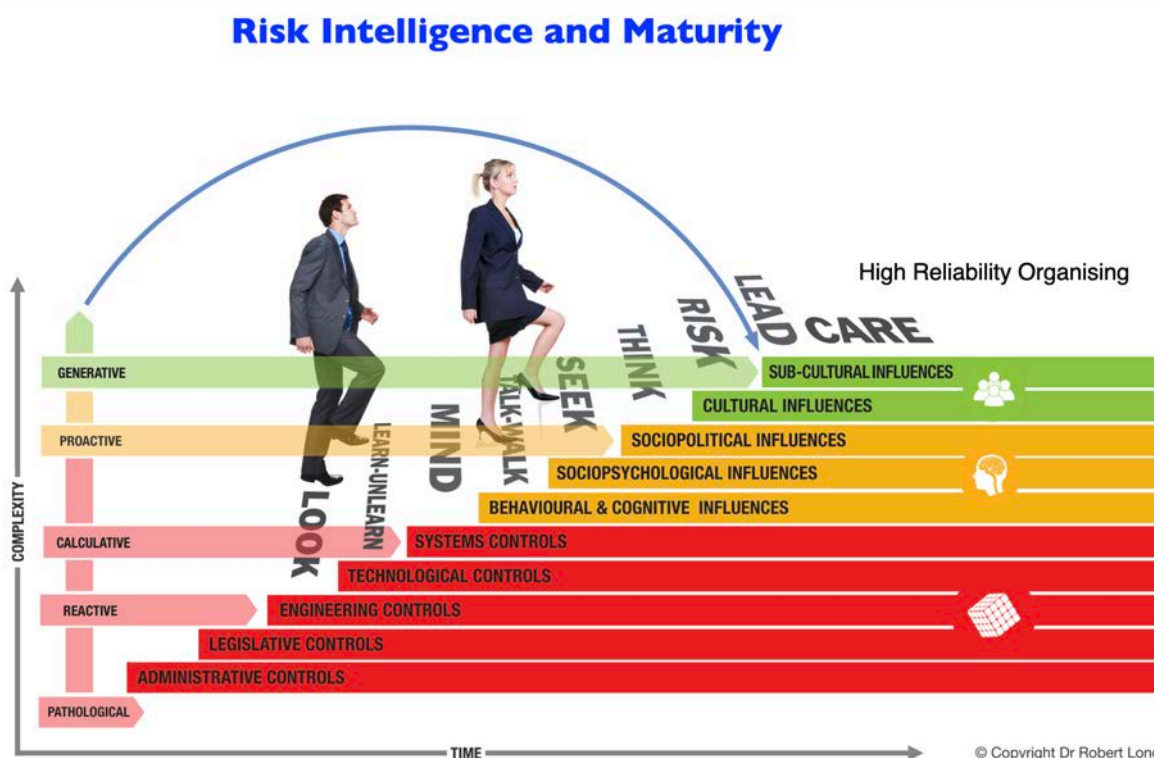 can be 'controlled' without collaboration, cooperation, mutuality and reciprocation. Autocracy, policing and 'commanding' people rarely works in the long term, particularly with regard to risk.

One of the problems with the model is that in a book it is static, not animated. In reality these steps should be understood much more as escalators that move and with the people who move. You can see this animation at: https://vimeo.com/manage/videos/857756673/

Those organisations that are overly focused on the red steps rarely mature or operate in balance between Workspace, Headspace and Groupspace. Indeed, conversations about risk in an organisation with Workspace, Headspace and Groupspace balance look like *Figure 16. WS, HS, GS Conversation*. What we see is the worker on the left bringing a technical problem to a supervisor/manager/leader who hears the Headspace and Groupspace concerns as well as the Physical concerns.

To think in this way and listen in this way requires considerable education, training and practice.

There are also a range of tools we use in various configurations of WS, HS, GS that assist listening. In SPoR this is called iCue Listening or iCue Engagement.

Figure 16. WS, HS, GS Conversation

In a similar method to the Language Audit we can listen for 'intelligent cues' (iCues) in conversations or any format of exchange/communication. A few examples might be helpful as represented in *Figure 17. iCue Steps* and *Figure 18. iCue Brainstorm.*

**Figure 17. iCue Steps**

WS, HS, GS Maturity Steps
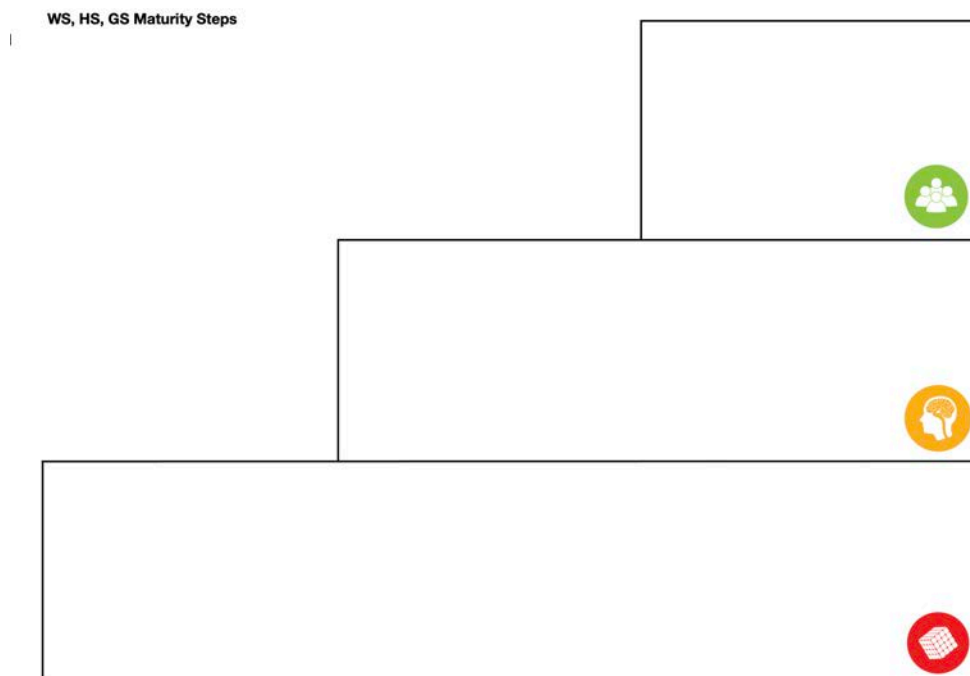
Using the iCue Steps we are able to map language, images and semiotics to each dedicated area to see what layer is the focus of an activity, group, managers, supervisors, leaders or policy. Sometimes in workshops we send people out to observe notice boards, posters, slogans, memes, signs, models and any visual messaging/semiotics about an office, factory or worksite. Then the iCue steps are used to analyse where the focus is in language and seek balance.

Sometimes we also watch videos, or make video conversations and then ask people to listen to the dominant language and map that against the steps. Such activities help people become better listeners and observers of culture. Language is the bedrock of culture. Change your language and culture will change.

The iCue Brainstorm tool is used in a similar way but NOT mapped against the iCue Steps. In the iCue Brainstorm worksheet you will notice that the Headspace and Groupspace icons are not registered from bottom to top as in the STEPS. In this way we also use the iCue Brainstorming process to think above and below the line ie. sometimes we do this using the iceberg metaphor so that we think of language that is visible with visible controls and then Psychological and Culture language and its effects that are often invisible and unconscious.Once people have a hold of this concept/toll and have practiced its use, it can then be used for a host of over modes of analysis and thinking. One adaptation we have found very effective is the use of this for Strategic Thinking. In

Figure 18. iCue Brainstorm

iCue Brainstorming
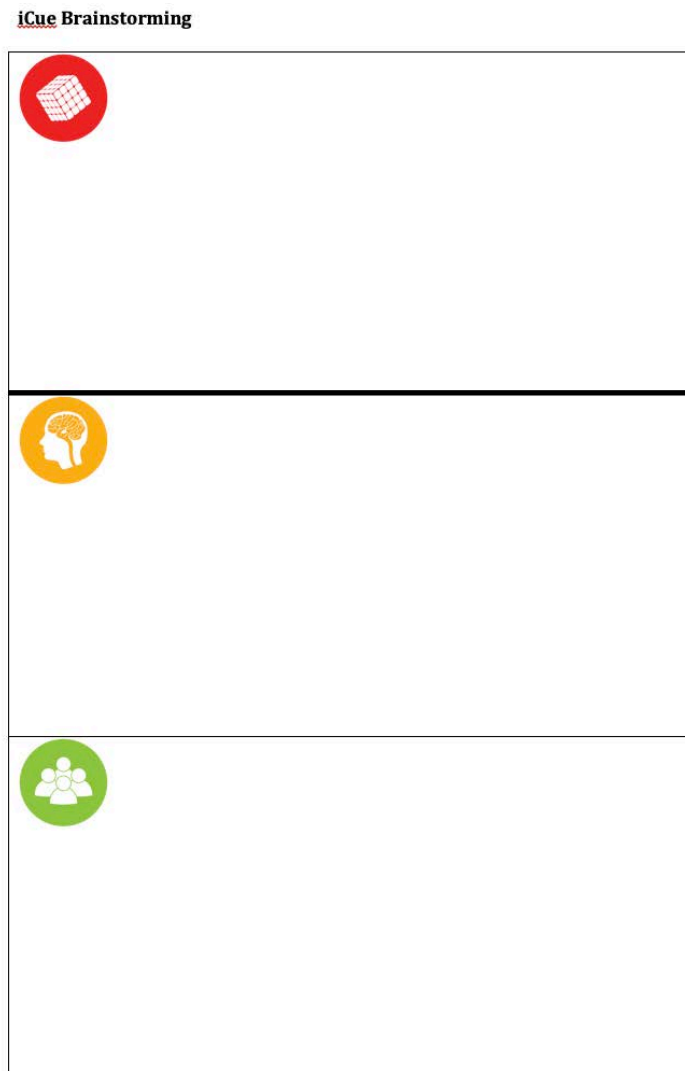
Strategic Thinking we use the traditional SWOT analysis but extend its diversity and adaptability. You can see the SWOTA Template at *Figure 19. iCue SWOTA Template*.

Once people understand the use of the tool/method it can be used to map relationships across each aspect of planning including a range of coding and semiotic codes that can be learned to bring extraordinary insight. An example of such mapping is at *Figure 20. iCue SWOTA Mapping*.

It is important to remember that the use of the brand iCue is Trade Marked and Copyright to Dr Long, CLLR and SPoR.

In order to learn this tool properly requires extensive education, coaching and training. SPoR has a range of codes for mapping discourse that provide extraordinary insight into cultural dynamics in organisations.

Figure 19. iCue SWOTA Template

Figure 20. iCue SWOTA Mapping

Triarchic SWOTA Analysis
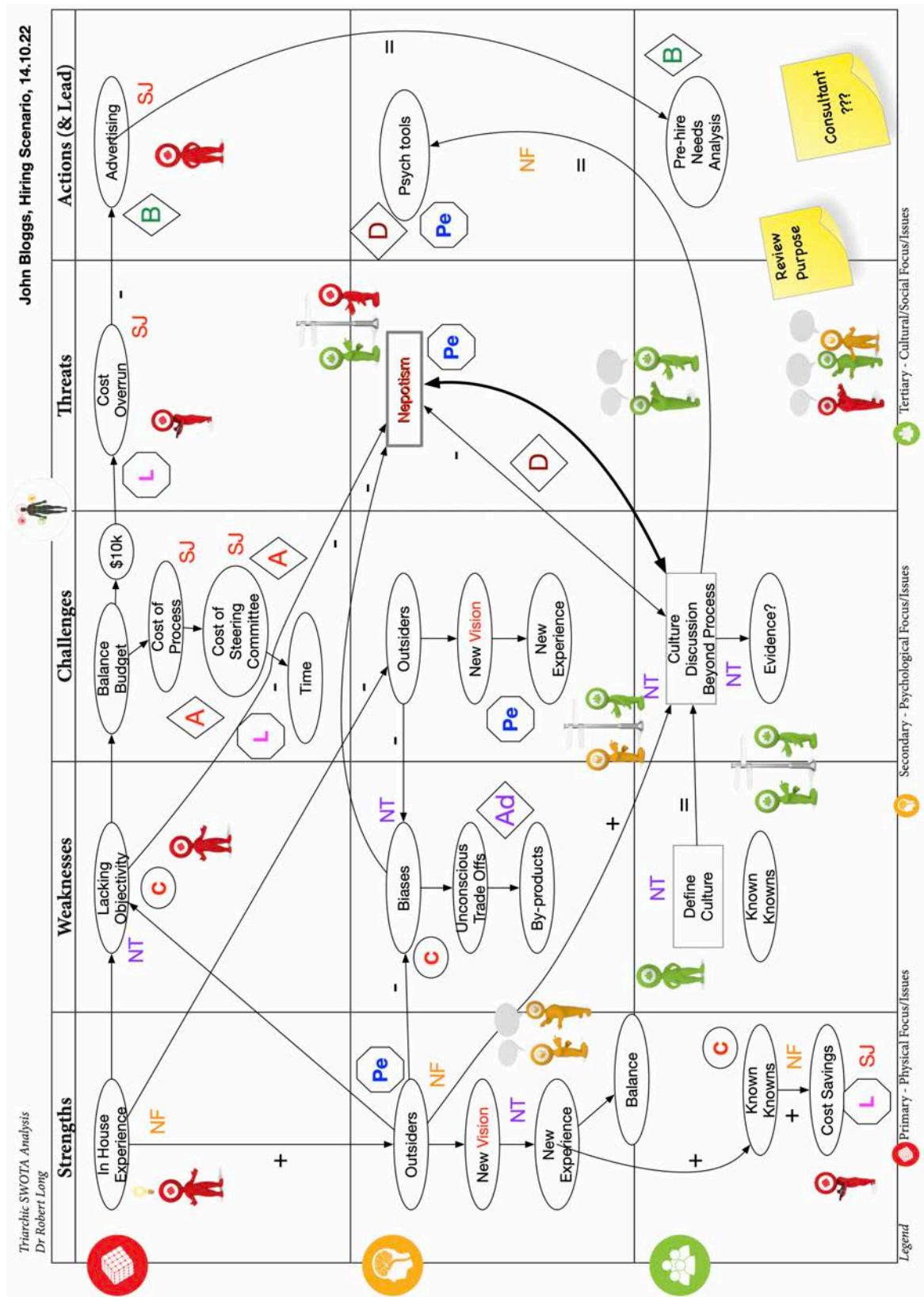Dr Robert Long

John Bloggs, Hiring Scenario, 14.10.22

Strengths | Weaknesses | Challenges | Threats | Actions (& Lead)

Primary - Physical Focus/Issues
Secondary - Psychological Focus/Issues
Tertiary - Cultural/Social Focus/Issues

Legend

One Brain Three Minds

A Model for Understanding Consciousness in Risk

The concept of **One Brain and Three Minds (1B3M)** is foundational to The Social Psychology of Risk. 1B3M complements WS, HS, GS and must be used concurrently ie. it is not wise to use one method without the other.

Whilst we know so much about the brain we know so little about the Mind yet, the way the individual and collective Mind work, is critical for understanding human judgment and decision making. Humans undertake decisions and actions in three distinct ways and this has been assumed in many cultures and societies for thousands of years. Yet, many of the ways we seek to deal with risk target only one mode of decision making, the (slow) rational mind. Even though humans have one brain, the Mind operates in three distinct ways as a whole person. The Mind operates in three modes and this has significant implications for how we assess, tackle and manage risk.

It is critical for the following discussion to understand that symbols, myths, metaphor, semiotics (sign-systems) and semiosis (meaning in sign-systems) are foundational to approaching the inexplicable. When STEM limits the human expression of knowledge of the unconscious to a stop, SPoR starts. SPoR has an epistemology that is completely foreign to STEM where: metaphysics, poetics, (arts, dance, music, hedonism, pleasures, psychotics, psychedelics) dreams, intuition, graphics, movies and semiotics are all privileged. In SPoR there is a profound connection between the mysteries of consciousness, human cultures and civilisations, as discovered by C.G. Jung.

For this reason it is important to visualise how many societies, civilisations and cultures comprehend human thinking and decision making triarchically. The evidence, importance and demonstration of triarchic thinking has been fully discussed in the free book *The Social Psychology of Risk Handbook, i-thou* (https://www.humandymensions.com/product/the-social-psychology-of-risk-handbook/) pp. 36-53. Some of the evidence for thinking this way will be presented shortly. For the moment let's explore semiotically what 1B3M looks like.

In SPoR, we present a semiotic of a person emphasising the Head, Heart and Gut as 3 centres of being/decision making. This is represented at *Figure 21. Three Centres of Decision-Making.*

What this image conveys is that humans make decisions with their Head, Heart and Gut. What is more, the way and speed of these decisions is vastly different. This is supported by extensive scientific research. This is presented after the image for 1B3M.

Supporting Research for 1B3M

Scientific American: the scientific community are convinced that humans have one brain and three minds as follows:

- https://www.scientificamerican.com/article/gut-second-brain/

- https://www.newscientist.com/article/mg21628951-900-gut-instincts-the-secrets-of-your-second-brain/

- https://spinalresearch.com.au/three-brains-head-heart-gut-sometimes-conflict/

- https://extraordinary-healing-arts.academy/news/the-three-brains-head-heart-and-gut/#.W6b_mVJoTUI

- http://www.mindsetcomms.co.uk/head-heart-gut-brains-three-physical-brains/

Figure 21. Three Centres of Decision-Making

- https://www.forbes.com/sites/berlinschoolofcreativeleadership/2013/09/13/decisions-decision-decisions- balancing-your-head-heart-and-gut/#29a7d8d42a13
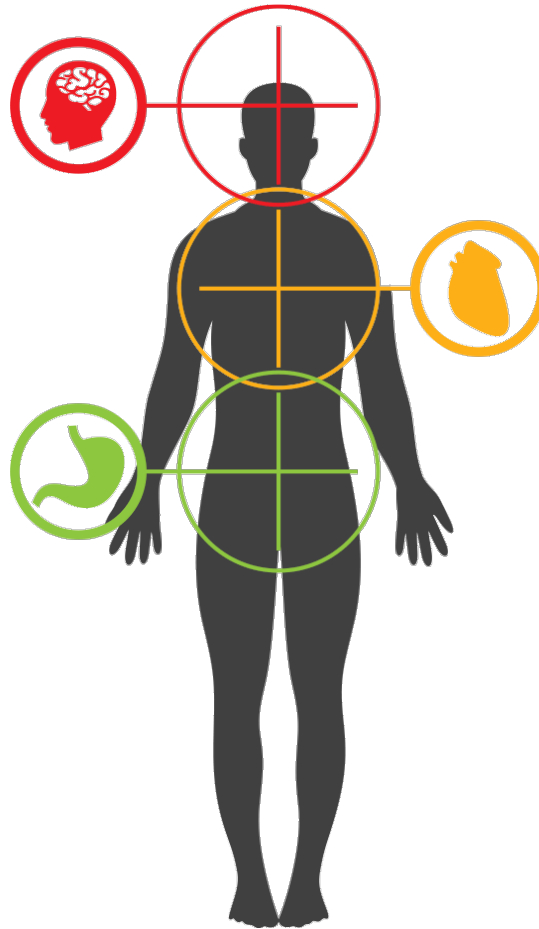
Antonio Damasio: is one of the leading scholars on body, emotion and consciousness. His model of consciousness is structured in three levels. The first level is the non-conscious self that maintains all bodily functions non-consciously. All of these are rarely controlled by the brain and mostly operate automatically and independently of the brain. The second level is core-consciousness where the feeling awareness is made conscious and the third level is the extended-consciousness, where all sophisticated aspects of human language, symbolism, representation and relationship are demonstrated. Damasio's works include

Descartes Error, The Strange Order of Things, Self Comes to Mind, Constructing the Conscious Brain, and *The Feeling of What Happens.*

As part of Damasio's discourse he discusses the triarchic nature of embodiment in the form of the three bodily systems of decision making. These are the Endocrine System, Immune System and Nervous System. Damasio demonstrates how each of these systems operates and 'thinks' without direction from the brain and indeed that these communication systems operate automatically.

John Bargh: is one of the leading researchers in the world on the nature of the unconscious, framing, priming, anchoring and social influence. In his book *Before You Know It, The Unconscious Reasons We Do What We Do*, he tackles the challenges of time and decision making. We all know about hindsight bias, it's so easy to be wise after the event because the past is always present. However, we also know that in our fallibility that even then we don't remember things with great accuracy we construct the past with our Minds because we are more tuned in with our emotions to the past than we recall the past like a computer.

Countless experiments show that we don't recall memories like a computer. [1]document how we don't remember things accurately and neither do we predict things accurately. Except we do when stimulated and provoked by a symbol, sign or memory trigger.

More so, in human relationships, it doesn't seem to be that important. Humans are not computers and our recollections are more often made by the whole Mind not by the brain in some kind of computer event retrieval. Bargh demonstrates in his research that the human Mind is in triarchic dialectic between past, present and future and also is influenced by many environmental and contextual factors.

Guy Claxton: is an educator and cognitive scientist who asserts that the brain acts as a conductor not director of decision making. His statement 'the brain does not issue commands, it hosts conversations' comes from his book *Intelligence in the Flesh*. Claxton has also written: *The Wayward Mind, Hare Brain Tortoise Mind* and *The Heart of Buddhism*. Claxton's focus is on human embodied learning.

Mark Johnson: Is one of the leading researchers in the world on consciousness, embodiment and decision-making. His books include: *Metaphors We Live By, Morality for Humans, Out of the Cave, A Natural Philosophy of Mind and Knowing, The Aesthetics or Meaning and Thought, The Body in the Mind, The Meaning of the Body* and, *Philosophy in the Flesh.*

Johnson's work shows conclusively that decision making is embodied, NOT located or driven by the brain-as-computer.

In SPoR, we also represent the nature of decision making as if the body has 3 Minds, operating at 3 differing speeds. This is illustrated at *Figure 22. 1B3M*

We also know in SPoR and in Semiotics that all models, graphics, images and symbols can be interpreted and are imperfect. In the case of many models their purpose (semiosis) is to convey one central idea/concept. No model can say everything and like all signs can really only say one thing well whilst having flaws and weaknesses in representation.

Figure 22. 1B3M
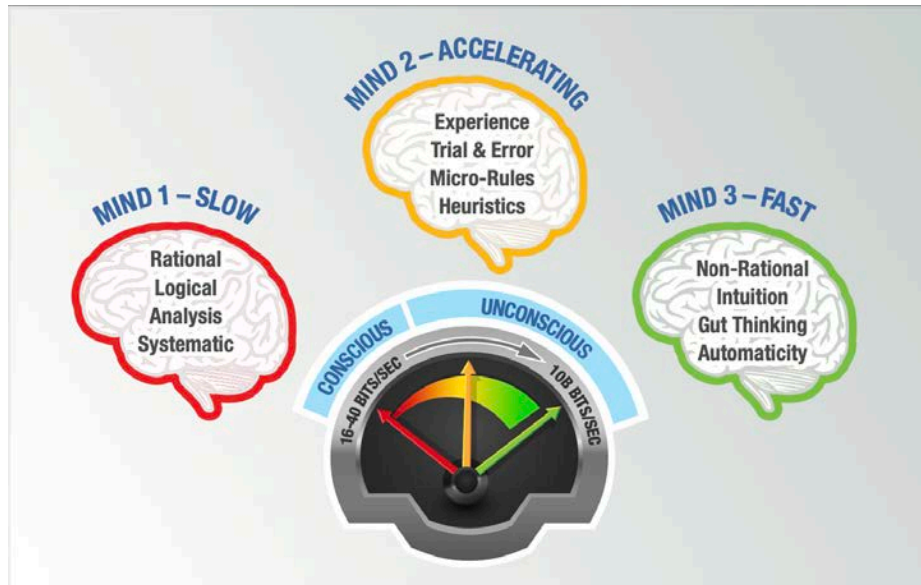
In this case the use of the metaphor of a speedo is helpful to try and understand the difference between slow rational thinking, heuristic thinking and automaticity.

The Discourse/Language of Gut, Heart and Mind

The discourse of the triarchic is integrated in the notion of Mind and is present in many cultural traditions and much of our language, for example:

Gut

• 'I've had a gutful'	• 'No guts, no glory'
• 'You don't have the guts'	• 'They hate my guts'
• 'Go with your gut'	• 'We busted our guts'
• 'I have butterflies in my stomach'	• 'What a greedy guts'
• 'Gut reaction'	• 'It was gut wrenching'
• 'My gut tells me'	• 'Yummy, yummy, yummy, I've got love in my tummy'
• 'I went with gut instinct'	• 'Gutless wonder'
• 'He spewed his guts out' (as in confession)	• 'That was a kick in the guts'
• 'You're a misery guts'	

Heart

• 'You don't have the heart'	• 'Their heart is in the right place'
• 'Cross your heart and hope to die'	• 'Dear to my heart'
• 'I had a change of heart'	• 'She tried her heart out'
• 'My heart bleeds for you'	• 'Faint hearted'
• 'Aching heart'	• 'My hearts desire'
• 'Be still my beating heart'	• 'Young at heart'
• 'I love you with all my heart'	• 'Learned by heart'
• 'You were half-hearted'	• 'My heart was in my mouth'
• 'He hardened his heart'	• 'My heart is set on it'
	• 'Speak heart to heart'

Mind

• 'Mind your own business'	• 'Frame of mind'
• 'Do you mind?'	• 'She has a good mind'
• 'Mind your step'	• 'Peace of mind'
• 'That's a load off my mind'	• 'Back of mind'
• 'We're like minded'	• 'Open mind'
• 'He changed his mind'	• 'Make up your mind'
• 'Blew my mind'	• 'Mind over matter'
• 'The mind boggles'	• 'A mind of its own'
• 'Don't mind me'	• 'I have half a mind to ...'
• 'One track mind'	• 'The mind's eye'
• 'Speak your mind'	• 'Never mind'

SPECIAL NOTE: It is important to always remember that mind can mean brain but is best understood to mean person. For this reason in SPoR we use lower case text to denote mind-as-brain and upper case Mind to denote person.

Interchangeability in Language

All of this language is used interchangeably so that the gut, heart and brain in Mind represent emotional acting, decision making, forms of enactment, human energy, well being and intuition.

Why is One Brain Three Minds so Important to SPoR?

SPoR is founded on the methodology of dialectic, the dialogue between i-thou. This triarchic philosophy symbolises relationship in constant existential movement, not like the Hegelian dialectic that finds a synthesis in conflict between thesis and anti-thesis. In other words, all oppositions and paradox are in unending movement and hold true to context, social moment and historical place/space.

We know that when we get stressed and anxious, our heart races, when we feel overwhelmed we get 'butterflies in our gut' and the same with some sensations such as excessive guilt and fear, we get physically sick, we get an ache in the gut. It is not uncommon for people who are not coping physically to go to the toilet or soil themselves, to cry uncontrollably or to have high blood pressure. These sensations may come partly from the brain yet they are triggered and communicated independently by the endocrine, nervous and immune systems. Under acute stress the body shuts down, and most importantly the sensations are felt in the heart and gut.

In order to convey the embodied nature of decision making we use three brain images as Minds across the semiotic of a speedometer. As much as every model has flaws and weaknesses, this model allows an understanding of how the human embodied Mind 'thinks'. This triarchic model seeks to explain both the automaticity of human decision making and also the slow rational mode of decision making and thinking.

The following explains the model in text.

Mind 1

In Mind 1 we make slow rational decisions like completing a paper-based checklist or form. If we do a 'tick and flick' on the same checklist then we do that in Mind 2. or Mind 3.

Mind 1. is that process of thinking that requires methodical, systematic and rational thinking.

Mind 2

Mind 2. is about heuristical thinking ie. thinking that relies of 'learned shortcuts' and practiced habits. This kind of decision making is essential for humans to be fast and efficient. This is decision making based on patterns, trial and error and habits that become infused into our thinking through experience and are triggered by either perception, experience or memory. Much of this type of decision making doesn't involved rational choice or analytical thinking. It is quick and efficient. The best place to read on this is:

- Gigerenzer, G., Todd, P., and the ABC Research Group. (1999) *Simple Heuristics That Make Us Smart.* Oxford. London.

- Gigerenzer, G., (2000) *Adaptive Thinking, Rationality in the Real World.* Oxford. London.

- Gigerenzer, G., (2002) *Calculated Risks, How to Know When Numbers Deceive You.* Simon and Schuster. New York.

- Gigerenzer, G., (2007) *Gut Feelings: The Intelligence of the Unconscious.* Viking, New York.

- Gigerenzer, G., (2008) *Rationality For Mortals, How People Cope with Uncertainty.* Oxford. London.

- Gigerenzer, G., (2014) *Risk Savvy, How to make Good Decisions.* Viking. New York.

- Plous, S., (1993) The Psychology of Judgment and Decision Making. McGraw Hill, New York.

Mind 3

Mind 3. thinking is about total automaticity, what Damasio states as non-conscious decision making. In this state one is **unaware** of the process of deciding, thinking or rational processing. This is often referred to as 'gut thinking' or intuitional thinking but is commonly understood as 'auto pilot' or 'gut' thinking.

The best to read on this is:

- Bargh, J. A., (ed.) (2007) *Social Psychology and the Unconscious: Automaticity of Higher Mental Processes.* Psychology Press, New York.

- Hassin, R., Uleman, J., and Bargh, J., (2005) *The New Unconscious.* Oxford University Press, London.

Programs and Services

In SPoR, everything is visually mapped and semiotically anchored. It is very rare where text alone is sought to explain something. The foundation of Semiotics ensures that understanding is communicated through: text, graphics, models, mapping, visual and verbal understanding.

The benefit of communicating through text, graphics, models, mapping, visual and verbal knowing is a comprehensive understanding of how things work and relationships between things.

In *Figure 23. The Services and Programs Map* one can see clearly strands of learning, relationships between programs, a hierarchy of learning and, inter-relationships between concepts, knowing and skill development.

When we combine this map with the Body of Knowledge Map, The Social Influencing Map and The Evolution of SPoR Map, one gets a comprehensive picture of the methodology of SPoR.

Figure 23. Services and Program Mapping
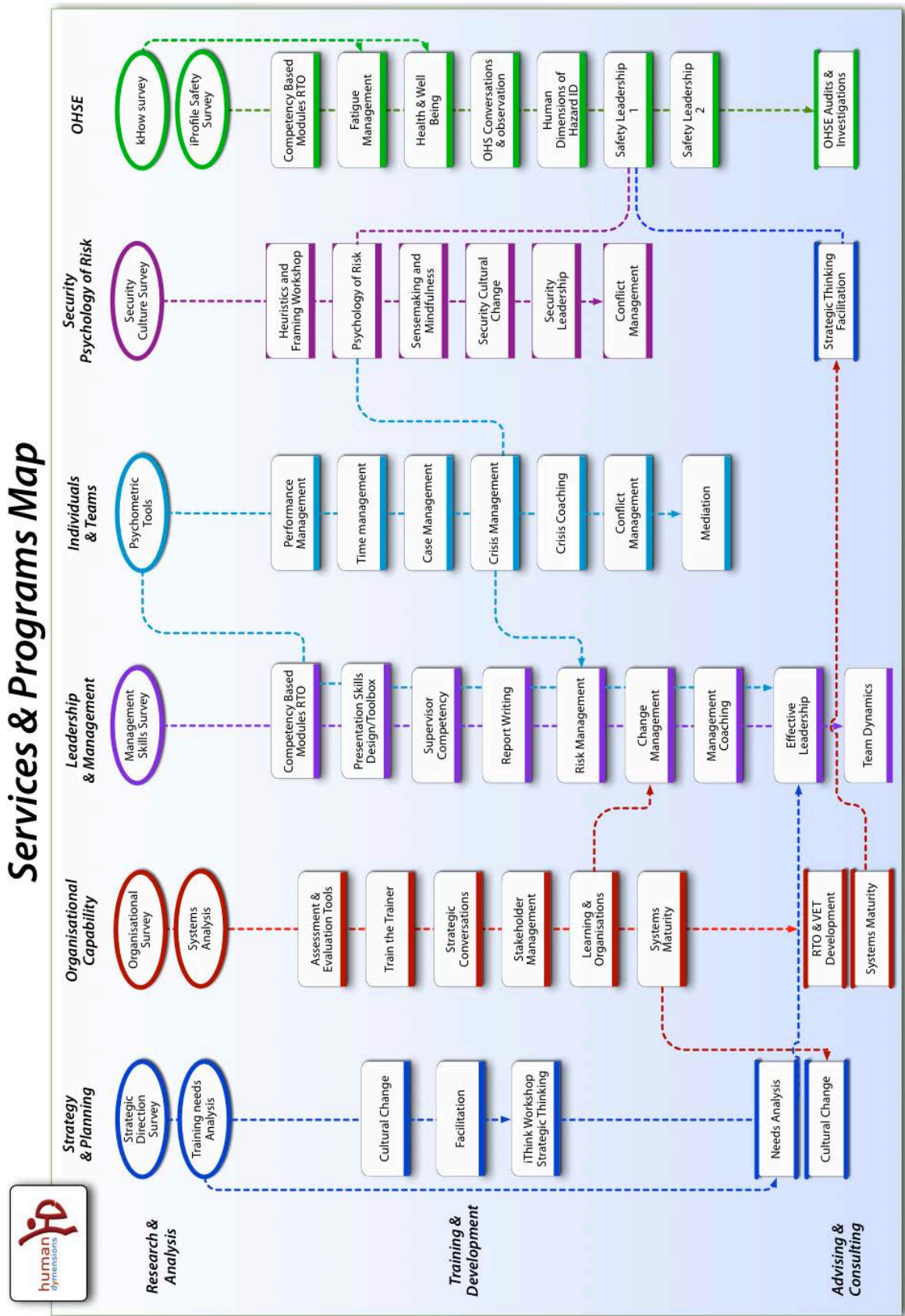
None of the *Schools of Thought* mapped at Figure 6. give any such view and remain heavily text dependent.

All the tools and methods are represented by models, semiotics and practical positive tools that help anchor the learner to learning. Many of the models are not just ideas but provide practical positive and constructive processes to help tackle risk, understand persons and enact a strategy learned in the method.

Teach to the Tool/Method

One of the outcomes of articulating a tight methodology is the outcome of clear and practical methods. In this case, in SPoR, we always teach to a tool or a method-meaning, methodology drives purpose, meaning and enactment. This is enhanced by semiotic models, graphics, symbols and semiosis that give enactment and learning meaning and purpose.

No other school of thought in the risk and safety world even slightly entertains the idea of connecting learning with method/tool, Semiotic, model and process.

All of the tools, models and methods of SPoR are collated in a Tools Wallet (See *Figure 24 Tools Wallet* and *Figure 25. Tools Wallet Open*).

The wallet has plastic sleeves that enable tools to be viewed even in wet weather. Each method/tool is sized to fit in the top pocket or in some cases workers like to keep them inside their hard hat. The tools serve as prompts and reminder cards that anchor people back to training and skills learned.

Figure 24. Tools Wallet

Figure 25. Tools Wallet Open

Understanding Social Influence

In order to understand the full power of social influence we need to map the social influences that affect human judgement and decision making that affect risk.

For this reason I have collected together all these social influences and put them on a map (See *Figure 26. Mapping Social Influence Strategies*). The purpose of the map is to show social influences in relation to each other. It is important to note that many of these work interactively, collectively and simultaneously. The map is not self explanatory and requires detailed explanation beyond the space here. These social influences are explained and practiced in courses and training with CLLR.

Those who study with the Social Psychology of Risk (SPoR) in the Centre for Leadership and Learning in Risk (https://cllr.com.au/) normally spend a day working through this mapping tool with either Dr Long or one of the lecturers (https://cllr.com.au/register-to-study/cllr-prospectus/). The tool is focused on the eight primary dynamics in social influence, these are outlined as follows:

Figure 26. Social Psychological Influences

MAPPING SOCIAL INFLUENCE STRATEGIES
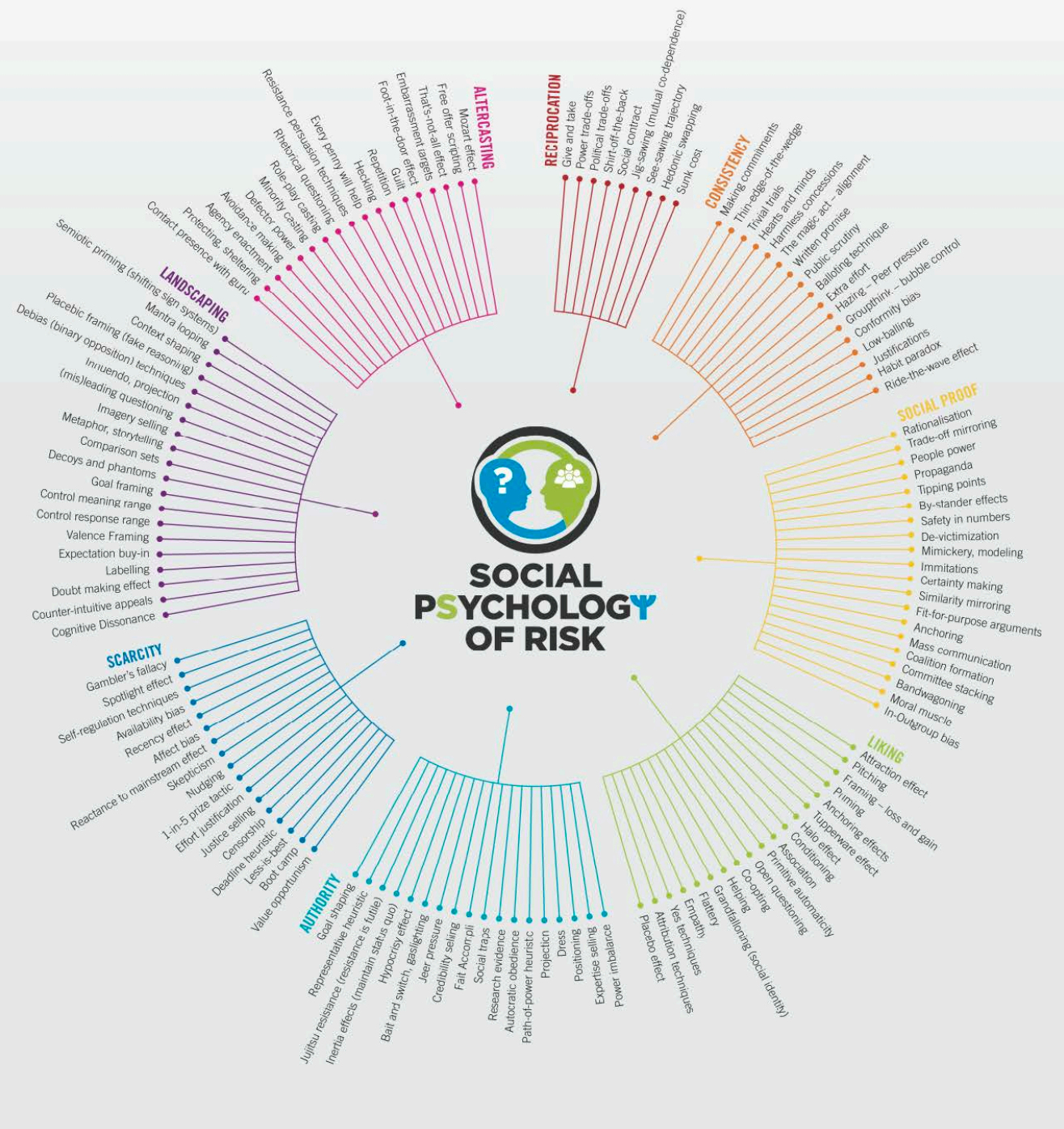
Mapping Social Influence Strategies

Reciprocation (Trading one favour for another, obligation power)

- Give and take
- Power trade-offs
- Political trade-offs
- Shirt-off-the-back
- Social contract
- Jig-sawing (mutual co-dependence)
- See-sawing trajectory
- Hedonic swapping
- Sunk cost

Consistency (Pressure by prediction and order)

- Making commitments
- Thin-edge-of-the-wedge
- Trivial trials
- Hearts and minds
- Harmless concessions
- The magic act – alignment
- Written promise
- Public scrutiny
- Balloting technique
- Extra effort
- Hazing – Peer pressure
- Groupthink – bubble control
- Conformity bias
- Low-balling
- Justifications
- Habit paradox
- Ride-the-wave effect

Social Proof (Seduction by social argument as 'glue')

- Rationalisation
- Trade-off mirroring
- People power
- Propaganda
- Tipping points
- By-stander effects, diffusion of responsibility (social loafing)
- Safety in numbers
- De-victimization

- Mimickery, modeling
- Immitations
- Certainty making
- Similarity mirroring
- Fit-for-purpose arguments
- Anchoring
- Mass communication
- Coalition formation
- Committee stacking
- Bandwagoning
- Moral muscle
- In-Outgroup bias

Liking (Power of attraction to sampling, gift and positivity)

- Attraction effect
- Pitching
- Framing – loss and gain
- Priming
- Anchoring effects
- Tupperware effect
- Halo effect
- Conditioning
- Association
- Primitive automaticity
- Open questioning
- Co-opting
- Helping
- Grandfalloning (social identity)
- Flattery
- Empathy
- Yes techniques
- Attribution techniques
- Placebo effect

Authority (Power in power, position and subservience)

- Power imbalance
- Expertise selling
- Positioning
- Dress
- Projection
- Path-of-power heuristic

- Autocratic obedience
- Seeking consent
- Flooding, Avalanching
- Research evidence
- Social traps
- Fait Accompli
- Credibility selling
- Jeer pressure
- Bait and switch, gaslighting
- Hypocrisy effect
- Inertia effects (maintain status quo)
- Jujitsu resistance (resistance is futile)
- Representative heuristic
- Goal shaping

Scarcity (Attraction through opportunism, fear of missing out)

- Value opportunism
- Boot camp
- Less-is-best
- Deadline heuristic
- Censorship
- Justice selling
- Effort justification
- 1-in-5 prize tactic
- Nudging
- Skepticism
- Reactance to mainstream effect
- Affect bias
- Recency effect
- Availability bias
- Self-regulation techniques
- Spotlight effect
- Gambler's fallacy

Landscaping (Shifting the landscape/context)

- Cognitive Dissonance
- Counter-intuitive appeals
- Doubt making effect
- Labelling
- Expectation buy-in
- Valence Framing
- Control response range
- Control meaning range

- Goal framing
- Decoys and phantoms
- Comparison sets
- Metaphor, storytelling
- Imagery selling
- (mis)leading questioning
- Innuendo, projection
- Debias (binary opposition) techniques
- Placebic framing (fake reasoning)
- Context shaping
- Mantra looping
- Semiotic priming (shifting sign systems)

Altercasting (Creating a new 'play' or drama for 'enactment')

- Contact presence with guru
- Protecting, sheltering
- Agency enactment
- Avoidance making
- Defector power
- Minority casting
- Role-play casting
- Rhetorical questioning
- Pique technique (disrupting and diffusing refusal scripts)
- Resistance persuasion techniques
- Every penny will help
- Heckling
- Repetition
- Guilt
- Foot-in-the-door effect
- Embarrassment targets
- That's-not-all effect
- Free offer scripting
- Mozart effect

All of these effects, social pressures and social structures influence people unconsciously and are codependent, interwoven and subtle. The purpose of the 'map' is to demonstrate this co-dependence semiotically more than to explain each social influencing strategy in detail. For a full explanation of each one should read: Pratkanis, A., (ed.) 2007) *The Science of Social Influence, Advances and Future Progress.* Psychology Press, New York.

Memes

Dawkins envisioned the meme as a cultural unit (or idea) that sought replication for the purpose of its own survival. Ideas as memes are inherently virulent he stated: 'competing to infect individual minds to use them as vehicles for replication'. These memes can be slogans, mantras, phrases, fashion, songs, jingles, symbols, video, posters etc. that have a different 'rhythm' and 'stance' than just text-based communication.

For Dawkins, the meme served as a catalyst for cultural jumps in human evolution, much like a gene served to further biological evolution. We certainly see this in Twitter, Facebook, Youtube, TikTok and Instagram where memes are passed on with a scroll and a click, where links are never read and TBTR text (Too Big To Read) are forwarded without thinking.

In SPoR, we tend to develop memes and posters as required. Often to combat a range of mis-information and mis-leading memes that float about the safety-o-sphere eg. 'Safety is a choice you make' and 'all accidents are preventable'.

Often we will create new memes that redefine the nonsense memes concocted by Safety such as at *Figure 27. Posters and Memes* and *Figure 28. Definitions*.

Figure 27. Posters and Memes
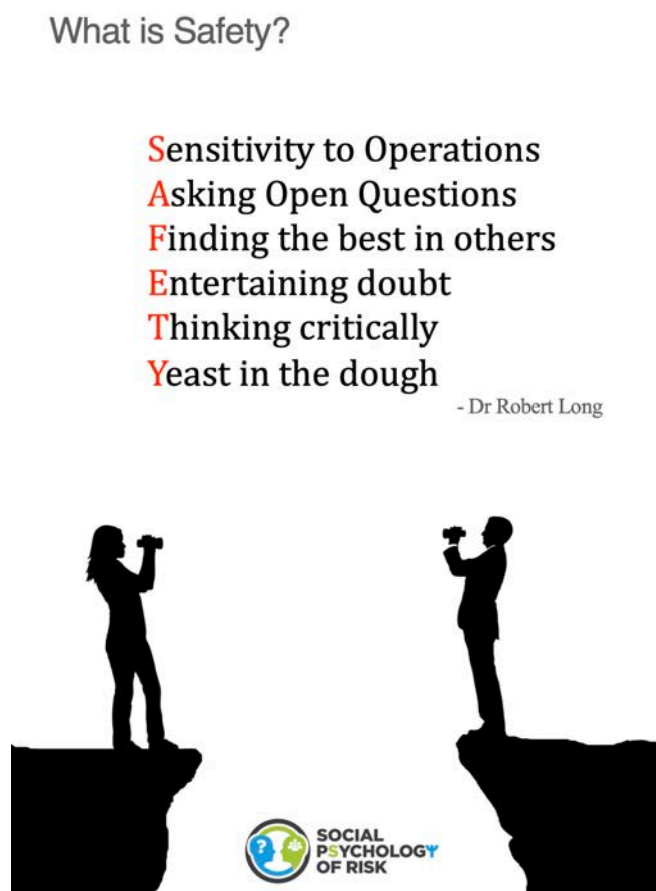
Figure 28. Definitions
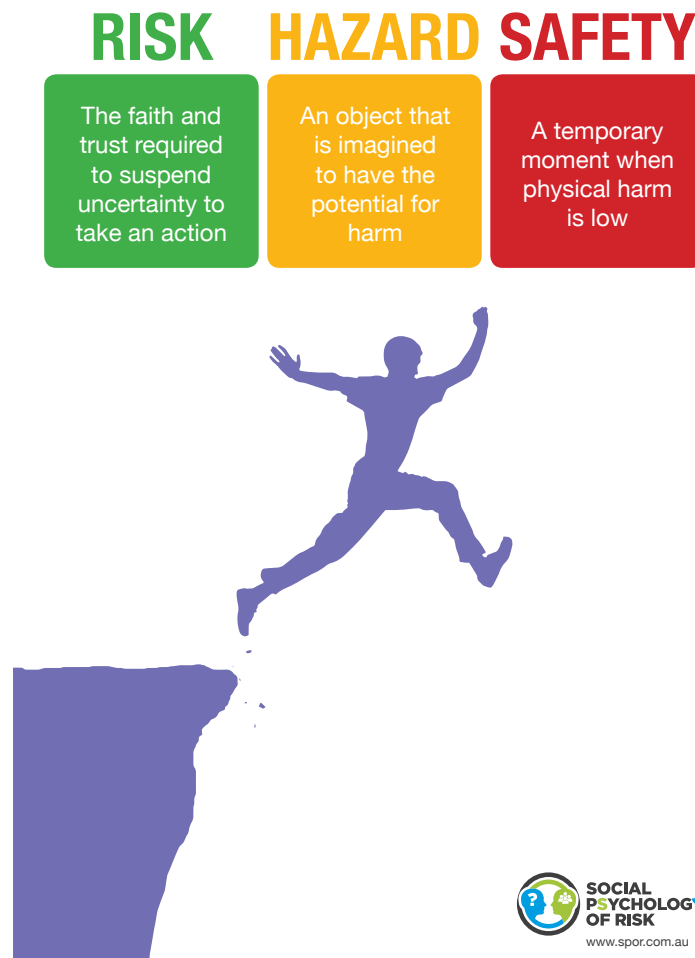
The idea of the meme as cultural energy is certainly worth consideration in an understanding of culture, particularly with how we see how internet memes project and replicate themselves by the millions and billions.

Blackmore has argued in *The Meme Machine* that Mimetics ought to be its own Discipline for research. According to Blackmore, memes have their own 'consciousness'. That is, they have their own unique psychic energy that exists between people and in populations to replicate themselves.

We experience this often when we see memes go 'viral'. Just as a virus like COVID19 can be personified (to have a Mind of its own) so too, can a meme have its own energy that motivates its replication. This epidemiological approach to cultural ideas certainly makes sense. Well before the Internet, Jung also understood the way in which ideas, with their own psychic energy and consciousness, replicate themselves.

This idea of memes is not something one finds in a discussion on culture and safety. Yet, there are many safety memes (https://safetyrisk.net/safety-memes/) that also have a presence on most social media (https://www.facebook.com/WorkplaceSafetyMemes/; https://cheezburger.com/15506949/workplace-safety-memes-for-the-responsible-

coworkers-out-there; https://memes.com/tag/safety). A search for 'safety memes' brings up 27 million results.

You can read more here: https://safetyrisk.net/culture-silences-in-safety-memes/

A Note on Metaphor

We all use metaphors in how we speak and communicate to each other. Metaphor is poetic language that requires imagination to understand how a bridge is created for understanding. And here we have already a metaphor to create a pictorial sense of meaning by using the metaphor of a bridge. But if you don't know what a bridge is or what it does, the metaphor has no meaning.

A metaphor is a mechanism that uses an image to convey meaning about something else (https://en.wikipedia.org/wiki/Metaphor).

Essentially a metaphor is a paradox, we try to create meaning and understanding by using an indirectly trope/part of speech that says something 'is like' something else. Sometimes metaphor is communicated verbally, textually and visually (often in models). I have written before how the safety industry is represented metaphorically by mechanistic representations (https://safetyrisk.net/the-iconography-of-safety/; https://safetyrisk.net/safety-icons-and-communicating-to-the-unconscious/).

How fascinating that we represent what people do about risk with objects such as cones, glasses, boots, gloves, mechanical models and hi-viz? How bizarre that in an industry that is primarily about helping and educating people that we seek metaphors about objects to create meaning.

One of the best ways to understand the power of metaphor is to read Lakoff, G., and Johnson, M., (1980) *Metaphors We Live By*. University of Chicago Press, Chicago. This book should be compulsory reading for anyone in the risk and safety industry.

When we want to communicate across disciplines we use metaphor to connect. Metaphors provide word pictures (Semiotics) that use imagination to provide 'insight' into something. The effectiveness of certain metaphors is determined by one's ability to imagine. Imagination, creativity and discovery is risky because imagination demands leaving the security of what one knows for the unknown of something else. Metaphor provides untranslatable information in an effort to communicate about something else. Metaphors communicate to the unconscious.

You will read about the importance of metaphor throughout this book.

Metaphor is the key to boundary crossing between disciplines. Unfortunately, the mechanistic STEM disciplines don't study or understand metaphor nor know how it affects the collective unconscious. And so many of the metaphors used in the risk and safety industry are counter productive and destructive. Unfortunately there is not enough space in this book to tackle them all so, we will simply have a look at two popular metaphors in the industry:

Reason's Swiss Cheese

There has been perhaps no more misleading metaphor in the industry than Reason's swiss-cheese (https://en.wikipedia.org/wiki/Swiss_cheese_model). In an industry seeking a mechanistic answer to the complexities of risk, this metaphor seems to give an answer. Except, it doesn't. Here is an example from the SRMBoK at *Figure 29. Reason's Swiss-Cheese and BOW-Tie Combined.*

All the swiss-cheese does is satisfy the assumption that events and causes are linear and simple. The opposite is the case. Risk is complex, wicked (https://www.aihs.org.au/news-and-publications/news/safety-%E2%80%93-wicked-problem-report-released) and intractable. The only way to diminish risk is to also diminish learning. Risk is a wicked problem because it creates this paradox with learning. The only way to tackle fallibility is to embrace it, most of the models and semiotics created by safety are about risk aversion.

Figure 29. Reason's Swiss-Cheese and Bow-Tie Combined
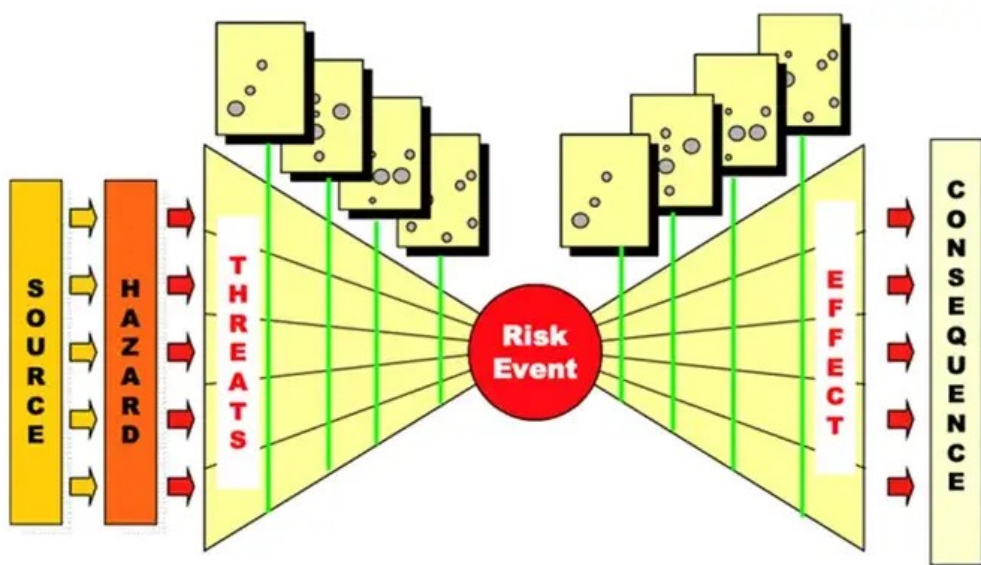
In reality if one wants to understand the way risk emerges the better metaphor using swiss-cheese might look like this as pictured in *Figure 30. SPoR Swiss-Cheese.*

Figure 30. SPoR Swiss-Cheese.

However, this SPoR model of the Swiss-Cheese is a lousy compromise with an idea developed by Reason based on the ideology of prevention and the absurd idea that Safety is about plugging the holes in the swiss-cheese. The metaphor is a very bad one for many reasons not least of which is the idea that risk is linear, non-relational, non-social and developmental. The Bow-Tie is exactly the same and gives the impression that risk develops in some methodical way and the same assumptions form the foundation for many risk assessments and incident investigations that anchor to this metaphorical myth, than to reality.

Unfortunately many of the incident investigation packages on the market don't understand risk or emergence (https://en.wikipedia.org/wiki/Emergence) and so basically make up causality to suit behaviourist, engineering and STEM assumptions.

The SEEK program we deliver in SPoR (https://cllr.com.au/product/seek-the-social-psyvhology-of-event-investigations-unit-2/) tackles many of the myths in populist incident investigations.

Bow-Tie

The bow tie is another popular model linked to the reductionist ideologies that plague the industry. The model includes no aspect of consideration for social psychological factors. The bow tie is a metaphor/model that makes it seem like prevention and outcome is simple. It is the perfect model to satisfy behaviourist ideology. Everything is modelled as inputs and outputs with the critical event in the middle.

The emphasis in the bow-tie is on controls not people or context and runs from left to right in a nice neat order. This is repeated over and over in the SRMBoK (http://31000risk.blogspot.com/2012/05/another-view-of-risk-management.html). You can even

buy bowtie software (https://www.cgerisk.com/products/bowtiexp/) to help shape your linear, behaviourist and reductionist assumptions, neat and tidy. How wonderful.

The trouble is many of these metaphors, symbols, icons, models, semiotics are accepted in the risk industry and unquestioned simply to prove the assumptions of the designer. Then make sure the checklist matches the ideology hidden in the metaphor and bingo, there is your risk assessment, causation map, causality trajectory and explanation all in one.

Other Metaphors and Models

When we teach the SEEK program we introduce a number of tools to help with incident investigation one of which is causal-loop-mapping. I have discussed the holes in many aspects of popular incident investigations previously here: https://safetyrisk.net/the-seek-investigations-donut/. We use the principle of causal-loop mapping in the methodology of iCue.

Even then, causal loop mapping is only intended as a guide but at least it gets the investigator away from the linear nonsense that plagues the industry. A causal-loop map looks something like *Figure 31. Interconnectivity and Risk*:

Figure 31. Interconnectivity and Risk
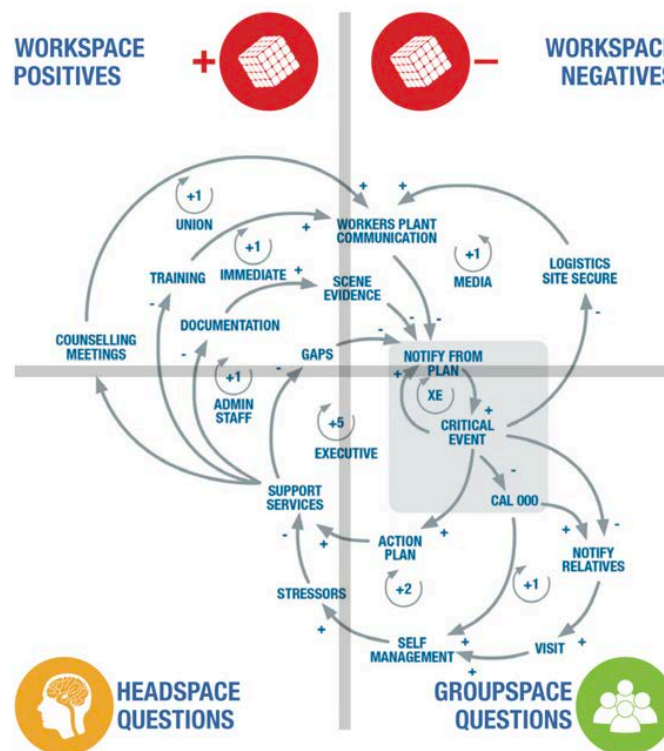
This map is from a discussion about concussion/traumatic brain injury (https://www.frontiersin.org/articles/10.3389/fneur.2018.00203/full) and demonstrates the complexity of how incident 'emerge' chaotically. You can read more about causal loop mapping here (https://www.isixsigma.com/tools-templates/cause-effect/causal-loop-diagrams-little-known-analytical-tool/). This is only one of the tools we explore in SEEK to help move away from unhelpful models and metaphors used by Safety in investigations.

It is an absurdity to think that fallible humans undertake tasks in a predictable linear way. Any sense of understanding history demonstrates that human life is random, unpredictable and messy. The delusion of predictive analytics and Bradley Curves (https://safetyrisk.net/sexy-curves-and-the-paradox-of-risk/) ignore all the research into: human emotions, feelings, interaffectivity, interconnectivity, social influence, social psychological pressures, contextual influence and the lived ecology. We now know that a butterfly disaster in Brazil can affect milk production in Victoria. This is a fundamental element of emergence and chaos theory (https://academic.oup.com/sw/article-abstract/43/4/357/1884957).

So metaphors matter and they represent the ideological assumptions of the designer. Metaphors are not objective nor neutral and create alignment to the designers ideology not a broad Transdisciplinary sense of knowing. The risk industry needs much better and more human model for understanding risk than those semiotics and metaphors that currently dominate the safety curriculum.

Transition

We now move on to a discussion of how these foundational methods and tools are used in SPoR to enable: conversation, visual/verbal engagement, critical thinking about observations, strategic thinking about organising, risk assessment, working and living/being.

As discussion progresses in the book and as methods are revealed progressively one will realise how these SPoR semiotic models, tools and methods integrate with each other to enable a radical approach to leadership, learning, risk thinking and organising.

Chapter 2 SPoR Foundations

iCue Engagement

Once the basics of WS, HS, GS and 1B3M have been learned and practiced, people are ready to learn about iCue Engagement. This requires considerable education and learning that is cumulative and builds to a level of competence known when things become intuitive and heuristical.

SPoR is not something one learns 'off the shelf'. SPoR is about developing a new disposition towards people and risk and requires a considerable level of 'un-learning' for people indoctrinated in risk and safety.

This new disposition in SPoR is about unlearning how one has been disoriented towards others and in many ways been left 'high and dry' by an industry that has little semiotic meaning in what it does. This is why we have published this book.

After one has developed the skills in SPoR one can never go back to Traditional approaches to tackling risk. One can see in *Figure 32. iCue Listening Framework* and *Figure 33. iCue Questions*, a basic framework for starting conversations and mapping listening.

Figure 32. iCue Listening Framework

Figure 33 iCue Questions

HUMAN DYMENSIONS
OPEN QUESTION iCUE

TALKING
LISTENING
Active • Reflective • Understanding

OBSERVING
Language • Emphasis • Key Issue • Behaviour

HEAR, LISTEN, THINK, RESPOND

- Can you step me through?
- Where would you like to start?
- Can you tell me about?
- Can you tell me more about?
- What are the stages of the job?
- Can you walk me through?

- Can you give me an example of?
- Is there any more you'd like to say?
- Would you like more time?
- Chase Confessions, Don't fix
- Help, Discover, Listen, Reflect

Figure 34. Conversations iCue

HUMAN DYMENSIONS
CONVERSATION iCUE

1. EXPOSURE AND PROTECTION
What is active?

2. DESENSITIZED TO RISK?
Homeostasis, Barriers

3. CROSSCHECK
Missed something? Anomalies

4. PERCEPTION
Distraction, Misdirection, Change, Turbulence

5. RUSHING
Speed, Pace and Step Out

6. FLOODING
Tick and Flick

7. ASSUMPTIONS
Unpredictability – Uncertainty

8. NO COMMON SENSE
Sensemaking – Imagine Possibilities

9. OVERCONFIDENCE
Entertain Doubt

10. AUTOPILOT
Repetition and habit

iCue Engagement

Once someone has learned about WS, HS, GS and 1B3M, one can then use these as a structure for listening and mapping. Listening is recorded on a quadrant defined by WS, HS, HS with the 1B3M model in the centre. The quadrant then becomes an open structure on which to place language heard and considered important. Each word or phrase is usually circled or placed in a shape according to a code. This coding will be discussed later in this chapter. The purpose of coding is for recall and to gain insight into messaging, relationships and surfacing the unconscious present in enacted communication.

Before anyone is ready to map iCue Listening, skills are required in open questioning, open disposition to others, suspending agenda and dialogue. Enhancing such skills requires extensive education, movement and practice.

iCue Conversation

An iCue Conversation is a conversation that seeks intelligent Cues (iCues) through listening. More so, one also needs to know what one is listening for particularly with regard to risk. Some of these cues to look for are presented at the tool *Figure 34. Conversation iCue* and *Figure 35. iCue Prompts.*

Figure 35. iCue Prompts
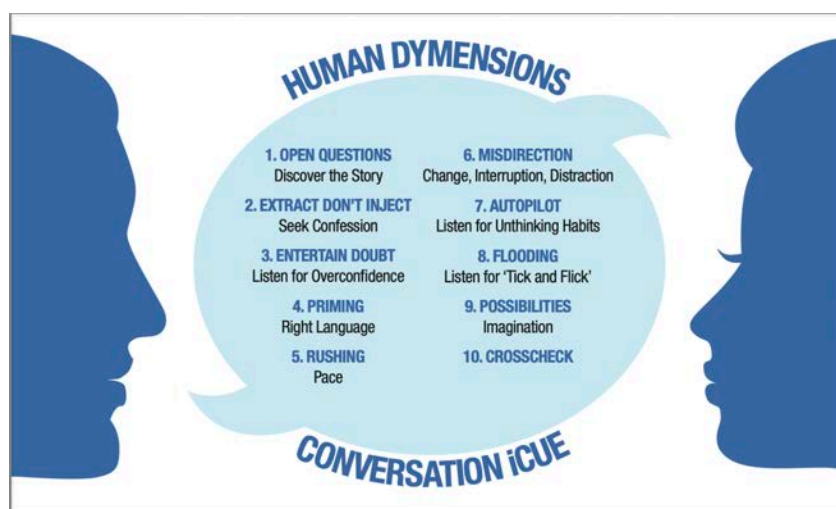
iCue is a visual (Semiotic) verbal (Poetic) method developed by Dr Long for helping people tackle the challenges of risk. It is a practical, positive and creative method for listening, dialogue, caring, helping and enabling persons in tackling risk in wisdom as a wicked problem.

Figure 36. iCue Engagement Manual
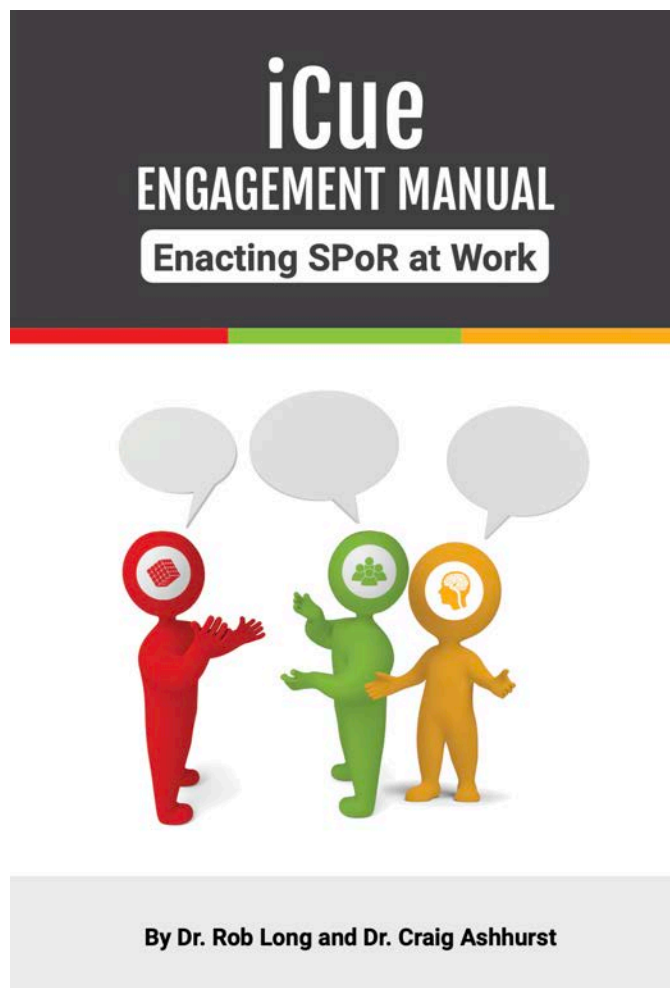
iCue is trademarked and copyright to Dr Long and can only be used with his permission. All those who teach iCue are expected to articulate the source of the method and methodology to Dr Long and should not present a view that the method originated with them.

iCue can only be taught by accredited presenters.

iCue is based on the extensive Methodology of SPoR and this is articulated clearly in many of Dr Long's publications (https://www.humandymensions.com/shop/) that are available for free download.

The basics of iCue uses a quadrant (on any surface) structured to the principal concepts of Workspace, Headspace and Groupspace (WS, HS, GS) as well as One Brain Three Minds (1B3M). See *Figure 32. iCue Listening Framework.* There are many resources to support anyone wishing to do iCue.

One of the benefits of iCue Engagement is mapping relationships between things spoken by someone. Relational mapping is something not practiced in risk and safety nor are employees listened to or empowered to participate in conversation, listening or engagement.

It is in the iCue Reflective Analysis that we allow hidden aspects (unconscious) of thinking about risk to come to the surface (surfacing). These are often the unconscious things and psychosocial things that orthodox risk assessments and investigations completely miss. Learning to 'code' responses of how to listen and reflect on *iCues* takes a long time of practice and coaching.

Learning iCue is supported by extensive video tutorials, a manual (see *Figure 36. iCue Engagement Manual*), magnets sets, iCue Pocket Books, A5 iCue books and online coaching. All of these tools provide practical methods for iCue Listening, risk assessment and investigations.

What one learns in doing iCue is:

- How to listen, map and ask open questions in a conversation

- How to understand the hidden meaning and power of language in conversations

- How to storyboard and learn from events in a conversational style

- How to generate participation and engagement

- How to identify what is spoken and what remains unspoken

- How to ask insightful and higher quality questions

- How to frame questions to obtain new insights from recurring issues

- How to ask questions that would surface biases and misunderstandings

- How to ask question to encourage reflection and 'out of the box' thinking

- How to understand cultural differences and create a common purpose

- How to visualise and resolve conflicts and trade-offs

- How to listen so others will engage wholeheartedly

- How to conduct meetings (of minds) where people bring their full selves

- How to engage with different personality types in conversations (advanced iCue)

- How to map the culture of an organisation (advanced iCue)

iCue listening can be captured on anything, paper, white board even the back of a pizza box (*Figure 37. iCue Pizza Box*). As long as you have any surface on which to map visually and relationally and, so people can participate in their own mapping, iCue will be successful. The key is visual, verbal mapping that makes the conversation transparent, ethical and participatory.

This is what we call 'Surfacing' in SPoR, making the invisible visible, making the unconscious conscious.

Of course, we also provide templates in paper-based form (See *Figure 38. iCue Engagement Template*) as pocket booklets (*Figure 39. iCue Booklets; Figure 40. iCue Pocketbooks Inside*) or A5 journal design to assist undertaking iCue listening wherever one Travels. You can see

Figure 37. iCue Pizza Box
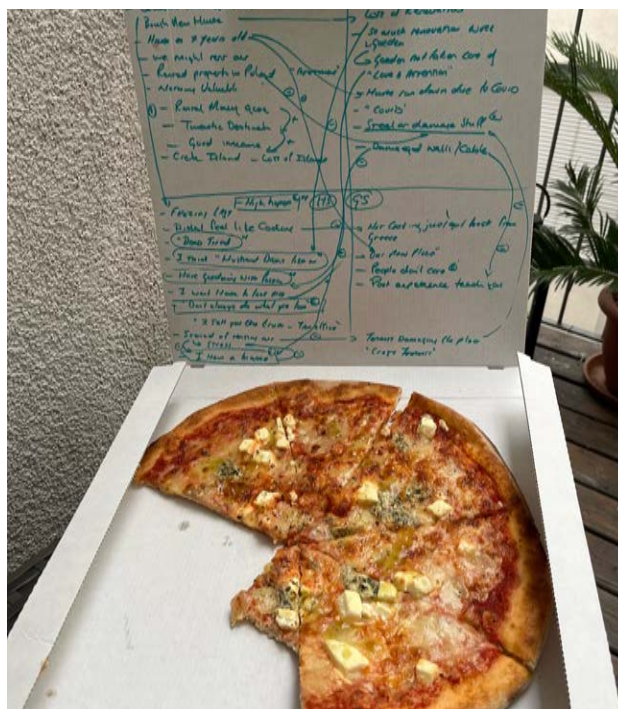
Figure 38. iCue Engagement Template
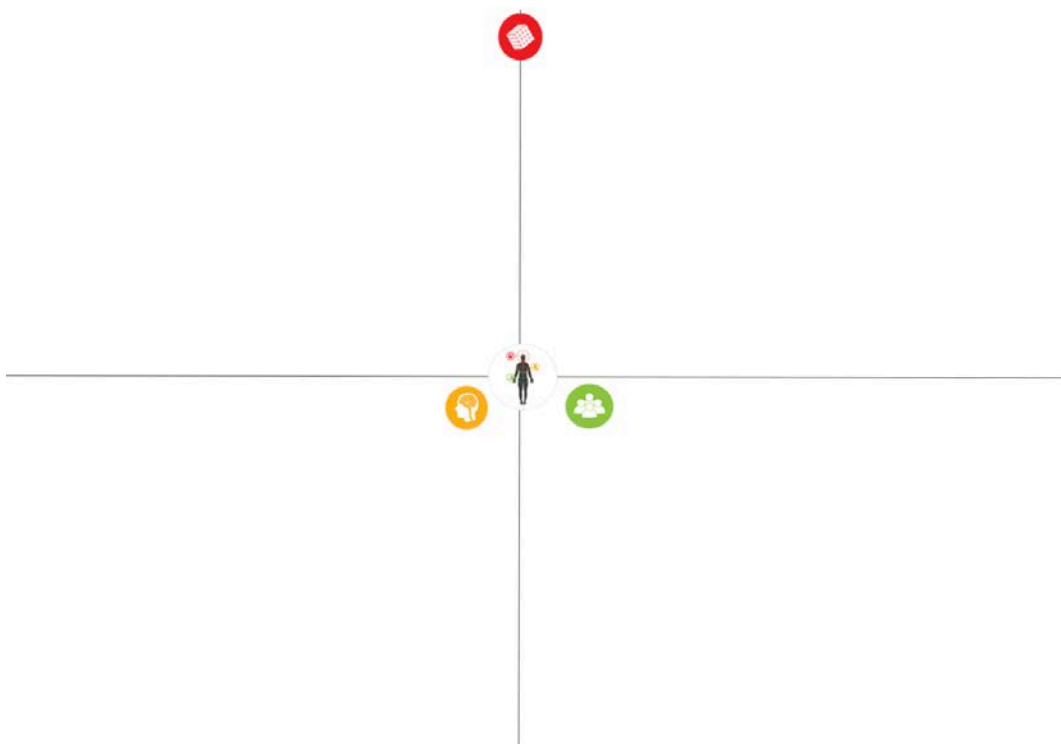
Figure 39. iCue Booklets

Figure 40. iCue Pocketbook Inside
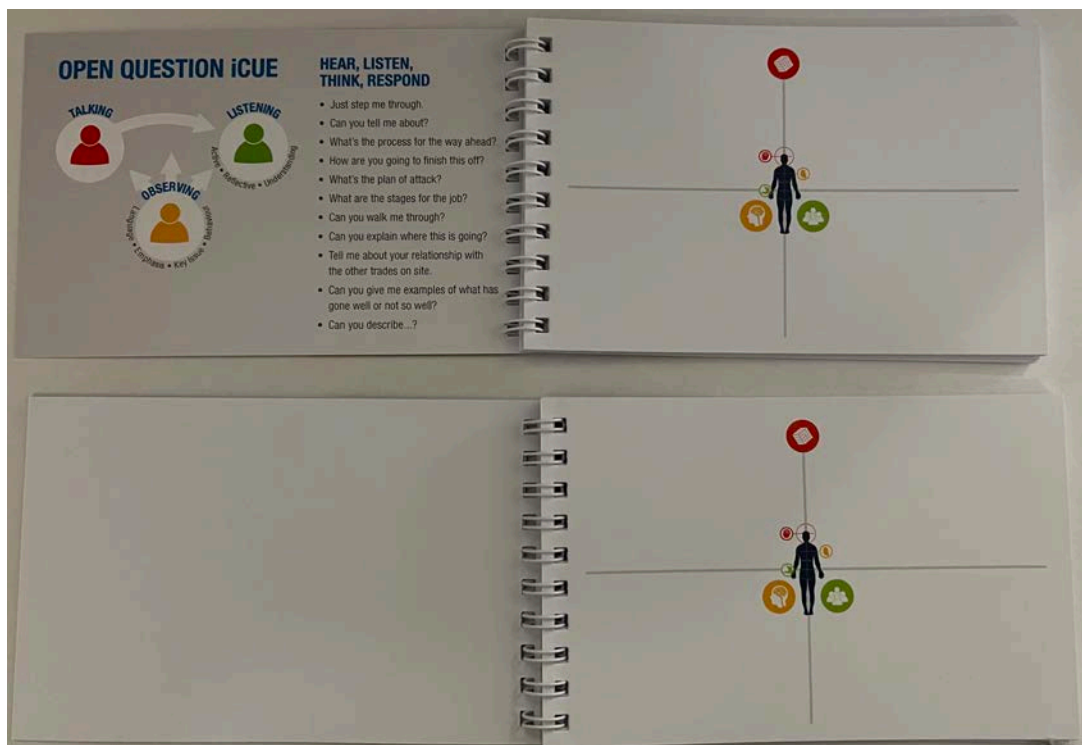
an iCue session being conducted on a Port at *Figure 41. iCue Out in the Field* You can see another iCue being undertaken out in the open at *Figure 42. iCue Outdoors.*

Figure 41. iCue Out in the Field

Figure 42. iCue Outdoors Outdoors

Of course, iCue can be undertaking in offices by simple drawing and capture or by using advanced skills with magnets and coding (See *Figure 43. iCue Tools* and *Figure 44. iCue Mapping Using Tools*).

Figure 43. iCue Tools

Figure 44. iCue Mapping Using Tools

Figure 44a. iCue Capture
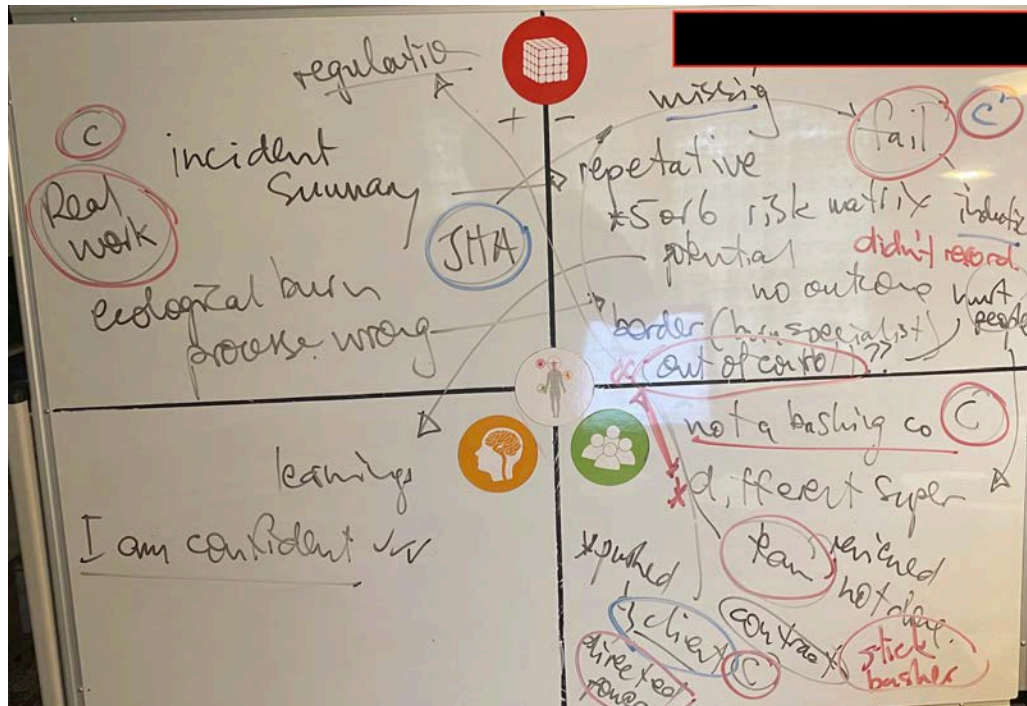
The most important thing is the listening, the observing, suspending agenda, framing, priming, anchoring, pitching and relational expression so that people participate, learn, see relationships, surface perceptions and enjoy being listened too and their perceptions being valued.

At a very basic level all one needs is the iCue Framework and then skills to place language on the iCue Tool. We call this the capture stage *Figure 44a. iCue Capture and Figure 45. iCue Capture Using Pocketbook.* As people participate they observe their own unconscious

Figure 45. iCue Capture Using Pocketbook.
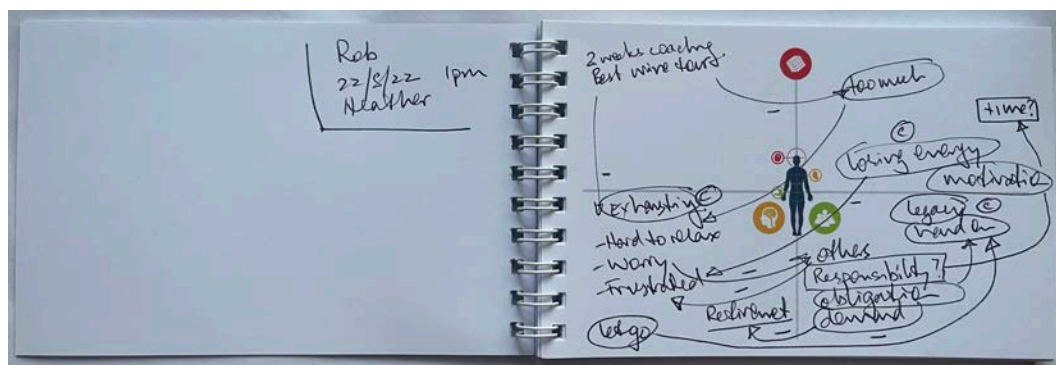
perceptions coming to the surface. From here they can amend, clarify and contribute further to the process.

Once a conversation has been visualised it can look quite messy, this is not a problem and even if not reviewed for several years, people quickly recall the conversation (even in court proceedings) because of the visual verbal nature of the method. At an advanced level we also teach people how to re-map and code using software such as Omnigraffle (See *Figure 46. iCue Recollection Using Omnigraffle*)

Figure 46. iCue Recollection Using Omnigraffle

Once the basic capture and coding process has been learned one can then go even deeper with advanced coding. This looks like what is presented at *Figure 47. Coding with Omnigraffle*. However, without adequate training and education such a process is challenging to undertake.

Figure 47. Coding With Omnigraffle
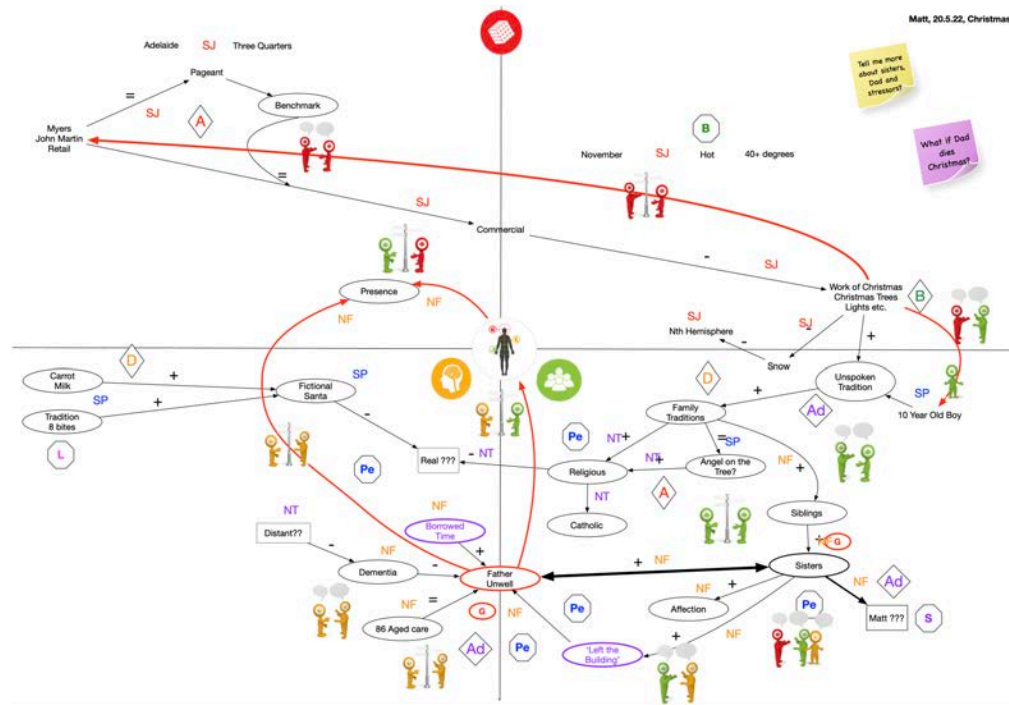
The iCue Process

There are three stages to the iCue process:

1. Beginner (introduction) understanding iCue as a visual, verbal, semiotic and understanding One Brain Three Minds

2. Intermediate iCue (capture) and

3. Advanced iCue (reflection-coding)

In advanced iCue coding we add value to the process of reflecting and learning more deeply about what we have listened to. Any quadrant style mapping or capture enables the following coding:

Introduction Level

*   Understanding the basics of SPoR

*   The art of listening and conversation

*   Developing an ethic of risk

*   What disposition and orientation is needed to do SPoR

*   Listening skills

- Open questioning

- Communication basics (Framing, Reframing, Priming, Anchoring, Pitching, Suspend Agenda)

- Understanding quadrant thinking

- Understanding Semiotic and Poetic thinking

- Unlearning Traditional safety approaches

- Understanding wicked problems, paradox and learning

All of these are learned in foundational SPoR modules). You can see a simple capture from the field using the pocketbook (*Figure 45. iCue Notes From the Field*).

Intermediate Level (capture)

- Placing language in the appropriate WS, HS, GS location

- Circling words of significance

- Boxing language and ideas of the listener

- Drawing arrows to indicate relationship between language/ideas/actions

- Highlighting Gifts (confessions not asked for)

- This is the key. The motto of iCue is 'chase the gifts'.

- Simply ask 'tell me more' about that 'gift'.

- Noting metaphor

- Highlighting a critical tension point between competing values (**dialectic**)

- Code the arrows with + = - to indicate positive, neutral or negative discourse.

Advanced Level (coding)

- Note temperament types (from MBTI) in discourse: Sensing-Judging (SJ - detail control - Stabilising), Sensing-Perceiving (SP – play action – Activating), iNtuitive-Feeling (NF – harmonising persons – Unifying) and iNtuitive Thinking (NT – idea challenging – Clarifying)

- Note Competing Values (using CVFs): Democratic (D), Autocratic (A) Adhocratic (Ad), Bureaucratic (B). This enables one to see what kind of political values were running and competing underneath the Discourse (ie. the power hidden in narrative, text and discourse)

- Note learning styles (see attached SPoR card). This enables us to reflect on the intelligence of the other person towards:

- Logic smart (L)
- Word smart (W)
- Picture smart (P)
- Music smart (M)
- Nature smart (N)
- Body smart (B)
- People smart (Pe)
- Self smart (S)

- At this stage we also use mapping software that helps in how to articulate, map and report. In this case (with Mac) using Omnigraffle but with PC using Visio or Lucidchart. This is a useful skill if you wish to teach other iCue and or demonstrate the development or emergence of an event or meeting. This kind of software allows you to present, report and think in layers.

- We will also look at advanced ways of using the magnet set and card pack to develop skills and teach others.

- Mapping using Omnigraffle

- Mapping using SWOTA

- Map against Wicked problem Framework

It is critical (at all times) to remember the basics of 1B3M; WS, HS, GS and the critical skills portrayed at *Figure 48. Suspend Agenda, Pitching, Framing, Priming, Mirroring, Anchoring and Reframing*.

When we put all this together we most often encounter paradox, complexity, no 'fixes' or solutions. Risk is a 'wicked problem'. That is, it is a problem that cannot be fixed. It is as simple as understanding that there is no learning without risk. Risk aversion is anti-learning.

A wicked problem is one for which each attempt to create a solution changes the understanding of the problem. Wicked problems cannot be solved in a traditional linear fashion, because the problem definition evolves as new possible solutions are considered and/or implemented. The term was originally coined by Rittel and Webber (https://en.wikipedia.org/wiki/Wicked_problem). In Wicked problems there is:

1. There is no definitive formulation of a wicked problem.

2. Wicked problems have no stopping rule.

3. Solutions to wicked problems are not true-or-false, but better or worse.

4. There is no immediate and no ultimate test of a solution to a wicked problem.

Figure 48. Suspend Agenda, Pitching, Framing, Priming, Anchoring and Re-framing

5. Every solution to a wicked problem is a "one-shot operation"; because there is no opportunity to learn by trial and error, every attempt counts significantly.

6. Wicked problems do not have an enumerable (or an exhaustively describable) set of potential solutions, nor is there a well-described set of permissible operations that may be incorporated into the plan.

7. Every wicked problem is essentially unique.

8. Every wicked problem can be considered to be a symptom of another problem.

9. The existence of a discrepancy representing a wicked problem can be explained in numerous ways. The choice of explanation determines the nature of the problem's resolution.

10. The social planner has no right to be wrong (i.e., planners are liable for the consequences of the actions they generate).

It is from this work that Dr Craig Ashhurst has developed a practical model and tool for analysing problems that may be 'wicked'. Dr Ashhurst is a long time Associate of SPoR and Director of Studies for the SPoR Centre for Leadership and Learning in Risk (CLLR) (https://cllr.com.au/). You can read more about Dr Ashhurst and his work here:

• https://cllr.com.au/about-us/fellows/

• https://openresearch-repository.anu.edu.au/bitstream/1885/202932/1/One%20Team%20-%20where%20worlds%20collide-%20Ashhurst.pdf

Craig has developed a framework for assessing wicked problems on 6 domains modelled on the semiotic of a gordian knot (*Figure 49. Manual on Wicked Problems*) The perfect symbol for an unending problem. The model and tool is at *Figure 50. Wicked Problem Framework.*

All models by Craig are Trade Marked and Copyright to Dr Ashhurst and Niche Thinking Pty Ltd.

Figure 49. Manual on Wicked Problems

Figure 50. Wicked Problem Framework
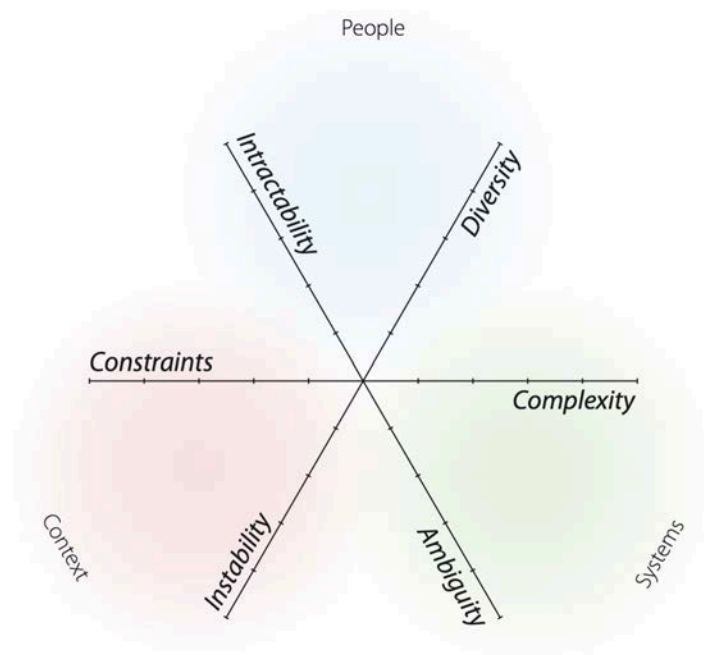
Figure 51. iCue Coding with Wicked Problem Mapping
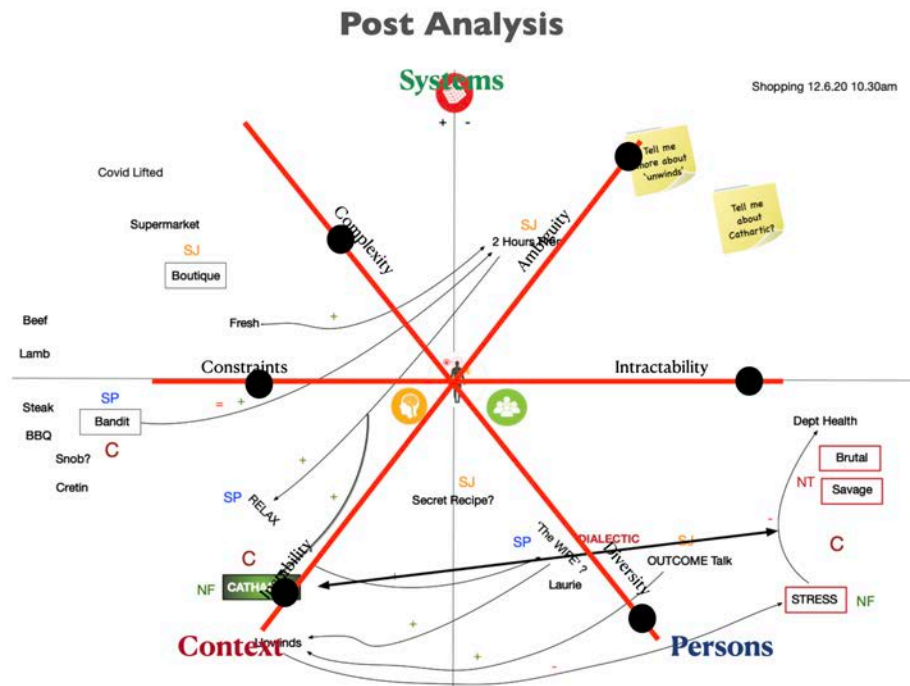
All of Craig's is used in this book with permission. Dr Ashhurst offers education in Wicked Problems for SPoR and CLLR.

Once this Framework has been learned it can then be superimposed over the iCue Framework (*Figure 51. iCue Coding With Wicked Problems Mapping*) to analyse and assess whether one is dealing with a 'wicked problem'.

This stands in contrast to much of the delusional risk assessment processes in Traditional Safety that seek control, root cause and 'fixes' where there are none.

At an advanced level one can also use semiotic thinking using icons and symbols to better capture the core e-motions of the conversation or surfacing. This is done with various magnets on a white board and moves participants from text-based thinking to even more nuanced Semiotic (visual), Poetic (verbal) and relational thinking.

In visual and verbal learning in SPoR colour and kinesthetics are critical. This is why SPoR has developed various magnets that can be added to discussion capture and reporting to better feel the e-motions of what has been 'surfaced'. You can see examples of these magnets at *Figure 52. iCue Magnet Set.*

Once the iCue process has been learned one never looks back on 'Workspace' Risk Assessments as sufficient or helpful.

The full iCue Cycle is mapped at *Figure 53. The iCue Cycle*. During this process we must also remember the psychology of colour in our listening and mapping (*Figure 55. The Influence of Colour*).

Figure 52. iCue Magnet Set
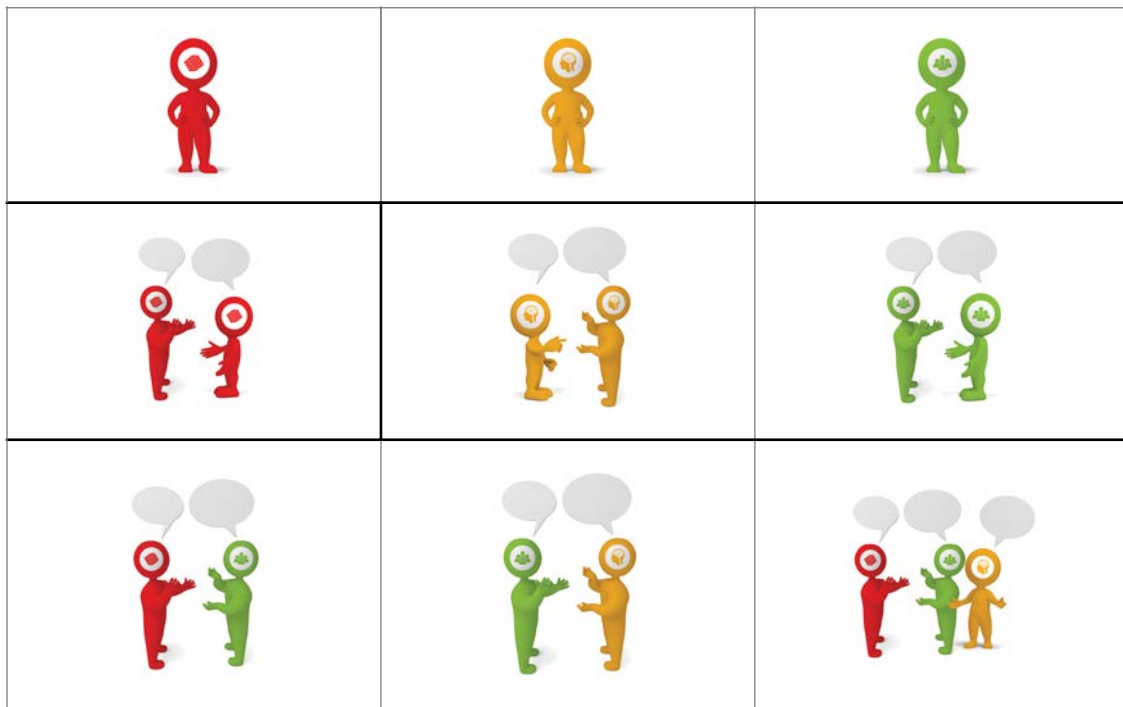
Figure 53. The iCue Cycle
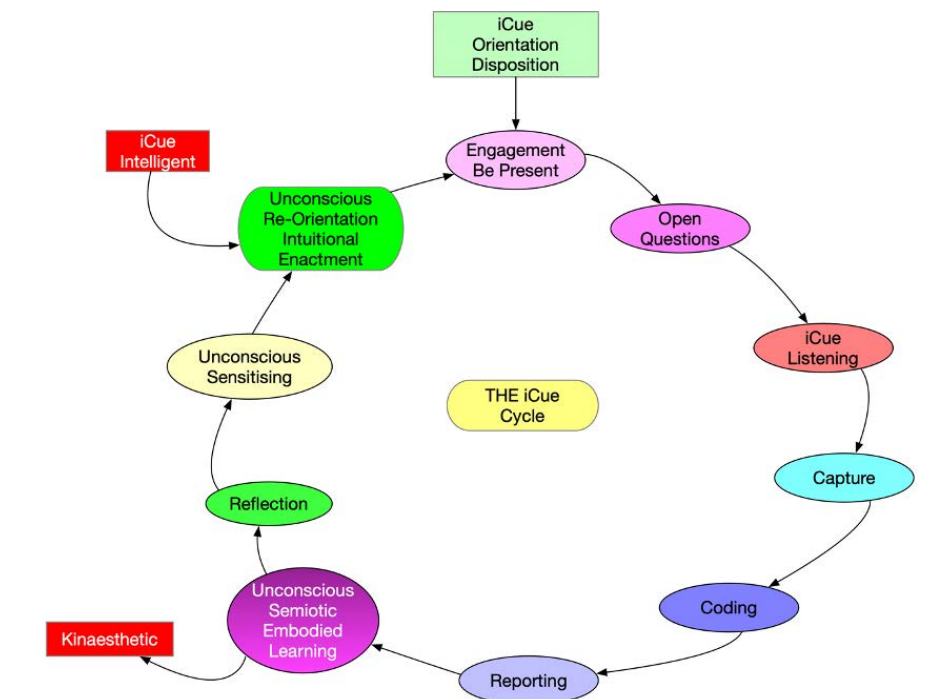
Education Pack Contents:

- It Works, A New Approach to Risk and Safety

- The iCue Engagement

- Manual (A4 for reproduction and Coaching)

- iCue Conversation Role Play Cards

- iCue Video Coaching Series (15 videos)

- Base Magnet Set (1B3M, WS, HS, GS set)

- Advanced Magnet Set (27 Conversation Combinations)

- SPoR and RYSK lapel pins The Influence of Colour

Figure 54. iCue Education Pack
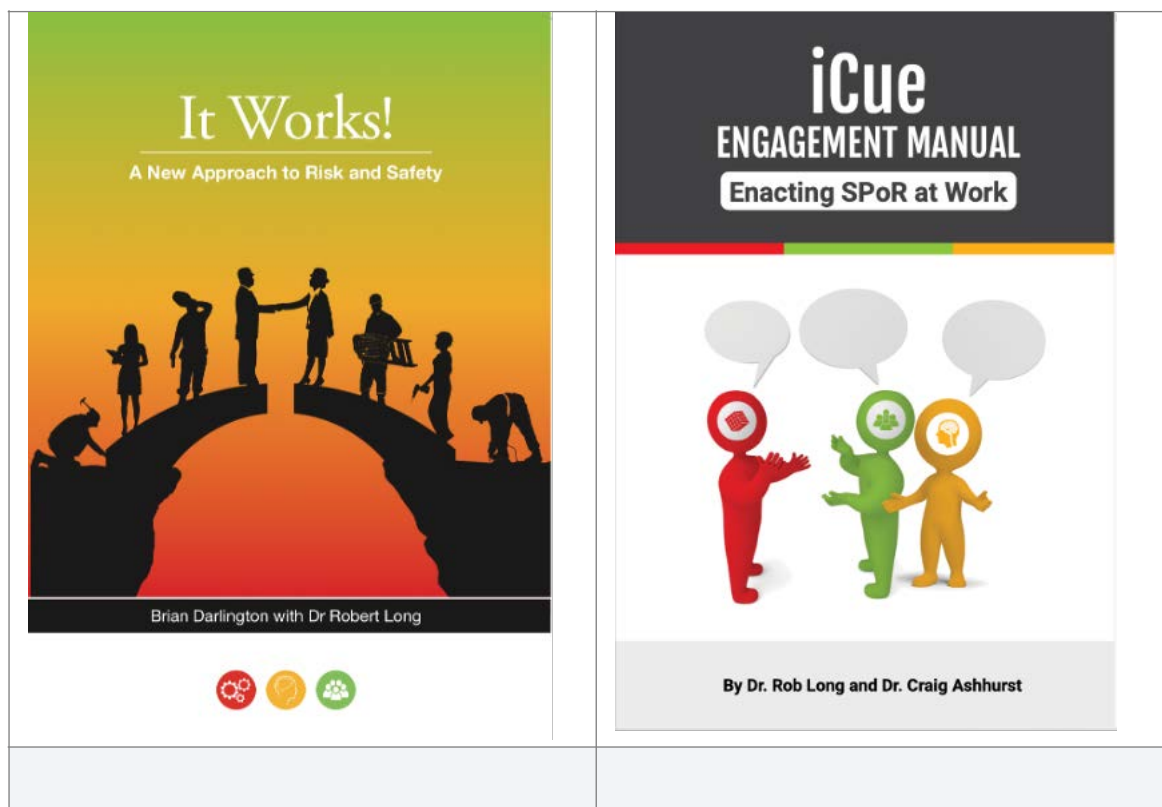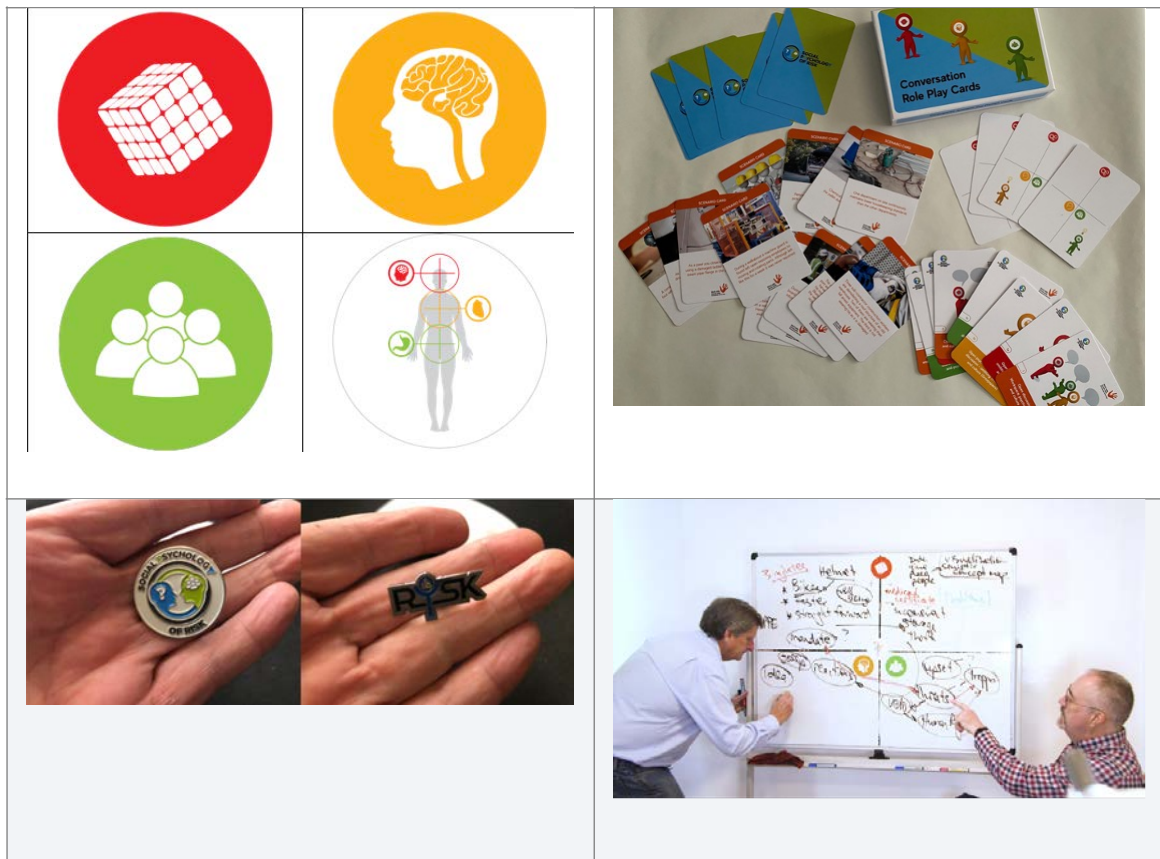
The Influence of Colour

One of the critical factors that influences the unconscious in framing/priming is the psychology of colour (See *Figure 55. The Influence and Psychology of Colour*) Advertisers, marketers, artists, fashion designers and graphic designers know that colour affects mood, aggression, hope, trust and decision making (https://www.helpscout.net/blog/psychology-of-color/; https://www. youtube.com/watch?v=qO9UPy04WMs).

Therapists (http://www.theschooloflife.com/shop/colouring-as-therapy-poster-fruit/; http://www. colourtherapyhealing.com/colour_therapy/what_is_colour_therapy.php), designers, and teachers know about the importance and influence of colour. Many of these professionals know about the psychology of colour (https://en.wikipedia. org/wiki/ Color_psychology). Even politicians knows that colour matters (http://www.executivestyle.com.au/ what-does-your-tie-say-about-you-2o1j8; http://thelamp.org/between-the-lines-how-politicians-use-color- psychology-to-win-your-votes/). Human mood and emotion is strongly affected by colour (https://www.youtube. com/watch?v=mqlwhwiLmrg), sounds, music, the environment, social context and the presence of others are all directed via colour.

Colour communicates to the unconscious and has a profound effect on perception in the unconscious, in a similar way to the way words, symbols and language (through discourse) also permeate into our unconscious (http://micco.se/wp-content/uploads/2010/05/Micco-Groenholm-on-Color-Affects-System.pdf).

Figure 55. The Influence of Colour

Figure 56. iCue Engagement

The use of colour is not neutral (http://www2.ca.uky.edu/HES/fcs/FACTSHTS/HF-LRA.151.PDF). This is why schools and teachers know that discipline issues are assisted

by relocating children to a room that is painted soft green. Blue can have a calming effect and red can influence levels of heart rate and exercise (http://jass. neuro.wisc.edu/2015/01/Lab%20602%20Group%203.pdf). Even the crime rate and suicide can be affected by colour in combination with other social and environmental factors (http://www.businessweek.com/globalbiz/blog/ eyeonasia/archives/2009/11/will_blue_light.html).

Even the latest fad on colouring in books for health and well being (https://itunes.apple.com/au/app/color-therapy-free-stress/id1031002863?mt=8) show that colour can help relieve stress and anxiety.

Isn't it strange that as we grow up we are told to give up colouring in for the importance of text because somehow art, play, imagination and dreaming have been made a pejorative activity by the STEM. Strange that one is now insulted by being called 'a dreamer' when in times of old this was a term of praise and attraction.

It is strange that so many disciplines know and are intelligent about the psychology of colour (http:// www.nytimes.com/1982/10/19/science/color-has-a-powerful-effect-on-behavior-researchers-assert. html?pagewanted=all) and yet it never gets a mention in the risk industry. Even McDonalds knows that the use of colour can affect hunger and perception of size (Ritzer, *the McDonaldization of Society*).

When we think of iCue Engagement we often use the symbol of the two talking heads in overlapping conversation to represent the way SPoR people listen in conversation.

Transition

We now move on to the specific skills required that complement iCue Engagement, iCue Listening, iCue Capture and iCue Reporting. Many of these skills are developed through practice and practice, coaching, training and mentoring support.

The models and methods presented in this chapter are considered foundational to SPoR.

iCue Engagement, WS, HS, GS and 1B3M are the starting point of moving away from the toxicity of traditional risk and safety and to humanising to process of tackling risk.

The skills and resources in this chapter are foundational, just as the development of this book is cumulative. In the end, to become competent in SPoR on need to eventually NOT need these tools but to enact SPoR intuitively and tacitly through feeling, e-motions and experience.

Chapter 3 iCue Skills

Introduction

Influencing Through Language and Discourse

Many of social influences that shift perception and perspective operate through common strategies in language (semantics, linguistics and grammar) and Discourse (power embedded in language and grammar).

There are six foundational methods of presenting linguistic information that affect social arrangements and decision making, these are:

Pitching

Pitching is about the level at which a message is 'pitched'. It requires imaginative and creative thinking to get one's 'pitch' right including a sophisticated knowledge of the audience and receivers.

Framing

Framing considers both what is included and excluded in messaging. The work of Fairhurst, G., (2011) *The Power of Framing, Creating the Language of Leadership*, Jossey-Bass, San Francisco is particularly helpful in this regard. The purpose of the frame is to help define the picture and create sense (semiosis) for the receiver.

The idea of framing was first put forward by Goffman (*Frame Analysis* https://is.muni.cz/el/1423/podzim2013/ SOC571E/um/E.Goffman-FrameAnalysis.pdf). There are two kinds of framing: Natural frameworks identify events as physical occurrences taking natural quote literally and not attributing any social forces to the causation of events. Social frameworks view events as socially driven occurrences, due to the whims, goals, and manipulations on the part of other social players (people). Social frameworks are built on the natural frameworks. These frameworks and the frames that they create in our communication greatly influence how data is interpreted, processed, and communicated. Fairhurst and Sarr (1996) *The Art of Framing*. San Francisco: Jossey- Bass further outline some of the key tools used for framing, these are:

- **Metaphor**: To frame a conceptual idea through comparison to something else.

- **Stories (myths, legends)**: To frame a topic via narrative in a vivid and memorable way.

- **Contrast**: sets a frame up against another frame.

- **Analogy**: like contrast, creates a parallel to set meaning and for the listener to make 'jumps' in logic.

- **Emotive-feeling statements**: sets the receiver up for an emotional investment.

- **Jargon**: sets up a frame only for the initiated.

- **Tradition (rituals, ceremonies)**: Cultural mores that imbue significance in the mundane, closely tied to artefacts.

- **Slogan, jargon, catchphrase**: To frame an object with a catchy phrase to make it more memorable and relate-able.

- **Artefact**: Objects with intrinsic symbolic value – a visual/cultural phenomenon that holds more meaning than the object it self.

- **Argument**: framed through reasoning.

- **Contrast**: To describe an object in terms of what it is not.

- **Spin**: to present a concept in such a ways as to convey a value judgement (positive or negative) that might not be immediately apparent; to create an inherent bias by definition.

- **Repetition**: dramatises the subject.

Framing Your World

In most CLLR programs we focus on messaging. Messaging is what lies underneath language and what is embedded in discourse. Sometimes the way we 'frame' language and 'prime' our audience contradicts the very message we want to send. This is often not intentional but is a hidden by-product focusing too much on content and not enough on process. Like saying 'we care' using an object as a symbol. The underlying message is, we will treat you like an object.

The place, space, symbols, language, grammar and structure of a message and how it is 'framed' are critical in communicating to the collective unconscious. Messaging is about one's worldview (philosophy) and this is often hidden in the language, model and text of communications.

One of the global experts on framing/priming is John Bargh, his work speaks volumes for understanding messaging (https://www.youtube.com/watch?v=QWdDRVhhx8A). People tend to think that language and grammar are objective and straight forward. If someone says something that is what they mean. Often in politics that is NOT what they mean, this is the effect of 'spin' and propaganda. It takes some extra effort to look through the language and communication to 'discern' the real message. So here are a few questions one might like to ask to help discern what is the message behind the language you observe?

1. How is the language delivered? (by what method?)

2. Is the language holistic? or,

3. Is the language focused on outputs, data, performance and measureables?

4. What values are embedded in the language? Are they openly declared?

5. What symbols and metaphors are embedded in the language?

6. Is the language authoritarian, behaviourist, mechanistic or object-centred?

7. What kind of iconography, models and visuals accompany the communication?

8. Is worldview openly declared or hidden?

9. Is the language about systems, or is it more organic in nature?

10. Are key words present like: helping, humility, learning, social, community, fallibility, presence, humanising, trust, enquiry, discovery, unconscious?

The way messages are 'framed' sometimes disguises something, maybe not intentionally but if one interrogates the whole message one can discern the fundamental philosophy that shines through. In the long run it is the trajectory of this message that has the most powerful effect. This is how various effects 'emerge' in time. Often people start out with the best of intentions and then in time wonder how they ended up in an organisation that was brutal to people.

Priming

Priming prepares a message so that it 'sticks'. Priming can be a form of manipulation and needs to be tightly monitored for ethical and moral conduct. It is most observable in marketing and the advertising industry. A read of Marshall McLuhan's work (http://web.mit.edu/allanmc/www/mcluhan.mediummessage.pdf; https://monoskop.org/images/9/9d/Marchand_Philip_Marshall_McLuhan_The_Medium_and_the_Messenger.pdf) provides a clear insight into the dynamics of priming.

Mirroring

The idea of mirroring comes from Neurolinguistic Programming (NLP) and is fraught with moral and ethical problems. Much of this comes from 'intent', and if the intent is manipulation then one is engaged in an unethical form of mirroring.

Mirroring is the replication of: 'the look', words, behaviour and disposition of another in order to 'resonate' with them. This could be as simple as wearing the same uniform, suit or using similar language as others eg. swearing and drinking in order to be accepted in a group. Mirroring others creates comfort and acceptance.

We know that people like to be complemented and so copying another's actions, stance, dress, language and discourse tends to make them like you. This liking not only provides belonging but gives the receiver power over the other. You can read more about NLP techniques here: https://www.nlp-techniques.org/

The most common and ethical forms of mirroring are: smiling, shaking hands, touching, common dress, common language, common rituals and cultural mirroring.

Anchoring

Anchoring refers to the way sunk cost is encouraged. The semiotic of anchoring conjures up the image of a boat that can't move when it is anchored. This can be both good and bad. Unfortunately when one is anchored to a bad idea, cult or toxic ideology (eg. Behaviourism, zero discourse) it is very hard to be converted out of it. Often it is only through a painful experience of cognitive dissonance that one can change their mind,

belief and behaviour. Anchoring fosters Confirmation Bias and the Dunning-Kruger Effect.

Most often anchoring is delivered through repetition or through setting up the first experience of something. For example, it is easy to sell something for a 'bargain' once a buyer has been anchored to a false price. Similarly, estimates of risk can be easily varied depending on how that risk is framed and anchored. Let's say one is anchored to the price of a car with a huge poster on it reading $4999. The salesperson then comes in and begins to haggle from that anchored price. When it is finally sold for $4500 one is convinced they have received a bargain even though in reality the car cost the salesman $2000.

Suspend Your Agenda

The idea of 'suspend your agenda' is adopting a disposition to others with as few pre-conceived ideas as possible. The idea is to not think of what to say next or what strategy to adopt in relation to communicating with another but to really listen without thinking of what to say next.

Open Questioning

One of the big challenges in communication workshops is helping developing the art of open questioning. It is important at the outset in this discussion not confuse the skill of asking a question as a 'technique' with the disposition of 'suspending agenda' and relinquishing control. If you can't suspend agenda and relinquish control, you will never ask open questions or have an open conversation.

When we ask in a workshop 'what is an open question?' we always get the right answer, 'it's a question that doesn't get a yes or no answer'. Whilst this is correct this isn't really what open questioning is about. Even though we give attendees a template to help with open questioning, many struggle because open questioning is not really about a questioning technique.

If one approaches a conversation from a controlling mindset, it won't matter what you ask, it will be a closed conversation. **Open questioning and listening is a disposition and orientation NOT a *Technique*.**

How to Suspend Your Agenda

Suspending agenda is not about not believing anything, nor is it about having no agenda. Rather, suspending agenda means one orients oneself to the other person:

1. Without thinking of what to say next.

2. Not second-guessing answers.

3. Not thinking about regulations or finding error.

4. Being oriented towards the other person and,

5. Facilitating the other to 'discover' and articulate how they tackle risk.

It is important to not play the role of 'brother/sister's keeper'.

Relinquishing Control

Relinquishing control is about facilitating ownership for Risk Intelligence in another person. If I take any control in a conversation then there will be no discovery or ownership. I then jump in my car, drive away and the worker learns and owns nothing. Nothing changes.

Listening

In order to listen one has to ask a question that facilitates a narrative in the other. Simple questions like: 'can you step me through what you are doing?' or 'can you tell me about your work activity?' are a good start but must be followed up by 'no judgment' and 'no correction'. Avoid the following:

1. Manipulative questions

2. Leading questions

3. Interrogative questions

4. Punishing questions

None of these questions help to establish relationships, build trust and foster ownership of risk.

There are countless books and websites that give examples about effective questioning skills. Questioning technique can only be wise and mature after we get a wise and mature disposition towards another in place. This is the foundation for 'meeting'.

Holding a meeting or meeting someone is not 'meeting' unless one can 'suspend agenda', 'relinquish control' and 'listen'.

Dialogue

Dialogue is the foundation for listening, conversation and helping. Dialogue is neither automatic nor innate but rather has to be learned. Dialogue is more than just exchange or economic dialectic between persons, it is a disposition and orientation towards persons. The opposite of dialogue is the common disposition of risk and safety, telling.

We have already shown at *Figure 48. Suspend Agenda, Pitching, Framing, Priming, Anchoring and Re-framing* some of the critical elements of communication. This tool is complemented by the Dialogue Do's (*Figure 57. Dialogue Dos*) and Dialogue Don'ts (*Figure 58 Dialogue Don't*) tools.

Both these tools lay out the basics in engaging others and facilitating engagement. In SPoR, these various tools are the foundation that precedes learning the iCue Method. This is also complemented by education and learning about open questioning, observation and listening. In risk and safety when the word 'conversation' is used it means 'telling'.

A disposition towards dialogue is founded on an ethic of personhood and mutuality. You see nothing of these when Safety speaks of 'communication'. One way telling is not dialogue.

Figure 57. Dialogue Dos

DIALOGUE DOs

LISTENING	**PEOPLE-CENTRED**
Active orientation, 'attending', suspend agenda	Humble Inquiry, learning, bias consciousness
KNOW YOUR AUDIENCE	**OPEN QUESTIONS**
Respect, rapport, relationship	Seek a sequence, discover story, reframe
ESTABLISH UNDERSTANDING	**CLEAR LANGUAGE**
Reflect, feedback, mirror	Eye contact, body language, trajectory
CREATE SPACE	**KNOW POWER**
Tune in, take time, trust	Tolerance, practice presence, negotiate
HELP-SUPPORT	**HEURISTICS**
Homework, research, content	Minds 1&2, arational, trade offs

Figure 58. Dialogue Don'ts

DIALOGUE DON'Ts

TELLING	**MISDIRECTION**
Control, spoon feed, dumb down	Negative anchoring, non-disclosure
INTERRUPT	**BLAME**
Prioritize own agenda	Sunk cost, ego, binary oppositions
TRIANGULATION	**HIDDEN AGENDA**
Gossip, projection, secrets	Baiting, leading questions,
BUSYNESS	**MICRO-MANAGE**
Rush, impatience, transference	Fear, policing, above
BLUFF	**INCONGRUENCE**
Defend, attribution, spin	Technique, therapist, fixing

The contents of the Dialogue Dos and Dialogue Don'ts have been developed over many years by Dr Long working in Pastoral Counselling, Education and Learning Environments, Social and Community Work, Youth Services and Care Services.

Quite simply, these are tools that help people engage with others so that engagement works. These tools also empower the success of the iCue Engagement Board process.

These tools are generally the outcome of the iCue Dialogue Workshop. It also helps when we use the iCue Role Play cards (*Figure 59. iCue Role Play Cards, Figure 60. Role Play Examples*) to develop training and mentoring in Dialogue skills.

The Role Play Cards have been developed by Brian Darlington based upon his 40 years experience in the risk and safety industry. Each pack comes with guides and examples in how to use the cards and iCue prompts in WS, HS, GS to situate context.

Figure 59. Role Play Cards
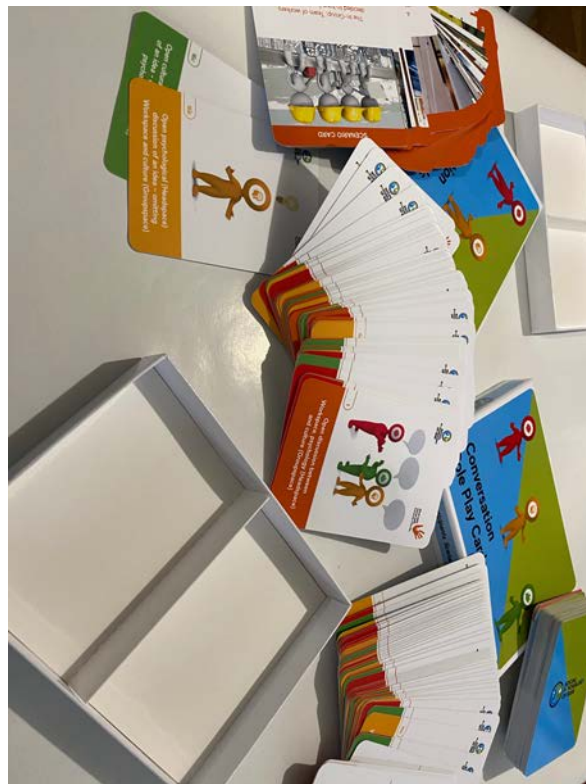
Tools Developed for Clients

Figure 60. Role Play Examples

Figure 61. START Questions

Open Questions, Listen, Right Framing
Safety Conversations **START** Card

human dymensions

Can you tell me about...?

- What's the/your plan of attack for the job?
- What is uncertain on the job? Where are the biggest risks?
- Can you tell me about some of the hazards on the job.
- What are the stages for the job?

Can you walk me through...?

- Can you give me examples of what has gone well or not so well on the job so far?

Can you describe...?

- What is the most unpredictable part of the job?
- Tell me about communication and consultation on this job?
- What are others doing about you?

In addition to SPoR tools to promote dialogue, conversation and listening, number of tools have been developed specifically for clients and the following are examples of such tools.

The first is what the client called a START Card (*Figure 61 and Figure 62*). The purpose of the tool was to help people in starting a conversation about risk. Most people don't know how to ask open questions or how to listen and so such simple tools provide guidance in the basics.

Figure 62. START Card

At times this has looked like 'spoon feeding' but in the risk and safety world where telling is the norm, such basic tools are needed.

Another simple tool developed for a steel fixing company was the Take Two Card (*Figure 63*) and the Safe-T-Walk card (*Figure 64*). These tools were the outcome of a simple half day workshop and a drive away from 'telling' to open conversations and listening. Again this appeared like 'spoon feeding' but given the circumstances, literacy levels of the clients and lack of skills, these tools proved practical, successful and relevant to the needs of the client.

Many clients engaged SPoR and semiotic thinking to target specific challenges at work in developing conversations. The **Your Talk Matters Card** (Figure 65) is one such tool that helps a Tier One construction company elevate the importance of conversations. The Your Talk Matters Cycle helped people in the company to understand a conversation as a normal cyclic process. Real emphasis was placed on stage four of the process and the skill of right framing. This included a metaphor of glasses on the reverse side (*Figure 66. Your Framing Matters*) with a focus on left and right-brained influencing. This proved very successful in the company and its many middle managers who sought some of the basics in messaging, listening and influencing. These were all part of a 5 year longitudinal

Figure 63. Take Two Tool

TAKE TWO CARD

human dymensions

Take 2 minutes and review your safety

Assess the risk level of the job—use the risk calculator

Keep to correct PPE, housekeeping and check tools

Evaluate any interruptions. Has anything changed?

Think of 3 goals in the form of things that must not happen

What are others doing about or near me?

Options: Can I do the job a safer way?

Figure 64. Safe-T-Walk Tool

SAFE T WALK CARD

DAVE CAVILL N' CO PTY LTD

human dymensions

Select someone to go with you on a safety walk
Assess housekeeping and PPE
Find something positive for comment
Estimate the level of risk - risk calculator

THINK of 3 goals in the form of things that must not happen

What are likely interruptions or changes to the job/worker?
Ask if job safety has been discussed, is a JSA needed?
List 3 things which help control job safety
Keep an eye on everyone about, don't assume behaviour

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supervisor development program including, developing the iCue Framework and culture change.

Figure 65. Your Talk Matters

The longitudinal program started with what SPoR calls The Conversation Program and includes a very lively and fun program that focuses on the psychology of perception, engagement, psychology of goals and culture improvement in tackling risk.

You can see an outline of these programs here: https://www.humandymensions.com/ services-and-programs/ and, specific workshop outlines via the pull down menu.

Another of the perception-focused program is from an organisation that wanted to focus on perception program focused on perception blindness as a kind of disability.

This program was an extension of the Conversations Program and used the concept of failed perception to drive the importance of conversations, listening for iCues.

The idea of focusing on disability was the clients idea to empower supervisors not to judge employees as deliberately not filling procedures but rather understanding all perception as a disability to everyone. Therefore, the need to share, talk, observe, have conversations and clarify perceptions and challenges we all face in what we see and hear.

The program was focused on the open questioning required and acceptance that all of us suffer from attention blindness, hearing blindness and the need to work in teams to accommodate the many challenges of perception unreliability.

Figure 66. Your Framing Matters Tool

The EYE-See Tool became the anchor for the perception program and facilitated an acute awareness of conversation as an antidote for failed individual perception.

Figure 67. EYE_SEE Tool
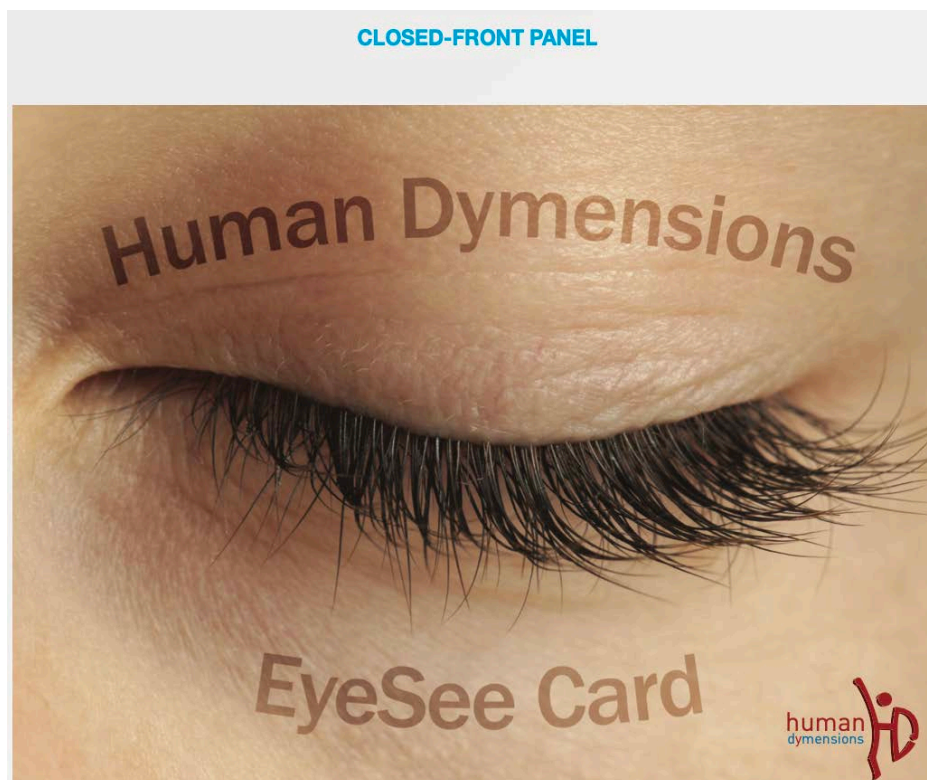
Figure 68. EYE-SEE Blindness

PERCEPTION BLINDNESS

DISABILITY	KEY QUESTIONS
Attentional Blindness	The focus of the job, job purpose, look for multiple actions and mulit-tasking
Attentional Deafness	Focus of the job, who has the skills, change in skill set, expertise, multiple supervision
Continuity Blindness	Ask about interruptions, disruptions, distractions, breaks, return from break
Pace Blindness	Pace of job, schedule, hold ups, intensity and relaxed moments
Change Blindness	Change of place, space, use of spotters for high risk tasks
Attributional Blindness	Ask about major risks and how they are managed, who is most capable etc.
Intuition Blindness	Chat about experience, record of past events, can things go wrong, why?
Common Sense Blindness	Talk about how they are making sense of risks, job, ask about the inexperienced
Tunnel Vision - Blind Spots	Have the group stepped back and chatted during the job, especially after smoko?
Authority Blindness	Who drives the job? Who sets the rules? Can they be questioned? Is there debate?
Superstition Blindness	Chat about chance and luck. Is there luck on the job? Are people incident prone?
Hubris Blindness	Try to sense overconfidence. Any sense of being content with risk.

Figure 69. Perception Disability Questions

PERCEPTION DISABILITY QUESTIONS

DISABILITY	FOCUS
Attentional Blindness	When Preoccupied, we can't focus on multiple things.
Attentional Deafness	When preoccupied, we can't discern multiple things.
Continuity Blindness	We join together and insert things to make continuity.
Pace Blindness	The speed of events affect perception.
Change Blindness	When preoccupied, we don't notice change.
Attributional Blindness	We attribute qualities to things due to bias, but they are not factual.
Intuition Blindness	We over-rely on hunches, experience and rules of thumb.
Common Sense Blindness	The belief that everyone else makes sense of reality like me.
Tunnel Vision - Blind Spots	Physical Limitations of Vision.
Authority Blindness	Authority Blindness – Perception swayed by the power of another.
Superstition Blindness	Belief in luck and charms, heuristics and beliefs which shape the unconscious.
Hubris Blindness	The feeling of comfort in beliefs and perspective, hubris/arrogance.
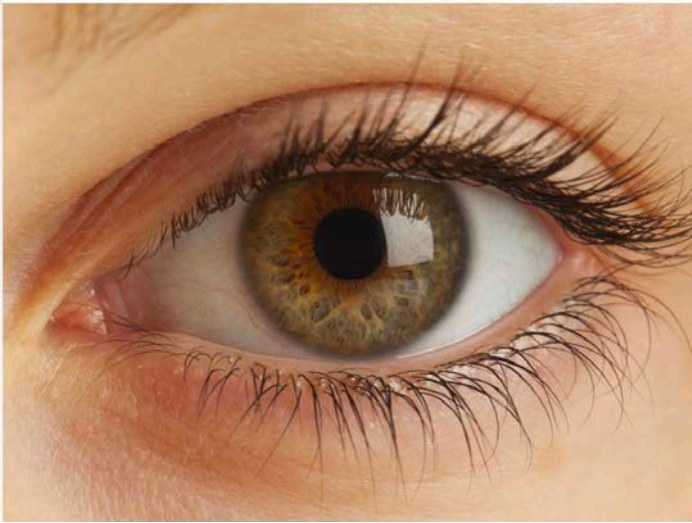
Safety Cube

Many of SPoR clients seek semiotic strategies for common human frailties, fallibility and mortal conditions. None of them ever entail the notion of zero and many find the ideology offensive. Most clients of SPoR are seeking to humanise the way risk is tackles at work.

Many of the tools developed for clients were used a memory tools, and visual tools. Many clients of SPoR don't understand the nature of semiotics but clearly understood and trusted SPoR to use semiotics for influence and culture change. One such tool developed for a mining company was the Safety Cube (see the next four images - *Figures 70, 71, 72 and 73*).

The Safety Cube program coincided with the story of David Holland. You can see more about David in the opening Chapter of *Envision Risk, Seeing, Visio. And Meaning in Risk.* (For free download here: https://www.humandymensions.com/product/envisioning-risk-seeing-vision-and-meaning-in-risk/).

The workshop started with David telling his story but rather than do down the track of 'look at me see how stupid I was' (a very popular but failed strategy in Safety - Don't be Dumb Like Me (https://safetyrisk.net/dont-be-dumb-like-me-the-typical-safety-keynote/). The Safety Cube (Figure 70.) was developed by Dr Long and is a very simple concept based on the 'six faces of safety'. The six 'faces are:

1. Legislation

2. Systems

3. Procedures

4. Technology

5. Culture and

6. Humans

It is a very simple message of balance and emphasis. So that, all critical parts of risk are held together as a single binding thing. In this way Workspace, Headspace and Groupspace are held in balance in a similar way to the Risk Maturity Steps as presented at Figure 15. in Chapter One.

The Safety Cube is similar to the Semiotics Pyramid that will be introduced in the Chapter on Semiotics. This means that the cube is constructed as a 3D object that can be mounted via a mobile (a hole is already punctured in one corner), placed on a desk or hung from a ceiling. This is more of SPoR Visual and verbal learning. The object hangs prominently somewhere and triggers discussion and the skills taught in the workshop are recalled and affirmed.

The construction sequence is illustrated at *Figure 71. Safety Cube Construction*, *Figure 72. Putting the Cube Together* and *Figure 73. Assembled Safety Cube*. You will also notice at Figure 71 that there is place inside to note a unique comment by a participant. This comment is NOT shared but serves as a reminder to the participant of what is important to them.

Figure 70. Safety Cube
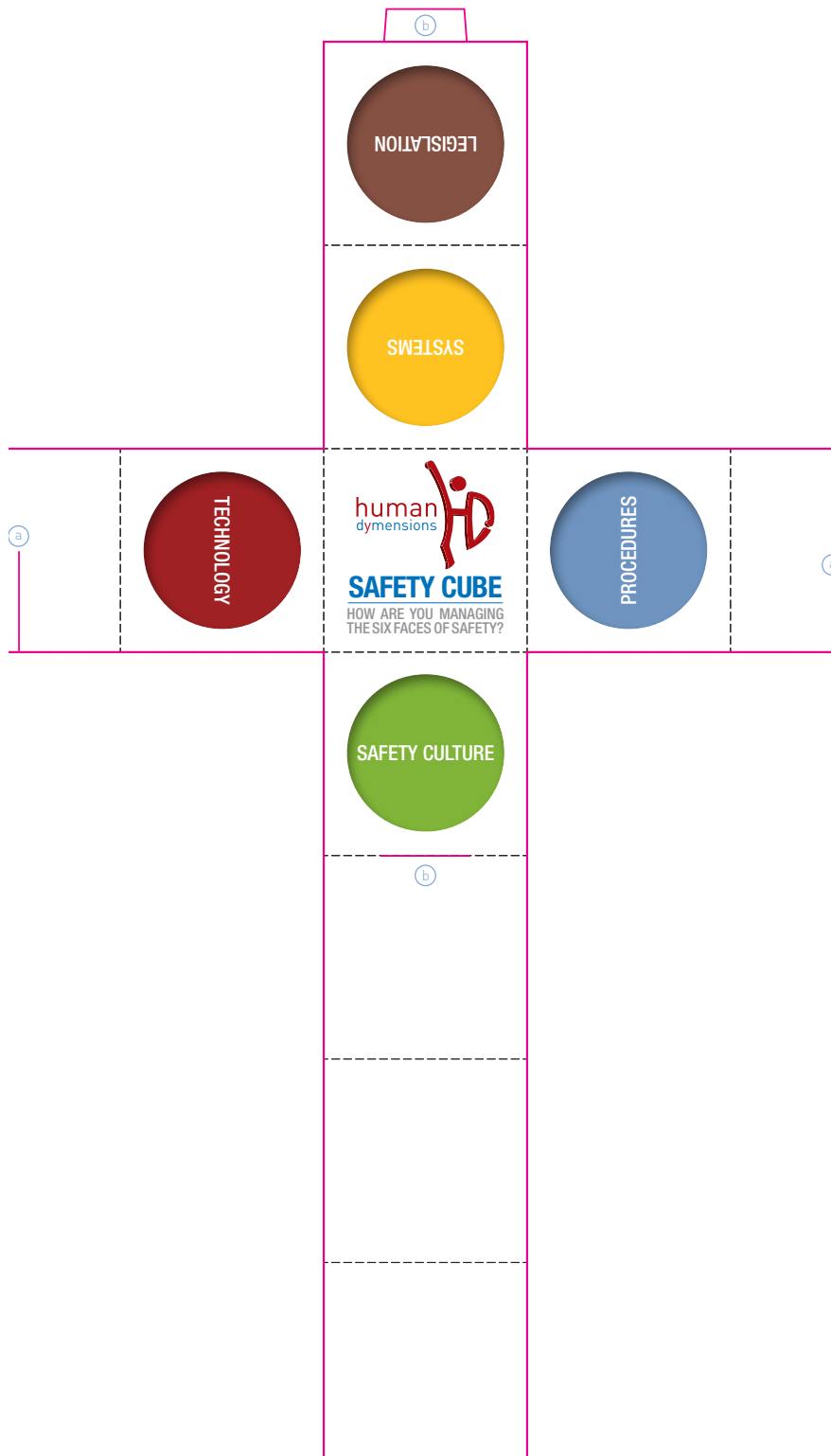
Figure 71. Safety Cube Construction

Figure 72. Putting the Cube Together
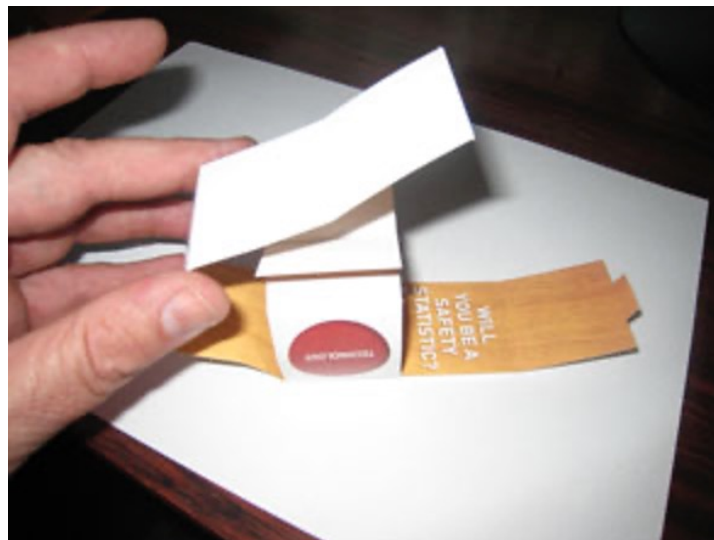
It is quite an interesting visual sight to see these cubes decorate an office and hang from the ceiling. A reminder of the training but most importantly a reminder of a strategy of balance in Workspace, Headspace and Groupspace in what we do to tackle risk.Using Acronyms and Metaphors

Another strategy in a SPoR approach to semiotics and learning is to use scronyms and metaphors to enable learning, memory and skill development.

This was used once for an organisation in Europe that basically wanted employees to remember the 10 basics of iCue without use of a cards or tools. So in this case the

outcome of there workshop and program was simply to use hands and fingers to remember the iCues one was listening for. We did this via a nonsense acronym and this actually makes it easier to remember. You can see this at *Figure 74. Using Acronyms and Metaphors.*

Figure 73. Assembled Safety Cube

Figure 74. Using Acronyms and Metaphors

Transition

We now move on the next section of the book and explore SPoR semiotics of culture. This chapter has laid the foundation for the most complex chapter to follow in this book.

This chapter explored the importance of the fundamentals of communication namely: Framing, Pitching, Priming, Re-Framing, Anchoring and Mirroring. It then covered the meaning of Dialogue, the power of Role Play, Simulation, perception and presented some of the simple tools we use in SPoR to start beginners on the SPoR Journey.

We now turn to the challenge of discussing culture knowing, that even setting out to such a discussion limits and confines it. Culture is not something that can be known conceptually or cognitively but rather is beyond such constructed ways of knowing.

If you were to ask a First Nations Australian to explain culture, they would not give a text-based or cognitive response, they would ask you to walk with them 'On Country'.

The Dreamtime is not defined with a Dictionary but through the Head, Hear and Gut of resonance, Interaffectivity and Intercorporeality and 'Being' in the world. Culture is neither measured not controlled but rather felt and experienced. This is why the agenda of the risk and safety industry cannot know culture through its worldview.

SECTION TWO

Chapter 4 Intermediate Level of SPoR

Culture

This is a chapter on Culture and the way SPoR understands culture and, the many methods, semiotics and 'tools' used to help people understand culture.

Any approach to seeking an understanding culture requires a sophisticated sense of 'knowing' because culture itself cannot be defined, measured or controlled like some would like. Indeed, in seeking to define culture one already reduces it by a method of reductionism. This is what happens when one goes to a dictionary and seeks to find meaning. Such an approach only gets a dictionary definition but loses all the nuances of meaning gained through engagement, living, being, context, *Socialitie* and experience in that thing. This is not to say that dictionaries are useless but they are at best just a starting point for understanding.

In the case of Culture one needs to accept that culture is more lived and experienced through 'felt' (tacit) knowing than brain-cognition. Culture must be embodied in order to 'know' it. This is articulated well by First Nations people in Australia who, when asked about culture speak of the Dreamtime and 'walking on country'. Here we have the longest continuous culture on earth with no written text in their history of at least 65,000 years able to maintain their culture through: oral tradition, ritual, stories, Dreamtime and lived experience.

So, as we enter this chapter on culture we need to realise we are tackling something beyond definition, beyond textual knowing. Indeed, trying to get a hold of a 'tiger by the tail' is perhaps a suitable metaphor to start this chapter. This is why we need a new language to understand culture, a semiotic and poetic language.

This is why a book has NOT been written on culture in the tradition of the SPoR Body of Knowledge (SPoR BoK) that was introduced in the opening of this book. Yet, this doesn't mean we can't discuss culture or engage with culture but rather that engaging with culture involves ambiguity, paradox and a way of knowing that is beyond cognitivist ways of knowing. This is why the SPoR BoK was presented as a semiotic not volumes of text and this is why the following SPoR tools about culture are also semiotic not definitional in a traditional sense.

Semiotic thinking allows for paradox, metaphor and ambiguity to be sustained in the midst of a visual and verbal approach to knowing that seeks engagement beyond STEM approaches to knowing.

Indeed, the fact that this chapter presents models, tools and methods about engaging with Culture is loaded with contradiction, paradox and ambiguities one must accept in order to develop such knowing. Such a way of knowing is foreign to the industry of risk and safety that seeks to define Culture in order to control it.

Even the way Culture is either capitalised with an upper case 'C' or a lower case 'c' in this book and across SPoR, infers a way of understanding Culture in two ways. Culture with an upper case 'C' infers a personified, embodied and metaphorical sense of understanding, the lower case 'c' just infers its use in text.

So, we have this paradox that we must wrestle in order to understand Culture as a 'wicked problem'. That is, culture is an intractable, un-fixable thing that is beyond the idea of a complex problem. This is why Wicked Problems was discussed briefly in Chapter 2.

And, SPoR is like this, its Body of Knowledge is cumulative and interconnected, relying on complex ways of knowing that are Semiotic and Poetic, founded in *Socialitie*.

Culture is NOT about: behaviours, organising, structure, systems or leadership. Culture transcends all of these.

Such is the paradoxical nature of culture that we are writing about in this chapter, that one really can't write about. Culture should be seen and understood as paradoxical and ambiguous as a starting point. Culture can only be tackled, influenced, Culture can never be controlled. Culture is not the domain for Engineering and Behaviourism, the common worldviews of traditional risk and safety. Culture is not known through these disciplines that seek to define and control what cannot be defined and controlled.

Much of the Social Psychology of Risk's approach to Culture is helped by the work of Juri Lotman (https://en.wikipedia.org/wiki/Yuri_Lotman). Lotman's work *The Unpredictable Workings of Culture* should be foundational reading for anyone in the risk industry. You won't find Lotman mentioned anywhere in the risk and safety sector. Neither will one find anywhere in risk and safety any mention of Lotman's (1990) *Universe of the Mind, A Semiotic Theory of Culture*. Why is this critical? In 1991 Lotman received the Gold Medal of Philology, the highest award for philologists and developed the idea of 'the Semiosphere'. He developed this language as his way of making culture knowable – Semiotically.

So, here is the risk and safety industry caught up in a Behaviourist-Cognitivist paradigm, wondering why things happen unconsciously and unpredictably and yet have no concept of a 'collective unconscious' (Jung) or how semiotics informs unconscious decision making. Astounding! Culture from the Behaviourist-Cognitivist paradigm simply becomes the causation of inputs and outputs.

Safety reductionist thinking has attempted to limit the definition of Culture to those things that it can control. Consequently we get 'safety is what we do around here'. Culture is much more than this simplistic idea. Control the behaviour and people and you understand Culture???

Neither the AIHS Body of Knowledge (AIHS BoK) nor the Security Risk Management Body of Knowledge (SRMBoK) nor, any of the common approaches to risk and culture in either sector discuss critical social-psychological factors in understanding culture. Indeed, such critical knowledge about the 'collective unconscious', semiotics-semiosis, semiosphere, personhood, the embodied unconscious, Transdisciplinarity, transcendence, religion-faith-belief, social politics and ethics are completely missing.

This means that the common assumptions of the risk and safety industry about risk and culture are profoundly inadequate. A Behaviourist-Cognitivist paradigm of risk and culture poses a significant risk for those in the risk industry who are led to believe they are tackling risk and culture. Let's return briefly to First Nations Australians:

> Aboriginal and Torres Strait Islander concepts ….. are conceived of as holistic, encompassing mental, physical, cultural and spiritual health, and land is central

to wellbeing. This holistic concept does not merely refer to the 'whole body' but is steeped in the harmonised interrelations that constitute cultural wellbeing, including spiritual, environmental, ideological, political, social, economic, mental and physical factors (e.g. Swan & Raphael 1995; ATSIHF Development Team 2009).

To understand a First Nations Australian Culture, you would have to ' Walk on Country". To describe the thoughts and feelings of walking on country is ineffable. It can only be experienced tacitly (intuitively) (as confirmed by Polanyi) and then only through embodiment.

Aboriginal people know that Country is more than what is seen. Country is where Culture and 'spirit' reside, it is their places of origin and where they find belonging.

Country is a holistic worldview that unites all those who share Country. "https://www.nsw.gov.au/visiting-and-exploring-nsw/walks-near-me/walking-country#:~:text=Aboriginal%20people%20know%20that%20Country,all%20those%20who%20share%20Country.

So, SPoR looks at things that 'Safety Culture' ignores that are vital to understanding and, the following are just a few, for the sake of expressing these in a simple list.

• Conceptual Metaphor

• Semiotics

• Semiosphere

• Collective Unconscious

• Safety as Archetype

• Meaning-Purpose

• Dialectic (Existentialist)

• Religious knowing, ritual, Semiosis

• Transcendence

• Ethics

• Politics

• Wickedity

• Phenomenology/Being

This is why Culture can only be understood Semiotically and Poetically (by all that is non-measurable). This is why this book is being written – to present a semiotic way of knowing as the foundation for knowing in SPoR.

With this in Mind, let us now explore some of the tools we use in SPoR to create an understanding of culture. We will explain why we use the tools, what the methods do, how

they help and what they seek to do. All of this within the context of what we have just articulated.

These tools and methods do NOT try to define or control Culture but rather serve as models to help tackle aspects of risk and Culture through an embodied, semiotic, poetic and experiential way of knowing.

And remember, 'all models are wrong but useful' (https://www.imperial.ac.uk/business-school/news/all-models-are-wrong-some-are-useful/). In other words, don't try to make more than the model (graphic) presents. Don't try to turn back to the reductionist way of knowing and seek to try to control the model. Such is the challenge of using Semiotic knowing to discuss Culture.

Where to Start

The SPoR Culture iCue Audit Tool was designed to help people who have been indoctrinated in traditional risk and safety to get started in observing and understanding culture. In many ways the structure and checklist nature of the tool is to help by way of compromise, with people who feel most familiar with a checklist. Remember 'all models are wrong, but some are useful.'

The purpose of tackling Culture is to increase understanding. We are not solving Culture as a 'Wicked Problem', there is nothing to 'measure' or 'control'. You cannot control Culture. You cannot put a boundary around Culture.

And so, this SPoR Culture iCue Audit Tool must be situated within the ambiguity and paradox of trying to tackle and understand culture. The tool is at best a guide and a prompt for what to observe, listen for and think about on a site walk around.

Let's go back to our Indigenous metaphor of 'walking on country'. If you 'walk on country' do you know what to listen for and what to observe, of course you don't, you have an Elder with you who is mentoring you in a new way of seeing, visualising, thinking, verbalising and conversing.

So are you leave behind the traditional indoctrination of Safety that tells you checklists, paperwork, risk assessments and safety work method statements 'work', remember none of this helps tackle Headspace and Groupspace. None of this helps in tackling the Wicked problem of Culture. But, you have to make a start and so the *SPoR Culture iCue Audit Tool* (See *Figures 75 and 76*) was created.

The SPoR Culture iCue Audit Tool is founded on a number of principles that guide SPoR.

- Dialectic Framework (Buber i-thou)

- Competing Values in Culture (CVFs)

- Worldviews (Ontology)

- By-products and Trade-offs

- Praxis

Figure 75. SPoR iCue Culture Audit Tool

Figure 76. SPoR iCue Audit
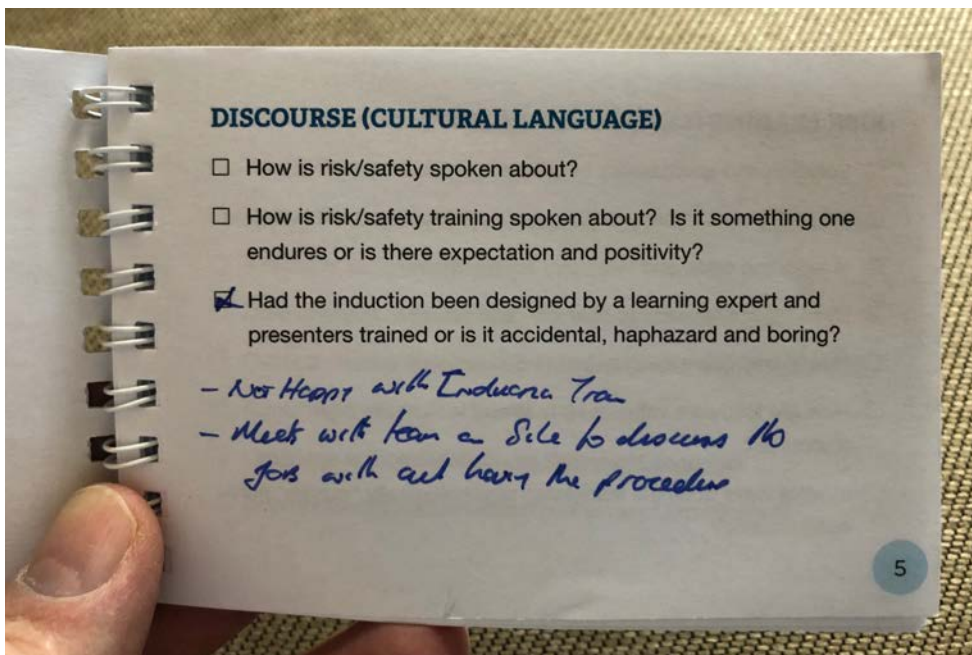
- Boundary Objects
- Poetics
- Semiotics

- Visual and Verbal Learning

- SPoR Body of Knowledge

The tool is not much more than a memory prompt to help an observer know what they are looking and listening for. Many of the things listed in the *SPoR Culture iCue Audit Tool* are not considered of any value in a Traditional, Behaviourist or Engineering approach to risk. Very little of this *SPoR Culture iCue Audit Tool* targets systems or behaviours. These form such a small part of what comprises culture.

The following list is by no means exhaustive but I underscores iCue thinking, listening, visualising and observing.

The tool is also prefaced by the Visual Literacy and Spacial Literacy tools in the inside cover, that we will discuss later on in this chapter. The structure of the *SPoR Culture iCue Audit Tool* is in 13 Sub-headings, these are:

1. Artefacts (Desktop analysis of OHS, Policy and procedures documents.

2. Discourse (Cultural Language)

3. Risk Leading (Leadership Values)

4. Risk Preparedness (Mindfulness – Weick)

5. Risk Thinking and Practice (Cognitive Dissonance)

6. Risk influences (Psychosocial Triggers)

7. Risk Systems (Sensemaking – Weick)

8. Core Risk Vision (Harm/Risk Values)

9. Risk Priorities (Risk/Safety Judgement)

10. Risk Learning Capacity (Resilience)

11. Risk Competence (Commitment)

12. Risk Actions (Risk and Communications)

13. CVFs

When using the tool you must remember that there are no hard a fast rules, but at least now you have a starting structure to explore the unexplorable.

In the end and over time, the purpose of the tool is to become so proficient that you do not need the tool, or to be anchored to it. When you get to the stage of intuitively and tacitly knowing what to see, feel and look for, the tool will no longer be needed. The full details of the tool will be discussed later in this chapter.

Figure 77. Wickedity and Chaos

Figure 78. Giving Structure

Giving Structure and Meaning to a Wicked Problem

The Wickedity and Chaos tool (Figure 77) is a visual tool to help people transition from the iCue audit Checklist to the challenges of the SPOR Culture Cloud.

Alan Watt (1989) in The Book on the *Taboo Against Knowing Who You Are* uses a very simple illustration to show how humans attribute order to disorder. He illustrates a wiggle line to show what appears to be a disordered messy line. This is what the blind corners and turns of life look and feel like from the perspective of fallibility. It is messy and chaotic.

You can see what happens to the wiggle line when a grid is placed over it. It chunks down the line into bite size pieces and gives the line direction and form. See *Figure 78. Giving Structure*. The overlay of the grid provides a structure with which to interpret the line. Within each box in the grid each part of the line is made to make sense within the assumptions of the grid. The grid provides control of each section of the line and provides a structure in relationship to trajectory and meaning.

If we were to number each box eg. row A, box 5, we could give instructional order to someone as if to make sense of the wiggle line. The order is imposed, it is NOT real. But it seems real to the observer, this is because the structure has been made to override the real chaos of the wiggle. The observer now thinks that the wiggle is structured according to coordinates on an X and Y axis, and this is how order is created by Engineers on the wickedity of risk. This is mythology, it is not real. (more on mythology in later chapters).

In a similar way the Traditional and orthodox coloured Risk Matrix (commonly used in risk assessments) gives meaning to risk when it serves at best as a symbol of comfort in structure about risk.

The Traditional Coloured Matrix is actually a symbol (semiotic) that provides no definition about risk nor can it be demonstrated as effective as a mechanism for tackling risk. Yet, it is believed because the construct provides a security, a numeric value coordinated with a colour, and comfort to an industry that 'believes' it to be effective and realistically representative, when it is not.

In this regard, it may be tempting to adopt the SPoR Culture iCue Audit Tool as a realistic construct of culture, but this is not real, just as the structure over the wiggle is not real. What this demonstrates is the seduction of wanting a structure and believing a structure so that the fundamental reality of a Wicked problem can be denied. In order to really Learn from the SPoR Culture iCue Audit Tool one must accept the messiness, wickedity and chaos of life and the ambiguities and paradox of Culture.

So, what visual metaphor and semiotic might be most suitable to convey this wickedity of culture?

Introducing the Culture Cloud

Understanding Culture requires a Transdisciplinary approach. This approach validates all ways of knowing, not just STEM. A Transdisciplinary approach to knowing allows Semiotic and Poetical thinking. A Transdisciplinary approach allows for paradoxical and ambiguous to exist along with the wishes, desires and beliefs of STEM.

We know that life and being is not linear and ordered as STEM thinking would like us to think. We know that STEM thinking places a structure based on its worldview over the chaotic, subjective and messy way life unfolds. Risk and Safety do a similar thing by creating Swiss-Cheese, Pyramids, Hierarchies and linear models that do not reflect reality. All of these models simply do not explain the Volatile, Unpredictable, Complex and Ambiguous (and Wicked) VUCA way the world works. More so, it is naïve to think that this STEM-Safety structure actually helps anyone understand or tackle the nature of risk.

In SPoR, we are most aware of how semiotic models influence thinking. SPoR doesn't shy away from placing a structure over the wiggle but it is conscious that it doing it. The real question is, what kind of structure or model is the most helpful? What kind of model best reflects reality, the VUCA reality? Surely, we don't want to mislead people in risk and safety by delusion that life and being is fully knowable, predictable and manageable? Surely we know that Zero is a fictional delusion?

So, faced with this challenge and search for a model and semiotic Dr Long came up with the metaphor and semiotic of a cloud. (Remember, all models are useful but wrong). With these considerations in place he decided on the model of a cloud, to convey the wickedity of culture and risk.

Why a cloud? Clouds can buffeted by wind, they create turbulence, can be rapidly moving, can be curiously shaped, they can change your behaviour (think of storm clouds coming), they can pack a powerful punch (think of lightning). There are so many aspects of the cloud metaphor and semiotic that remind us of the way Culture and Risk work together.

Clouds can be easily seen, but cannot be 'touched'. Clouds have their own trajectory and they remind us that the very air we breathe gives us life. The very water they reign down on us gives us life.

We have already made the point that Culture is a 'wicked problem' and is beyond propositional thinking. By using a metaphor of the Cloud, we allow the understanding of Culture to grow in relation to the person trying to understand the Cloud. Some think It may be the greatest metaphor of our time. https://www.theatlantic.com/technology/archive/2011/09/clouds-the-most-useful-metaphor-of-all-time/245851/

The Culture Cloud represents one of the most significant semiotics in the SPoR worldview and is presented at *Figure 79. Culture Cloud.*

We have explained the metaphor in the cloud and now look at the components/elements inside the Culture Cloud.

Elements of the Cloud

When the Culture Cloud is presented (via a Keynote presentation so the slide builds and givens the impression of swirling and movement as a visual metaphor https://vimeo.com/118458068) we work clock-wise around the Cloud starting with the centre.

The language in the cloud serves to prime, frame and anchor critical elements that comprise an elementary understanding of culture. However, it must also be remembered that the semiotic itself has its own language that goes beyond text. The cloud metaphor, semiotic and poetic carries its own e-motion, its own unconscious movement.

Figure 79. Culture Cloud
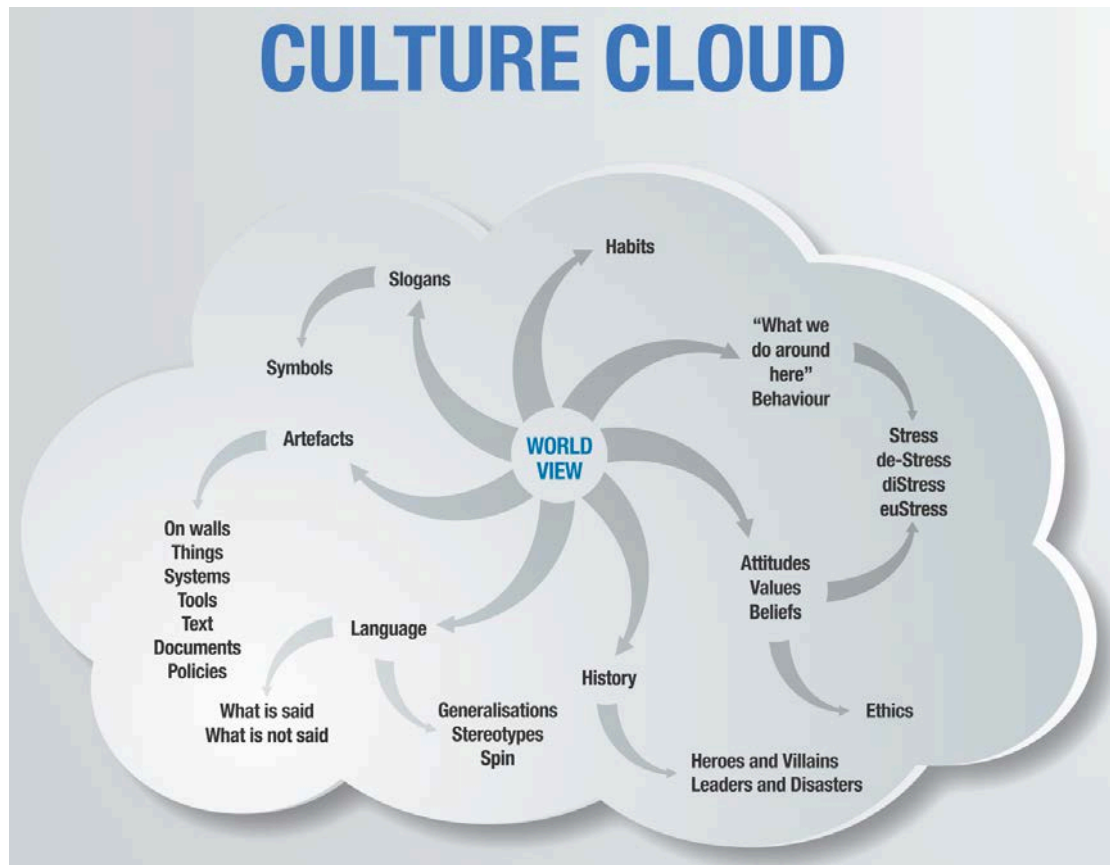
Worldview: Ontology, a disposition and orientation. Your Worldview (philosophy/methodology) is important to know, as it sets a lens to view the world. Hence an Engineering worldview tends to look at Culture as a mechanical, systemic and behaviourist thing. This is just one view, there are many particularly when one understands the extent of Transdisciplinarity.

Habits: Things that are developed over a time that become unconsciously enacted.

Things we do around here; Behaviours: This is perhaps the most common definition of culture in the risk and safety world. People, *Socialitie*, being and living are far more than just the sum of behaviours and systems. Indeed, we must not be fooled by the nonsense from Safety (Hopkins) that states that 'structure creates culture'.

Even at a basic level without any knowledge of psychology, observation of behaviours varies according to a host of factors: personality type, context, situation, country, beliefs, Stress, de-Stress, de-Stress or eustress. Without expertise in these and much more most observations by risk and safety create an observation of an aberration of culture. This is one of the grand delusions of risk and safety and the nonsense of Behaviour-Based Safety (BBS).

Note the link to potential by-products of Stress.

Stress: Normalised pressure that is put upon people, groups and or organisations.

De-Stress: Is like when you are going on holidays, completely relaxed and there is very little stress.

diStress: Too much pressure and you, a group or an organisation so that a person, group or organisation becomes dysfunctional

euStress: Euphoric stress, where people get a 'high' from stress, this is another aberration of behaviour. In a crisis situation this is most often problematic and creates major e-motional pressure.

So, Behaviours and behaviourism are in themselves a poor measure of Culture.

Attitudes, Values and Beliefs: These are helped from by the central Ontology or World View at the centre of the cloud. Attitudes values and beliefs have their own trajectory and we need to know where this takes us. This can also be shaken by the very Turbulence of the Cloud and Stressors. This can manifest for example with a verbal commitment to something not believed in and, when under stress, we discover they (individual or group) never believed in them at all. Attitudes, values and beliefs also link to Stressors. We also need to realise that suffering, distress and e-motion moves beliefs and values in various ways.

Ethics: These are the systemic moral philosophy of a person, group or organisation. These stand in distinction to personal morality.

History: Social History or the History of Mentalities is an approach to cultural history which aims to describe and analyse the ways in which people interact in the world around them, as distinct from traditional approaches to history that focuses on events, power, economics, technology etc. (https://en.wikipedia.org/wiki/History_of_mentalities). A study of Historiography is essential to understand this element of Culture.

Heroes and Villains, Leaders and Disasters: This is a vital link from History and discusses what has gone before us, and how these are embedded in the memory of an organisation and what it values.

Language: Language, Linguistics and Para-Linguistics are critical in Culture because these can be seen, heard, observed and felt.

Generalisations, Stereotypes and Spin: These are generally not helpful and are directly linked to 'What is said' and 'What is not said'. Generalisations, Stereotypes, Slogans, Memes and Spin create a simplistic understanding of the world and, often act as mechanism of misdirection, misinformation and propaganda.

What is said-What is not said: It is often in the silences that we discover best what is in a culture (paralinguistics) and what people in a Culture believe.

Artefacts: These are the things that are left behind, things that archaeologists search for to make meaning of the past. This branches out to things that follow:

- On walls

- Things

- Systems

- Tools

- Text

- Documents

- Policies: These are NOT self-explanatory and can be resurrected later and given meaning about how a group lived and their world view.

Slogans and Symbols: <u>act in the unconscious</u> and are a language of their own. We call these semiotics. Slogans are mimetic language and memes have a special power unto themselves.

These elements are swirling in the Cloud creating their own turbulence. The Cloud is moving and constantly changing, so Culture is neither static nor 'solvable'. Yet unconsciously and implicitly, you will know when Culture is good or bad, healthy or toxic (because it is felt, not cognitive).

Layers of Culture

The Layers of Culture model is influenced by Edgar Schein's work. So, all that happens in the Culture Cloud is also replicated on various levels of culture. In this way we understand Culture as also a Semiosphere (Lotman). This Model also helps to highlight the Wickedity of Culture.

Macrocultures: These can be seen as National Cultures. For a further understanding look at the works of Hofstede and Hofstede https://www.hofstede-insights.com

Organisational Cultures: These can often conflict with a National Culture, and at no stage should an Organisation be allowed to trample National Culture (as stated by Hopkins).

Subcultures: These are sub-sets of culture, for example: Youth Culture, Pop Culture, drug Culture or Bikie Culture. These often have their own indicators of identity such as: haircut, style of dress, language, artefacts etc. These sub-cultures can also conflict with higher order layers of Culture.

Microcultures: All the Cultures cascade down and a Microculture may even be looked at as a small group, club, family or association.

These layers of Culture (*Figure 80. Culture Layers*) is a semiotic way of demonstrating the complexity of culture and yet also helps to make culture understandable. If we can deconstruct culture in this way, it can help us understand why each component part of culture fuses together with other parts and, why the omission of parts misdirects people into thinking that culture is just about behaviours or systems.

Once we understand the interconnectedness between all these elements, we gain greater insight into ways we may influence culture.

This understanding should help to better understand the 'wicked' nature of tackling risk and its cultural challenges.

Figure 80. Culture Layers

But There Is More

In order to give an even greater understanding of culture there is more that is hidden in the Culture Cloud Semiotic that must be known. This next semiotic of Culture Cloud Complexity (*Figure 81. Culture Cloud Complexity)* takes us even deeper into the wickedity of Culture. Indeed, there are so many complex elements in the semiotic it would take several years just to unpack what is presented. All of the purple text represents consideration of every culture cloud element at an even **deeper level.**

As a special note, it is critical to realise that all of these expanded elements require extensive study and research, well beyond the knowledge of anyone studied in safety. Mine of these elements are mentioned anywhere in safety literature or the safety genre that discusses culture.

Each sub-element of the cloud expressed in purple text is explained as follows, remembering that all models are helpful/useful but not perfect.

Figure 81. Culture Cloud Complexity
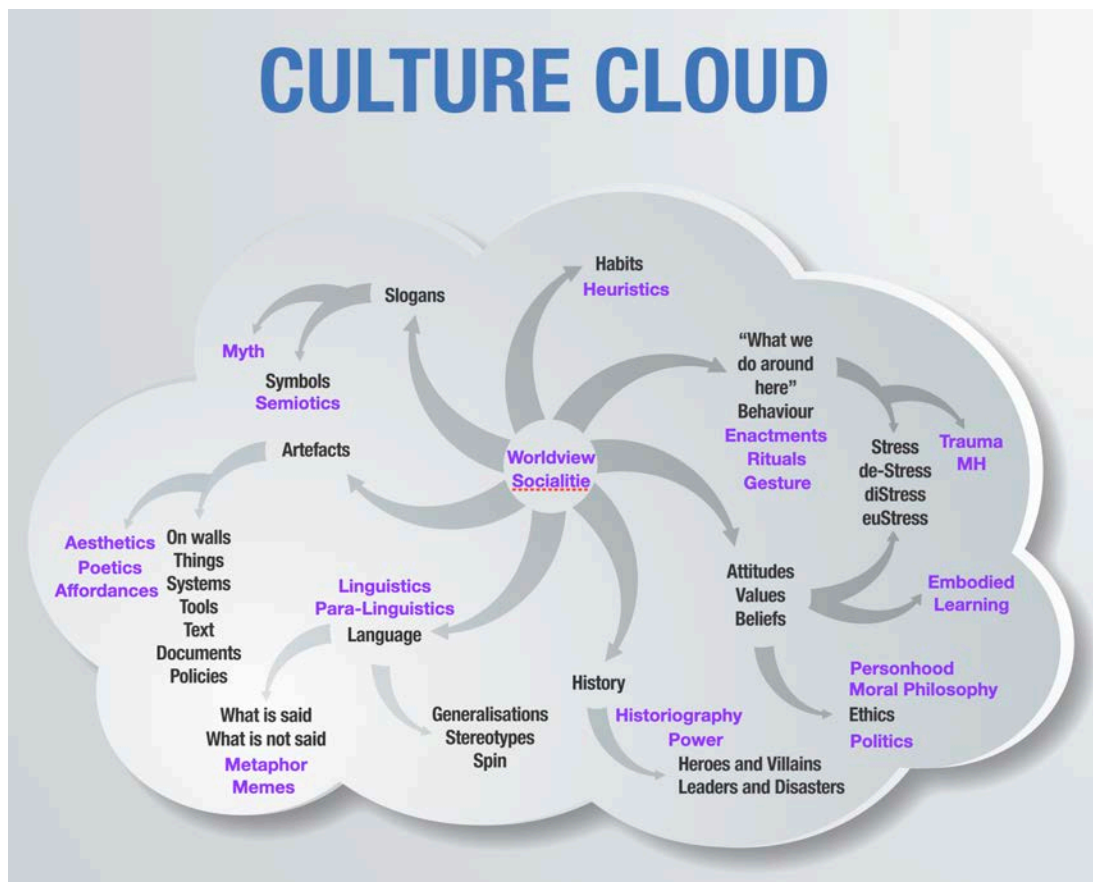
Socialitie:

The notion of *Socialitie* was first used by:

Durt, C., Fuchs, T., and Tews, C., (eds.) *Embodiment, Enaction, and Culture. Investigating the Constitution of a Shared World.* MIT Press. London.

In SPoR we tend to use language to demonstrate difference eg. We speak of Discourse and discourse, safety and Safety. In this tradition we also use italics to personify text to denote that it has a life of its own eg. *Mentalitie or Technique.* In this way we focus on something that has a life of its own, like its own persona (Jung) in this case *Socialitie* means much more than just being social.

Socialitie is closely tied to one's ontology. Ontos is Greek for one's being and existence and this is where Phenomenology is also in the mix.

Socialitie is has its focus in the Intercorporeality and Interaffectivity of human being (https://www.academia.edu/30974462/Intercorporeality_and_Interaffectivity).

Heuristics: Refers to experience-based knowing for problem solving, learning, and discovery. Heuristics are like mental short cuts and intuitive (tacit) knowing that makes

living in the world fast and efficient. Heuristics ate internalised over time through experience.

Enactments, Rituals and Gestures:

All **enactment** in risk and learning is a ritual performance and therefore semiotic. Ritual is culturally constructed symbolic communication in social context. All ritual is socially and culturally understood.

Ritual is about enacted meaning through movement, acts, ceremony in a sequence developed by and for a group. Ritual holds meaning in body memory and its enactment affects the unconscious. Music in ritual is most common even if only about the rhythm of enactment, pattern of action, voice or the movement of an act. Musicality often indexes the ritual performance making memory of its demands easier to hold in body memory. It is through mirror neurons that the enactment of ritual creates a sense of oneness and belonging in a group. In a way it creates 'interactional synchrony'.

Gestures: Gesture is any semiotic sign that communicates not using spoken or written language. Gestures like hand signals, inflection of eyes, waving, sounds like whistling, yelling or body movements all communicate across cultures. Gesture is an example of para-linguistics.

Trauma and Mental Health:

Gabor Mate (*Scattered Minds: The Origins and Healing of Attention Deficit Disorder*; *When the Body Says No: The Cost of Hidden Stress*; and *In the Realm of Hungry Ghosts: Close Encounters with Addiction*) reminds us that there is no separation between body, Mind and brain. Similarly, Van der Kolk (*The Body Keeps the Score*) demonstrates that many things that harm are permanent and hidden.

Mate's book entitled the Myth of Normal (https://www.yesmagazine.org/health-happiness/2022/09/01/gabor-mate-toxic-culture) documents ways in which the delusions of 'normal' create harm and hierarchies of harm. For example: myths are normalised by symbolic anchoring. The acceptance of the myths of linear causality and the control of hazards are maintained by the myths of bow-tie, risk matrix, swiss-cheese, dominoes etc. The reality is, that life is messy and uncertain.

To understand Trauma and Mental Health one needs to undertake extensive study and research at a sophisticated level over a long period of time.

The most important thing to remember in this element of the cloud is that the risk and safety industry has no expertise in psychosocial health, trauma or mental health.

Embodied Learning and Somatics:

When we understand the somatic and kinaesthetic nature of human embodied action we know that the whole body participates in decision making and that the brain is NOT a computer. The use of this computer metaphor is as silly as thinking of the human eye as a camera. Neither are true and both metaphors are myth.

We also know that humans resonate with each other through mirror neurons and other psycho-social factors that all affect us. In SPoR we call this *Socialitie*. We teach this in

many ways mostly introducing people the three ways of knowing/deciding through the head, heart and gut knowing (1B3M).

One of the challenges with the engineering-behaviourist worldview of safety is that it has no answer for the question: what is the body for? (https://safetyrisk.net/what-is-the-human-body-for-in-safety/). (Other than it is simply a carrier for a computer)

So much of safety work is brain-centric and Cartesian. There is really no sophisticated understanding of human judgement and decision making in safety that includes the body. So often, the response to problems and accidents is more programming for the brain assuming, that accidents are caused by bad programming or free choice.

In SPoR, when we use the word 'Mind' it never means brain. We don't have a mind, we are a Mind. That is why the model of 1B3M (https://safetyrisk.net/body-memory-and-safety/) is so important to understanding personhood, ethics and decision making. It is why Triarchic thinking (https://safetyrisk.net/triarachic-thinking-in-spor/) is so important for understanding why people do as they do.

Without embodied movement there is no learning. Hence AI that has no body, cannot know embodied feeling to move and so doesn't learn. It just regurgitates algorithms. It is not 'I think therefore I am' it's 'I move therefore I am.

When we accept the connectedness of the body, we accept its associated necessities, mortality, weaknesses, vulnerabilities and obligations. When we think of the human senses we don't just think of those inside the head, all knowing is embodied. For example, we feel and experience the world through our skin. AI cannot 'feel' because it has no fallible body.

Personhood, Moral Philosophy, Politics:

Personhood *is* one of the most important foundations of SPoR. What follows is an extract from the SPoR Handbook but is so important it must be presented in full:

How do we define the human person?

The following defines the nature of personhood. (Concepts highlighted in bold indicate essential capacities of personhood).

1. A person is first and foremost **a social subject**. Personhood can only be understood in relation to others socially and psychologically. We participate in *Socialitie* (the holistic resonance of all humans with other humans) and can only be defined **intercorporeally** (Fuchs).

2. As embodied persons we are affected by all that happens in, to, around and for us. **Interaffectivity**, (Fuchs) determines all our actions and limits any **sense of autonomy**. Whilst human persons have a degree of autonomy this is incomplete and relative to identity, context and the **collective unconscious**. Individuality is only confirmed in relation to *Socialitie*.

3. As embodied persons we act as **agents** in decision making. Most human decisions affect others and involve a degree of **self-consciousness**, however, this is not complete either.

4. Humans are *conscious*, **subconscious** (deficit - Freud), **non-conscious** (Damasio) and **unconscious** (positive - Jung).

5. As **self conscious knowers** we don't know all things, **humans are fallible and limited** as agents. In this sense, persons are unable to anticipate all things (**mortal**) and so cannot anticipate many consequences of their limited ability to choose (**finite**). Yet despite this, as **embodied persons**, humans possess an essential unity. **Human persons are identified with their body and their soul/spirit/personality**.

6. Humans are not just rational beings but also moral, emotional and unconscious beings. **They are not objects nor machines in a system**, they are **participants in their own ecology**.

7. As self-conscious limited agents humans discover, imagine and create not just physically but semiotically, in language, discourse, sign systems, metaphor, poetics, aesthetics and creation of meaning and purpose (semiosis).

8. As choosers human persons are **valuers**, for to chose is to value. Most importantly, **human persons dream** and enter into knowing unconsciously including: the creation of music, art, dance, religion and *Poetics*.

9. A critical capability of personhood is the making of meaning and purpose through language and semiotics (sign and symbols systems).

10. Personhood is strongly anchored to **feelings and e-motions** and these are expressed through language, semiotics, reasoning, metaphor and moral action. Persons are able to discover, initiate, create and initiate language and behaviours with and without determination/necessity.

11. All of these qualities and capabilities mean that a human person lives and acts in dialectic with their environment, culture, embodiment and fallibility.

12. Persons cannot sit at anytime in absolutes neither can they know perfection. Everything persons do is contingent on their *Socialitie* and humanity. A critical aspect of human personhood is coming to grips with fallibility, vulnerability and uncertainty and the nature of learning, development and risk.

13. Persons are also teleological, that is, they are **shaped and formed by their ends**. Humans know that when they bury their dead they are viewing their own death and so this facilitates the creation of meaning, even religious meaning in living.

Benner (2016) uses the metaphor of the Russian nested dolls in an effort to explain how all these qualities integrate and define personhood. All of these sit within another and one cannot dissect human personhood like a machine/object and find the seat of personhood in just: sentience, brain or intelligence. **Personhood is very much embodied.**

Moral philosophy is the branch of philosophy that contemplates what is right and wrong. It explores the nature of morality and examines how people should live their lives in relation to others.

Politics is the set of activities that are associated with making decisions in groups, or other forms of power relations among persons, such as the distribution of resources or status.

Historiography, Power and Hermeneutics: Hermeneutics denote theories of interpretation and is most associated with its roots in understanding biblical texts. The modern hermeneutics (emerging from the school of Social Psychology) is more about general interpretation and communication influenced by social and psychological arrangements.

The work of Derrida and Ricoeur need mention particularly with regard to deconstruction and de-mythologizing. Interpreting and deciphering text is a critical aspect of discourse and semiotic analysis. It is important to note for the purpose of this book that humans are to be understood as text just as text has symbolic significance. For example, words like 'error', 'zero' and 'taboo' have symbolic and mythical significance as they say much more than just their dictionary meaning. Words-as-symbols point to a history and narrative that have metaphorical significance. Metaphorical language opens up new possibilities in interpretation and meaning.

Linguistics and Para-Linguistics:

Linguistic communication informs the receiver about the intentions of the sender using explicit verbal forms.

Para-linguistic activity is communicative behaviour that is non-linguistic, non-verbal and non-measurable, but nevertheless coded and meaningful. Eg. Ritual, gesture, myth, memes, signs, ceremony, enactments are all para-linguistic

Metaphor and Memes (Cultural Transitions):

We all use metaphors in how we speak and communicate to each other. Metaphor is poetic language that requires imagination to understand how a bridge is created for understanding. A metaphor is a mechanism that uses an image to convey meaning about something else (https://en.wikipedia.org/wiki/Metaphor). Understanding metaphor is one of the most important skills one can have in cultural analysis.

Essentially a metaphor is a paradox, we try to create meaning and understanding by using an indirect trope/part of speech that says something 'is like' something else. Sometimes metaphor is communicated verbally, textually and visually (often in models). I have written before how the safety industry is represented metaphorically by mechanistic representations (https://safetyrisk.net/the-iconography-of-safety/;https://safetyrisk.net/safety-icons-and-communicating-to-the-unconscious/). How fascinating that we represent what people do about risk with objects such as cones, glasses, boots, gloves, mechanical models and hi-viz?

When we want to communicate across disciplines we use metaphor to connect. Metaphors provide word pictures that use imagination to provide 'insight' into something. The effectiveness of certain metaphors is determined by one's ability to imagine. Imagination, creativity and discovery is risky because imagination demands leaving the security of what one knows for the unknown of something else. Metaphor provides untranslatable information in an effort to communicate about something else.

In risk and safety most metaphors, semiotic models and memes convey the opposite of what is intended. Eg. 'Safety is a choice you make', 'all accidents are preventable' etc.

Aesthetics, Poetics and Affordances:

Aesthetics: Is the branch of philosophy that deals with the principles of beauty and artistic taste.

Poetics: The idea of *Poetics* captures all forms of knowing that are non-measurable, non-quantitative, yet are essential to the experience of living. We live our life in the in-between and rarely in the extremes. We daily experience the unresolved tensions between: finitude and infinitude, love and hate, forgiveness and revenge, entanglement and isolation, being and doing etc. In *Socialitie*, these tensions and discords are expressed in text by a hyphen (eg. *i-thou*). We write about this often in the Social Psychology of Risk (SPoR) as being in 'dialectic'.

When we find ourselves in moments, when we cannot express; experience, emotions, feelings or understanding, we turn to *Poetics*. *Poetics* is often expressed in: song, dance, poetry, literature, art, music, metaphor, semiotics, para-linguistics and metaphysical expressions. These often help us in suffering to maintain the tensions in our being. In moments of ecstasy or deep depression we often turn to Poetics to try to say what we cannot say. We often experience this when we are at a wedding, birth or funeral. Our knowing in such moments is tacit, we look for expressions for what we know but cannot say.

Affordances: the quality or property of an object that defines its possible uses or makes clear how it can or should be used. We sit or stand on a chair because those affordances are fairly obvious.

Myth, Religion, Spirituality and Mythology:

Myth: a traditional story, especially one concerning the history of a people or explaining a natural or social phenomenon. Myth is not fairy tale, legend or fable, neither is myth factual but rather can be true unto itself. Therefore some things can be non-scientifically true but mythically true and accepted by a group as such.

Religion: Religion is belief in a god or gods and the activities that are connected with this belief.

Spirituality: the quality of being concerned with the human spirit, 'collective spirit', soul or energy of something as opposed to material or physical matter.

Mythology: A mythology is a collection of myths or stories about a specific person, culture, religion, or any group with shared beliefs in the same enacted narrative, usually affirmed through ritual.

Semiotics: is the study of the use of symbolics. Semiotics can include: signs, logos, gestures and other linguistic and nonlinguistic communication methods. As a word, semiotics derives from the Greek sēmeiōtikós, which describes the action of interpreting signs.

Due Diligence

In order to understand Due Diligence it is sometimes helpful to understand its opposite, negligence. How does one demonstrate 'Due Diligence'? How does one 'exercise' Due Diligence? What are these 6 steps outlined in the Act (WHS Act Part 2, Division 2.4, Section 27)? What is the 'duty' and 'obligation'? Who needs to 'exercise' Due Diligence?

What is the context for all this? These are all questions that face a person (officer) undertaking a business or undertaking.

Before answering these questions it is important to dispel some of the myths that get thrown about the safety sector, nothing like making money out of fear. The most important thing to note is that Due Diligence is entirely subjective (like ALARP), there is no mathematical formula for exercising Due Diligence. The WHS Act states that Due Diligence 'includes taking reasonable steps'. It is amazing the spin that is out there that speaks of Due Diligence as some kind of systemic behaviour. It is also crazy to hear people speak about Due Diligence as if it is something directed to safety people or workers. At best the WHS Act provides a 'guide' to the kinds of things a business must do to exercise Due Diligence. The beauty of this subjective challenge in the WHS Act is that it exorcises the tendency for businesses to be minimalist (in the duty of care).

But let's shift the focus from business to another metaphor, families. How would one know if one was a negligent parent? What evidence would one need to demonstrate this? In the work of Child Protection it is extraordinarily difficult to demonstrate negligence and a lack of Due Diligence. At what point would you be prepared to take away a child from their family? Is hitting a child enough? Leaving them in a car whilst the parents play the pokies? Not cleaning, feeding or clothing their children? At what point would you be prepared to declare 'neglect'? We all have subjective benchmarks based upon experience that give us some judgment about negligence? When Child Protection officers show up on the door to take your child away, you would want some pretty amazing evidence to do so. Interestingly, in the end, it is the court that decides if a child has been neglected. Whilst we might like to stand in judgment over what we might considered 'neglectful', the court

Figure 82. Due Diligence and Culture Cloud
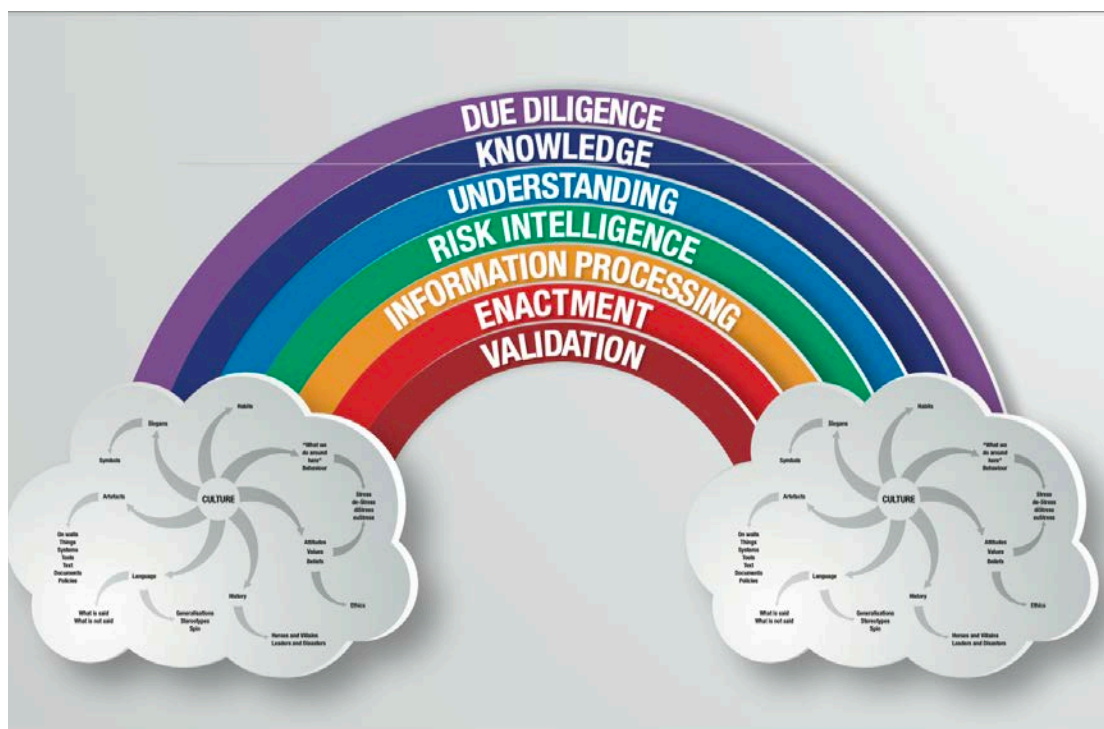
knows that removing children from their family is an extreme measure and rarely ends the abuse.

When we bring the understanding of abuse, neglect and diligence to home, it helps clarify what might be meant by Due Diligence. The WHS Act 'includes' (which means it is obviously not exhaustive) 'reasonable' (highly subjective) steps. What is 'reasonable' to one is certainly not 'reasonable' to another. The other thing to note in the WHS Act is the recurrence of the work 'appropriate' (it is repeated three times). What is 'appropriate' for one is very different for another. Go back to the family metaphor and apply the word 'appropriate' to diligent parenting and see what I mean.

Once we understand that Due Diligence is an entirely subjective concept (that in the end is decided by the court), we then move away from nonsense proposals that limit Due Diligence to a formula or numerical activity. Due Diligence is principally a people-focused attitude. Due diligence is not a systems-focused activity. Systems are created to serve people not people to serve systems. If the system you have created doesn't serve the needs of people, then you are not exercising Due Diligence. Human factors should never be about humans as a factor in a system. Systems-focused thinking doesn't help people work within a system, people-focused thinking helps people make the best of a system. There is more too in the WHS Act that follows about the reciprocal responsibilities of the workers to Due Diligence but not much space here to discuss this in detail. What is interesting to note is that the word most repeated for worker responsibility is the word 'reasonable' (four times). So, in resonance of ALARP (https://safetyrisk.net/new-free-video-release-alarp/) we see again the subjective nature in approach to risk and safety by the WHS Act. How strange then that heads of organisations would then want to create a contradiction of the WHS Act by insisting of zero harm (and counting statistics) in their organisations. Zero ideology is directly opposed to the meaning of Due Diligence.

Due Diligence is NOT Quantitative

One of the grand delusions of approaches to Due Diligence is that it is a quantitative concept. Due Diligence is similar to ALARP and is a 100% qualitative idea that cannot be measured.

Due diligence is essentially a moral activity (https://safetyrisk.net/safety-and-risk-due-diligence-as-a-moral-activity/) that provides a framework for helping, care and support of people as they seek to tackle risk.

Due Diligence is NOT a policing activity, measuring activity or about mechanical compliance.

Nothing as set out in the WHS Act about Due Diligence can be measured.

If you want to know about Due Diligence you can watch Greg Smith in action here: https://vimeo.com/162493843

Or watch my discussion here: https://vimeo.com/81433176

The real give away about Due Diligence is the language in the WHS Act (http://classic.austlii.edu.au/au/legis/nsw/consol_act/whasa2011218/s27.html). Just like ALARP (https://vimeo.com/162637292) Due Diligence is about 'taking reasonable steps' to:

- Keep up to date

- Understand operations

- Ensure 'appropriate' resources

- Ensure 'appropriate' processes

- Commit to obligations under the Act and,

- Verifies resources and processes

All of the language used in the WHS Act regarding Due Diligence is qualitative.

The real energy of Due Diligence is based in mutuality and reciprocation.

Whenever the word 'duty' is used (as it is in the AIHS BoK Chapter on Ethics) it invokes a moral dimension towards others. This too is not quantitative but qualitative. One can choose to frame this morality as deontological or there are many other approaches to moral duty that better capture the complexity of moral orientation towards others. A deontological ethic, as proposed by the AIHS BoK Chapter, makes duty a 'fundamentalist morality' as if what is good is mystically known by everyone, something akin to 'common sense'. Hence why the AIHS BoK Chapter pivots on such an obscure notion as 'check your gut' (https://safetyrisk.net/the-aihs-bok-and-ethics-check-your-gut/).

There is no such thing as 'common sense', natural law or objective ethics. There is no absolute in 'do the right thing' and 'check your gut'. Such language is misleading and delusional.

All moral behaviour is situated and contextualised. There is no metaphysical objectivity that directs moral orientation despite what Kant proposed 200 years ago.

So, when it comes to Due Diligence rather than seeking a moral absolute, the law really proposes a problem-solving approach to tackling risk. https://safetyrisk.net/safety-and-risk-due-diligence-as-a-moral-activity/

This is why the WHS Act uses language such as 'appropriate', 'reasonable' and 'minimise'.

- There is no demand for zero in any legislation associated with safety.

- There is no checklist or paperwork process that can ensure Due Diligence.

Due Diligence is anchored to one's worldview and orientation to others (https://safetyrisk.net/the-safety-worldview-and-the-worldview-of-safety-testing-due-diligence/) and as such, a behaviourist lens or engineering lens will never satisfy.

Due Diligence is about how one is oriented towards risk and those who tackle risk under one's 'care'. This is the moral essence of duty under the Act. This is why the omission in the AIHS BoK Chapter on Ethics of any mention of care, helping or personhood is so telling.

I you want to learn more about what Due Diligence is really about, you can start watching the free video series Risky Conversations (https://vimeo.com/showcase/3938199).

When we undertake education and learning in Due Diligence in SPoR we use the Due Diligence Semiotic Tool to better understand Due Diligence as a qualitative cultural activity. This is modelled at *Figure 82. Due Diligence and Culture Cloud.*

What the tool does is overlay the 6 documented requirements for Due Diligence under the Act and Regulation and places them anchored to the Culture Cloud. In this way the hope of the rainbow is coupled to the fundamentals of the cloud and together symbolically represent what should be tackled regarding Due Diligence.

- You can view the Due Diligence Videos here: https://vimeo.com/showcase/3938199

- You can hear the Due Diligence Videos as a podcast here: https://podcasters.spotify.com/pod/show/socialpsychologyofrisk Episodes 3-17

- You can free download the Risky Conversations book as the transcripts of the 22 video series here: https://www.humandymensions.com/product/risky-conversations/

- You can see the Due Diligence Workshops conducted by Greg Smith and Dr Long here: https://vimeo.com/showcase/4883640

MiProfile Diagnostics

The MiProfile was developed by Dr Long and is the only Social Psychology diagnostic tool on the market in risk and safety. MiProfile was developed in 2003 and conducted internationally since 2005 and so is the world's first Global Index (with a database of 60,000+) in the Social Psychology of Risk, Culture and Safety.

MiProfile was based on the work of Dr Long and Prof. Karl E. Weick.

MiProfile is much more than just a surveying tool. MiProfile is an experiential learning event, an assessment and evaluation tool and, a frame of reference for strategic thinking and development. What organisations know intuitively about culture, strategy and values is rarely captured, MiProfile measures and maps implicit/tacit knowledge in organisations.

The best way to try to understand culture, values and beliefs is by capturing the implicit knowledge of people in the workplace. MiProfile does this by using Keypad technology (*Figure 83. Keypad Technology*). The survey is structured in rapid fire statements with only a few seconds to answer, using Keypads. Each session is orchestrated by Dr Long (developer) and his team who are expert in the technology and supporting methodology. There is no writing, no need to be highly literate and it's all anonymous and confidential.

Every participant presses a button in response to a statement and the computer instantly creates a cumulative result and graphs on the screen. In this way the diagnostic is open, transparent and instantaneous. Any challenging results and then thrown open to focus group discussion and these qualitative results are also recorded and included in the report.

Figure 83. Keypad Technology

Figure 84. MiProfile Culture Diagnostics

Figure 85. MiProfile Results
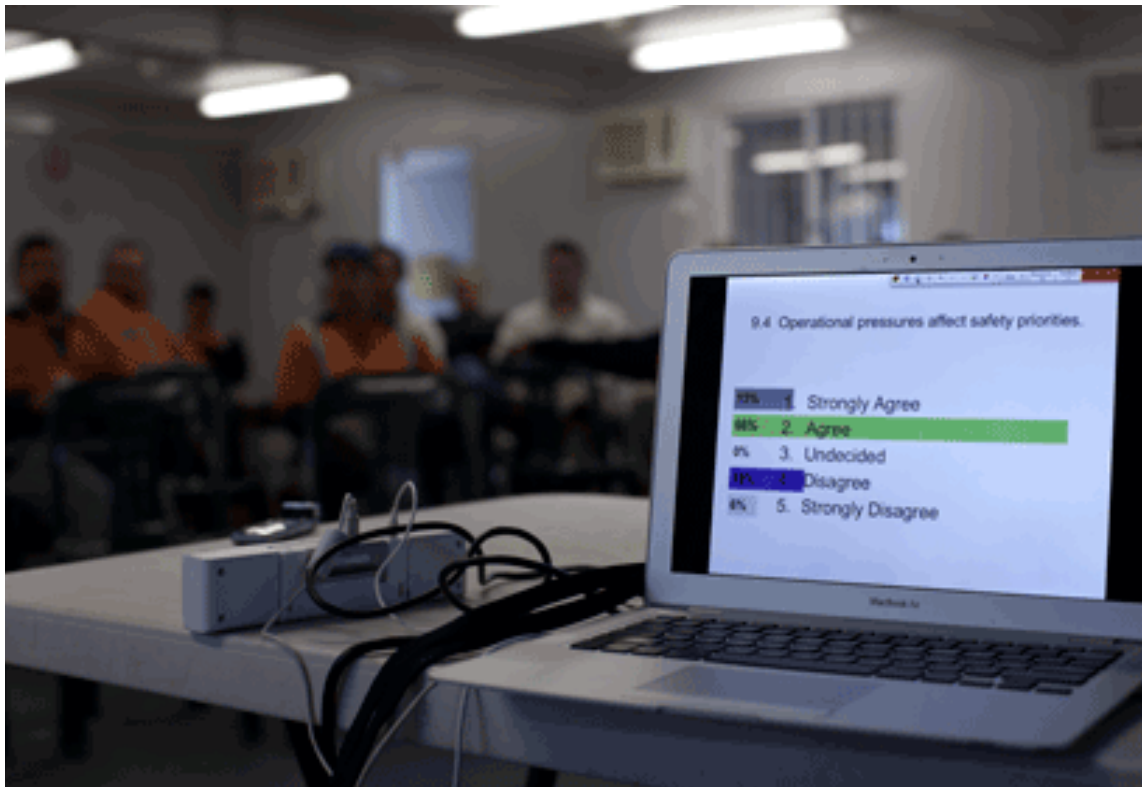
How does it work?

Everyone holds a Keypad and responds to survey statements (*Figure 84. MiProfile Culture Diagnostics*), results are accumulated by the computer and displayed instantly on the screen (*Figure 85. MiProfile Results*; *Figure 86. MiProfile Diagnostics*). This has a strong effect and stimulates conversations which shape progressive responses to statements. All statements are received "blind", there is no capacity to predict future statements until they are revealed.

What is Delivered?

The MiProfile delivers the following:

1. An MiProfile event for small or large groups.

2. Immediate, open and transparent reflective knowledge of attitudes and values projected in the location of delivery.

3. A unique methodology for investigating culture and organisational attitudes and values.

4. An activity which stimulates learning and conversations "framed" at key issues in the organisation.

Figure 86. MiProfile Diagnostics

5.   A comprehensive report and executive summary (depending on organisational size up to 250 pages) including demographic comparative analysis.

6.   Comment and participatory observations by presenters.

7.   Recommendations for strategic thinking and planning articulated by Dr Long in the Report and by follow up presentation/workshops.

8.   Expert interrogation of the data and event by Dr Long (expert in social and organisational psychology).

9.   Ongoing support in change management and learning in the organisation.

How Does This Benefit Organisations?

First of all MiProfile is more than just a survey, it's an event, process and experiential learning activity. The process is enjoyable and stimulating not like paper-based surveys which are often tedious, MiProfile addresses the problem of survey fatigue.

The MiProfile process offers organisations extraordinary insight and **evidence** into implicit beliefs (gut knowledge) held throughout the organisation. The quantitative and qualitative results are then used to drive evidence-based practice.

The MiProfile process and results drive targeted analysis and recommendations provided by Dr Long and his team.

Why Use MiProfile?

- MiProfile is far more reliable, interactive and educational than conventional data collection processes.

- An expert team ensure ethical and reliable methods to help construct the experience as well as provide qualitative participant observations.

- People leave the MiProfile session stimulated and engaged about what has been revealed and transparently projected.

- The MiProfile Report provides expert analysis of the organisation's culture including recommendations about practical interventions, change management strategies and actions.

A full methodology and example MiProfile Report can be viewed and downloaded here:

https://www.humandymensions.com/services-and-programs/miprofile/

A promotional video can be viewed here:

https://vimeo.com/24764673

Safety Culture Audit Tool

We introduced the SPoR Culture iCue Audit Tool at the start of this chapter because it is one of the easiest places to start in developing an understanding of culture for people indoctrinated in Traditional safety. This is why the use of the word 'audit' is included in the title of the tool. This is to create comfort for those indoctrinated in Traditional safety and provide an opportunity to move away from auditing.

So, this process of observing and listening and the use of the checklist is NOT an audit in the Traditional safety sense. A better word might be 'e-valuation' but it's OK, if the tool is used one soon discovers that most of what is required is qualitative NOT quantitative in nature. Very little of anything that follows can be measured. However, it does provide an excellent checklist in helping with what to observe in seeking to better understand culture.

Now we open up that tool and explain a bit more of the elements one needs to observe and listen to in organisations about risk and culture.

The following is a list of elements of culture used in an SPoR observational audit. Each element of the audit lists areas of evidence collecting and areas of interests in that observational process.

Artefacts (Desktop analysis of OHS, policy and procedures documents)

- Dialectic Framework, Competing Sub-cultures, worldviews, by-products, praxis, boundaries (semiotics). Note use of words, repetition of words and absence of key words in policies and procedures eg.

- Presence or absence of generalisations, stereotypes, myths, meaningless phrases and words eg. Human error, be careful, be alert, common sense, inferred knowledge, blaming etc

- Messages in posters, wall hangings, photos in training room, foyer, walkways, lunch rooms, meeting rooms etc.

Discourse (Cultural language)

- How is safety spoken about?

- How is safety training spoken about? Is it something one endures or is there expectation and positivity?

- Had the induction been designed by a learning expert and presenters trained or is it accidental, haphazard and boring?

Leading (Leadership Values)

- Location and accessibility of offices (usually a reflection of power)

- Proximity of safety department to leadership and managers

- Is reporting open and fearlessly encouraged?

- Does the leader want to hear the "bad news"?

- How is bad news encouraged and managed?

- How are followers valued? How strong is the hero myth discourse?

- Preparedness (Mindfulness - a study of Weick is essential)

    - Preoccupation with failure

    - Reluctance to simplify interpretations

    - Sensitivity to operations

    - Commitment to resilience and,

    - Deference to expertise

Thinking and Practice (Cognitive Dissonance)

- How is confusion managed?

- Does the leading articulate clarity of purpose and meaning?

- What is the organisation's and leading thesis (discourse)?

- Does the organisation and leading 'fix' or 'tackle' problems?

- Is dissent encouraged?

- Systems (Sensemaking - a further study of Weick is essential)

    - Grounded Identity Construction (social context)

    - Retrospect

- Enactive of Sensible Environments (enactment)
- Social Context
- Ongoing Projects (flow and speed)
- Extracted Cues
- Plausibility

Vision (Envisioning)

- Risk aversion
- Definition of risk
- Dialogue about risk
- Risk vs Safety language
- Safety orthodoxy
- Mantras and sayings
- Semiology and semiotics

Priorities (Judgments and Decision Making)

- How are mistakes managed?
- Supervisor and middle management training?
- Double speak?

Time Management

- Safety Learning Capacity (Resilience)
- Learning in language?
- Learning in training, inductions and discipline?
- Micromanagement?
- Stereotyping
- Male/female relations
- Transparency
- Performance management language
- Critical thinking

Competence (Commitment)

- Competency focus

- Training framework?

- Trust in the person and experience

- Focus on measurement

- Importance of injury data

- Attribution in statistics

- Checklist dependency

- Forms as tools or ends in themselves

Actions

- Communications as 'technique'

- Discourse and language at levels (workspace, headspace, groupspace

Culture Compass

One of the most helpful and unique tools in cross-cultural understanding is the Culture Compass developed by Hofstede (https://www.hofstede- insights.com/).

Based on Hofstede's extensive work comparisons can be made between countries, cultures and organisational cultures using this unique tool:

Comparative data is mapped against 6 core cross cultural indicators, namely:

- Power Distance Index (PDI).

- Individualism versus Collectivism (IDV).

- Masculinity versus Femininity (MAS).

- Uncertainty Avoidance Index (UAI).

- Long Term Orientation versus Short Term Normative Orientation (LTO) and,

- Indulgence versus Restraint (IND).

The software can be downloaded for Apple or Android.

A Note on 'Just Culture'

The foundations of Justice and Culture are defined differently depending on one's worldview. It seems inconceivable that one could talk about justice without some discussion of: fallibility, jurisprudence, ethics, human 'being', semiotics and social politics. Yet remarkably, these issues are not a critical part of discussion on Just Culture in the risk and safety industry.

How can one talk about 'the right thing to do' without a definition of ethics and moral systems? How can one talk about 'the right thing to do in safety' without an Ethic of Safety? Yet, this seems how Safety sets about defining Just Culture.

Similarly, how does one define culture without reference to: myth, symbolism, religion, discourse, language, semiotics and the collective unconscious?

Indeed, none of these receive any attention in any safety discussion on culture. A clear outcome of the fixation of the industry on behaviourism and STEM-only knowing.

What we do know from the way Safety tackles the nature of Culture and Justice is that it simply ends up in more policing and brutalism. Usually, accompanied by the ideology of zero.

Culture Observations

At this stage of the chapter we are now ready to discuss the way observations ought to be undertaken in safety. In most cases, and particularly in Tier 1 organisations, observation simply means policing, surveillance and inspection/audit.

A good observation should involve 'feeling' one's way about an organisation. It involves being astute at listening to language, listening for iCues and watching for congruence between para-linguistics and linguistics. The elements of the Advanced Culture Cloud can be used for this or the or, the iCue Checklist. Observations in risk are usually poor if defined by Traditional Engineering and Behaviourist ideologies. Most of what qualifies as behavioural observation in safety is just Workspace hazard counting. You learn very little about culture undertaking such activity.

One of the central skills in observations is knowing how to conduct open conversations and listening. We covered some of this previously in our discussion of the Dialogue Tool in Chapter Three. You can see Rob in action on an Observation Walk at *Figure 87. Culture Observations/Conversations Walkaround on Site.*

As part of culture observation walks we need to be 'literate' in Visual and Spacial embodied (tacit) knowing.

Visual and Spacial knowing is also Semiotic and Poetic knowing.

When we walk into an organisation so much is being given to us in cultural knowledge by the use of space and place. In oder to help this we have developed two tools on Visual Literacy (*Figure 88. Spacial Literacy Tool*) and Spacial Literacy (*Figure 88. Spacial Literacy Tool*). These also form the inside cover of the SPoR Culture iCue Audit Tool.

Both of these tools are also essential in any Semiotic Walk. A Semiotic Walk involves an observational walk bringing with it all the insights and skills that have been introduced thus far in this book. In a Semiotic Walk we see, feel and visualise the world through Semiotic Discourse. We give our attention to Visual, Verbal, Symbolic and Poetic signification and take such seriously. This is where the Visual and Spacial Literacy Tools come in. They give vital questions one should ask when one decided to learn by being IN an environment. Anthropologists do this all the time when they immerse themselves in a

Figure 87. Culture Observations/Conversations Walkaround on Site

Figure 88. Spacial Literacy Tool

WHAT IS EMBEDDED IN THE OBJECT?
- Where is it located? Why?
- Consider philosophy, aesthetics, values, hidden story & 'flow'.
- What do I not understand?

IS THERE A TRAJECTORY? WHAT IS THE RELATIONSHIP TO ME/US?
- What is the social history (mentalitie)?
- Is there significance in location and position?
- What feelings and emotions are associated and evoked by the use of space?

HOW AM I MOVED IN AND TO THIS SPACE?
- How are we/I socially organized?
- How has space, place and visuals been organized?
- Is there a paradox? Are there by-products?

WHAT IS OF VALUE? WHERE IS THE LEARNING?
- Consider material, place, transference, emotion, attachment.
- Can it be compared to opposites/similarities?
- What competes? What is juxtaposed?

IS IT ANCHORED TO RITUAL, CUSTOM, CEREMONY, CULTURE, THE SACRED OR GESTURE?
- Can it be removed or changed?
- What is the religious, sacred or cultic value?
- Is there associated 'performance' (dance, art, music, fashion)?

civilisation or culture, they learn by observing and feeling the culture through embodied immersion.

We use the word 'literacy' intentionally.

Figure 89. Visual Literacy Tool

WHAT IS THE OBJECT?
- What am I looking at?
- What is its meaning/purpose?
- What is its significance (semiology)?

WHAT IS ITS VISUAL EFFECT?
- Line, colour, light, smell, shape, perception, pattern, texture, structure, height.
- How does it/we make contact?
- How do the visuals make you think?

WHAT IS EMBODIED? WHAT DOES OUR BODY DO?
- What does it communicate?
- What are the agencies, cues & design?
- What senses are used the most?

HOW IS POWER COMMUNICATED? WHAT IS THE DISCOURSE?
- Who does it empower? Who is made powerless?
- How are we and it 'named' (identified/ recognised)?
- What is the associated language?

WHAT IS SYMBOLIZED?
- Sign, what is signified?
- Is there text (language) as code (grammar)?
- What does the symbol do?

When we go to school the focus is primarily on helping children become reading literate and numerically literate (numerate) but from then on there is little focus on any other forms of literacy. Social literacy is left to the family and community but Visual and Verbal literacy really don't get much attention. It is expected because we have eyes and ears, hands, skin, a nose and mouth that we know how to use them.

In *Envisioning Risk, Seeing, Vision And Meaning in Risk* (https:// www.humandymensions.com/product/envisioning-risk-seeing-vision-and-meaning-in-risk/) much was explained about human perception and literacy beyond the 3Rs. So much is communicated in space and place and yet people in safety don't see it. This is not the focus of safety. Safety focuses on Workspace, not Headspace and Groupspace. Safety remains focused on hazards, regulation, injury rates (per) and policing. And for this it remains blind of what matters most to people and all that cannot be measured (Poetics).

These two tools are quite simple and help by simply directing attention through questions. The elevate things that should matter that are critical to understanding culture and complement what you have already learned through iCue, the Culture Cloud, 1B3M and WS, HS, GS.

Personality Matters

Another critical tool SPoR uses in observation, conversations, SEEK Investigations, pastoral care and listening is the *SPoR Temperament Listening and Observation Tool* (*See Figure 90*).

This is double sided fold out tool that one can use to map what one sees, hears and observes in a Conversation/Observation walk around. The Outside of the fold out is at *Figure 90. Temperament Listening/Observations Outside* and the Inside at *Figure 91. Temperament Listening/Observations Inside*. The outside of the Card is also presented as a

Figure 90. Temperament Listening/Observations Outside

Figure 91. Temperament Listening/Observations Inside

TEMPERAMENT LISTENING AND ENGAGEMENT TOOL

WORKSPACE –	WORKSPACE +

SUSPEND AGENDA, MIRROR, PITCH, FRAME, PRIME, ANCHOR

HEADSPACE		GROUPSPACE	
OBSERVE	VISUAL	LISTEN	LANGUAGE
	SPACIAL		DISCOURSE
SJ STABILISER	SP ARTISAN	NT RATIONALIST	NF HARMONISER

template at *Figure 92. Temperament Analysis.*

This tool requires extensive education and learning in Jungian Psychology, Myers-Briggs Personality Indicator, Visual and Spacial Literacy, WS, HS, GS, 1B3M and the essentials

Figure 92. Temperament Analysis

Temperament Listening

Speaker's name: [   ]

Words - Emphasis - Key issue - Behaviour

Logical	Negotiated
Precise	Anecdotes
Consequential	Questions
Theoretical Solutions	Fun Solutions
Expert Feedback	Immediate Feedback

Rationalist NT | SP Artisan

Idealist NF | SJ Gardian

Relational	Responsible
Global	Comparatives
Metaphors/Innovative	Measurements
Harmonious Solutions	Concrete Solutions
Personalised Feedback	Corrective Feedback

of messaging previously discussed. These are understanding Pitching, Priming, Framing, Re-Framing, Mirroring and Anchoring.

To learn all of these skills takes several years and approximately 8 CLLR Modules known as the SPoR Diploma. (https://cllr.com.au/elearning/)

There is simply no space here to discuss all these skills or how they integrate into a whole in an Observations/Conversations walk around.

What we can say is that this tool helps bring together many critical skills required to understand culture.

Symbols That Don't Work, A SPoR Compromise

Sometimes when we work with clients they want certain symbols that key persons wish to use. The following example of the safety Culture Wheel (*Figure 93. Safety Culture Wheel*) is a good example of how SPoR compromises with organisations. However, we quickly try to get organisations to think more semiotically as soon as they can.

Figure 93. Safety Culture Wheel
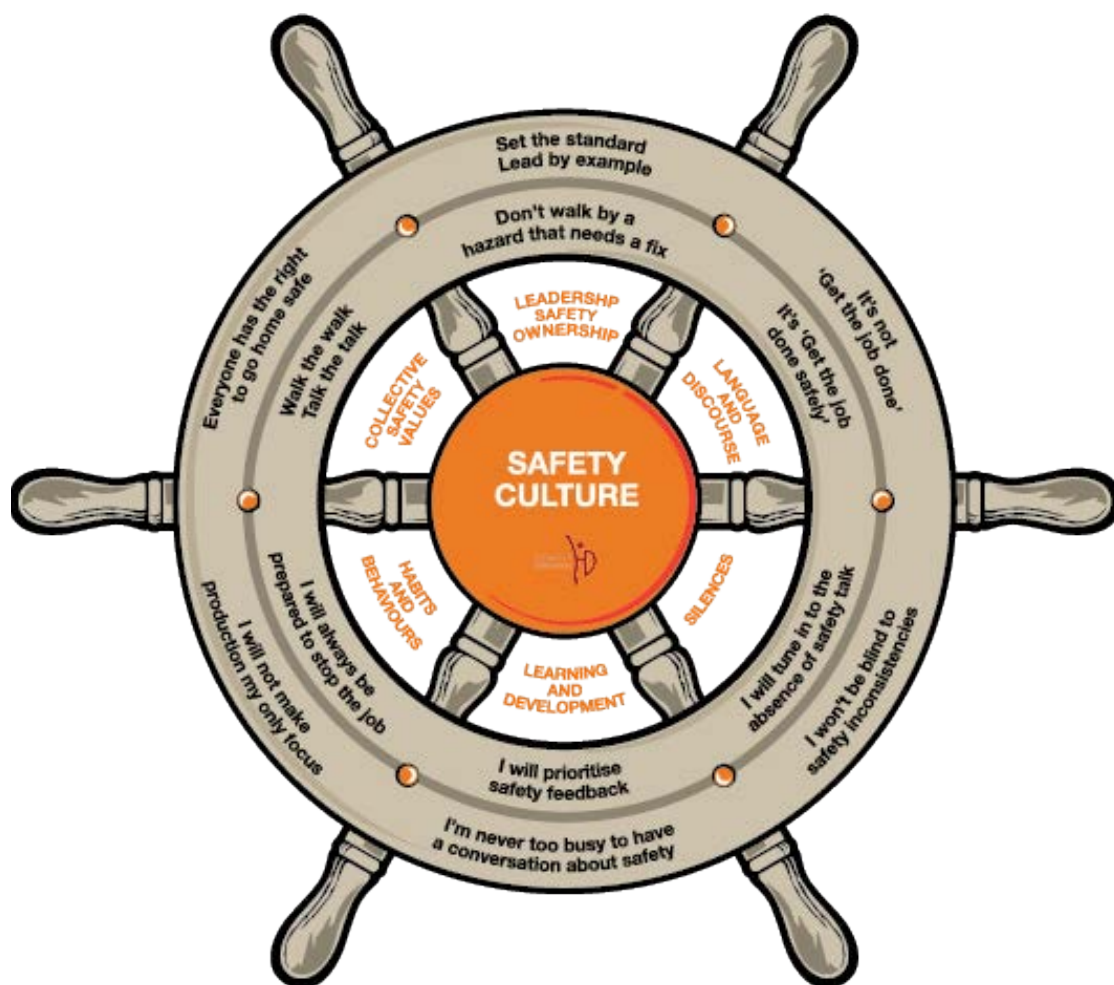
Unfortunately the semiotic of the ship wheel represents steering a ship and the idea of captain Control is not a SPoR idea. Indeed, at the time, we strongly discouraged the icon, semiotic idea. But we show you this in this book to demonstrate the problems we encounter when people and organisations indoctrinated in Traditional safety get involved in semiotics.

The model represents the wrong approach to power, it doesn't define culture at all and is directed to controlling systems.

In this example we worked through with the client over time to remove the Captain's Wheel and tackle an understanding of culture through the tools previously introduced in this chapter.

In a similar way SPoR works with clients who have zero in their discourse but show a willingness to jettison it as well as other unhelpful semiotics.

The Cultural Values Framework (CVFs)

The last but not least culture tool discussed in this chapter is the Culture Values Framework (CVFs). (CVFs are also a vital part of the MiProfile Diagnostic).

CVFs are fully explained in Book Two, *For the Love of Zero, Human Fallibility and Risk* (https://www.humandymensions.com/product/for-the-love-of-zero-free-download/).

The Culture Values Framework was first put forward by Cameron and Quinn (Cameron, K. S., & Quinn, R. E. (1999). *Diagnosing and Changing Organizational Culture.* Reading: Addison-Wesley) but has been adapted by Dr Long to include a range of principles from Social Psychology incorporated into the MiProfile Methodology.

CVFs are modelled on a quadrant with an X Axis that has a focus on dialectic between Internal and External Maintenance, Differentiation, Integration and Positioning and a Y Axis with a focus on Organic Flexibility and Digression and Mechanistic Control and Stability.

This creates four quadrants that represent four sub-cultural values-based sectors namely:

- Democratic
- Adhocratic
- Autocratic and,
- Bureaucratic

These are known as Socio-Political types, each with its own unique sub-cultural dynamics. These are represented and show on the quadrant of the Cultural Values Framework *(Figure 94. Cultural Values Framework.)*

In order to learn how to map these and use these for an understanding of sub-cultural values in an organisation, extensive study, education and learning is required.

When we undertake the MiProfile Diagnostic we are able to use the scores to statements to map sub-cultural types and these are represented at *Figure 95. Dominant Types, Figure 96 Conflict Pairs and Figure 97 CVF Deficits.*

Each one of these shapes represents a weighting of what kinds of sub-cultures exist in an organisation depending on their responses to MiProfile statements, observational and conversational learning, focus groups and Semiotic analysis. We use these weightings to help organisations, leaders and managers better understand their culture and how to create a balance in tackling risk.

Figure 94. Cultural Values Framework
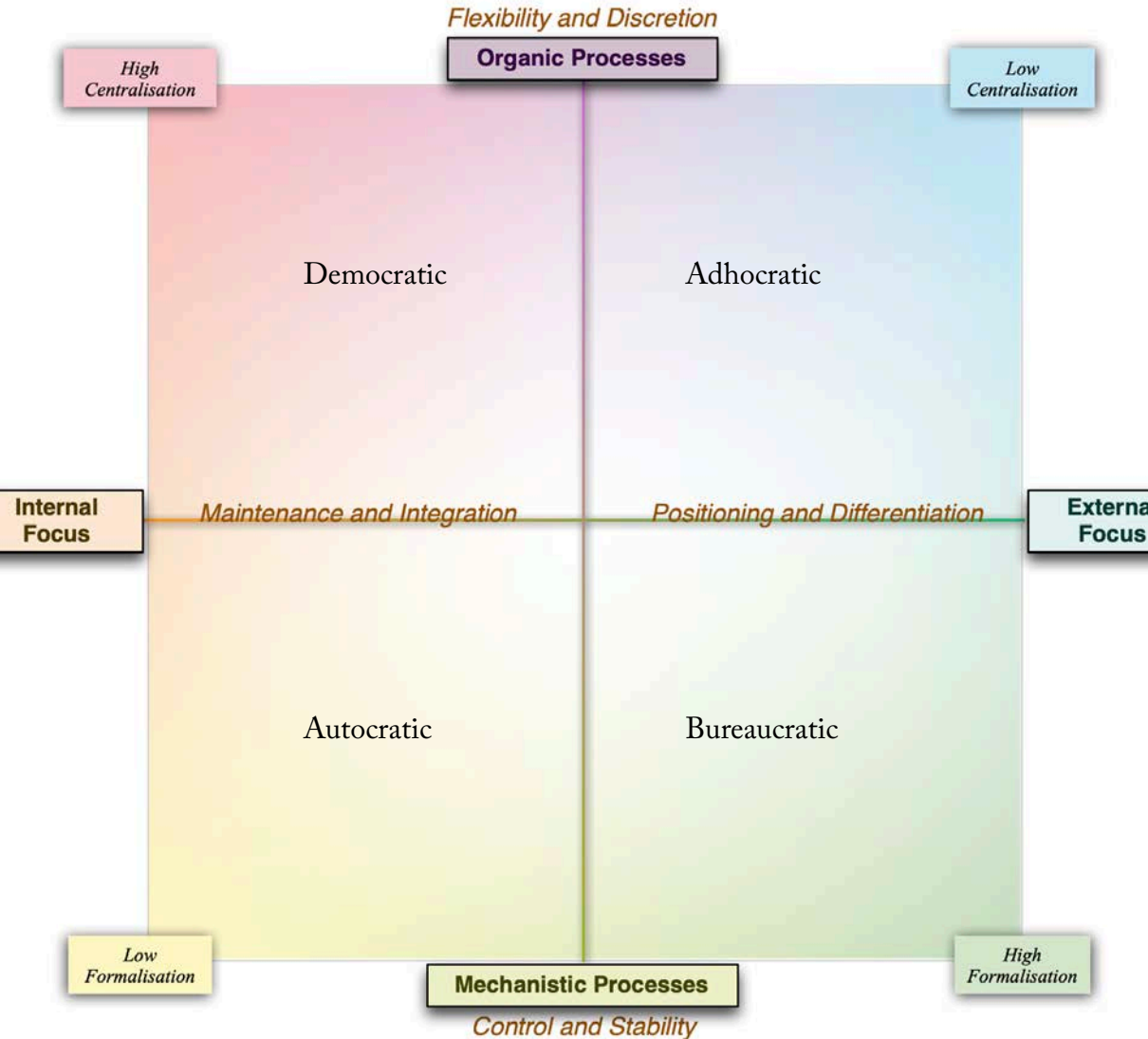
Figure 95. CVFs Dominant Types

Competing Values Organisational Types – Dominant Types
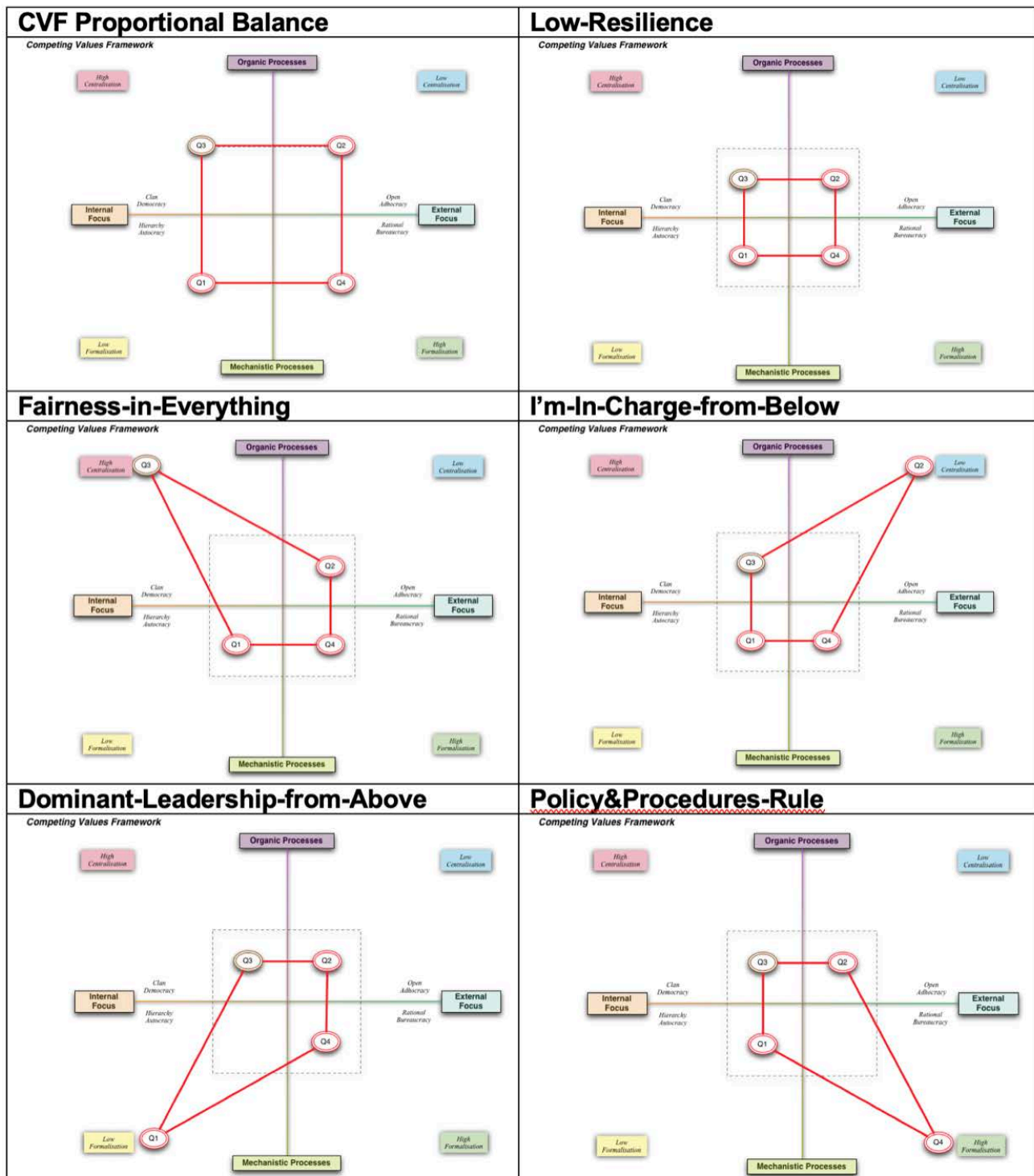
Transition

Figure 96. CVFs Conflict Pairs

Competing Values Organisational Types – Conflict Pairs
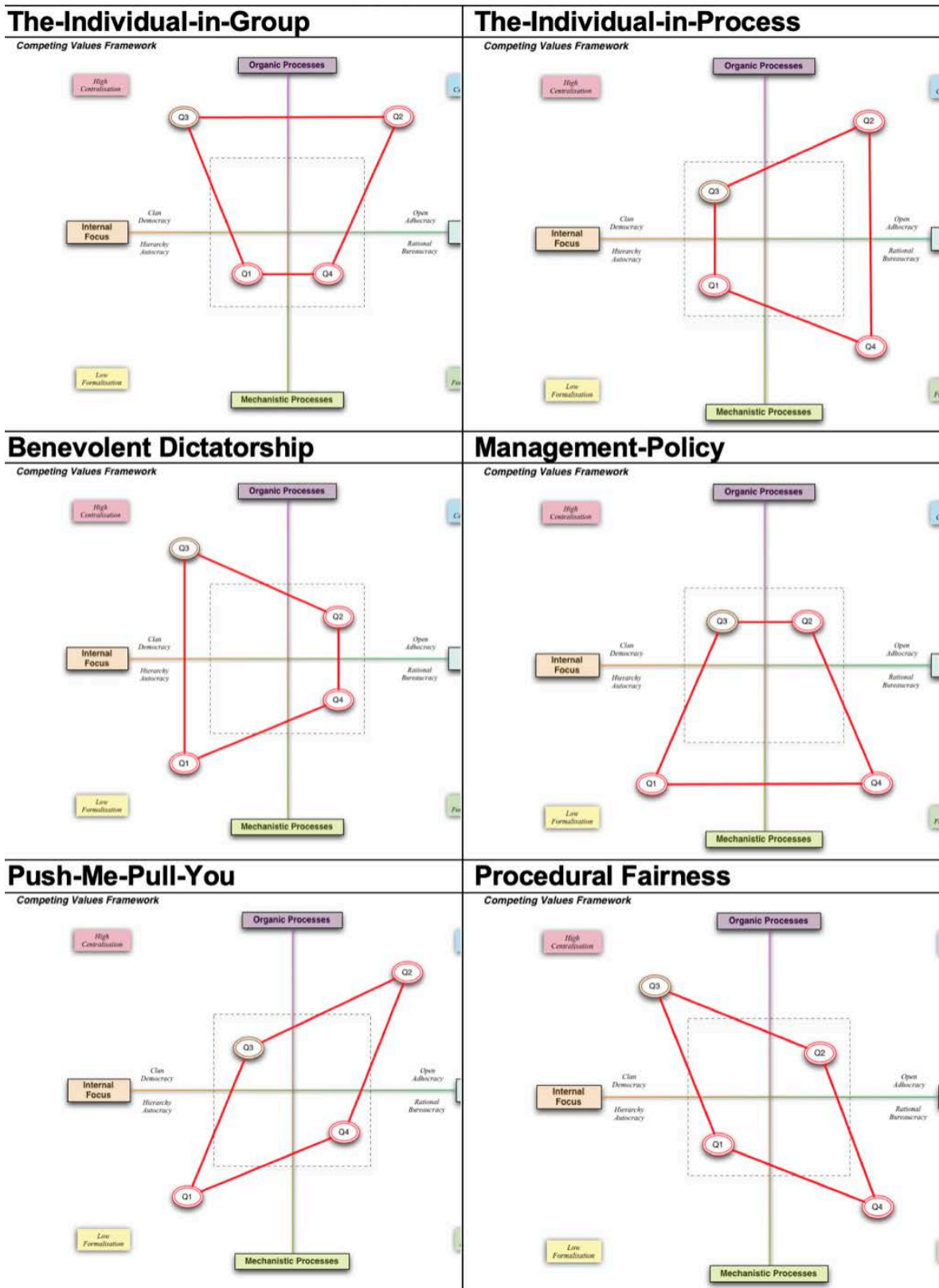
Figure 97. CVFs Deficits

Competing Values Organisational Types - Deficits
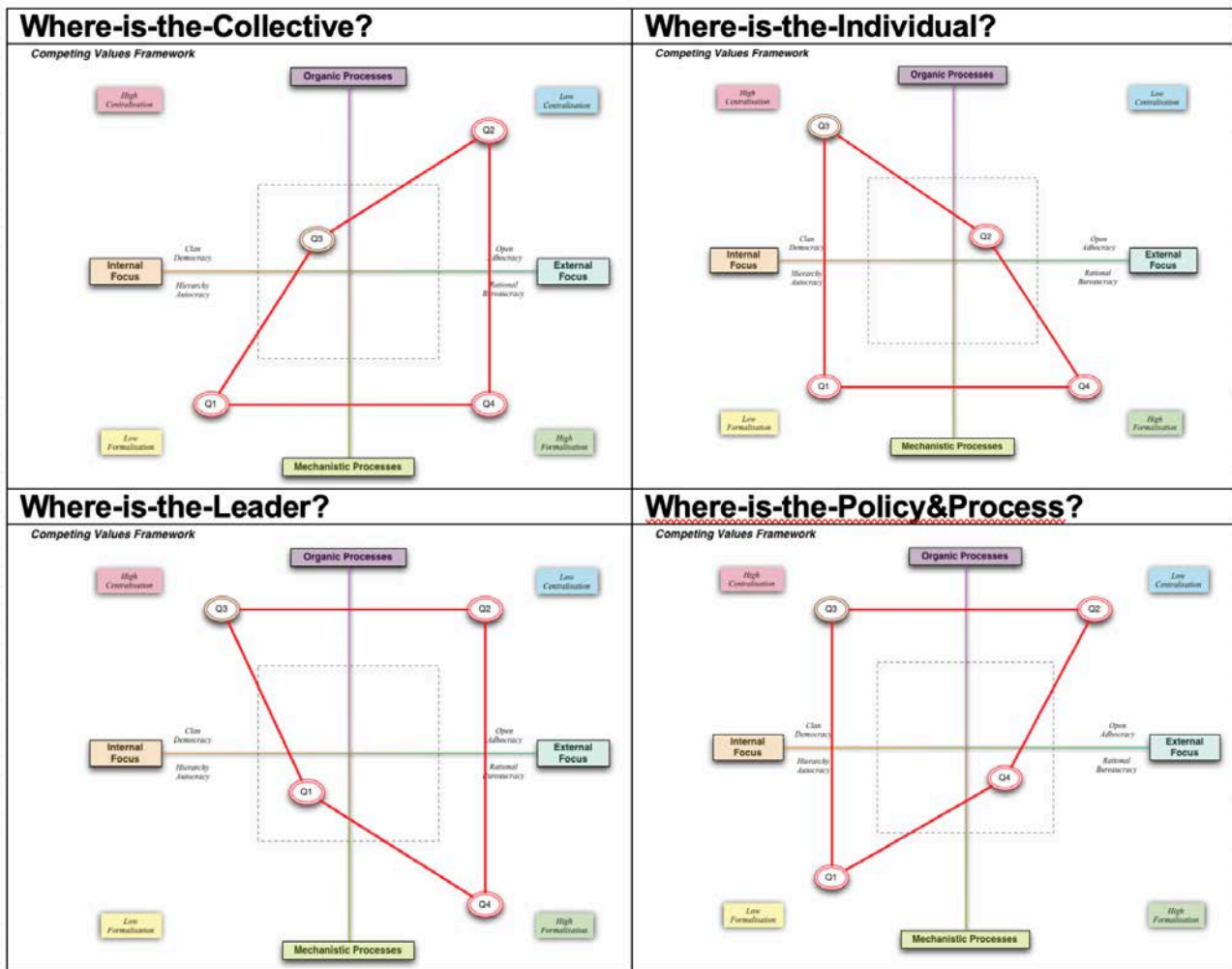
Transition

In this Chapter we have tackled one of the most complex and wicked challenges for anyone in risk and safety - culture. Not much attention has been paid to the deficiencies of popular constructions of culture in Safety. Most usually end up with the simplistic and immature idea that culture is 'what we do around here'. This of course, supports the behaviourist addictions of the safety industry. It also blinds the industry to many critical elements of culture that are unknown to the industry and that it is silent about.

The chapter introduces SPoR semiotic models of culture and semiotics that assist cultural thinking. These tools are not a measure of culture because culture cannot be measured. Yet, it can be known and felt. It is from this foundation that the chapter explores the Culture Cloud, iCue Engagement, Observation s, Listening, e-motion, MiProfile Diagnostics, Personality, Temperament, Personhood and Due Diligence as a foundation for cultural knowing.

Chapter 5 Investigations Skills

There's a Hole in Your Investigation

Any fatality is sad news for family and loved ones of those who have died. It is even more sad when there are no definitive answers for cause. Many who die working alone cannot be interviewed, one can never know the root cause. Root cause is the concoction that imagines that all incidents must have a known and singular cause. Root cause flies in the face of all we know about 'wicked problems' (https://vimeo.com/167228715).

The mythology of root cause fosters mis-attribution and sheer fiction in the search for a cause. The courts however don't believe in the notion of root cause because of a curriculum and anthropology that is far more professional and sophisticated than what one observes in safety discourse and training. A great example of this is the investigation into the Danny Cheney fatality (https://safetyrisk.net/the-convenience-of-complacency/). The gap between the analysis of the company into the fatality (that was proudly broadcast across the internet) and that of the coronial inquiry illustrate how simplistic safety methodology concocts pure fiction manufactured from the assumptions of mis-educated safety.

- https://safetyrisk.net/wp-content/uploads/.../Danny-Cheney-Fatality-Learnings.pptx

- https://www.courts.qld.gov.au/__data/assets/pdf_file/0009/556038/cif-cheney-dg-20180216.pdf

In the company investigation the conclusion of a root cause was that Danny wanted to suicide that day (see slide 10). This is repeated in the court transcripts. This comes from the assumption that safety is a choice you make'. Therefore, 'un-safety is a choice someone makes'. Therefore in the company inquiry it states that Danny "made a conscious decision not to comply with well established rules and procedures to undertake this job safely." What a remarkable conclusion. Did they interview Danny to get this information? Was there a suicide note??? Of course not, this is what one gets in incident investigations founded on the simplistic beliefs of safety. The Coroner is equally scathing of the company's simplistic safety investigation methodology (p30ff). The Coroner made no such finding of choice to be unsafe as did the company investigation.

Many safety incident investigations are more a display of positivistic and binary assumptions than open enquiry. Many say much more about the anthropological assumptions of the investigator than much else. It is usually from a mechanistic framework (and training) that most safety investigations are undertaken. Most investigations on the market in safety are mechanistic and behaviourist. It doesn't matter whether the investigation is appreciative or punitive, if it's undertaken under the rubric of STEM (Science, Technology, Engineering and Maths) one knows that not much social psychology or cultural knowing is included.

When we undertake SEEK (https://cllr.com.au/product/seek-the-social-psyvhology-of-event-investigations-unit-2/) or Due Diligence (https://cllr.com.au/product/due-diligence-workshop-unit-13/) training we explore all the key elements that are missing from classic orthodox safety investigations. We use the metaphor of a donut to demonstrate all that is missing in STEM-only methodology of investigations.

Of course, a whole donut is not a holy donut.

In the SEEK Donut we demonstrate 20 critical social psychological factors that are missing from classic safety approaches to investigations. These are illustrated at *Figure 98. iCue SEEK Donut.*

Figure 98. iCue SEEK Donut

The SEEK Donut

Investigator Myopia
Collective Unconscious
Designer bias/worldview
Workspace, Headspace, Groupspace
Cognitive Dissonance
Culture Cloud
iCues
Competing Values Framework
Questioning Skills
Observation Skills
Listening Skills
By-Products and Trade-Offs
Wickedity
Heuristics - 1B3M
Learning
Cognitive Biases/Effects
Pastoral Care Skills
Discourse/Language
Positive Psychology
Critical/Cultural Thinking
Visual and Spacial Literacy
Semiotics
Personality Type Temperament

Most of the popular safety investigations models on the market simply do not consider any social psychological factors that play a part in human decision making. There are over 200 social influences that shape human decision making (https://safetyrisk.net/mapping-social-influence-strategies/) and none of these are discussed as part of classic safety investigations.

When one has a narrow STEM methodology one will assume that incidents and decision-making are mechanistic. I often get called into an investigation towards the end of a process and am astounded by all that is omitted from the typical safety investigations process. In the Danny Cheney Coronial Enquiry the court was highly critical of the methodology as if the company had already decided the outcome before the investigation had started (p.31). When one assumes under mis-education that human choice is simple, binary and behaviourist one will get an inquiry that proves 'safety is a choice you make'.

Of course such belief flies in the face of all the evidence but just like the nonsense of zero, Safety still believes it. Belief against the evidence is called 'faith' and this is why safety drifts constantly into religious discourse.

Have a look at your favourite model of investigation and see what is discusses about:

- Human perception (https://safetyrisk.net/foundations-of-perception-and-imagination-in-risk/)

- Cognitive and social psychological bias

- The assumptions of the investigator

- The personality type of the investigator

- The dialectic of consciousness-unconsciousness

- Heuristics and habit

- Semiotics and visual influencing

- Wicked Problems

- Transdisciplinary ways of understanding decision making

- Cultural dynamics

- Pastoral care skills in investigating and,

- Cognitive dissonance

None of these are in any Traditional Investigation Method on the market!

A Case Study - iCAM

It's always an education to see what Safety flocks to and makes 'orthodox'. Safety always seeks out mechanistic-behaviourist methods to suit its assumptions about what constitutes personhood. It actually never discusses personhood, it just leaves that silent and hidden as it does in the AIHS BoK chapter on Ethics (https://safetyrisk.net/podcast-ethics-of-risk/; https://safetyrisk.net/the-aihs-bok-and-ethics-check-your-gut/). Similarly, you won't find much in safety literature on safety as a helping activity (https://safetyrisk.net/listening-learning-helping-and-caring-about-risk/; https://safetyrisk.net/compassion-helping-and-wisdom-in-risk-and-safety/). What is clear is that Safety doesn't have much time for helping, caring or being professional, but heaps of time for policing, paperwork and counting injury rates and claiming the label of 'professional'.

If you want to know what Safety really believes you have to critique its silences (https://safetyrisk.net/silence-power-and-an-ethic-of-risk/), not what it is noisy about (https://safetyrisk.net/the-noise-of-safety-silence-and-practicing-of-mindfulness/). Unfortunately, the 'noise of safety' is a distraction from the main agenda, helping the resilience and well being of persons. Unfortunately, this goal requires some degree of critical thinking (https://safetyrisk.net/critical-theory-critical-thinking-and-safety/; https://safetyrisk.net/critical-thinking-at-risk/) again, another one of the great safety silences in curriculum and discourse.

However, we know why Safety loves behaviourism (https://safetyrisk.net/the-curse-of-behaviourism/) and zero (https://safetyrisk.net/learning-to-reject-zero/). Both pander to the undisclosed assumptions of personhood that enable brutalism, bullying and policing

people. In this way it is so easy to spruik the discourse of heroes (https://safetyrisk.net/no-gurus-no-stars-no-heroes-needed-in-safety/) and saving lives (https://safetyrisk.net/making-safety-religious/), and therefore create an alienating sense of superiority essential for the hoarding of power and importance.

Unless safety becomes a helping profession, it will never become professional (https://safetyrisk.net/safety-as-a-helping-profession/). Without an 'ethic of helping', the use of the word 'professional' is just spin (https://safetyrisk.net/poisoning-the-professional-waterhole/; https://safetyrisk.net/a-professional-ethic-of-risk/).

This leads us to the way Safety undertakes investigations and/or enquiry about events. In this regard, it is amazing how the iCam product has been made some kind of 'standard' in reviewing/investigating events.

Just like the Bow-tie model (https://safetyrisk.net/bow-tie-bs/), iCam is NOT a person-centric model of enquiry. I guess that is why Safety loves it so much (https://www.safetywise.com/)

All models and methods in risk and safety hide a methodology (philosophy/ideology/discourse) that drives a method and iCam is no exception.

Let's consider the following:

1. It is important to realise that iCam is based on the mythology of safety developed by James Reason (https://www.safetywise.com/single-post/2016/02/24/the-benefits-of-the-icam-incident-investigation-process). Hidden behind the logic of iCam is the flawed symbology of swiss cheese linearity made up by Reason (https://safetyrisk.net/the-swiss-cheese-addiction-and-covid-delusion/). The flawed methodology of Reason is also one of these unquestioned models that Safety has deemed orthodox (https://safetyrisk.net/a-critique-of-pure-reason/). The swiss cheese model is made up, it's not real. It is a symbol for a way of thinking but it is not a resemblance of reality. The swiss cheese is a model placed over reality that invokes order for events and determines that events unfold by some kind of linear sequence when this is not the case. Safety people would be much better served if they assumed events unfolded according to their own unpredictable form of chaos and messiness. iCam convinces that events are ordered, systematic and linear. It provides a construct that Safety likes, but it is a construct placed on reality not reality itself. Even then, if you criticise any of the constructed lords, heroes and gurus of safety one is demonised not considered critically. Unfortunately, once something is made 'orthodox' by a group it is then politicised and then any criticism is deemed un-safety.

2. iCam sets a method for inquiry that hides its assumptions about many things eg. the nature of personhood, an ethic of risk, the organic nature of emergence, the politicisation of orthodoxy and privileging of uncritical, mechanistic thinking.

3. iCam is not infallible and needs to be questioned. It's system and the assumptions of its method create a way of thinking that by its own process, limits free and open thinking and trust in the subjectivities of the investigator/enquirer. Once you follow a method like iCam, you accept the assumptions of its undisclosed methodology and design. Perhaps this is why Safety loves it so much, because it eliminates the need for open critical thinking. It's easy.

4. The language and discourse of iCam is infused with the language of Reason, again shaping thinking towards 'failures', 'unsafe acts' and 'latent conditions'. All of this 'Reason-speak' shapes belief in how events unfold and how humans make decisions. This doesn't make it real, it's just a construct that appeases 'safety think'.

5. iCam is focused on systems and doesn't have an ecological understanding on the fluidity, unpredictability or organic emergence of *Socialitie* (the social nature of being) and decision making.

6. Whilst iCam claims to be 'holistic' it is far from it. There is so much it doesn't consider (https://safetyrisk.net/the-seek-investigations-donut/) that it is laughable.

7. The language of iCam doesn't consider an ethic of engagement nor the well-being of persons in its method. By its own language it has a focus on 'communication, training, operating procedures, incompatible goals, change management, organisational culture and equipment'. Its focus is on 'what went wrong' and 'remedial action'. There is no help in iCam for an understanding of the social complexities of interviewing or the counselling nature of an interview. The drive is for an outcome NOT for the consideration of persons caught in the trauma of an event.

8. iCam has a focus on 'human factors'. However, we know that the school of 'human factors' is NOT about human factors but rather humans as a 'factor' in a system. The opposite is the case. Humans are NOT a factor in a system but rather systems are created to serve humans. In reality systems are a construct to serve human social organising (*Socialitie*) and should not be given primacy in any enquiry. Such primacy blinds any investigation to: where, how and why it envisions risk (https://www.humandymensions.com/product/envisioning-risk-seeing-vision-and-meaning-in-risk/). The way we envision risk determines our ethic, discourse and method.

9. There is no understanding of *Socialitie* or Social Psychology in the iCam method. Similarly, any understanding of social influences (https://safetyrisk.net/mapping-social-influence-strategies/). Even the slightest understanding of any of the influencing factors in this poster will make it clear that iCam is NOT holistic. Indeed, iCam rewards the ignorance of Safety and gives it the outcome it desires but it is NOT a reflection of reality. Though iCam claims to represent a psychological perspective it does not and is biased to behaviourist assumptions and doesn't countenance a broad range psychological issues.

10. Unfortunately, iCam doesn't engage with the problem of subjectivity/objectivity and like the AIHS BoK chapter on Ethics assumes the objectivity of the investigator. Such is not just misleading but dangerous. The start of all training on investigation must begin by understanding the biases and prejudices of the human fallible person. **The key to investigations is NOT a method but understanding oneself and the nature of persons.**

11. So, when one receives the biases of an iCam method and accepts them as orthodox, one becomes an iCam investigator - not a good investigator. Churning out an 'investigation sausage' (https://safetyrisk.net/investigations-and-the-causality-sausage/) doesn't make for a healthy diet. The outcome of Dreamworld is a prime example of what happens when you hand over an investigation to engineering thinking (https://safetyrisk.net/an-engineering-dreamworld/). If the worldview one throws at an investigation is not Transdisciplinary (https://safetyrisk.net/the-value-of-

transdisciplinary-inquiry-in-a-crisis/; https://safetyrisk.net/transdisciplinary-safety/; https://safetyrisk.net/transdisciplinary-thinking-in-risk-and-safety/) it can never be 'holistic'.

12. There are far too many gaps and unquestioned assumptions in iCam to help safety people to develop competence in investigation. Similarly, we see in the accepted method of IOSH (https://safetyrisk.net/investigations-the-iosh-way/) with a complete lack of intelligence about persons, ethics, fallibility and the organic nature of human judgment and decision making. When a method's outcome is brutalism, you can be sure it hasn't considered an 'ethic of risk' or the nature of personhood (https://safetyrisk.net/personhood-and-risk/). There is simply no discussion of ethics in iCam. It's a great example of how to learn a process/product without considering the by-products of its process.

13. We all know that Safety loves templates. Templates enable people not to think but rather adapt the thinking of the designer of the template, often an engineer or safety sausage maker. iCam provides templates in spades and this enables closed sausage production. Checklisting (https://safetyrisk.net/checklisting/) is the enemy of safety not its saviour. **If Safety is ever to become professional it needs less templates and more open critical thinking.**

14. So, in the Social Psychology of Risk (SPoR) much more is offered than a template and investigation sausage. The SEEK program (https://cllr.com.au/product/seek-the-social-psychology-of-event-investigations-unit-2-elearning/) address many of the issues presented in this blog. Criticism of iCam is not just put out there without offering a more constructive and helpful professional alternative. Just because Safety provides a method doesn't mean that it should be THE method. If anything, it is clear that iCam provides something to fill a vacuum, but such is not in itself a rationale for adopting such a method.

By making iCam 'the standard' or 'orthodox' approach to investigation, Safety has closed off critique, politicised the method and limited the capability of people in risk and safety to conduct: an holistic, open, realistic and intelligent approach to tackling the challenges of reflection on events and incidents at work.

Investigations Using the iCue Engagement Method

In SPoR, we use the iCue Method as demonstrated in the early chapters of this book. iCue is an open method that has no check-listing but relies heavily on skills developed in SPoR, these are:

- Open Questioning at a sophisticated level (usually involves many months of practice)

- Open Disposition/Orientation towards others

- Listening Skills at a sophisticated level (usually involves many months of practice)

- Education and learning in Visual and Verbal Mapping

- Semiotic and Poetic Knowing

- Skills in Pastoral Care

- Expertise in Personality and Temperament

- Person-centrism NOT Brain-centrism

- Cultural Expertise

- Knowing WS, HS, GS and 1B3M

- Knowing and Mapping Wicked Problems

- Understanding Biases, Heuristics and SPoR Influences

- Understanding CVFs and By-products/Trade-offs

It is through these skills using the iCue Method that one undertakes a holistic investigation.

We also use two tools:

- *Figure 99. SEEK Reflective iCues*

- *Figure 100. SEEK Analysis iCues*

The purpose of both these tools is to help with orientation and disposition in how one approaches others and investigating

Figure 99. SEEK Reflective iCues

The first tool enables a mature approach to reflection and the second to enable effective analysis.

With all of this in place one has a good chance to conduct an open process where others are enabled to give testimony, conversation and truth telling.

Figure 100. SEEK Analysis iCues

HUMAN DYMENSIONS
SEEK iCUE CARD
S OCIAL PSYCHOLOGY
E VENT
E XPLORATION
K NOWLEDGE

ANALYSIS ICUES:

SUSPEND AGENDA – TUNE IN
Attending and Motive

DEFINE EXPECTATIONS
Event Communications

INFORMATION AND EXFORMATION
Open Questions

TUNE IN TO ATTRIBUTIONS
Imagination and Visualisation

LITERACIES
Space, Place and Time

LANGUAGE AND DISCOURSE
Position and Power

HAZARDS AND RISKS
Social Psychology Dynamics

ORJI CYCLE
Composition and Tactical Silence

iCue Engagement and Visual verbal mapping is based on the fundamentals of Causal Loop Mapping (See *Figure 101. Causal Loop Mapping*). Causal Loop Mapping is a common node of knowing in Systems Dynamics.

Causal Loop Mapping is based on Concept Mapping or what some know as 'Mind Mapping' but all three are not the same. All three have a different focus but do use visual and relational knowing to visualise relationships between things. Some of this was explained back in Chapter One as well as how the iCue Method works.

Visual and Verbal knowing is foundational to SPoR and is unfortunately completely missing from any of the Investigations Methods own the market. When we place the Causal Loop Mapping over the iCue Engagement model we end up with a triarchic mapping across WS, HS, GS and 1B3M. (See *Figure 102. iCue Causal Mapping*).

All we need to do then is use all our SPoR Skills to listen and map the testimony of others.

Figure 101. Causal Loop Mapping
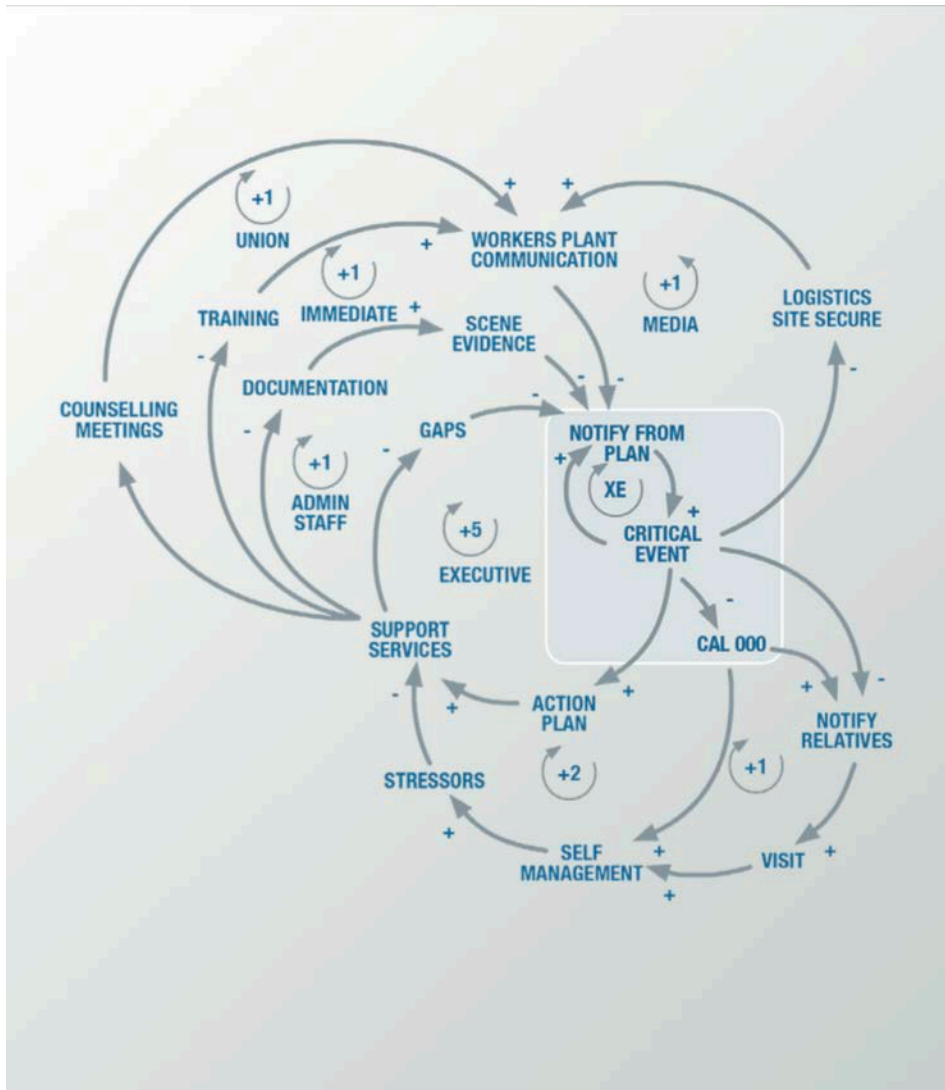
Investigation Starts with Disposition and Orientation

It is unfortunate that the word 'investigation' in the risk and safety industry has come to mean 'interrogation'. However, the word really just means a systematic enquiry and analysis. Perhaps this focus on interrogation comes from the idea that if someone has been harmed then someone must be at fault or have committed a crime? Any analysis of an event should be undertaken in a nature of discovery learning, exploration and 'sifting' and this relies on skills in effective questioning.

When we do the SEEK program (https://cllr.com.au/product/seek-the-social-psychology-of-event-investigations-unit-2-elearning/) I get surprised at how many people in risk and safety have never had training in the fundamental skills of questioning and

Figure 102. iCue Causal Mapping

INTERCONNECTIVITY OF RISK

WORKSPACE POSITIVES + / − WORKSPACE NEGATIVES

HEADSPACE QUESTIONS

GROUPSPACE QUESTIONS
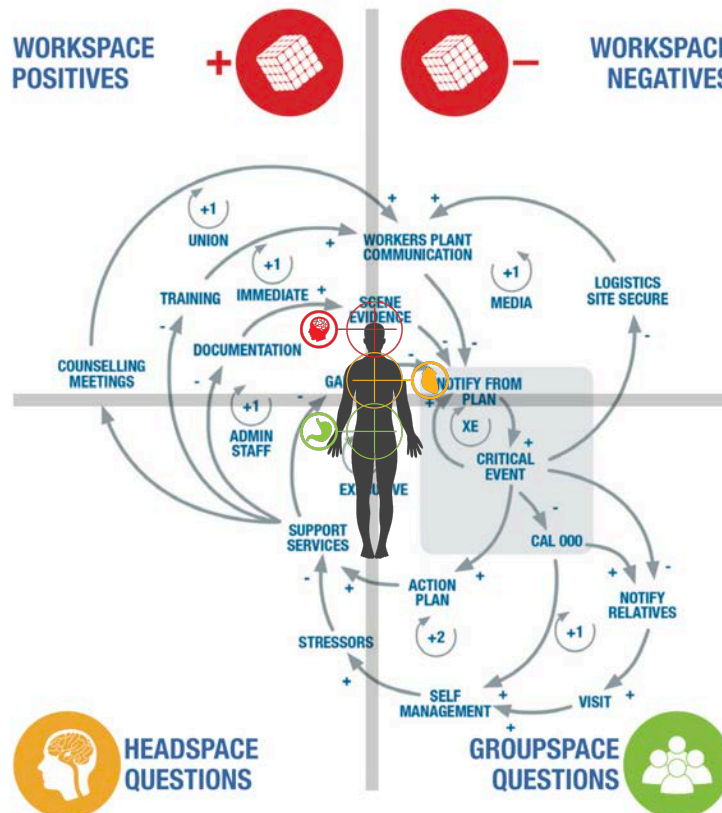
listening. It tends to be assumed that such skills are natural, objective and simple. It is also assumed that risk and safety is about 'telling'.

In some ways questioning and listening skills are simple but in other ways not, it all depends on one's **disposition**. Whilst it is good to know what an open question is that doesn't mean one will be good at asking it. Effective questioning and listening are not about **technique**.

One can see questioning and listening as a matter of *technique* but that is not where questioning and listening skill development starts. Yes, it's good to know what the skills of questioning and listening are (https://www.mindtools.com/pages/article/newTMC_88.htm) but none of this will 'work' unless one brings an attitude of **personhood** to the conversation.

Here are a few disposition tips:

1. Purpose: One of the most important aspects of questioning concerns purpose, this will unconsciously affect how you approach the person or persons.

2. Power and Control: If one comes to a conversation with a need to 'tell', hold power and control, then there will be no **discovery learning, exploration or listening**.

3. Relinquishing Power and Control: One cannot come into a conversation with some pre-set idea of where it will go. A good questioner knows how to **relinquish control to the other**, listen and pursue their agenda, not one's own agenda.

4. The Self: It is interesting that one needs to be confident in one's ability to *ad lib* and follow the other. If one doesn't really know what to do, is anxious and focused on technique, things won't go well.

5. Silence: Many people think you need to fill the silence in the air with something and miss the point of effective stance, body language and what counsellors call '**attending**'.

6. Waiting: Impatience to get an outcome can be one of the worst approaches to questioning. I often say to people about in SEEK training that if they are busy and things are hectic, don't go out expecting an effective conversation.

7. Practice and Supervision: The only way to get really good at questioning and listening is to undertake practice and be supervised and mentored. In SEEK we often do this through micro-training methodology. Micro-training has been common in the helping professions for 50 years. Getting good at effective questioning and listening takes some time to get good.

8. Pitching, Framing, Priming, Anchoring and Reframing: These skills are essential in any enquiry and in SEEK we spend considerable time practicing them. Even then to do them naturally takes much more practice and time.

9. The Atom and Cup of Coffee (*Figure 103. Atom and Coffee Cup*) : In SEEK we use the metaphors of the atom and a coffee cup to denote what a conversation is about. The atom reminds us that reductionism rarely works in effective questioning. The atom reminds us that drilling down to detail and focusing on objects rarely engenders trust in the other. The coffee cup reminds us that we need to **suspend our agenda** when approaching others and this is the foundation of effective listening. This is often the biggest challenge for safety people - they find it so hard to let go of power in the moment.

10. Hello, My Unconscious is Speaking: Part of the skill in listening is hearing when someone gives you vital information, language and metaphor you have not asked for. Indeed, when people trust you, you will be surprised what they will tell you.

It would be wrong to see these 10 tips as also technique or some kind of engineering mechanism. Good conversation, questioning and listening is much more about Poetics than measurement. It is a strange paradox that the more you quest for important detail, the less you will get it and, the more you attend to the person, trust and listening, the more important detail they will give you.

When we think of questioning in SPoR it is not just about asking who, what, why, where or when. These 5 Whys are another of the typical traditional methods of investigation that don't work.

Figure 103. Atom and Coffee Cup
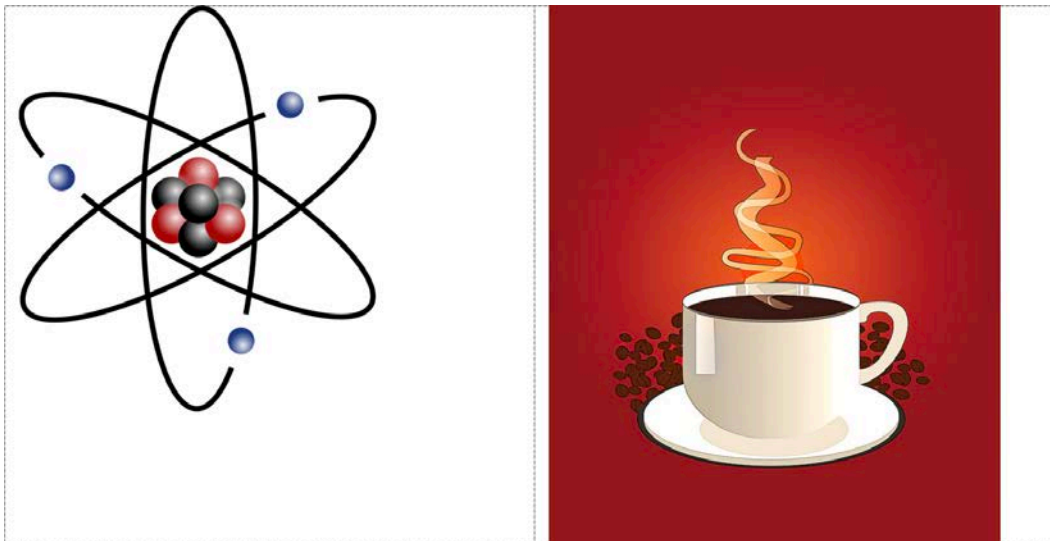
The Puzzle of Questioning

There is so much buried in the depths of just asking a good question. The 5 Whys simply involves no skill development in any of the considerations of the SEEK Donut or the Puzzle of Questioning (*Figure 104. The Puzzle of Questioning*). Indeed, many think that questioning skills are some kind of behaviourist exchange, the sum of outputs to gain inputs. Unfortunately, there is much going on in any process of conversation and questioning, symbolised in the Puzzle of Questioning.

In SPoR, it can take up to 12 months of education, learning and practicing to get the disposition and skills right to undertake an effective investigation.

We use the puzzle of the question mark as a semiotic to symbolise all that is hidden in this one small market we put at the end of a question to signify a question is being asked.

The question mark is symbolic of doubt, not knowing, asking and most importantly, listening. Questions are not genuine if one holds to an agenda. Agenda must be suspended in order to ask a question that seeks a response not just confirmation of what one thinks is already known. Loaded questions, interrogative questions, leading questions and punishing questions common in safety investigations simply don't work.

Unfortunately, most questioning in safety investigations are infused with confirmation bias.

Figure 104. The Puzzle of Questioning
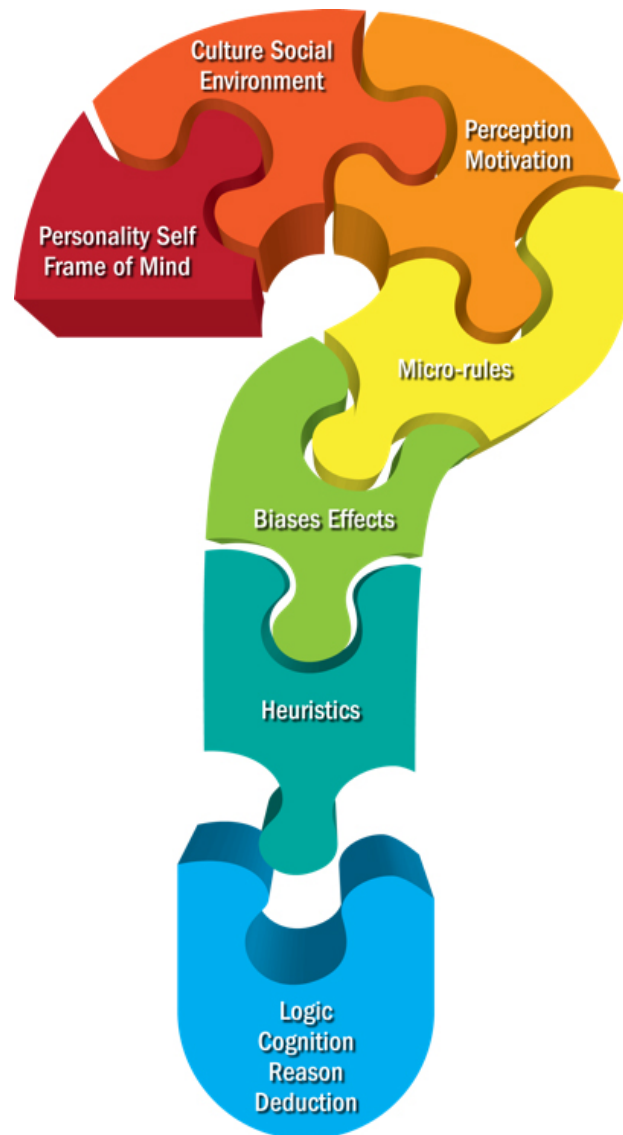
The SEEK Investigation Method

The SEEK approach to investigations (Event Exploration) (https://cllr.com.au/product/seek-the-social-psyvhology-of-event-investigations-unit-2/) is nothing like any of the Engineering or Behaviourist models in the safety market.

SEEK is not bogged down in linear and binary assumptions common to all popular investigation models. Similarly, it departs significantly from the iCam model (https://safetyrisk.net/deconstructing-icam-useful-or-useless/) which has somehow become some kind of projected standard across the safety industry. SEEK has no interest at all in the conceited nonsense of Reason's Swiss -Cheese but rather recognises through a different symbol of Swiss-Cheese the reality and chaotic nature of causation (See *Figure 105. SPoR Causation Swiss Cheese*)

Figure 105. SPoR Causation Swiss Cheese
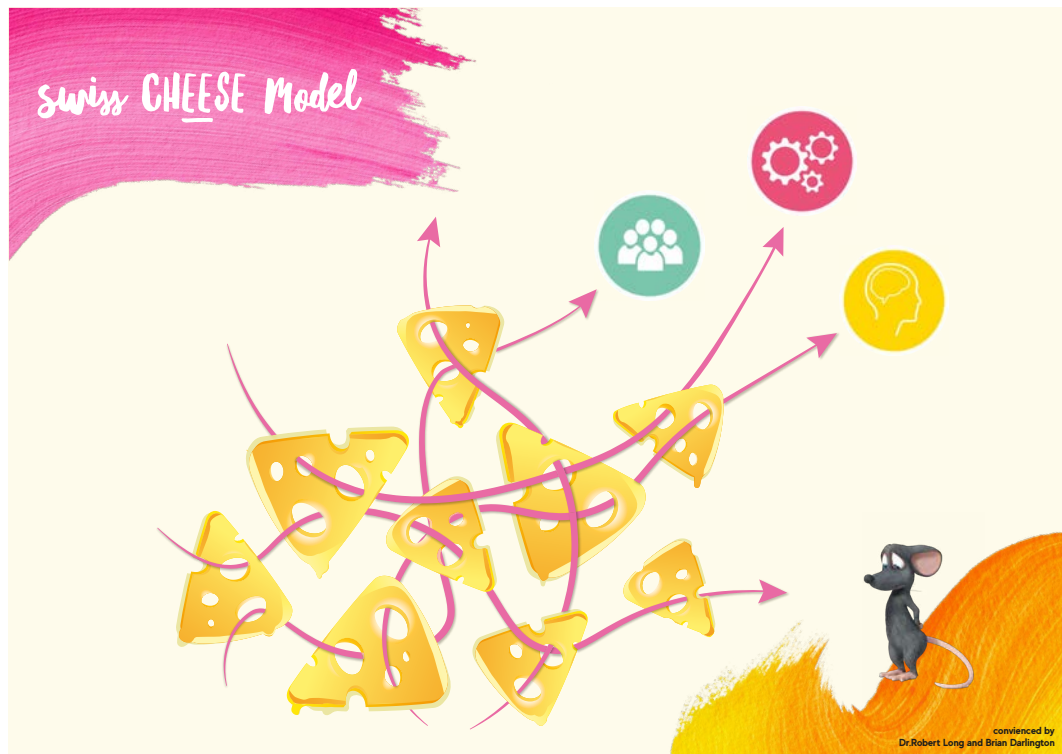
This is what usually happens in safety where there is a vacuum of creative or innovative thinking. When an industry is dominated by zero the thinking of conformance actively discourages learning and innovation.

This is how all compulsory mis-education and indoctrination develops. In desperation to find a form, safety settles on any form. If you need a critique of iCam, it is here: https://safetyrisk.net/deconstructing-icam-useful-or-useless/. Models like iCam limit open investigation and exploration, discovery and learning.

In safety, when you don't know what to do, it seems you ask an engineer for innovation. Even worse, ask IOSH (https://safetyrisk.net/investigations-the-iosh-way/). A sure-fire way to brutalise people traumatised by an event is to send in someone with an Engineering and Behaviourist approach.

Such is similar in the Usability Mapping model (https://safetyrisk.net/paperwork-and-usability-in-tackling-risk/). From a critique in SPoR it is never about what is present in the model (Behaviourism and Engineering) but all that is absent.

Similarly, it's like the common safety code (https://safetyrisk.net/deciphering-safety-code/) that pontificates about learning, ethics, culture, politics, communication, observation and personhood without any expertise is symptomatic of the culture of safety.

In SEEK, we start by noting all the critical essentials needed for an open and learning focused event exploration (https://safetyrisk.net/the-seek-investigations-donut/). We start

by noting how all of these essentials are missing from common safety models of non-investigation.

- Fancy waltzing in to any event with no training in trauma management or pastoral care? Without an understanding of trauma (mild, developing or severe) one will not understand context. Gabor Mate's latest book is helpful in this regard.

- Think of the myth of objectivity and how such is projected in the common safety models of investigation. This is simply delusional. Managing bias is the beginning of investigation. There is no objectivity (https://safetyrisk.net/there-is-no-objectivity-deal-with-it/).

- Consider engaging in an event without consideration or understanding one's own bias or personality framework?

- Imagine waltzing in to an event with no understanding of personality, cognitive bias, effective questioning, listening, heuristics, helping skills, ethical practice and competing values?

- Think of trying to understand an event with no idea of how heuristics, the unconscious, collective unconscious, linguistics or para-linguistics work?

- Worse still, imagine walking into an event using a model that someone else has designed and accepting all the biases, assumptions and values of that model.

- Fancy being made so scared of one's own freedom and made fearful of one's own skills to be made dependent on someone else's view (an engineer or behaviourist) in exploring an event. Why is this view any better than yours?

These are just a few examples of the deficiencies of common safety investigation models.

The best way to explore an event is to carry as little bias as possible into the context/event.

In most cases safety people would be better off with no form directing them how to think. Such forms already shape the exploration process of the event and constrain listening, learning and enquiry.

In SEEK, the model helps people take back control of the exploration process.

All SEEK does is provide a structure using iCue (https://safetyrisk.net/what-is-your-risk-icue/) to conduct an open exploration in Workspace, Headspace and Groupspace. iCue is the next best thing to a blank sheet of paper.

Indeed, and is far more powerful than traditional models of investigation because it is premised on visual, verbal, relational, social and intuitive knowing.

Once the skills of iCue are learned (https://safetyrisk.net/icue-diagnostic-what-is-your-risk-icue/), one is empowered to empower others in an exploration process. Rather than focusing on the control of the investigator the focus shifts to the power of the witness.

Once iCue is learned, risk intelligence improves so that all that is missing in current safety approaches can be included.

Rather than being afraid that one has not conformed to some concocted engineering view of risk, one is then freed up to a mature understanding of risk and how fallible humans are part of events.

Trade-Offs and By-Products in Risk

Trade-off and By-products occur in Workspace, Headspace and Groupspace in any consideration of risk. Human decision making is NOT infallible and the language of 'future-proofing' that Safety loves, is simply nonsense.

Understanding what might be happening in the background or underground when setting goals requires extensive study of things like the: Psychology of Goals, Psychology of Motivation, Psychology of Perception, Messaging, Priming and Framing, biases and social influences, Culture and the nature of the Unconscious.

All of these function in the background (in the unconscious) when one sets goals. As a staring point we need to understand that whilst espoused goals are being strategised, there are also hidden goals that are activated at the same time, these are sometimes called 'avoidance goals'. See *Figure 106. The Psychology of Goals.*

Any espoused goal also triggers reactions to that goal and most often these are not known at the time, such is human fallibility. Trade-offs and By-products in risk decision making require understanding of the following:

Figure 106. The Psychology of Goals
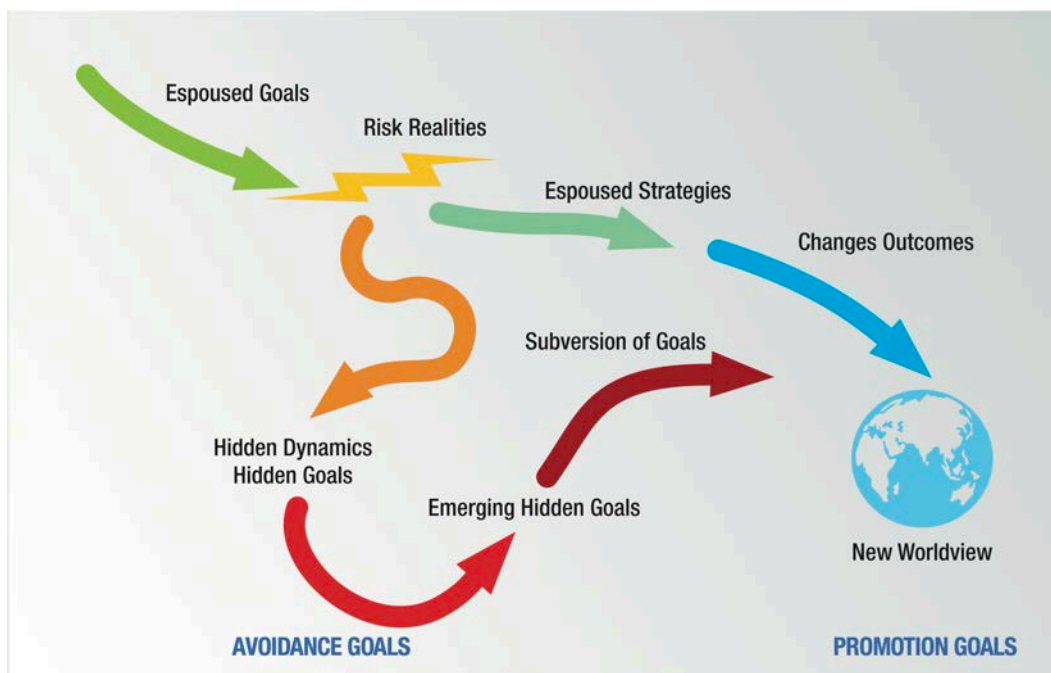
1. Psychology of Goals

Safety is the industry of lower order goals (see *Figure 107. Goal States*). Safety functions under the false slogan 'you can't manage what you can't measure'. It chooses to ignore a much better aphorism and that is: 'you can't count what counts'.

We have known for a long time that neither lead nor lag numerical indicators tell us much about safety and tell us nothing about culture, except that metrics is a cult within the safety industry. The cult of metrics is the cousin of the cult of zero. You can read more about the measurement cult here:

- Muller, J., (2018) *The Tyranny of Metrics*

- Zilak, S and McClosky, D (2014) *The Cult of Statistical Significance*

- Slovic, P., and Slovic, S., (2015) *Numbers and Nerves*

 And there has also been considerable work on the delusions of KPIs and Performance measurement tools. One of the best research projects I know that absolutely smashed KPIs for safety etc is *Digging Deeper*, a comprehensive review into the NSW Mining Sector commissioned by the NSW Mine Safety Advisor Council (https://resourcesandgeoscience.nsw.gov.au/miners-and-explorers/safety-and-health/about-us/

Figure 107. Goal States
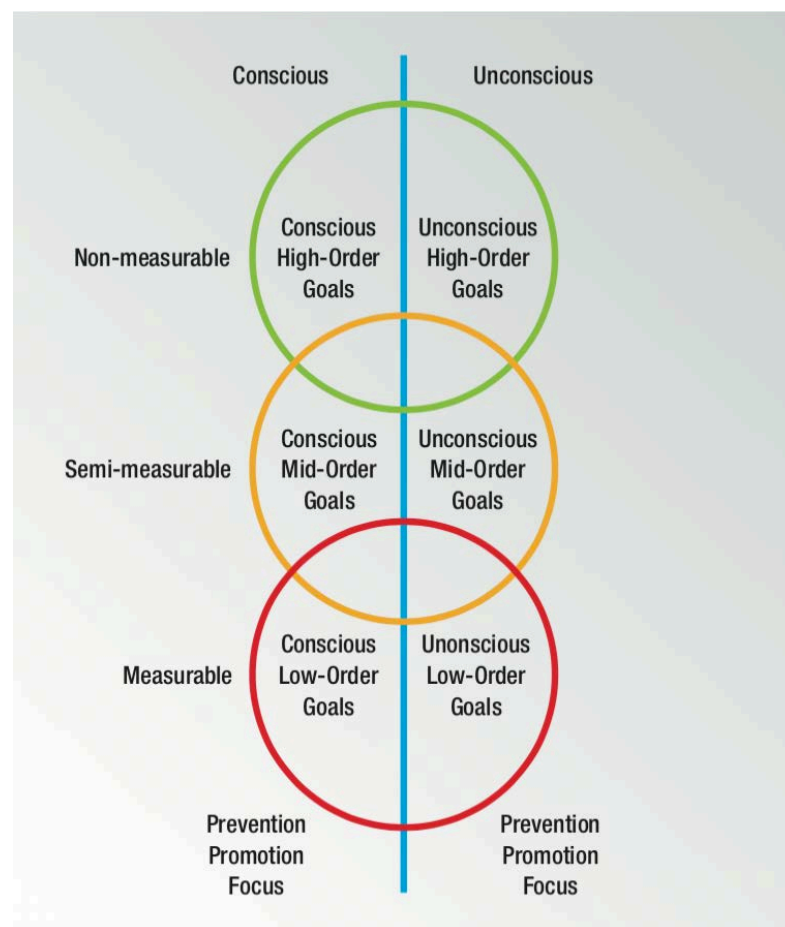
mine-safety-initiatives/digging-deeper). There is other research that demonstrates that KPIs for safety drives corruption and dishonesty. There is no evidence anywhere that demonstrates that rewards for safety actually improves safety, it fact it's the opposite.

The elephant in the room in all this discussion about performance and KPIs is the curse of Behaviourism (https://safetyrisk.net/the-curse-of-behaviourism/). All of this fixation with measurement and KPIs was recently shown as corrupt by the Banking Royal Commission (https://financialservices.royalcommission.gov.au/Pages/default.html). Indeed, it's clearly demonstrated that KPIs most often encourage unethical behaviour. But don't go looking at the AIHS BoK in Ethics because it doesn't even discuss the matter. Yet, fraud, dishonesty and duplicity with numerics is one of the most challenging moral dilemmas for this industry and the BoK doesn't even discuss it, not the dynamic that drives it – zero. Similarly, the process of standardisation in many industries eg. schooling does not improved outcomes but simply leads to 'game playing' about statistics.

In all of this mythology of measurement we have lost sight of what matters, higher order goals that can be neither set nor measured. In the following graphic on Goal States we show how semi-measurable goals and higher order goals are situated to lower order goals (metrics and numerics). Higher order goals like: fidelity, trust, transparency, care, helping and a host of essentials for the health or organisations cannot be set or measured. Indeed, no cultural goals can be measured.

If you try to set higher order goals as measurable you essentially destroy them. When considering higher order goals one needs an entirely different non-behaviourist worldview to tackle the problem. So the beginning of improving organisations and safety is first of all ditching the mythology of measurement and behaviourism.

Once one is able to ditch behaviourism and metrics *Mentalitie*, then one can go about a new and visionary approach for improving safety. Safety doesn't improve with more of the same, and there's not much about that communicates any vision at all. I certainly see no vision coming from the stasis of safety associations or from the engineering/science focus of the safety industry. If you want vision in safety you have to step outside of the old wine skin.

When it comes to higher order goals we need to shift thinking towards intuitive, tacit knowing and a new consciousness of motivation and perception. **A good start is Higgins: *Beyond Pleasure and Pain* and Moskowitz *The Psychology of Goals.*** Both of these researchers completely smash the delusions of measurement and the nonsense ideas of motivation associated with behaviourism. People are not the sum of inputs and outputs, BTW, gaol doesn't work either. The idea that punishment alone changes behaviour is also pure mythology. Sorry to tell you the issues of motivation, goal setting, perception and change are a wicked problem.

The best book to read on the Psychology of Goals is: Moskowitz, G., and Grant, H., (eds.) (2009) T*he Psychology of Goals.* The Guilford Press, New York.

Understanding what motivates people to risk is critical in understanding reactions to expectations and goals.

2. Psychology of Perception

Why: Understanding how people see the world, their biases, influence of social and cultural arrangements and heuristics critical to tackle perception blindness, Fallibility of perception or wicked problems.

3. Psychology of Imagination

Why: Compliance culture limits imagination, creativity, discovery and innovation, imagination essential to manage the unexpected through risk intelligence

4. Psychology of Compliance

Why: Understanding the by-products and trade-offs of compliance mindfulness, myopic view of risk and safety

5. Psychology of Learning

Why: Risk is essential for learning, playing it safe and being risk adverse limit's ability to learn, creates fragility in persons and systems

6. Social Psychology of Framing, Pitching, Priming, Anchoring

Why: Understanding the fundamentals of communication essential to know how language and linguistics influence trade-offs. Simplistic messaging, memes, semiotics, metaphor all influence the unconscious and collective unconscious

7. Understanding the Power of Culture

Why: Many unseen factors are in play because culture is beyond knowing or quantitative knowing

8. Understanding Human Judgment and Decision Making

Why: One Brain and Three Minds, reactions determined by embodied e-motions, Heart and Gut knowing

9. Understanding Transdisciplinarity

Why: Disciplines outside of STEM focus much more of the human, being, living and decision making.

In the following list we show all of the Trade-offs and By-products of setting zero as a goal.

Examples of the By-products of Zero ideology are:

1. Underreporting

2. Poor communication

3. Blind to VUCA

4. Promotes Fear

5. Focus on petty risk

6. Focus on numerics and metrics

7. Injury counting

8. Blame

9. Bullying failure

10. Anti-learning

11. Suppress imagination

12. Creates compliance only culture

13. Diminishes risk intelligence

14. Diminishes awareness of unconscious

15. Creates risk aversion, learning aversion

16. Reaction formation

17. Brutalism

In SPoR, we have also visualised how each level of the Hierarchy of Control, that sacred ritual and myth of Safety, triggers By-products at *Figure 108. By-Products and Trade-Offs Calculator.*

We use this semiotic to demonstrate how forms of blindness are created when symbols, models and graphics are made sacred. In a similar way Safety makes many models sacred and makes other models taboo.

In this way such models serve to show: the linear nature of safety, the binary nature of thinking, an inability to think critically, the reverse psychology of models/symbols and the nature of unconscious by-products.

Most models in risk and safety such as Bow-tie, Swiss-cheese, Dominoes, Pyramids, Risk Matrix and Curves and used to help focus on numerics, police regulation, count injury rates and maintain linearity.

Semiotics Worksheet

The final tool in this chapter is a method we use to help people in observations, walk-arounds and in strategic thinking to help understand By-products and Trade-offs.

At *Figure 109. Semiotics Worksheet* you see a template we use to envision risk in WS, HS, and GS. The table helps people walk around site, take pictures of situations and objects and to register what could happen (using imagination and conversation in their group). Then the group returns to the training room and recounts their thinking with each picture and discusses possibilities with the larger group.

In such discussions the experience and heuristics of the larger group often comes into play so that open and broad ways of thinking about risk become part of the discussion.

Figure 109. Semiotics Worksheet

Semiotics and Leadership in The Social Psychology of Risk

Picture	Workspace	Headspace	Groupspace
Sign (What is the sign?) Signifyer (Who is the creator?) Signified (What is its meaning?) Significance (What is its importance?)			

Figure 108. By-Products and Trade-Offs Calculator
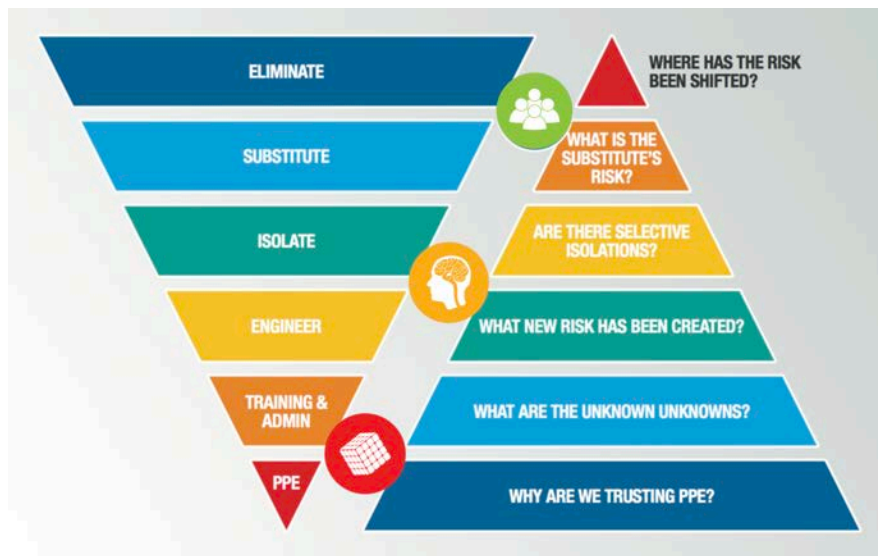
The activity (like a semiotic walk) also highlights visual images as method for understanding risk.

Transition

In this chapter we have explored a number of tools that SPoR uses in investigations.

The chapter looked at the deficiencies of popular investigations methods win the market and all that they don't consider in their methods. Much of this is quite concerning and demonstrates that most investigations do little more than confirm their STEM, behaviourist assumptions. On most occasions anything about humans, decision making, culture, social psychology, ethics or persons are completely omitted.

The chapter reaffirms the strength of the iCue Method and the importance of having an open approach, orientation and disposition towards persons. This is never mentioned in any of the popular models on the market. Similarly, one cannot develop appropriate questioning skills, listening skills and critical thinking skills without a method that helps these.

The chapter draws attention to the importance of understanding Trade-offs and By-products, and a host of hidden factors considered essential to understand what happens in organisation that is hidden, unconscious and unseen. Most traditional investigations only look in Workspace not Headspace and Groupspace, nor do they consider 1B3M and this results in pathetic investigations that invariably end up in increased paperwork, increased regulation and the continued ineffectiveness of safety systems.

SECTION THREE

Chapter 6 Critical Thinking

Introduction

Everyone thinks but not all think critically.

There are countless books out there on supposed 'critical thinking skills' but many are not about critical thinking. Many of these books don't even define critical thinking well. Let's take for example Cottrell, S., (2005) *Critical Thinking Skills, Developing Effective Analysis and Argument* (https://elearn.uni-sofia.bg/pluginfile.php/76858/mod_resource/content/1/%5BStella_Cottrell%5D_Critical_Thinking_Skills_Develo(BookFi.org).pdf). Cottrell sets out her definition of critical thinking as a cognitive activity. Already we see her bias towards brain-centric thinking. Thinking doesn't exist in a vacuum. Humans are embodied social beings with an unconscious who exist in a social world/culture.

When we frame critical thinking as just a cognitive activity we close out many other Transdisciplinary options essential to critical thinking. Humans think with many more faculties than just the brain. Interestingly, nothing in Cottrell's book tackles the really difficult issues of power, politics, ethics, the unconscious or a host of social psychological factors that frame embodied reality.

So, Cottrell's focus simply works on deconstructing text and rationalist thinking about argument. The book discusses observation as some kind of objective activity but never discusses what to look for, how to discern or an ethic of critique, these require an ethical framework. The book discusses self-awareness without mentioning the psychology of personhood and without tackling the challenges of subjectivity or ontological aspects of social presence. You can progress through this 250 page workbook and come out at the other end without thinking critically but convinced you can. **There is much more to critical thinking than looking for logical consistency and simplistic notions of evidence.**

One can easily construct a supposed logical system based on undisclosed assumptions and build a rational religious argument. This is what zero does.

No one in the zero world thinks that zero doesn't make sense and so end up in a religious position that thinks zero is rational (https://safetyrisk.net/the-spirit-of-zero/). Just listen to all the videos of people in global safety extol the virtues of zero (https://visionzero.global/videos) when they don't even know what a virtue is? Nor what it means to be virtuous?

If your best approach to ethics is the AIHS BoK (that has no discussion of virtue, power, politics or personhood) you demonstrate clearly that you can't think critically. Indeed, critical thinking is demonised by Safety that considers philosophy (https://novellus.solutions/podcast/philosophizing-safety/) not just irrelevant but anathema to compliance. Anything that deconstructs the sacred cows of safety such as matrix myths, curves, bow-ties, swiss-cheese, safety lords and gurus, positivism, behaviourism, pyramids, eugenics, silly slogans, meerkats, Mums for Safety, heroes and dumb ways to die, are considered anti-safety.

Rather than tackle the issues I raise, most of the time I simply get name calling, questioning my background, motives or qualifications. The worst thing about Safety is that it has built a fortress for itself based on safety mythology that must not be questioned.

The beginning of critical thinking is looking at life through the lens of power, politics and personhood.

Wherever Safety invokes its political power to dehumanise persons we have an opportunity for critical thinking.

If you didn't start your journey in safety by tackling the ethics of risk in critical/cultural theory, you're probably not thinking critically (https://safetyrisk.net/critical-theory-critical-thinking-and-safety/). When the best you can do in ethics is 'check your gut', 'common sense', 'do the right thing', 'safety is a choice your make' and 'all accidents are preventable', you are not thinking critically. When safety is defined by template downloads, checklisting and repeating safety myths, you are not thinking critically.

This is the stuff Safety throws at people, that quickly gets normalised and constructed as orthodox but contributes nothing to safety. Indeed, lots of what Safety does makes workplaces less safe (https://novellus.solutions/podcast/the-dangers-of-safety-bureaucracy/).

Just ask yourself a few simple questions: how is it that all these things like:

- How do silly pyramids, curves, triangles, iCam, bow-tie, swiss-cheese and matrix etc. get normalised?

- What is the political mechanism that normalises?

- Do any of these things actually help people tackle risk?

- Are any of these things legally defensible?

Of course not, yet here they are deemed orthodox by an industry that doesn't want to think critically. More so, there is no safety curriculum that fosters critical thinking. What's even more dangerous is when the AIHS BoK on Ethics tells you that Safety is objective, why would you need critical thinking?

By the way, there is nothing in the AIHS BoK or WHS curriculum on critical thinking. If there was, you would have to throw out quite a number of chapters that have been deemed orthodox that are not, starting with the nonsense chapter on Ethics.

If you want to learn how to think critically then the starting place is outside the safety industry, outside the confines of safety mythology.

One of the first books I read on critical thinking was *Pedagogy of the Oppressed* by Paulo Freire (1972), a book that rips to shreds the nonsense notion that schooling is education. At the same time I read Ivan Illich (1971) *Deschooling Society*, Evert Reimer (1971) *School is Dead* and, Postman and Weingartner (1969) *Teaching as a Subversive Activity*.

In the Education, Learning and Teaching profession there is no fear of dissent like there is in safety. Indeed, dissent and critical thinking is encouraged by the profession. One of my first lecturers in Education was gaoled for his opposition to the Vietnam war. My first tutorial with acclaimed academic Dean Ashendon in Education in 1971 was on freedom,

determinism, subjectivity, power, subjectivity and an ethic of education. My first lecturer in English was Mem Fox who tore apart the masculinist literacies that dominated the time and introduced me to semiotics and linguistics. My art lecturer was Tom Gleghorn who deconstructed the mythologies of art and introduced me to methods of deconstruction. I was so lucky to be introduced to critical thinking in 1971. We cut our teeth in critical thinking against the oppression of the Vietnam War and the dominant discourse of American Imperialism.

If thinking doesn't involve an ethical consideration of political power, it's not critical thinking.

If you want to learn how to think critically it has to be modelled and developed and is much more than cognitive activity. Critical thinking is a political, ethical and embodied activity. Take this view to what you see in safety and you would quickly dispense of so many of the models, tools and mythologies that simply reinforce the power of orthodoxy in order to dehumanise the vulnerable and fallible.

People refer to critical thinking but rarely define what they mean. People may think they are critical thinkers but are often constrained by ambitions, politics, debt and social structures. In the world of risk and safety where compliance rules and obedience is privileged over all, critical thinking is generally discouraged.

A Guide to Critical Thinking

I get hosts of emails from people who identify with the sentiments of what I write and encourage me to keep going amidst their own personal struggles against dehumanising, bullying and authoritarianism in their workplace. Often these people comment that they can only think critically in private. Any criticism of zero or popular safety ideas are smashed, they face the sack. Most comments of support that arrive in my inbox come from gmail accounts.

There is no mention of Critical Theory or critical thinking in the AIHS BoK as a foundation for effective safety work.

I have written about critical thinking previously (https://safetyrisk.net/the-need-for-critical-thinking-in-safety/) but what skills are implied when we speak of 'critical thinking'. Here are some suggestions:

- The most important skill in critical thinking is developing a sensitivity to power and power-relations. When we deliver the iThink module (https://cllr.com.au/product/ithink-critical-thinking-dialectic-and-risk-unit-12/) and the Social Politics Module (https://cllr.com.au/product/the-social-politics-of-risk-unit-14/), this is where we start. Most people have no idea of the 10 forms of power and have never work through how they work (https://safetyrisk.net/politics-and-power-in-safety/).

- The second skill in critical thinking is discernment of trajectories. This means cultivating a way of thinking that can envision (https://www.humandymensions.com/product/envisioning-risk-seeing-vision-and-meaning-in-risk/) where things are going. You don't have to be a magician to realise that the mantra and ideology of zero that denies fallibility is on a trajectory of brutalism. You don't have to be Einstein to work out that language of 'all accidents are preventable and 'safety is a choice you make' leads to victimisation, blaming and bullying.

These two skills alone will soon have you isolated as a political maverick in any tier 1 organisation. And all the talk of rescuing organisations from bullying cultures, harassment and sexual harassment is meaningless unless one seeks to do something about the foundations of these problems. How naïve to think an ambulance at the bottom of the cliff is better than a fence at the top. How strange to preach about bullying and harassment cultures and then do nothing in the AIHS BoK or OHS curriculum on critical thinking.

- The third most important skill in critical thinking is a disposition of questioning (https://safetyrisk.net/critical-thinking-and-questioning-in-safety/). Learning to ask critical questions doesn't come naturally, it has to be learned and practiced. Effective questioning is also more dispositional than definitional (https://safetyrisk.net/questioning-skills-and-investigations/). Questioning positional power and institutionalised power is never popular, particularly when positions are politicised and invested with substantial fortress *Mentalitie*. Such questioning doesn't require interrogation but rather open questioning that shines a Transdisciplinary torch on positions and assumptions behind positions. This is why the singularity of Behaviourism in safety is so dangerous (https://safetyrisk.net/the-curse-of-behaviourism/). It represents only one aspect of human personhood and then makes such a distortion the whole. Such an anthropological disposition supports the kind of bulling and harassment Safety is trying to address. Bullying and harassment in safety will continue to be normalised as long as behaviourism and zero are made safety orthodoxy.

- The fourth skill in critical thinking is connected to an ability to sift, analyse, compare and contrast the trajectories of various positions. This involves the ability to make connections between discourse (language in use) and Discourse (the power embedded in language). Sometimes people tell me how amazed they are at getting the sack and when we trace back events we can see the writing on the wall. There is no such thing as an innocent, objective or non-political question. Those with vested interests understand all questioning as loaded and a threat to their ruling hegemony. All questioning must be quashed in the ruling club and compliance must be equated to friendship and a condition of acceptance in the club.

There are of course many more skills in critical thinking that could be discussed but for the purposes of this blog this may do. One thing one should avoid is the many supposed courses on critical thinking that espouse critical thinking as just cognitive and reasoning skills. This is not critical thinking but just a way for developing an apologetic for validating one's position.

- Transdisciplinary is an essential aspect of critical thinking (https://safetyrisk.net/transdisciplinarity-and-worldviews-in-risk/). One needs to engage with others in worldviews completely outside of your comfort zone to enhance critical thinking. This is why the best reading in safety is not with books on safety.

When one's body of knowledge and curriculum simply continues to confirm the science-engineering worldview of risk then all this does is keep the conversation in risk to repetition and confirmation bias. Such mechanisms then become politicised and put critical thinking at risk. Unless one can step outside of the orthodoxies of risk and safety

one is not likely to come across anything that will shake foundations and challenge confirmations.

iThink

It seems absurd to suggest that people need to learn to think because we can all think but to think critically is not something one learns automatically. Certain traditions, disciplines, philosophies and personalities do not naturally develop skills in critical thinking.

This is why SPoR has developed a thinking tool called the iThink Clock (*Figure 110. iThink Critical Thinking Clock* and *Figure 110. iThink Critical Thinking Map*). Thinking critically is best developed in the deconstructionist paradigm of Critical Theory, a tradition within the discipline of Social Psychology. The following describes how to think using the clock mechanism.

Figure 110. iThink Critical Thinking Clock
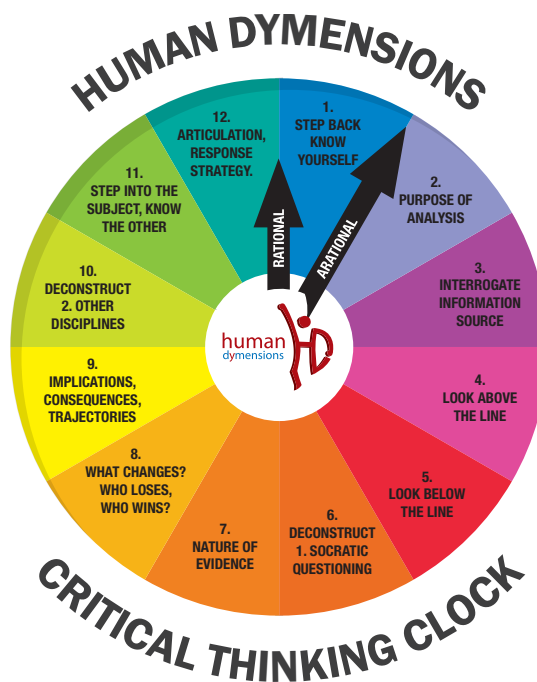
The Rational Sweep does the following:

Task 1 - Step Back and Know Your Self:

The first step in any critical thinking process is to know oneself. A range of diagnostic and psychometric tools are helpful in this regard with the most popular being Jungian type

Figure 111. iThink Critical Thinking Map
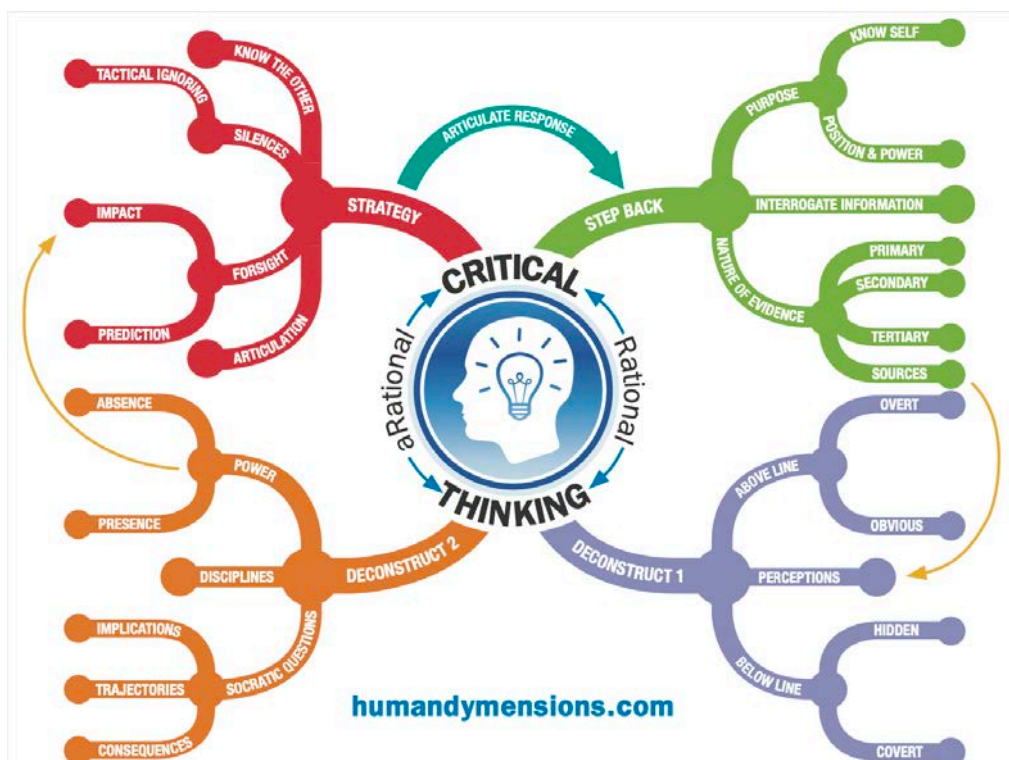
indicators. Jungian indicators are much better connected to SPoR than other less semiotically strong indicators.

Task 2 - Understand and Evaluate Your Purpose:

This is best done with a range of tools in short and long term goal setting and in SPoR we have a range of tools that create various layers in such an exercise. Particularly using the Workspace, Headspace, Groupspace and 1B3M tools.

Task 3 - Interrogate the Information Source:

This is a process of interrogating the source whether it be primary, secondary or tertiary. The source also needs to be investigated for hidden assumptions, purpose, agenda, motives and philosophical perspectives. The Social Politics Tool and Visual and Spacial Literacy Tools are helpful in this regard.

Task 4 - Looking Above the Line:

Looking 'above the line' is about a quick surface look, what is obvious?

Task 5 - Looking Below the Line:

Looking 'below the line' is about what is not so obvious. It is here where an awareness of the 'hidden curriculum' is activated.

Task 6 - Deconstruction and Socratic Questioning:

Deconstructing a topic, idea, event or activity is about breaking it into parts (chunking) and examining and thinking about each chunk of the issue or topic. A deep sense of Deconstructionism is also helpful. This is where the work of Derrida and semiotics is helpful.

Task 7 - Review the Nature of the Evidence:

At this stage it is important to have a second look at the nature of the evidence. How is the evidence presented? Is the evidence reliable? Is the evidence layered, complex, primary, secondary, have vested interests, power-centred (to whom)? Some study in historiography, hermeneutics and jurisprudence is helpful here.

Task 8 - Imagination of Winners and Losers - Socio Political Power:

Who is to gain socially and politically from this event, topic, idea, activity or concept?

Task 9 - Imagination of Trajectories, Consequences and Implications:

Where is this idea going? If the idea is taken to its logical end, where will it take you? What are the consequences for people, groups, society, communities and the environment?

Task 10 - Deconstruction by Other Disciplines:

This is about viewing the topic from the angle of different disciplines - sociology, psychology, anthropology, education, theology, spirituality, economics, ethics, politics, media, history, geography, engineering, construction, emotions, legal, visual and spacial literacy.

Task 11 - Step Back Into the Subject, Know 'the Other':

At this stage one turns into 'the other', that is, that which is other than self. In considering 'the other' one needs to consider how 'the other' is not (or is) like me. This will be critical for effective communication and for establishing understanding.

Task 12 - Shaping Articulation, Response Strategies:

Now that all aspects of rational ideas and reflection have been mentioned it is now time to consider some of the less rational aspects of engaging and 'tackling' a subject. It might also be good to show the reverse side of the iThink tool, and that displays a concept map of the same deconstruction activity.

One of the reasons why there are so many models of thinking in my series of books on risk is because adaptability is itself a critical skill in thinking. One of the problems with most sectors of industry and the wider community service organisations, which deal with the risk is the absence of discussion about imagination, creativity, adaption, discovery and innovation. These industries have been so seduced by 'checklist thinking', audits, engineering, rigidity, fear and fixity. As Richard Paul (1993) *Critical Thinking, How to Prepare Students for a Rapidly Changing World* comments:

Critical thinking is not exactly a species of thinking but rather a species of living. It is living, in Socrates phrase, an examined life, a deeply examined life. To become a critical thinker is not, in the end, to be the same person you are now, only with better abilities; it is in an important sense, to become a different person.

In the words of R. S. Peters, 'a more moral and educated person'.

Now let's explore how a consideration of the unconscious (non-rational) sweep might help surface new thinking.

The aRational Sweep does the following:

Task 1 - Step Back and Know Your Self:

The first step in any critical thinking process is to know oneself. In seeking Jungian thinking as a first step one recognises the nature of Archetypes and the collective unconscious at work in groups.

Task 2 - Understand and Evaluate Your Purpose:

This is best done with a range of tools in short and long term goal setting and in SPoR we have a range of tools that create various layers in such an exercise. Particularly using the Workspace, Headspace, Groupspace and 1B3M tools.

Task 3 - Interrogate the Information Source:

This is tricky because unconscious sources of information tend to come from non-rationalist sources and existential experiences. It is here one needs to be open to poetics, aesthetics, metaphysics and arational ways of knowing.

Task 4 - Looking Above the Line:

Look 'above the line' for what is 'obvious', what is the tip of the iceberg. In the aRational search for meaning one should observe emotions and embodied behaviours associated with the subject.

Task 5 - Looking Below the Line:

Look 'below the line' is about exploring 'hidden' aspects of a subject. This disposition asks, "What can I not see?" In this case often political, religious, ethical and values are hidden.

Task 6 - Deconstruction and Socratic Questioning:

Deconstruct aRational aspects of the subject and this demands an awareness of the unconscious, heuristics, biases and beliefs that are common in human interactions. e.g. What part does superstition play in decisions made about this subject? The Socratic questioning does not seek answers but seeks discourse, dialogue and understanding. The disposition to 'solve' and 'tame' subjects often disables the imagination, creativity and engagement with others.

Task 7 - Review the Nature of the Evidence:

Seek aRational evidence through research, in social psychology and neuropsychology. The following questions may be helpful. What are common beliefs and attitudes regarding this subject? How do people often make judgments and decisions about this subject?

Task 8 - Imagination of Effect in Socio-Political Power:

Consider at this level of thinking about the trajectory of ideas and imagine an end point; where does this idea take us? The distribution and shifting of power is a critical aspect for consideration of non-rational impacts. What happens unconsciously and subconsciously to people when power is distributed?

Task 9 - Imagination of Trajectories, Consequences and Implications:

Think about the subconscious and unconscious direction as this is all about observation. Whilst one cannot observe trajectories of ideas and thinking, nor predict consequences or implications, one can detect trends and speculate and question the nature of human judgements and decision making from research and observation. e.g. Importance of imagination in learning should not be underestimated. It is often too late when the horse-has- bolted with some ideas and many people are left psychologically and socially injured because of shortsightedness.

Task 10 - Deconstruction by Other Disciplines:

View the topic from the angle of different disciplines: sociology, psychology, anthropology, education, theology, spirituality, economics, ethics, politics, media, history, geography, engineering, construction, emotions, legal, visual and spacial literacy. This is considered from a non-rational focus, targeting subconscious and unconscious beliefs and patterns in such disciplines.

Task 11 - Step Back Into the Subject, Know 'the Other':

Tune into the unconscious by knowing the 'other'. We sometimes need another in order to do this. The view of a trusted friend about one's self often assists with the reflection process.

Task 12 - Shaping Articulation, Response Strategies:

Reflect and be aware of the unconscious in articulation and communication, knowing that your unconscious is working much harder than you can rationally and consciously think. This conscious reflection only works in hindsight but it 'teaches' you much about yourself. As Weick states: 'How do I know what I believe until I see what I do?'

Social Politics and Critical Thinking

All organising is social and political and seeks to create order (equivocality) through language, symbols and discourse. How we organise through systems economically and historically creates the politics of governance. One cannot talk about governance without understanding that association, order, systems and language are ethico-political. All social organising is ethic-political (Bourdieu *Language and Symbolic Power* https://monoskop.org/images/4/43/

Bourdieu_Pierre_Language_and_Symbolic_Power_1991.pdf) and define perceptions of justice.

When one espouses an ideology (zero) one tends to hide the assumptions of that ideology through the political economy embedded in created systems. These systems serve as a mechanism for political and economic unification according to the dominant hegemony (social political group). When one threatens a dominant ideology or powerful group one soon discovers what is significant in a culture.

> I was undertaking a semiotic walk with a leadership group from a large construction company last week looking at the iconography across the landscape of Sydney in a study in the embodiment of culture. One of the most dominant icons across the city is the NSW coat of arms, the largest example on the Post Office in Martin Place. Such beautiful sandstone work complete with Greek gods, cherubs, unicorn, lion and the dominant statue of Queen Victoria adorn the building.

> This magnificent sandstone building and its many symbols and icons line the plaza along with other important symbols about war and sacrifice. Such icons and symbols carry enormous historical, political and economic significance for the country and tell a narrative of empire, mythology and power. Little were we to know that following our discussion of culture, symbols and power on our walk that the very next day someone would demonstrate the significance of these through vandalising the cenotaph in Martin Place (https://www.9news.com.au/2018/08/10/05/32/sydney-cenotaph-vandalised).

> You can tell a great deal about the politics of a culture by the symbols and language it defends. These symbols historically embody a social politic that embodies its philosophy of organising and what that culture assumes about power, humans (anthropology) and trajectories/futures. These symbols hold the consensually validated 'grammar' of that culture.

We see in the models and symbols of Safety the espousing of an ethic and politic in religious grammar. The Bradley Curve (https://safetyrisk.net/natural-born-learners/) espouses that humans have a 'natural instinct' to harm and that speaking against zero is 'heresy' (http://safetyma.myob.net/news/is-the-bradley-curve-a-confutation-of-risk/222488). The World Congress on Safety 2017 made it clear that zero is all about 'belief' and 'faith'. Bradley uses profoundly religious language to embody its soteriology (theory of saving lives). We see this soteriology everywhere in safety in its methodology of salvation, suffering, pain, harm and projections of infallibility (zero). Indeed, the language of 'sin' and 'cardinal' rules is commonly associated in safety with non-compliance eg.

- https://www.crowcon.com/7sins-complacency.html

- https://www.ehstoday.com/safety-leadership/7-deadly-sins-safety-culture

- https://www.youtube.com/watch?v=9M9p2rzxwYw

- https://www.slideshare.net/RogerHartMScCMIOSHCS/dusts-talk-at-wwt-03-2014-45641956

- https://www.slideshare.net/KaylaHouseholder/7-safety-sins-poster

- https://www.ehstoday.com/safety/are-cardinal-rules-birds

- https://slideplayer.com/slide/4885556/

- https://www.ishn.com/blogs/16-thought-leadership/post/98329-cardinal-rules-influencing-noncompliance

I give many more examples of religious language and symbology in safety in my latest book which is available for free download (https://www.humandymensions.com/product/fallibility-risk-living-uncertainty/).

In setting up this religious culture Safety then has a language and symbolism set up for purity, blame and taboo (https://monoskop.org/images/1/1d/Douglas_Mary_Risk_and_Blame_Essays_in_Cultural_Theory_1994.pdf). This is why speaking against zero is deemed a 'heresy' by Bradley. The usual outcome for heresy is of course excommunication. The purpose of the religious absolute is to close out debate, discussion and learning.

During a semiotic walk it was interesting to also venture into a church and find out that the culture there was dominated by economics and less by belief and faith. There was much more interest in making sure a fee was paid than a discussion of core religious values.

As Bourdieu (1991, p. 77) helps us understand:

> Since linguistic signs are also goods to be given a price by powers capable of providing credit (varying according to the laws of the market on which they are placed), linguistic production is inevitably affected by the anticipation of market sanctions: all verbal expressions – whether words exchanged between friends, the bureaucratic discourse of an authorised spokesperson or academic discourse of a scientific paper – are marked by their conditions of reception and owe some of their properties (even at a grammatical level) to the fact that, on the basis of a practical anticipation of the laws of the market concerned, their authors, mostly unwittingly, and without expressly seeking to do so, try to maximise the symbolic profit they can obtain from the practices which are, inseparably, oriented towards communication and exposed to evaluation. This means that the market fixes the price for a linguistic product, the nature, and therefore the objective value, of which the practical anticipation of this price helped to determine; and it means that the practical relation to the market (ease, timidity, tension, embarrassment, silence etc.), which helps to establish the market sanction, thus provides an apparent justification for the sanction by which it is partly produced.

The use of language and symbols in Safety endorse a market of value for political and ethic enactment. Religious discourse and symbols therefore help create a social politics for dehumanisation and alienation in relation to risk.

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 dehumanisation 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 behaviour 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 dehumanisation 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 dehumanisation 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.

The foundational tool we use in SPoR to deconstruct and interrogate politics is the Social Politics Questioning Tool: *Figure 112. Social Politics Questions.*

Coupled with this tool on the reverse side is a map of triarchic progression (*Figure 113. Social Politics Progression*). This map shows that the foundations of SPoR build through cumulative education and learning to a worldview that understands Ideology, Ontology and Hegemony. At the time of first learning WS, HS, GS and 1B3M one is not aware of these more sophisticated political and methodological foundations. As such people who

Figure 112. Social Politics Questions

Figure 113. Social Politics Progression
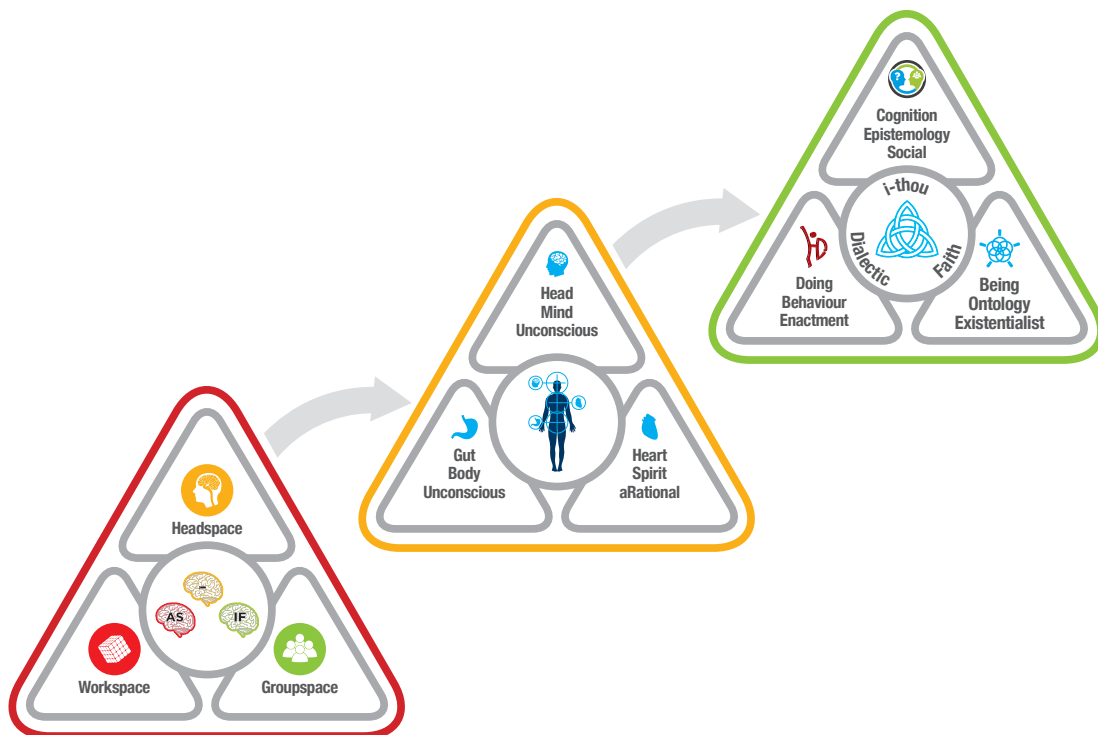
study SPoR over time quickly realise its philosophy and ethic and, how these guide all learning.

Generally by the time a person studies up to modules 8-12 in SPoR (https://cllr.com.au/) they realises all that has been hidden in the process of scaffolding knowledge and skill development. This is because in SPoR we acknowledge **Readiness** in learning and the need to not be '**flooded**' in knowledge.

Once people have intuited the foundations of SPoR they soo become ready to use these advanced critical thinking tools outlined in this chapter.

Cognitive Dissonance

I hear many people in risk and safety use the concept of 'cognitive dissonance' interchangeably with the notion of contradiction, ambiguity, paradox or ambivalence, nothing could be more misleading. This is also reinforced by the wikipedia explanation, that cognitive dissonance is some kind of cognitive discomfort (https://en.wikipedia.org/wiki/Cognitive_dissonance). However, this is not a helpful explanation of the concept, neither does it reflect the work of Festinger, the originator of the concept.

The theory of Cognitive Dissonance was first put forward by: Festinger, Riecken and Schachter (1955) in *When Prophecy Fails*. Within the context of what Festinger (et.al.) explained, there is much more to Cognitive Dissonance than cognitive discomfort. You can obtain Festinger's book here: https://archive.org/details/pdfy-eDNpDzTy_dR1b0iB

The opening line of the book is as follows:

> 'A man with a conviction is a hard man to change. Tell him you disagree and he turns away. Show him facts or figures and he questions your sources. Appeal to logic and he fails to see your point …
>
> … We have all experienced the futility of trying to change a strong conviction, especially if the convinced person has some investment in his belief. We are familiar with the variety of ingenious defences with which people protect their convictions, managing to keep them unscathed through the most devastating attacks. But man's resourcefulness goes beyond simply protecting a belief. Suppose an individual believes something with his whole heart; suppose further that he has a commitment to this belief, that he has taken irrevocable actions because of it; finally, suppose that he is presented with evidence, unequivocal and undeniable evidence, that his belief is wrong: what will happen? The individual will frequently emerge, not only unshaken, but even more convinced of the truth of his beliefs than ever before. Indeed, he may even show a new fervour about convincing and converting other people to his view. How and why does such a response to contradictory evidence come about? This is the question on which this book focuses.'

The context for Festinger's study is critical to an understanding of Cognitive Dissonance. Festinger and colleagues entered into a fundamentalist cult, and researched the phenomena as insiders. The context is essentially religious in nature and this is critical in understanding the force and power of the concept. In particular, Festinger cites 'messianic and millennial' movements as the best examples of context for Cognitive Dissonance (p.4).

Interestingly, both messianic and millennial movements are religiously situated and involve cultic belief/faith. I have also given examples of cults in my book *Real Risk, Human Discerning and Risk* (pp.10-22) for example, The Order of The Star of The East cult in Sydney in the 1920s. I also discussed the Branch Davidian Cult and the characteristics of Fundamentalism in *For the Love of Zero* (pp. 63-83).

Without a solid understanding of theology and cults, it is not likely that one would really understand the social-psychological nuances in Festinger's concept of Cognitive Dissonance. The study of the force and power of cults as a window into the nature of culture is critical for an understanding of the nature and force of cognitive dissonance itself. Indeed, for a proper understanding of conversion, and the distress of conversion, one needs to understand the (religious) power of faith/belief.

In order to best understand Cognitive Dissonance SPoR has developed a semiotic that captures its dynamics.

Living with contradiction, ambiguity, ambivalence and paradox is not an ontological (sense and philosophy of being) stress or struggle. In his book *The Structure of Scientific Revolutions* Thomas Kuhn popularised the expression 'paradigm shift'. A paradigm shift is tantamount to a major religious conversion, denouncing past faith and belief and acknowledging a total and new transformation in the opposite direction. Kuhn tells us that a paradigm shift has very little to do with logic and evidence. Such a cataclysmic breakthrough has much more in common with Kierkegaard's 'leap of faith' than some slow rational shift from one idea to another.

Figure 114. Cognitive Dissonance Cycle
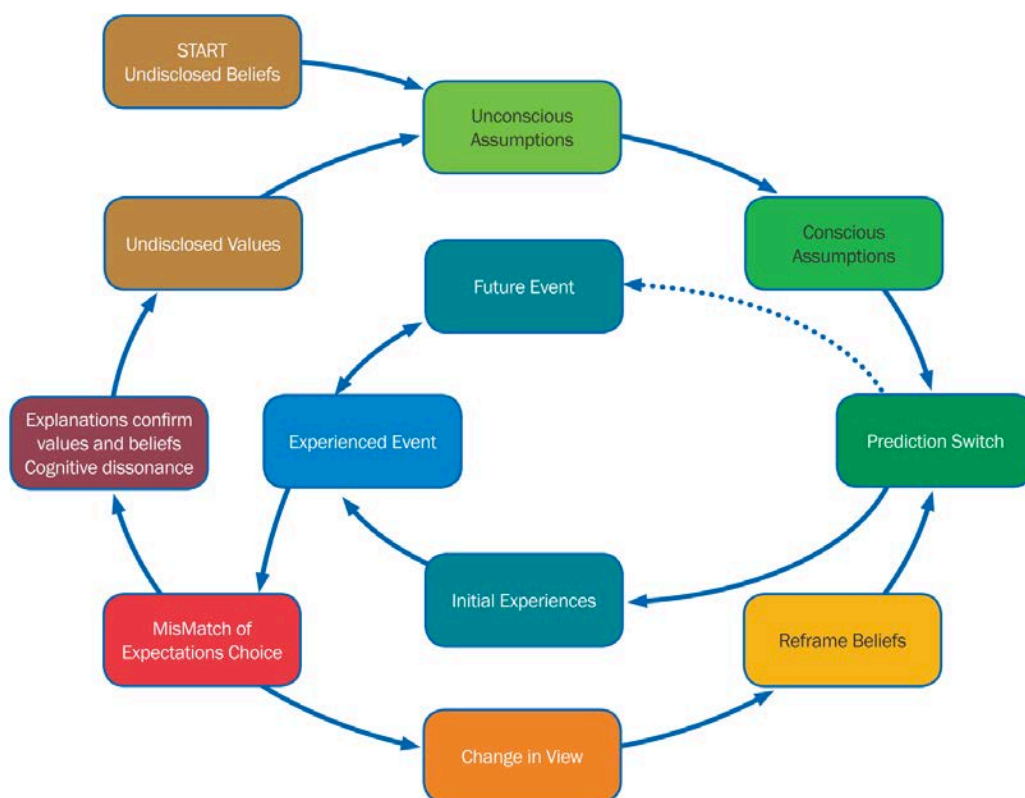
Often when people in risk and safety speak of 'Cognitive Dissonance' they just mean some cognitive tension in living, with contradiction, paradox, ambiguity, inconsistency and/or some state of ambivalence. We all live with such tensions for example, all learning involves risk/movement/change, but rarely does this take on the distress of cognitive dissonance. It is only when a belief in risk aversion takes on a religious fervour, as in zero harm, that change could be associated with distress. This is because the ideology of zero harm requires a binary philosophy and any challenge to zero harm is invested in ontological identity.

So, the rejection of zero harm also requires a rejection of binary thinking and the religious investment one has made in zero harm as an act of faith. Cognitive Dissonance brings into play the demand for an 'identity transplant' and 'paradigm shift', this is what Festinger discovered in his studies of cults.

There are a range of critical factors in coming to grips with an understanding of Cognitive Dissonance. These factors are necessary to experiencing Cognitive Dissonance are:

1. Religious cultic-like adherence

2. Ontological investment

3. Binary philosophy/ideology

4. Deep conviction anchored in action

5. Related 'sunk cost'

6. Length of commitment

7. Power of attachment and belonging

8. Threat of loss in social support/connection/belonging

9. Powerful emotions of; fear, distrust and oppositionalism

Festinger's discussion and historical analysis in the book *When Prophecy Fails* is instructive. All of his examples regarding Cognitive Dissonance are religious and cultic. Having experienced personally the power of 'Millerite' theology I can attest to Festinger's discoveries.

What then are the implications for understanding the nature of change and conversion?

The idea that belief/faith in an ideology that is 'anchored' in religious/cultic commitment can be shifted by rational argument is naïve. This is because most people in cults are not aware that they are in a cult, it's a 'catch 22'. Such an awareness only becomes available to the faith-adherent in cognitive dissonance. It is only then that the believer wrestles with the distress of conversion and associated grief of loss and a new 'leap of faith' into a paradigm shift.

Here are some of the common beliefs in Safety that are so anchored to faith/cult, it would take significant Cognitive Dissonance to move beliefs in any of them:

• Zero ideology

- Safety is a choice you make

- Safety is about engineering

- All accidents are preventable

- Injury rates equate to safety

- Safety is objective

- Paperwork is effective in managing risk

- Safety tools are effective

- Culture is what we do around here

Some of this discussion is captured in a video presentation of a model of a 'cognitive dissonance cycle' *(see Figure 114. Cognitive Dissonance Cycle)* https://vimeo.com/202589604.

One of the critical factors anchored to Cognitive Dissonance is resistance to evidence and critical thinking. Indeed, in cults and religious delusion, critical thinking is often portrayed as 'evil', 'the enemy' or 'anti' whatever is believed. This is how Zero Ideology works. Any criticism of Zero ideology is named as 'anti-safety' or pro injury/harm.

The 10 Ds

The 10 Ds was a tool developed for a client that wanted help in how to manage difficult people. The one day course uses each of these strategies to help managers tackle 'difficult' people.

Each one of the 10 strategies needs to be framed in light of many of the skills discussed in previous chapters. These strategies must not be considered in isolation, they are not techniques or tricks. Rather they should be considered in the light of all we know about communication, listening, iCues, 1B3M and so on.

You can see the 10 Ds here: *Figure 115. The 10 Ds*

How are these connected to critical thinking?

These skills help managers be less reactionary and more strategic about challenging people. It is suggested that skills in Jungian Types, Temperament and MBTI be undertaken prior to tackling any of these strategies. These are discussed previously in the chapter on culture.

Figure 115. The 10 Ds
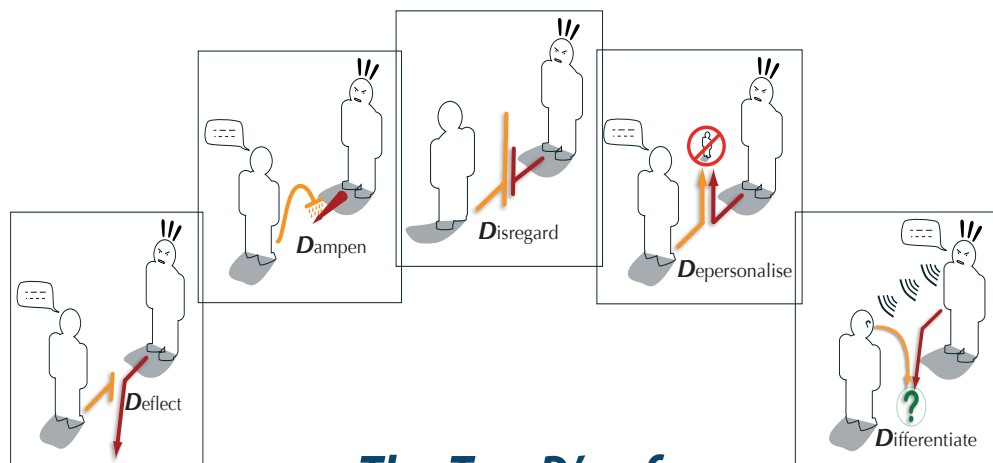
The Ten D's of Stategically Managing Others

By Dr Robert Long

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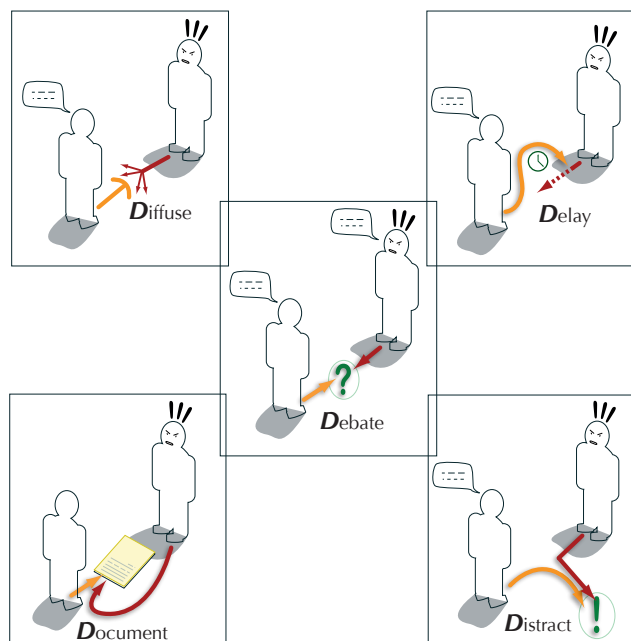
Collective Mindfulness and Organisational Sensemaking

The last tools in the chapter come via Prof. Karl Weick. In many ways Weick is founder of the Social Psychology of Organising and and developed two frameworks to help people tackle risk (the unexpected), these are:

- **Collective Mindfulness**

- **Organisational Sensemaking**

Neither of these should be confused with Mindfulness or Sensemaking as these are used in popular management discourse.

Weick also developed the concept of the High Reliability Organisation but since then (1999) and later disowned the static nature of that idea and maintained the idea of **High Reliability Organising or HROing.** This concept of movement and the language of participle moves away from any idea that a HRO exists and can be achieved. Such thinking is misleading.

Five key principles are presented in Collective Mindfulness, these are:

1. Preoccupation with Failure

HROing seeks anomalies as symptoms of a problem with the system. In SPoR we rather use the language of 'Entertain Doubt'.

2. Reluctance to Simplify Interpretations

HROing takes deliberate steps to comprehensively understand the work environment as well as a specific situation.

3. Sensitivity to Operations

HROing is continuously sensitive to unexpected changed conditions.

4. Commitment to Resilience

HROing develops the capability to detect, contain, and recover from errors. Errors will happen, but HROs are not paralysed by them.

5. Deference to Expertise

HROing defers to the person with the expertise to solve the problem during turbulence.

These are represented graphically at *Figure 116. Collective Mindfulness.*

The idea is to use these dispositions as a way of facing the challenges of the unexpected and risk.

Figure 116. Collective Mindfulness

The nature of these dispositions are tempered by how organisations make sense of risk. There are seven properties that Weick assigned to organisational Sensemaking, these are:

1. **Social context**- Sensemaking is concerned with the way meaning is shaped and created within a social context. Sensemaking is influenced by the actual, implied, or imagined presence of others. Sensible meanings tend to be those for which there is social support, consensual validation, and shared relevance. To change meaning is to change the social context. When social anchors disappear and one feels isolated from a social reality of some sort, one's grasp of what is happening begins to loosen (Weick, 2001, pg.461)

2. **Personal Identity**- Identity of the individual and identity of the social collective are two very important ideas that contribute to sensemaking within organisations. Identity as a sensemaking concept illustrates and focuses our attention on the fact that sensemaking within organisation is dependent upon the different individual's characteristics and the environment in which they are present.

3. **Retrospect**- Retrospect is a sensemaking concept that focuses on the way in which we are able to take past experiences and learnings then reflect and utilise the information in a way that provides us with more accurate projections related to present and future occurrences.

4. **Salient Cues**- Cues are an input sensitising concept into the sensemaking construct. When people experience in the present and are able to notice these cues, they draw upon tacit knowledge gained from the experiences of the past, going on to reflect and make relation to experience of the present. The SPoR idea of iCue emerged out of Weick's sense of Cue.

5. **Ongoing Projects**- The nature of organisations are continually developing. In sensemaking the concept of "ongoing projects" is intended to convey the idea that the

human condition of being constantly immersed in the flow of events. interrupting conditions, they begin to lose their grasp.

6. **Plausibility**- When making sense within organisations, we look at the information we have gained through experience, in turn developing an informative story in which illustrates our understanding of what is occurring. As we piece together this very information, it is integral that the other six sensemaking properties are present ensuring that the story is a plausible one.

7. **Enactment**- Our surroundings from a sensemaking perspective are more invented than discovered. In other words it is through peoples being and living which our environment is created, each individual perceiving the environment with variants.

These are symbolically represented at *Figure 117. Organisational Sensemaking*

Both Collective Mindfulness and organisational sense making are both combined into a single worksheet at *Figure 118. Organisational Mindfulness and Sensemaking by WS, HS, GS*. A workshop using this tool is most instructive.

This brings us to the closing tool for this chapter that combines the Weick's three foundational ideas for critical thinking in tackling risk.

• **Collective Mindfulness**

• **Organisational Sensemaking**

• **HROing**

Figure 117. Organisational Sensemaking

Figure 118. Organisational Mindfulness and Sensemaking by WS, HS, GS

	WorkSpace	HeadSpace	GroupSpace
Organisational Sensemaking			
Grounded identity construction			
Retrospective			
Enactive sensible environments			
Social psychology			
Ongoing enactment			
Focused on and by extracted cues			
Driven by plausibility rather than accuracy			
Collective Mindfulness			
Preoccupation with failure			
Reluctance to simplify			
Sensitivity to operations			
Deference to Expertise			
Commitment to resilience			

-

These are best understood by reading Weick's five most influential books:

- Weick, K., (1979) *The Social Psychology of Organizing*. McGraw Hill, New York.

- Weick, K., (1995) *Sensemaking in Organisations*. Sage Publications, London.

- Weick, K., and Sutcliffe, K., (2001a) *Managing the Unexpected*. Jossey-Bass, San Francisco.

- Weick, K., (2001) *Making Sense of the Organisation Vol. 1*. Blackwell, London.

- Weick, K., (2001b) Making Sense of the Organisation Vol. 2. Blackwell, Oxford.

From all of these dispositions and skills SPoR developed a tool to used these in concert with WS, HS, GS.

This enables Weick's set of dispositions to be combined with Weick's set of skills to consider risk across the three levels of WS, HS, GS. This template (table) helps people in organisations to systematically practice the activity of HROing.

Transition

In this chapter we have explored a number of tools that SPoR uses to help people think critically. These are: The iThink Clock, iThink Concept Map, The Social Politics Question Tool, Social Politics progression, the 10 Ds and finally Weick's excellent framework for tackling the unexpected (risk).

All of these tools require advanced thinking, well beyond the foundational concepts and skills of SPoR as demonstrated in the opening chapters of this book. However, once learned and intuited, all these tools provide astounding insight and discernment in the challenging task of tackling the wickedity of risk.

Chapter 7 Ethics/Politics of Risk

Introduction

Risk is fundamentally a moral and ethical activity. Any desire for a 'good' or a moral virtue, necessitates an ethic. Even the brand of 'professional' demands an ethic. (It ought be remembered too that an ethic is not a code of ethics). I speak here of Risk as an Archetype.

Unbeknownst to the risk industry, its attributions, discourse and language are deeply aligned to a Kantian/Augustinian ethic. Kantian ethics (https://en.wikipedia.org/wiki/Kantian_ethics) are identified with:

1. The identification of universal moral principles of right action.

2. The discernment of how these principles can be applied to actual situations and,

3. The commitment and resolve of the free will to act upon those principles when situations arise.

The dominant moral discourse in risk is about: individual free will, choice and responsibility.

A Kantian framework for ethical interpretation is attracted to moral models like that of James Reason and Daniel Kahneman. Both Reason and Kahneman are attractive to risk discourse because they align with Kantian ethics and foster a binary interpretation of right and wrong.

Reason's model of errors is a classic example of binary Kantian-focused ethics. Under the influence of Reason, the risk industry has defined error, just culture and accountability on a naive belief in free will, independent decision making and an ability to override social psychological context. It is on these assumptions that Risk has constructed its ideas about right and wrong.

Yet in the curriculum on risk, you won't find the study of ethics or rigorous critique of false attribution in moral assumptions in incident investigations, definition of risk or beliefs in accountability or responsibility. The ideology of Kant is both assumed and accepted without contestation. In this way the safety industry can claim that one knows intuitively what is right and this can be demanded. This is also known and Natural Law Ethics.

In the punitive world of deficit risk ideology, wrongness is defined by injury. This is most obvious in the language of James Reason who defined safety for an industry by 'violations' and 'non-violations'. Unfortunately, the violation of a rule/regulation doesn't mean one has violated the image of the community, social contract or what it means to be human. A social contract is 'understood' as a social-psychological agreement between people. This is neither individualist, rationalist nor founded on 'free will'. **Injury is not a sign of brokenness in moral community.**

In many enquiries into corruption we often hear a defence that states: 'I haven't done anything wrong, I haven't broken any law or regulation'. How convenient to be obedient to the law and regulation yet to be so corrupt in social contract.

The most common question asked by the risk industry is: how can we prevent injury and harm? The moral assumption in the question is that rightness is defined by the absence of injuries and harm. Apparently rightness is when things don't go wrong, evidenced by injuries. How different would it be if we understood rightness ethically rather than numerically? How different would it be if moral outcome and rightness was defined socially not individually?

In the Social Psychology of Risk rightness is not defined by the presence or absence of injuries but rather by one's Ethic of Risk and Social Psychological health. In SPoR when we think of ethics and moral philosophy, we think of 'ethos', one's guiding worldview.

An ethic denotes a foundational philosophy of being/ontology for moral decision making. A code of ethics denotes the development of ethics as a system based on a moral philosophy. Morality should be understood as one's individual understanding of right and wrong compared to ethics as a systemic outworking of that moral philosophy. This is why people come into political conflict over morality and ethics.

Ethics is the study of moral philosophy and moral systems. Without an ethic one cannot have an understanding of the core principles that guide behaviour. Without a clear sense of one's core principles one cannot enact a 'moral compass'. When we refer to 'an ethic' we really are referring to a methodology/philosophy. Similarly, when we refer to 'method' that is simply the practical outworking of a methodology (philosophy).

So to talk about 'an Ethic of Risk' is to talk about a philosophy/anthropology of risk. An Ethic of Risk implies an articulation of such things as a theory of being (ontology), theory of personhood (anthropology), theory of learning (education) and theory of transcendence (metaphysics). When one speaks of 'morality' one refers to the practical outworking of an individual worldview/ethic. The values one espouses are the outworking of that ethic.

An Ethic of Risk proposes a moral ecology (philosophy). An Ethic is not a set of standards such as a 'code of ethics' but rather a moral philosophy. A code of ethics is the product and method of an Ethic. An Ethic is a moral system or moral compass expressed in one's anthropological assumptions about personhood and human 'being'. An Ethic guides a group or person in one's moral philosophy.

Humans are social beings and in order to live in community must know how to enact a moral compass that enables co-inhabitant living. When one doesn't respect the common good (through corruption) the community will always rise up and judge such corruption. We have witnessed this recently in Australia, evidenced by:

- Royal Commission into Institutional Responses to Child Sexual Abuse (2013–2017)

- Royal Commission into the Home Insulation Program (2013–2014)

- Royal Commission into Trade Union Governance and Corruption (2014–2015)

- Royal Commission into the Child Protection and Youth Detention Systems of the Government of the Northern Territory (2016–2017)

- Royal Commission into Misconduct in the Banking, Superannuation and Financial Services Industry (2017–2019)

- Royal Commission into Aged Care Quality and Safety (2018–2021)

- [Royal Commission into Violence, Abuse, Neglect and Exploitation of People with Disability](#) (2019–present)

- [Royal Commission into National Natural Disaster Arrangements](#) (2020)

- [Royal Commission into the Robodebt Scheme](#) (2022–2023)

- [Royal Commission into Defence and Veteran Suicide](#) (2021–present)

- Corruption in government (http://www.abc.net.au/news/2018-08-20/faith-in-australian-governments-fallsamid-corruption-concerns/10138928) and,

- Corruption in the health sector (http://www.abc.net.au/news/2018-08-16/health-authorities-siphonedthousands-in-cash-gifts-corruption/10127008)

There are of course many other stories of corruption such as: the **Slipper case** (http://www.abc.net.au/news/2014-09-24/peter-slipper-sentencing-hearing/5759326), **corruption in One Nation** (http://www.abc.net.au/news/2017-05-26/electoral-commission-investigates-one-nation-plane/8560062), the **sacking of the Prime Minister** (https://indaily.com.au/news/business/media-week/2018/08/24/is-murdochs-empire-waginga-war-on-the-prime-minister-of-australia/), the **Kathy Jackson corruption** (https://www.smh.com.au/business/workplace/kathy-jackson-pleads-not-guilty-over-health-services-union-fraud-20171120-gzoshm.html) and the **Craig Thompson corruption** (https://www.smh.com.au/national/disgraced-former-mp-craig-thomson-misspentmore-than-300000-from-hsu-20150911-gjk9ae.html) and much more. It seems 'power corrupts and absolute power corrupts absolutely'.

All the Royal Commissions that have been enacted in recent times in Australia are evidence that these organisations and industries may have Codes of Ethics but lack an Ethic.

All the evidence demonstrates that these industries are consumed by: greed, self-interest, ego, power, exploitation and domination. Often this corruption is masked in propagandistic media campaigns that regurgitate simplistic mantras to a gullible public lacking discernment to ask critical questions. Indeed, any sense of critical thinking is now branded as 'woke' or 'socialist' or 'fake news' by vested interests who mask their unethical conduct behind populist discourse (further read *The Death of Truth* by Kakutani). The avalanche of judgment by the community on Banks, Churches, Insurance Companies, Aged Care Facilities and Parliamentarians is a lesson in what not to do when in power.

Without an Ethic of Risk that reconciles the reality of fallibility with the nature of human judgment and decision making, there can be no ethical outcome. Any demand for absolutes for fallible people can only ever result in immoral outcomes. The ideology of absolutes is morally incongruent with the fallible nature of human being. Any ethic that denies the nature of human being can only enact an immoral discourse.

One can't claim the word 'professional' without an Ethic of Risk. When a paramedic shows up to 'help' they have already been challenged about what it means to be 'professional'. They have already had to consider many scenarios that challenge their understanding of virtue ethics and moral agency. They have already been challenged to consider their understanding of personhood in relation to the best interests for those for whom they 'care'.

They have a clear idea of what it means to 'help' and 'care' and don't need to run to the brand of 'professional', they just do it and don't need to advertise it. Most professionals act this way.

One thing that emerges out of a study of Ethics is a better awareness of all the competing factors in moral decision making. In real ethical decision making one realises that the behaviourist/individualist construct so common to the risk industry paradigm is simplistic nonsense and can never generate an ethic of risk. One cannot be ethical founded on the ideology of zero, fallibility denial and risk aversion.

There are as many approaches to ethics as there are philosophies or sociological/ psychological ontologies. The following are just a representation of some of the more common ones in outline and for interest:

- Behaviourist Ethics: based on the assumption that humans as objects are the sum of inputs and outputs. A mechanistic ethic that has a trajectory of dehumanising others.

- Care Ethics: also known as the 'ethics of care'. Centres on interpersonal relationships and care or benevolence as a virtue. Most often attributed to the works of psychologist Carol Gilligan and philosopher Nel Noddings in the mid-1980s. Also has some connections to Feminist Ethics.

- Existential Dialectical Christian (Critical) Ethics: Based on the work of Jacques Ellul and best articulated in *Ethics of Freedom* (1976). Founded on the dialectic between alienation and necessity, Ellul uses a Christian notion of freedom to speak to the mechanisms of power, dehumanisation, individualism and brutalism. Not to be confused with Sartre or Existentialism.

- Deontological Ethics: emphasise generalisable standards and impartiality. Founded in the myth of verifiable scientific objectivity and Positivism. Ignores the subjectivity of constructionism and worldviews as demonstrated by Kuhn and others.

- Feminist Ethics: an approach to ethics founded on the failure of traditional masculinist history/ideologies in shaping moral action and what that had done to women. Feminist ethics deconstructs paternalism in ethics and how gender has been hidden in moral philosophy. Shares much in common with post-Marxist and poststructuralist ethics.

- Natural Law Ethics: emerges out of Catholic theology based on Aquinas and Aristotelian Ethics and Virtue Ethics. Based on the so called 'laws of nature' this ethic proposes an objective standard of being that all humans share (universal) and is 'god given'. The same claim to objectivity in reason is attributed to 'common sense'. What results is a form of legalistic Positivism.

- Normative (Constructive) Ethics: based on rationality and what is deemed 'normal'. The trouble is that what is 'normal' is often deemed so by such things as: popularity, volume, trends, utility, pragmatism etc.

- Pragmatic Ethics: is based on what people do. Therefore, an ethic is validated on what is dominant at the time of analysis. So, society by its actions declares morality.

- Situational (Relative) Ethics: takes into account the social-psychological and cultural context. This approach argues that there is no objective moral or universal standard.

- Totalitarian Ethics: based on power, that might is right. Nietzsche worked on what he called the transvaluation of all values, particularly in opposition to Christianity. His nihilism and fatalism are characteristic of an ethic of despair based upon truth determined by power.

- Utilitarian Ethics: the greatest pleasure for the most people. Understands decision making based on the utility of the moment, location and time. Tends to view humans as objects in a system. The most common mantra for utilitarian ethics is 'the end justifies the means'.

- Virtue Ethics: best articulated by Alasdair Macintyre in After Virtue, A Study in Moral Theory (1987). Macintyre attacks what he calls 'emotivism' that is, the reduction of ethics to personal preference.

None of this is presented or discussed in any ethic discourse in risk and safety (https://safetyrisk.net/a-guide-to-tokenism-in-ethics-in-safety/). The blind choice of ethics in the risk and safety industry is Deontological Ethics.

A Ethic of Risk

When we study ethics in SPoR we use a range of semiotics to help learning. One such model is *Figure 119*. An Ethic of Risk. In this model there is a significant emphasis on what is seen and what is hidden, what is conscious and what is unconscious (individually and collectively).

Discernment and the ability to think critically is determined by one's insight into what is hidden and the ability to interrogate what is hidden. We discussed this previously in Chapter 6 on Critical thinking.

Figure 119. An Ethic of Risk

Virtues - Care, Helping
Humanising/Due Diligence

Semiotic Expression
Method/Morality

Vulnerable, Fallible, Mortal Humans, Community

Anthropological/
Ontological Assumptions

Vices
Greed
Selfishness
Violence
Dehumanising
Zero
Intolerance
Bullying

Ethics, Methodology, Ontology
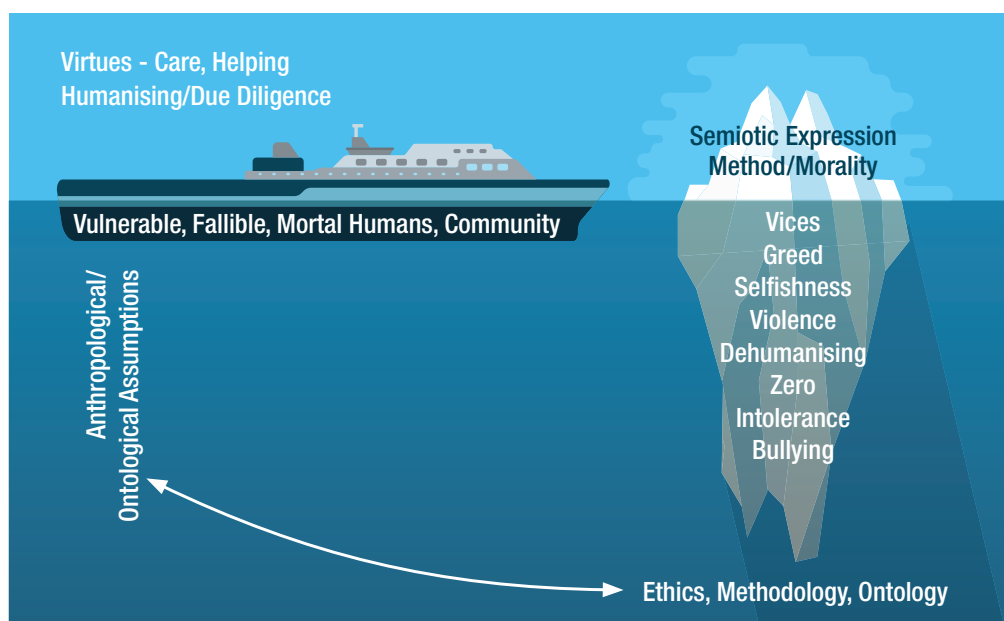
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dymensions

In this model we use the metaphor of the Titanic and the iceberg as semiotic metaphors for considering all that competes in living/being in the world.

Here we have a ship full of humans, vulnerable, fallible and mortal sailing on the seas of life. The ship sees the tip of the iceberg but is it aware of all that is hidden. Similarly, is it self-aware of its own archetypes, assumptions and worldview and how these steer the ship. Similarly, is there ship aware of the undercurrents that drive By-products/Trade-offs that lead to conflict and moral dilemma? The ship has no Captain but is guided by the Archetypes that have a life and energy of their own.

An Ethic of Risk considers all these in how it navigates life/being.

Similarly, the ship knows about the many schools of ethics and how each navigates the seas of moral meaning. In SPoR we know that none of this is objective, neutral or complete. Indeed, Ethics is a Wicked Problem (as discussed in Chapter 2 and elsewhere in other books).

The next model we use in our studies of Ethics is the notion of Social Surprise. See *Figure 120. Social Surprise.*

Figure 120. Social Surprise
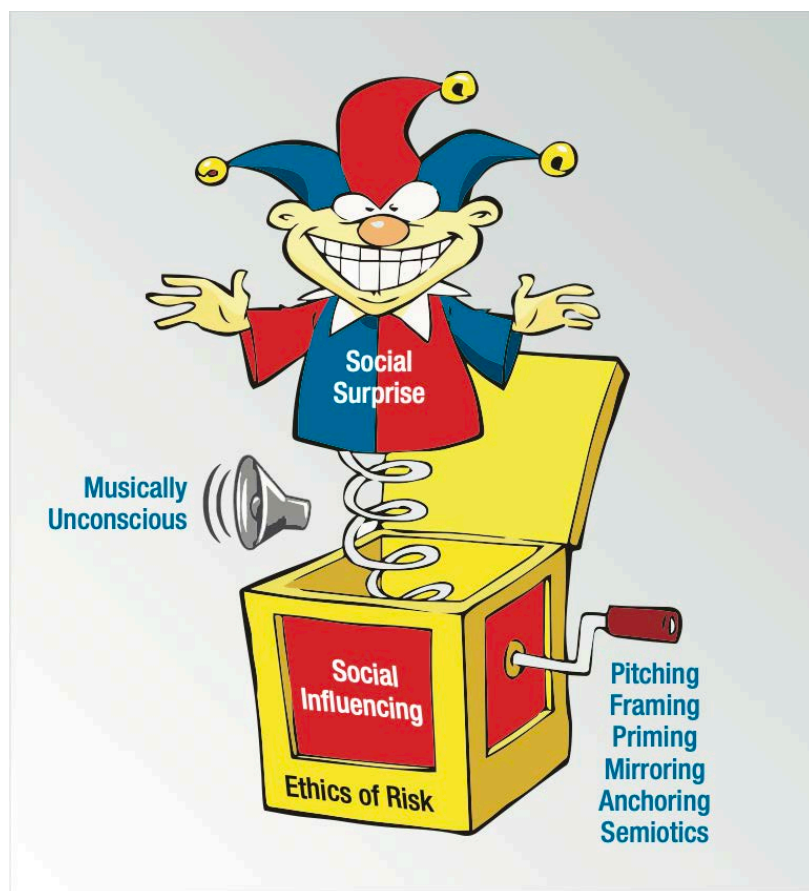
In Social Surprise we encounter all that has been running unconsciously in organisations, systems, By-products, Trade-offs, WS, HS, GS and in 1B3M.

What people tend not to discern is, all that they message through: Pitching, Framing, Re-Framing, Mirroring, Anchoring, Priming and Semiotics is the 'winding up' of the Unconscious. Like the spring inside the Jack-in-a-box, when it finally pops out, when everything goes pear-shaped, all emerges is surprise. This is because STEM knowing only looks at what is physical NOT what is metaphysical, STEM only looks at Workspace NOT, Headspace and Groupspace.

And so, all that we explored in our discussion on Goal Setting and By-products becomes the surprise for risk and safety. Despite all the systems, rituals, methods and paperwork things go wrong, accidents happen and 'boing' out comes the clown, yet nothing changes. Safety doesn't change its messaging, its still loves Zero. It still remains fixed in behaviourism and engineering hoping that the world will confirm to its Positivism and Materialistic worldview. It doesn't.

All that is Poetic, that cannot be measured, continues to play (here the musical metaphor) inside the box and then it is released and finally heard. This is because risk and safety doesn't listen, it only knows how to tell. It continues to count injury rates as a measure of safety, it continues to police systems and regulations until the surprise erupts and their is a brief interlude before shutting the box only to return to previous assumptions and methods hoping something will improve. There is no learning in this approach. Risk is denied, risk doesn't make sense and safety remains engrossed in itself and its echo chamber as a religious cult.

Messaging and Presentation

Study in Semiotics (https://monoskop.org/images/0/07/Sebeok_Thomas_Signs_An_Introduction_to_Semiocs_2nd_ed_2001.pdf) demonstrates that congruence in messaging improves communication, incongruence creates miss-messaging. In order for communication to be effective there needs to be congruence not just in text, language and discourse (power in language) but also in para-linguistics (gesture, image, icon and symbol). The medium of the message is just as important as the message (https://safetyrisk.net/the-medium-is-the-message/).

All messaging holds (unconsciously) the ethic of the presenter and presentation. Most often in risk and safety, the ethic of the presentation is never declared indeed, l most cannot articulate their own ontology or ethic. This is of no interest to the industry.

It is fascinating that Safety without any expertise in communication to the unconscious believes that language and images bear no relationship to each other. Research by McNeil (*Gesture and Thought*) demonstrates the opposite (https://www.researchgate.net/publication/229068064_Gesture_and_Thought).

All forms of messaging are intertwined and simultaneously communicate to the conscious and unconscious Mind. So, it pays to understand not just linguistics but also para-linguistics and all forms with which we communicate, this includes Semiotics.

Unfortunately, most Trans-disciplines are lost on Safety that it is completely locked into to the mono-disciplinary STEM approach to knowing.

Imagine trying to communicate peace, helping and care for humans and using a swastika as the symbol? Imagine using a stop sign to communicate movement and learning? Imagine using icons of objects and hope to message care of persons? This is what Safety does (https://safetyrisk.net/the-iconography-of-safety/) and then hopes that people will somehow be motivated to safety! Imagine using all the traditional language of safety, safety tools and icons of PPE, systems and objects and then calling it 'differently'. Imagine that the language of resilience is somehow connected to engineering. This is what Safety does. Then wonders why the message doesn't catch on.

This is why SPoR has such a significant focus on messaging and the medium as the message.

When Safety gets involved in messaging it seems that all of the research available on para-linguistics is deemed irrelevant.

So, in order to help with effective messaging and presentation SPoR uses the two tools: *Figure. 121. Presentation Dos* and *Figure 122. Presentations Don'ts.*

Figure 121. Presentation Dos

PRESENTATION DOs

UNDERSTANDING AND COMMUNICATING YOUR PURPOSE
Audience, rationale, motivation, psychology of goals

FRAMING
Meetings, emails, communications

DOCUMENTS
Is this draft, for consultation, for criticism, an open meeting, a brainstorm session, feedback?

DISCUSSION AND FEEDBACK
Define, How will this be 'managed'?

CRITICISM
How will criticism be 'framed' and 'invited'?

OMISSIONS
What will be omitted? Trajectory? Confusion? Doubt? Guessing? Conflict?

NARRATIVE
'War' stories, relevance, self

PLACE AND SPACE
Where, when, what, who

STATEMENTS AND QUESTIONS
Balance, open, leading, interrogative, rhetorical questions

PRACTICE
Importance, objective, outcome, effect

Figure 122. Presentation Don'ts

PRESENTATION DON'Ts

ASSUMPTIONS
Audience guessing, everyone at same level, common sense

GRAPHICS AND VISUALS
The tyranny of text, talking at, talking to,

DEATH BY POWERPOINT
Semiotics, symbols, significance

HIDDEN CURRICULUM
Over and covert learnings.

DE-PERSONAL
Face to face priority, group/individual

THE EMAIL TRAP
Think, reflect – send

TRIANGULATION
Cross purposes, hidden agenda

FOLLOW-UP
Articulate, confirm, do

LANGUAGE, PRIMES, ANCHORING
Concerns/challenges vs Worries/problems

NECESSITIES VS OPTIONS
Hazards vs risks

PRIMING – ANCHORING
Close, exit, stickiness, trajectory

These tools, similar to the Dialogue Tools introduced in Chapter Three are based on the extensive work, experience and research of Dr Long.

Imagine wanting to connect and motivate women to safety and using the icon of a stiletto. Imagine wanting to convey a feminist approach to safety using masculinist images to do so? How does this make sense? (Yet this is what occurs in Women in safety).

When the Discourse (power in language) is incongruous with the language and para-linguistics, all messaging is lost. Indeed, confusion is communicated unconsciously. Every expert in marketing knows this.

What is most absorbed by the unconscious is the contradiction not the message. BTW, there is nothing in either the AIHS BoK or WHS curriculum that helps with the basics of communication, messaging and engagement effectiveness.

If you do a search for images in safety it's never about people or conversation, it's about objects. Safety is known as the discipline that polices objects.

Have a look at any of the institutions that hand out safety awards, the iconography is about objects: boots, glasses and high-viz, that's how non-innovation is communicated. Good old stasis, nothing changes, all is compliant. But that's OK because the awards usually go to institutions that invent some new way of controlling objects.

Have a look through a text in safety and it's still Heinrich (https://safetyrisk.net/ration-delusions-and-heinrichs-hoax/) pyramids, swiss-cheese and a host of images about numerics and metrics.

All of this concocted stuff is not just incongruous with people but promotes images that lead people away from safety into the delusions symbolised in zero.

None of this works (https://www.humandymensions.com/product/it-works-a-new-approach-to-risk-and-safety/). None of this demonstrates Due Diligence (https://vimeo.com/manage/showcases/3938199/info). None of this is a defence in court should something go wrong.

Instead, safety tends to speak nonsense to people eg. 'Safety is a choice you make', 'all accidents are preventable' and zero.

We've known for over 50 years that the *Medium is the Message* (https://web.mit.edu/allanmc/www/mcluhan.mediummessage.pdf). It matters how you transport the message as much as what message it is which you wish to transport. And if the medium contradicts the message, it's the message of the medium that sticks not the text of the message itself. Discourse is hidden in the medium not in the text of the message. The idea that one can transport a pure message in an objective way is nonsense. This is why the industry that seeks to improve risk and safety should want to know more about the dynamics of semiotics and discourse analysis. Alas, not interested. Tell tell tell, police police police, such an attractive model for helping people tackle risk.

The classic example of missing the *medium is the message* comes in the form of many mixed messages from regulators. It's pretty straight forward, if you don't engender trust people won't speak up. Just look at the regular campaigns by regulators on 'speak up' campaigns and then they wonder why people don't 'speak up'. Indeed, what the regulators create is distrust in all their messaging, especially sponsoring Zero. Then of course we see often regulators under investigation because of their own internal bullying, corruption and psychosocial harm

Understanding Social Politics

Part of what we do in SPoR is help people understand what operates in the unseen unconscious space in organisations - what happens in Headspace and Groupspace. Most often this kind of learning is best 'felt' rather than discussed conceptually or propositionally. In this way people learn through experience the heuristics of social politics. That is, they learn to feel and realise what is happening because they can discern the iCues of what is going on.

This is why in SPoR we undertake a great deal of Experiential Learning. This sometimes involves simulation, role play, semiotic walks, observation skill development, visual and verbal video, digital images, hypotheticals etc. None of the implicit/tacit learning one needs in this kind of knowing can be delivered by STEM or propositional knowing.

Meeting Hard Hats and Social Politics

One of the Experiential Learning activities we do (https://www.humandymensions.com/gallery/) with organisations to help experience social politics is called Social Politics Hard Hats. The idea for this activity comes from DeBono's idea of Six Thinking Hats (https://lo.unisa.edu.au/pluginfile.php/916819/mod_book/chapter/100453/The%20Six%20Thinking%20Hats.pdf).

In this activity we simulate a meeting with defined roles and give each person in that role a coloured hard hat so that their political position is obvious. In this way we manage the potential conflict by amplifying the fact that the person is playing a role.

Even then, we still get enormous conflict from this activity because people cannot cope with challenge, disagreement, conflict, criticism or dissent. What becomes clear in the activity is that many managers simply do not have the skills to manager escalation of emotions or conflict, particularly in risk and safety. When safety comes into play, so does the demand for absolute compliance and critical thinking is suppressed.

It is critical the understand that this is an Advanced activity and is premised on knowledge that has been covered in previous chapters of this book, namely: understanding personality, temperament, the essentials in unconscious messaging, WS, HS, GS, 1B3M, Framing, Pitching, Priming, Reframing, Anchoring, Suspending Agenda, the Collective Unconscious, Trade-offs and By-products etc.

The following is how the activity is set up.

The Hypothetical

Instructions: You and your group will devise an agenda for a workgroup meeting. Before you write your agenda ensure the group develops a scenario and history that describes what has lead to the meeting. Ensure your agenda includes a safety near miss and incident that must be discussed and a resolution **considered**. The agenda must also include an IR issue, HR issue and team issue for consideration. **It is not critical that the issues get resolved and actions can be carried over to the next meeting.**

Hypothetical Roles

In order to make the planning and enactment more realistic each member of the group will have to assume real roles as if in situ. This will be arranged by the use of different hard hats to put people into role for the meeting. Each member of the group should select a hat that they feel comfortable in playing in role.

SPoR has develop an extensive suite of Experiential Learning Activities all based on the educational work of Dr Long over 50 years in the education and learning. You can see examples of these activities here: https://www.humandymensions.com/gallery/

Yellow Hat – Supervisor Hat

The supervisor acts as facilitator, moderator and chairperson. This can involve delegation or sharing of the meeting.

Key questions in this approach are:

- What is the purpose and expected outcomes?

- Is the meeting going smoothly?

- Are key people involved and engaged?

- Am I asking effective questions?

- Are people excluded?

- Is the agenda being side tracked? If so, is the side track important?

- How will petty and toxic issues be managed?

White Hat – 2IC

The white hard hat has its focus on program and operations. It is the bread and butter of any toolbox talk. This hat draws all talk back to the job and operations and supports the purposes of the meeting and the leader.

Key questions in this approach are:

- What has this got to do with the job?

- Is this really our business, isn't this for the managers to deal with?

- When will this meeting end and when can we just get on with it?

- How are you managing those risks?

Red Hat – IR Hat

This hat is somewhat confrontational but not for self but for the greater and team good. This person is concerned about the safety and well being of others and this is why concerns are raised about industrial issues. This role raises doubts and questions about the implications of decisions.

Key questions in this approach are:

- How is this of benefit to the team?

- How does this help us do things better and more safely?

- Who is being disadvantaged by this idea or initiative?

- What is making this work difficult at the moment

Orange Hat – HR

The orange has the team HR hat and is concerned with people, the planet and all things environmental. This role is concerned about stress, hours, fatigue, miscommunication, health services, EAP, and the effect of people on the community and the environment, in other words the holistic focus on CARE.

Key questions in this approach are:

- Is there any need to check over how you have set out the job?

- Have you discussed today's program with others?

- Does everyone on the job understand their role and what they have to do?

- Have you stopped at all today, stepped back and reviewed the risk and health of others associated with the job?

- What changes in the job could affect the health of people?

Green Hat – The Positive Hat

The recognition hard hat is a hat that seeks and find all possibilities for encouragement, positivity and reward. This role sees the best in things and sees opportunity and promise in every challenge.

Key questions in this approach are:

- What do you think you are doing well?

- What things make it hard for management to make tough decisions?

- How can we best support the supervisor?

Blue Hat – The Ideas Thinking Hat

The blue hat is the thinking hard hat and requires the listener to think outside of the box. This approach thinks freely about possibilities. As such they are often the one who slows down a meeting and side tracks the agenda.

Key questions in this approach are:

- What kind of variations are we able to make in undertaking this activity?

- If something could go wrong, what could it be?

- What could be some of your unforeseen risks in this activity?

- What have we done to prepare for unusual changes in this activity?

Black Hat – The Pessimism Hat

This role tends to see what can go wrong and can't see the positive in much at all. They tend to complain that people don't understand them and that people's motives are only for themselves. The black hat is good at recalling when things went wrong previously and seeks to slow processes down until every 'failsafe' has been considered.

Key questions in this approach are:

- How might this idea or decision go wrong?

- What is management really up to, what is hidden in their motives?

- What level of competence and training do people really have to do the job?

- Why don't people listen to me?

Purple Hat – The EH&S Hat

This hat takes the role of the traditional and orthodox safety guy. This role is overly consumed with safety legislation and regulation. This role hats paperwork but sees it as a necessary evil.

Key questions in this approach are:

- What does the OHS Act say about this?

- How are we going to document this?

- How will this be put into the system?

- Where are the risks and hazards?

Outcomes

This is a demanding activity but helps bring together many of the SPoR skills that have been discussed previously in this book. As with all role play and Experiential Learning, feelings and e-motions are triggered and activate felt/tacit, implicit learning.

The De-brief from these activities are critical. Sharing feelings and frustrations are critical. And it is from de-briefing that we learn, discuss iCues, recognise triggers and understand how issues are easily amplified and attenuated.

All of this often comes from how we present from our temperament type and how we frame what and how we present. Often our messaging provokes political conflict and we don't realise it. We also cannot see the By-products of our messaging. You can see group in role at *Figure 123. Social Political Hard Hats.* Often what follows in a debrief is trying to understand the nature of escalation and de-escalation of conflict. We can see the dynamics of Escalation and De-escalation semiotically at *Figure 124* and *Figure 125*.

Figure. 123 Social Political Hard Hats

Figure 124. Escalation
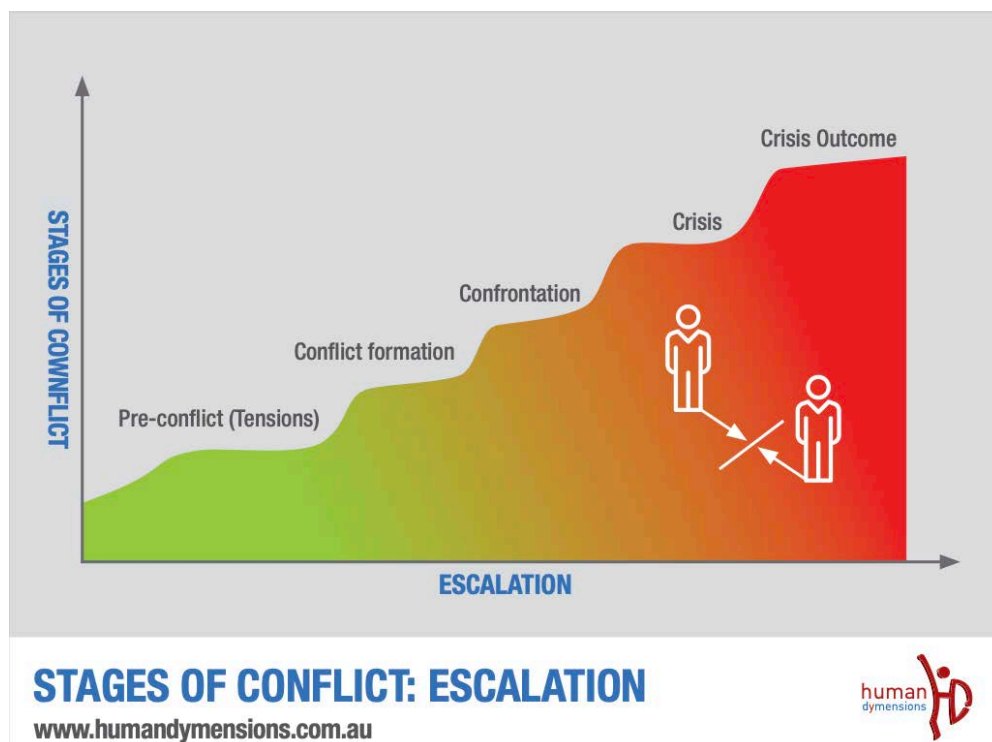
Figure 125. De-escalation
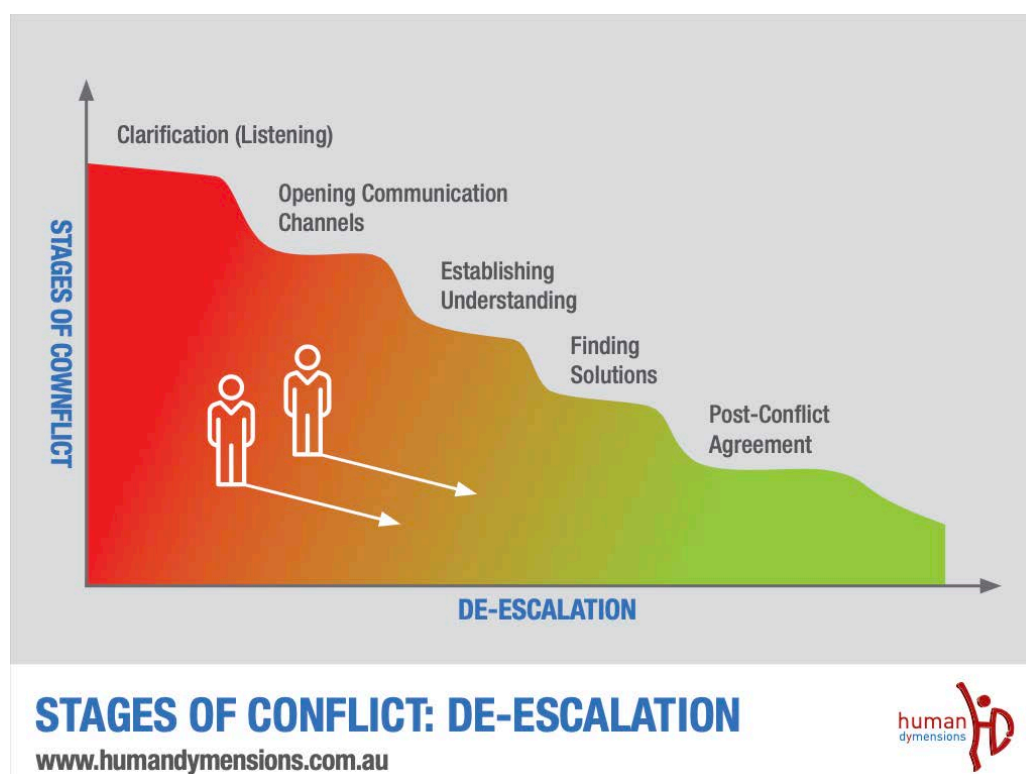
Debrief

When we undertake Experiential Learning such as this we also include roles of various observers who can give independent feedback as a part of de-briefing. One of those roles is for a person to record group activity using a **genogram (**https://genopro.com/genogram/**).**

A genogram maps activity using concept mapping so that each exchange of the meeting is mapped as at *Figure 126. Genogram of Meeting*. **One can also use coding from iCue Mapping eg. +=-, Temperament, confessions/gifts etc.**

Just some simple observations from the map:

- The meeting is dominated by Tim and Fred.

- Most of the females say very little

- Side conversations by Sam (F), Louise and Mary show disinterest in the topic/meeting

- Fred and Tom do not keep to the agenda

- Robert says nothing

- Sue contributes more than most of the females

- Peter seems to play a mediating role with sue

This is the kind of discussion and learning that can flow from this kind of role play and can be linked back to temperament types etc. This creates self-awareness and also links to styles of learning, power and presentation skills.

Then the debrief engages in what happened in the meeting politically and it is here where the idea of power, teams, sub-groups, agenda and styles can be discussed.

Such an advanced activity can only be undertaken by a highly experienced SPoR Moderator that has developed intimate knowing of the group over a substantial amount of time.

Figure 126. Genogram of Meeting
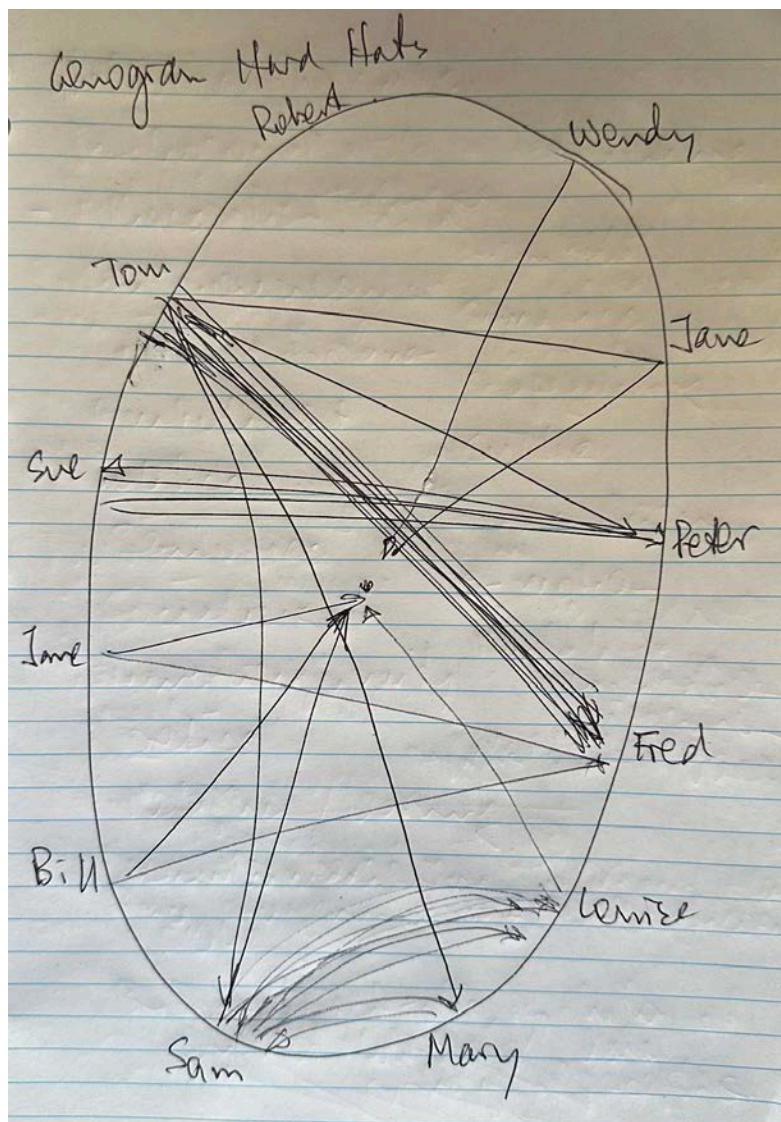
Transition

In this chapter we have looked at the dynamics of Social Politics, Ethics, Presentation, Experiential Learning Politics/Ethics and the place of conflict and learning in political dynamics.

We now turn to Semiotic and Poetic knowing that has been the common theme of this book. In this next chapter we continue to affirm non-STEM knowing and the importance of Poetic and Semiotic language as a method for para-linguistic learning. This is how SPoR understands 'Performance'.

Chapter 8 Semiotics, Poetics and Risk

Introduction

The research and discipline of Cultural Semiotics has been about for 100 years. Cultural Semiotics was first founded by Lotman and others like Cassier and Uspensky and predates the construction of Behaviourism. The discipline of Cultural Semiotics serves as a Transdisciplinary approach to understanding culture.

All symbolic forms and all unconscious memory of a community are parts of the Semiosphere. All symbolic expressions of living and being constitute the foundations of culture. In this regard, sign and symbol systems reveal culture and culture is identified with all sign and symbols. All symbols and signs help culture create structures - **Structures DO NOT create culture.**

Semiotics is any symbol or sign that creates and anchors to semiosis (meaning and purpose). For example, the construction of symbols/myths in music, song, religion or theatre are all critical aspects of how symbols create meaning.

You will hear none of this across the globe in any discussion of culture in safety.

If you listen to the many silences in safety about culture, you will realise most commentators who proclaim expertise in culture, are NOT talking about culture (https://safetyrisk.net/category/safety-culture-silences/).

The totality of all symbols and signs is called the Semiosphere, in a similar way as we understand Biosphere or Atmosphere.

Figure 127. The Semiosphere
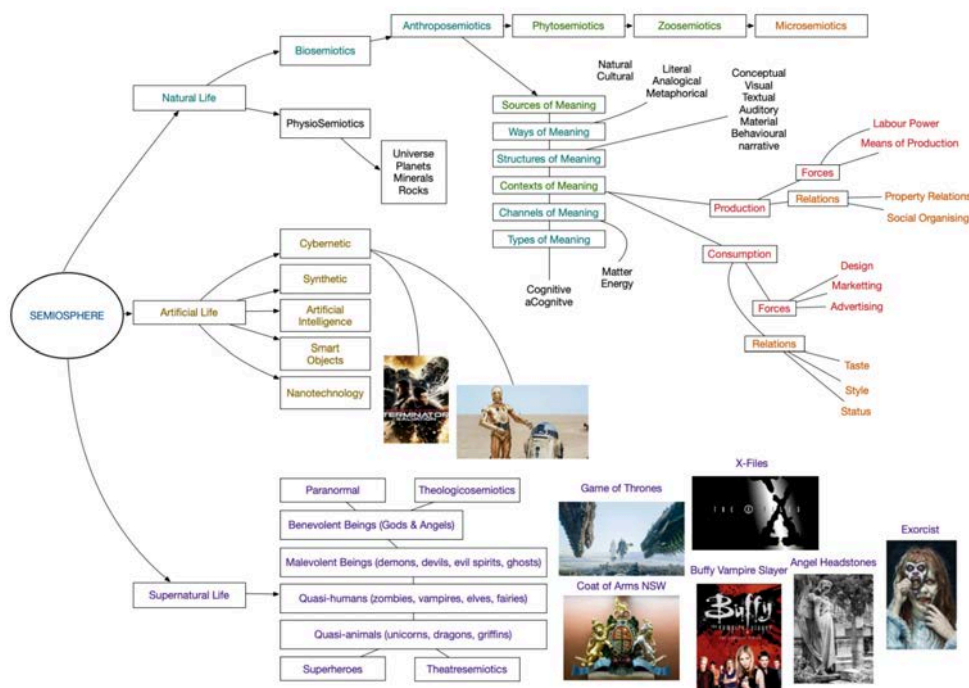
The Semiosphere can be mapped as in *Figure 126. Semiosphere.*

We need to understand where Semiotics fits within the Humanities/Social Sciences as is mapped at *Figure 128.*

Figure 128. Where Semiotics Sits in the Humanities/Social Sciences
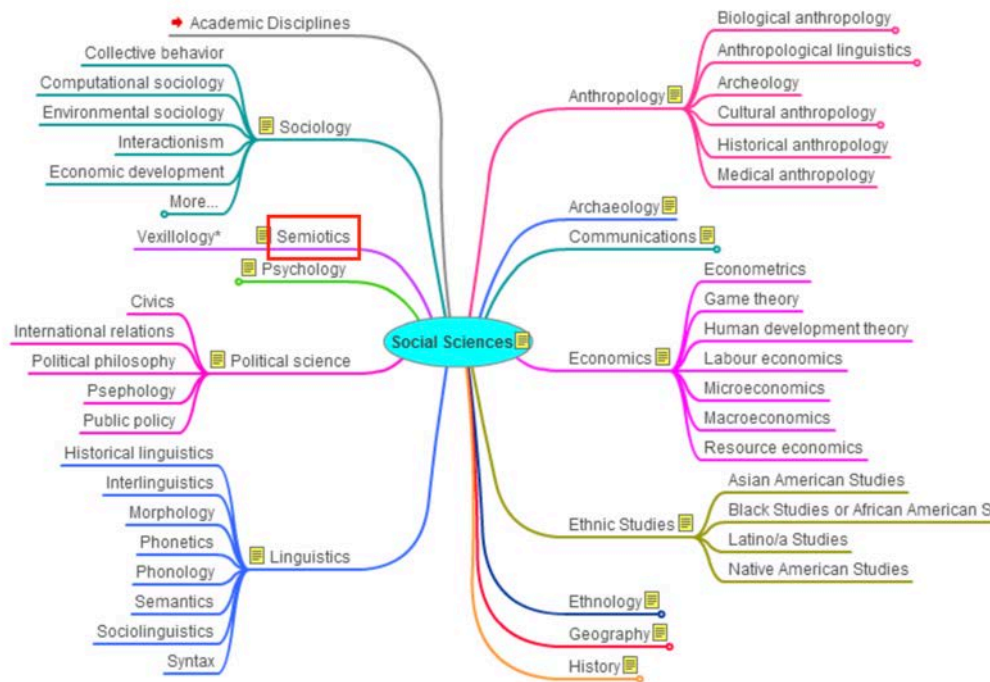
Then we need to also understand that within the Discipline of Semiotics there are many 'schools' or Sub-disciplines (*Figure 129. Sub-Disciplines of Semiotics*) that all have equal validity and all explore semiotics in a different way.

All of this needs to be considered when SPoR speaks of Transdisciplinarity.

All of this needs to be considered when Risk and Safety fixes Epistemology (theory of knowing) to STEM-only Discourse.

A semiotic approach to culture transverses all approaches to culture because all disciplines use sign/symbol systems to express semiosis (meaning). Ina. Similar way the discipline of Education transverses all disciplines because all disciplines include learning as a foundation of being enculturated in that discipline.

Some studies like Semiotics and Education are known as generalist disciplines because of their power to transverse all disciplines. When we are open to a transdisciplinary approach to learning, such disciplines are helpful as a common language. Semiotics is one such language.

In this way any silence in Semiotics (and Learning) devalues and diminishes an understanding of culture.

Figure 129. Sub-Disciplines of Semiotics

We see this also in silences in commentary in safety about culture that is completely silent on religious symbolism that infuses every corner of the safety industry. Yet, no commentator across the globe in so called 'safety culture' mentions religion as a critical element and indicator of culture. For example, symbolism associated with: 'safety saves', 'saving lives', zero, 'safety heretic', guru, suffering, fatality, heroes, 'sacred' and 'cardinal' rules and mantras are all profoundly religious and foundational to 'safety culture'.

Semiotics as a cross-disciplinary bridge has numerous branches that help explore culture from many perspectives.

The best way to understand Semiotics is semiotically, that is by non-measurable signs, symbols and visual knowing. This way of knowing (epistemology) is not recognised or given any value in risk and safety. This doesn't mean the Discipline is not a valid way of knowing rather, it just illustrates the limits of risk and safety to understand the world.

One of the most powerful symbols used in SPoR is the mandala. The mandala is a symbol that can be traced back 60,000 years and across numerous civilisations. Indeed, Jung came up with the idea of the Collective Unconscious partly because of the way symbols and semiotics are shared in common over time across cultures that had never known each other.

The mandala is a symbol that carries the tensions and dialectic of competing opposites in life and the importance of the in-between, the I-thou. It is for this reason in SPoR in education and learning we often use the mandala with people to help them visually map the tensions and dialectic that exists in their world. The Semiotics Mandala at *Figure 130*, represents the tensions and dialectics in Semiotics itself. In this way the mandala represents a third way, a triarchic way of understanding the world.

Figure 130. Semiotics Mandala
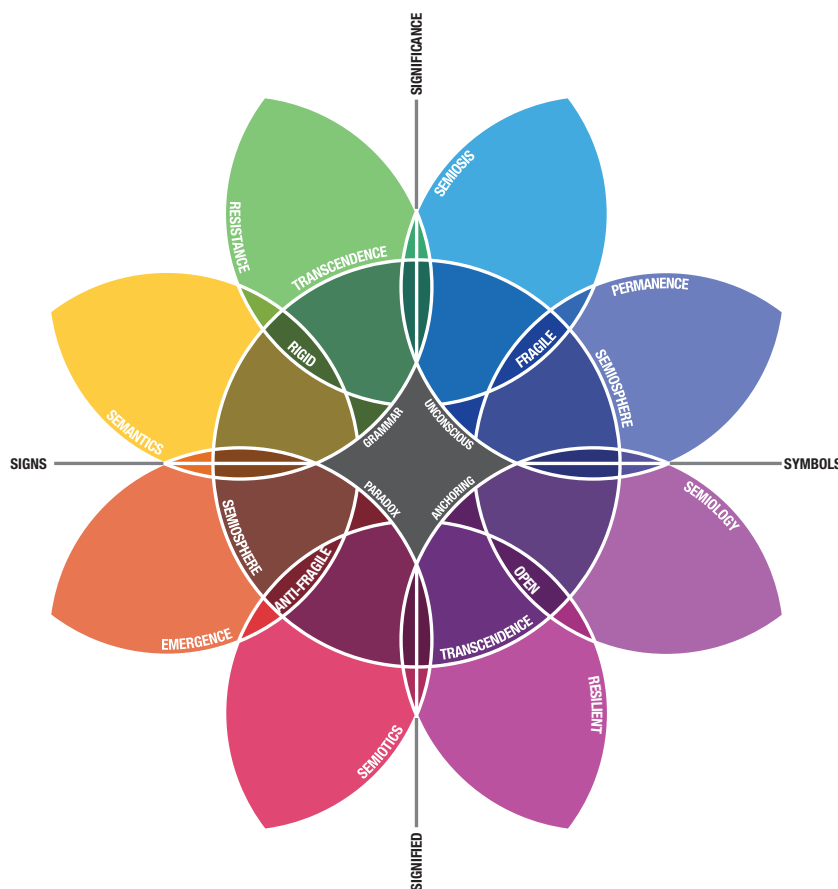
For further study see:

Jung, C. G., (1958) *Answer to Job*. Bollingen Press. Princeton.

Jung, C.G. (1959) *Mandala Symbolism*. Bollingen, Princeton.

Jung, C. G., (1960) *Syncronicity*. Princeton University Press, New York.

Jung, C. G., (1964) Man and His Symbols. Dell, New York.

Jung, C. G., (1968) Psychology and Alchemy. Bollingen, Princeton.

Jung, C. G., (1968) The Archetypes and The Collective Unconscious. Bollingen, Princeton.

By enacting mandala symbolism and mandala thinking we enter into dialectic knowing.

Poetic Knowing

The idea of poetics stems back to Aristotle and denotes (https://www.iep.utm.edu/aris-poe/) experiences and non-technique (Ellul) focused modes of knowing and thinking (namely STEM-only thinking and the psychosis of measurement).

Poetry is one form of poetics but any form of non-technical expression and experience defines what it is to be poetic. Examples of poetics are: semiotics, literature, music, dance, art, drama, aesthetics, gardening, walking, spirituality, meditation, mindfulness (Zinn) camping and yoga. Poetics acts in dialectic with STEM knowing and if taken seriously can inform a Transdisciplinary approach to risk (https://safetyrisk.net/transdisciplinary-thinking-in-risk-and-safety/). This is the foundation for what is known as Holistic Ergonomics (https://cllr.com.au/product/holistic-ergonomics-unit-6/).

In previous places we have described the nature of trauma and what Rob had learned from experiences with highly traumatised young people and adults (https://safetyrisk.net/wrong-headed-safety/). We have hundreds of stories of how health and healing were realised through poetic strategies of engagement.

Galilee School (that I founded in 1996) was located on a farm and many of the things we did that were therapeutic were about doing, relationships, community and listening. We would often get visits from people who wanted to see why the program was so successful and often those from schooling or technical backgrounds were amazed that we had no formal curriculum. Their view of the world said that if we concentrated on numeracy and literacy these young people would re-enter society and be successful. Nothing could be more destructive. **PTSD and trauma are not about wrong rationality, wrong-thinking or cognition. Strangely, the less we focused on numeracy and literacy and the more we focused on poetic strategies of engagement, the greater the success.**

The young people in Galilee were defined as 'at-risk' or 'high-risk' young people and the extremes of their enactments demonstrated a great deal about how each had embodied their trauma (https://www.academia.edu/34890820/THE_BODY_KEEPS_THE_SCORE_Brain_Mind_and_Body_in_the_Healing_of_Trauma). I remember Mary, a 15 year old girl who was a fire-lighter and self-harmer who came to us with a long history of family abuse, rape, violence, drug-abuse, out-of-home living, school failure and detention. Mary was so destructive and violent when she was in detention that she couldn't be held in such an institution, she required he own around-

the-clock 24 hour intense supervision. She has already burned down a youth refuge and accommodation centre and was attracted to cutting up razor blades and swallowing them so the pieces would cut up her internal organs leading to emergency hospitalisation.

Any form of restraint simply sent Mary ballistic and was sensed as a re-enactment of previous abuse. Sometimes without warning she would simply take off all her clothes and this certainly drew a response. Much of what was done to Mary as supposed therapy simply drove her more deeply into self-harming behaviour and this provided her with great comfort. Any attempt at CBT or RET therapy simply made things worse as these are often framed by binary STEM thinking and the idea that humans are brains on bodies. By the time Mary came to us she had been completely institutionalised by technique-focused approaches to therapy and she was in and out of hospital on a monthly basis.

The first thing we did was to build Mary into our community through total acceptance and non-judgmental activity. We discovered quickly that she was attracted to gardening and art and she often chose these each day. The curriculum of Galilee was undertaken by the young people themselves in a kind of Summerhill approach (http://www.educationrevolution.org/wp-content/uploads/2012/02/AERO_EdRev40.pdf). I had taught alternative approaches to Education at Canberra University for several years and based the non-formal structure of the program on extensive research. This was discussed in my sixth book *Tackling Risk, A Field Guide to Risk and Learning* (https://www.humandymensions.com/product/tackling-risk/). The success of Galilee was informed by the work of: Apple, Gardiner, Freire, Goodman, Reimer, Postman, Weingarter, Blishen, Illich, Macklin, Barrow and A.S. Neill. All of these researchers we considered as 'de-schoolers', 'free-schoolers' or 'un-schoolers'.

What I learned from the success at Galilee was just how much of what we do and embody does not fit the brain-as-computer or 'engineering resilience' metaphor. The idea that a human is an individual that can have their head 'reprogrammed' about risk, couldn't be more removed from reality.
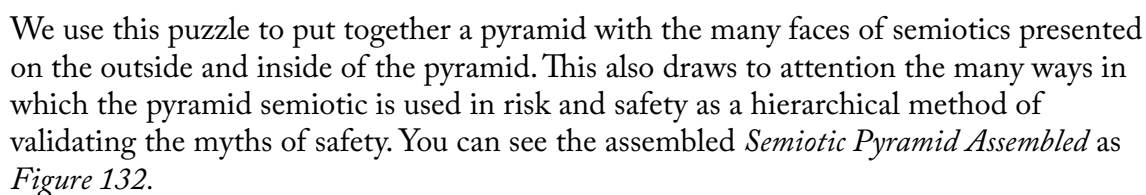
Engaging in risk, being attracted to risk and understanding risk requires a completely different worldview than what dominates orthodoxy.

Much of what we are told is 'mental-health' is really embodied ill-health. When we have been traumatised we embody that suffering and harm in every sinew of our body. Many of the behaviours of young people in Galilee (and WorkAssist) were reactive, nervous responses not something that was 'thought-through'. As Claxton informs us (Intelligence in the Flesh - https://yalebooks.yale.edu/book/9780300208825/intelligence-flesh), most of what we do is driven by our endocrine system, nervous system or immune system in pre-cognitive decision making. One example of this is known as the 'fight or flight' response. We discuss this in our training on One Brain Three Minds (https://vimeo.com/156926212).

When we move away from the binary technicist worldview of STEM-only we begin to understand approaches to risk that address the power of the human unconscious in decision making. Semetsky (https://www.routledge.com/Semiotic-Subjectivity-in-Education-and-Counseling-Learning-with-the-Unconscious/Semetsky/p/book/9781138290211) is one of the pioneers in understanding how the unconscious informs

and directs learning. With a different worldview to risk we can then approach the challenges of risk holistically and in a transdisciplinary way.

Engaging is poetics is not a rejection of STEM thinking or worldview. Transdisciplinarity is not about binary rejection in either-or thinking but rather an extended inclusion in methodology. One of the reasons why approaches to risk and safety are both closed and unsuccessful is because the STEM-only paradigm deems what 'culture of knowledge' is accepted. When one validates poetic approaches to knowing then one is more likely to have an holistic understanding and approach to tackling risk.

When we do things in SPoR we try to ensure that we engage the whole person, not just the Brian-as-computer. So, in semiotics we try to create experiences in knowing through Semiotic Walks or we make things or draw things and include kinesthetics in or learning. One example is The Semiotics Pyramid (*Figure 131*).

Figure 131. Semiotics Pyramid

We use this puzzle to put together a pyramid with the many faces of semiotics presented on the outside and inside of the pyramid. This also draws to attention the many ways in which the pyramid semiotic is used in risk and safety as a hierarchical method of validating the myths of safety. You can see the assembled *Semiotic Pyramid Assembled* as *Figure 132*.

When we know semiotics we know how to include rational knowing in our thinking.

There are so many factors that determine effective learning. The idea that safety is simply 'tell the rule, repeat the rule, punish offenders' is nonsense. The behaviourist approach to knowledge and comprehension only works if you are training robots.

Figure 132. Semiotics Pyramid Assembled
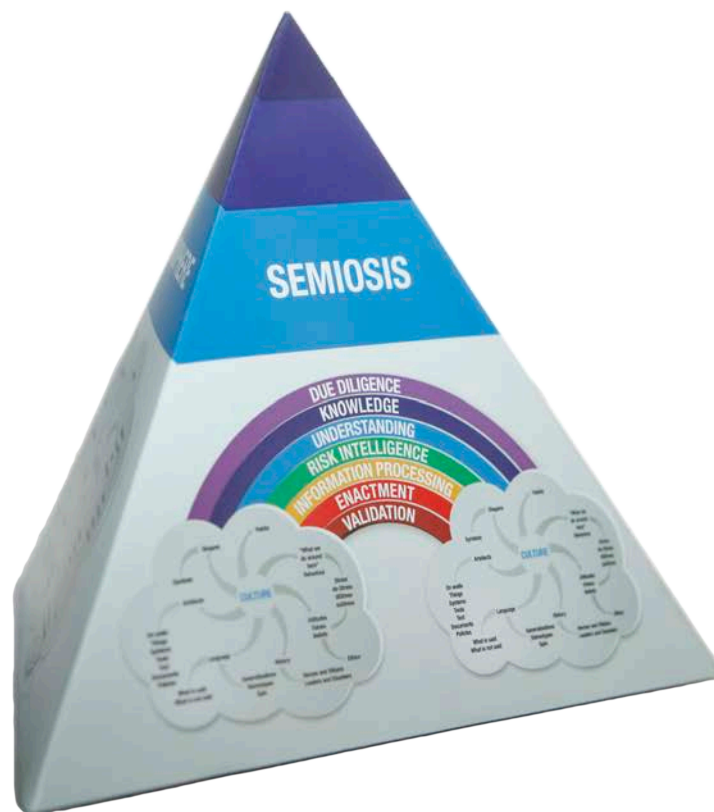
Amongst the many skills and knowledge teachers develop in order to be professional and person-centred in methodology, is an understanding about how people learn. In Social Constructivism I demonstrated how **Scaffolding**, **ZPD** and **Readiness** were critical for learning (https://safetyrisk.net/scaffolding-readiness-and-zpd-in-learning/). Now we introduce the work of Howard Gardner (1983), the founder of the theory of Multiple Intelligences (https://www.wtc.ie/images/pdf/Multiple_Intelligence/mi10.pdf).

The idea of Multiple Intelligences (perhaps eight or nine) posits that we all have an unconscious learning bias. This bias is not a negative but rather a positive attribute. We teach this in SPoR semiotically to show how each intelligence views the world differently and develops knowledge differently. It is absurd to suggest that humans all learn the same

behaviourist way in the same behaviourist sausage. We all have an aptitude for various learning styles that best suit or upbringing, social context and personality. These Learning Intelligences are mapped graphically at *Figure 133. Learning Styles.*

Figure 133. Learning Styles

You can see iconically, graphically and semiotically how these learning styles (intelligences) compare relationally to each other (in a mandala). Each of the styles are held in tension (dialectic) with other styles and in some ways oppose each other. This is why some people hate 'classroom learning' and others hate 'mechanistic/mathematical learning'. It is not that any of these intelligences are wrong but rather that these intelligences add diversity in learning for a group. Training to the one intelligence, perhaps in how an engineer likes to learn, is a complete 'turn off' for those who learn best artistically or emotionally (through Poetics).

Figure 134. Presentation Styles

WRITTEN	ORAL	CARTOGRAPHIC	ARTISTIC
Letters	Lecture	Maps	Models
Interviews	Skits	Plans	Dioramas
Journals	Role Play	Diagrams	Painting
Transcripts	Simulation	Charts	Sketches
Scripts	Story telling	Field work	Posters
Talks	Drama	Graphs	Illustrations
Articles	Debate	Surveys	Banners
Reports	Interviews	Time lines	Displays
Essays	Panel discussion	Concept maps	Drama
Booklets	Commentary	Brainstorms	Musics
Advertisements	Advertisement		Lyrics
Brochure	Demonstrations		Musical
Critiques	Radio program		Photography
Reviews	Quiz		Puppetry
Seminar	Round table discussion		Tableaux
Creative writing	Question banks		Film/video
Poetry			
Songs			
Bulletin board			
Bibliographies			
Cartoons			
Debate			
Index			
Newspaper			

The key to developing effective comprehension and learning with workers is knowing how to analyse which learning styles are in a group and teaching to them. This is no different than knowing what stage of 'readiness' a person is at and 'scaffolding' their learning for success.

Most often we see inductions and training programs in safety with accidental curriculum without any consideration for preferred learning styles of the group. Rob's son who is a steelfixer-formworker calls this 'sleeping bag training'. Dozens of slides of text designed to satisfy only 15% of the learning group is a disaster.

I also hear safety people complain and blame workers for not learning something as if the worker is not trying to learn. Such is the incompetence of the behaviourist safety sausage. And of course if your mantra is zero, you gave up any interest in learning a long time ago.

How easy to blame a worker for a lack of comprehension when the checklist and induction was designed NOT learn!!!

In all CLLR (https://cllr.com.au/register-to-study/) Education and Learning we include all styles of learning in the way we structure programs. It is unfortunate that Covid and Zoom now limit learning methodology but if you understand Learning Intelligences and curriculum design you can get around this. Even when we do Zoom sessions in CLLR we try to include practical skills development exercises and lots of doing. Talking heads only suits 15% of the learning cohort.

In SPoR, when we teach people how to present and teach we often use *Figure 134. Presentations Styles* to help people learn the options available to make presentations educationally effective.

These are also demonstrated in the previous chapter on *Presentation Dos* and *Presentation Dont's*.

# Semiotics of Management and Leadership

In SPoR leadership and following are understood in the dynamic of mutuality. This was articulated in the book: *Following-Leading in Risk, A Humanising Dynamic* (https://www.humandymensions.com/product/following-leading-risk/). In that book there were several models that helped frame understanding.

The first semiotic was that of a funnel. The funnel was used to explain a form of one directional information dump. This is why SPoR has such a strong focus on dialogue, dialectic and diversity in education and learning. This is why in SPoR we use many Cartographic, Oral and Artistic modes of learning.

In funnel based training (See *Figure 135. Funnel Management*) and indoctrination common in safety it is like a funnel is placed above a persons head and the data is fed in so that conformance comes out. In this model there is no exchange, just telling. In this model the focus is all on data dumping, not listening or reflection. This is the common model in risk and safety especially regarding inductions and risk assessment. Even toolbox packs are just lectures. There is no diversity or variation in learning and presentation styles and certainly no thought of Semiotic and Poetic learning.

In SPoR, the role of the hyphen is critical. This is emphasised in i-thou but also in many hyphenated words SPoR uses to demonstrate connectedness, mutuality and exchange. Eg. If-then, now-but not yet, following-leading. The hyphen joins two things into one made of three parts, essential to any dialectic. In the case of following-leading we magnify that hyphen between following-leading to show what is happening between those who share a mutual sense of power and ethic. Each factor named in the magnified hyphen is essential for following-leading. This is illustrated at *Figure 136. Dialectical Leadership.* We use this model in the SPoR Two day leadership education program.

Figure 135. Funnel Management
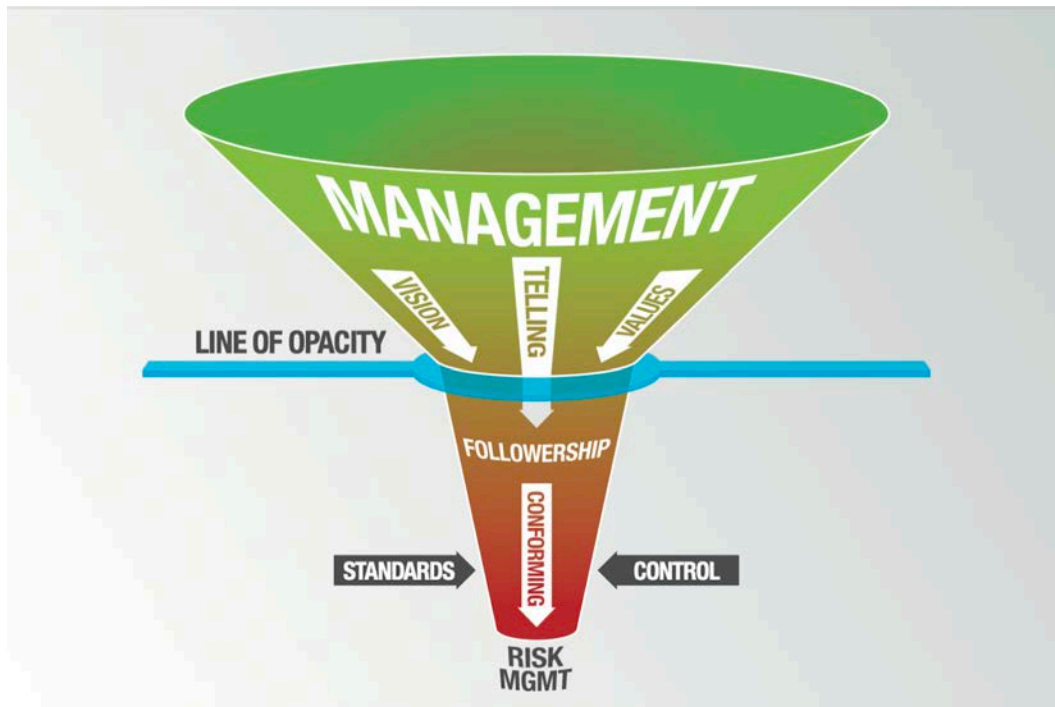
Figure 136. Dialectical Leadership

Hidden Curriculum

The last semiotic for this chapter was developed to explain the Hidden Curriculum (https://www.humandymensions.com/product/following-leading-risk/). The Hidden Curriculum is all that goes on 'under the radar' in education and training sessions eg.

Sitting in rows discourages discussion, lining up teaches obedience etc. In this model at *Figure 137. Hidden Curriculum*, we see what falls on the umbrella but we don't see what is underneath. Neither do we see the trajectory of By-products and Trade-offs.

Figure 137. Hidden Curriculum
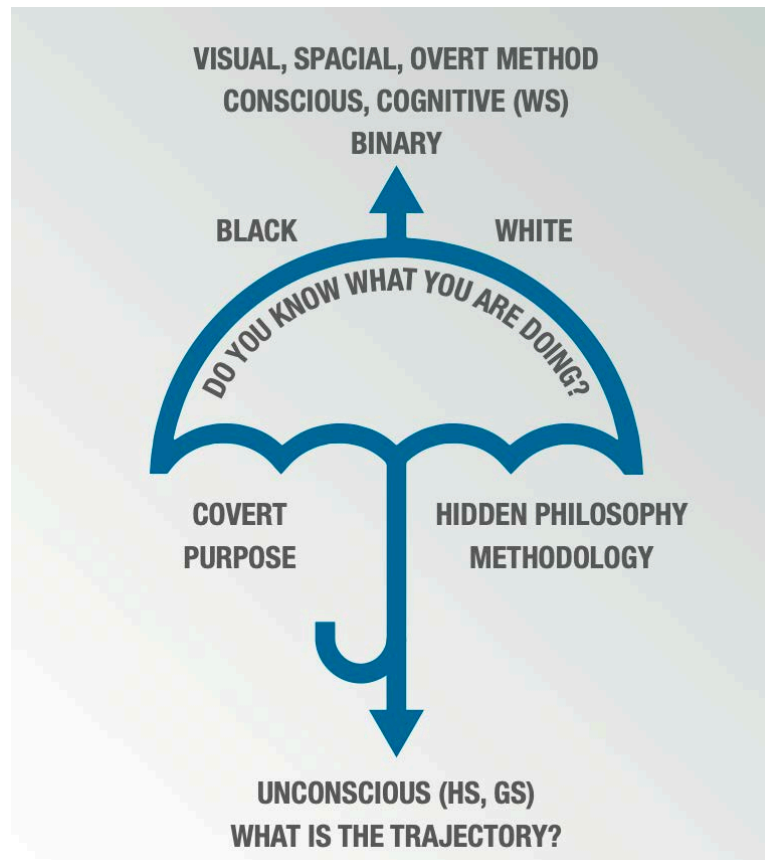
Transition

In this chapter we have explored many Semiotic and Poetic methods/models for understanding Semiotics, Poetics, Visual Learning, Semiosis, Learning Styles and Implicit Methods of Knowing. As we approach the final chapter of this book we bring everything in SPoR together in a study of Mythology, Ritual and Embodiment.

Chapter 9 Mythology, Ritual and Embodiment

Understanding Mythology

The term 'mythology' is not understood well and is most often associated with the idea of legend/fairy tale but that's not its meaning. It is certainly not how myth is defined in social psychology. **Mythology is really a set of beliefs supported by semiotics (symbol systems) and rituals that give meaning to those who attribute meaning to them.**

When we hear someone say 'I believe in zero' we are hearing a myth. A myth is made true by affirmation and is usually symbolised and ritualised, giving the myth identity.

A myth is not about facts, evidence or substance but about constructed significance. Mythology cannot be analysed with the tools of engineering and science, it is completely 'other' than those disciplines. Indeed, neither of these disciplines has the intellectual tradition to understand what myth is. Mythology is best understood poetically. Poetics is not just about poetry but rather any non-rationalist method that transcends the Science Technology Engineering and Mathematics (STEM) paradigm.

Mythology is about faith and belief NOT evidence. It creates its own truth based on its own assumptions, worldview, philosophy and desires.

One of the best ways to understand how myths are created and sustained is through the philosophy of metaphysics and Religion. When a person or group hold to a false belief, it is very difficult to shift that belief. Most often when challenged, people reconstruct their belief in the face of contrary evidence through cognitive dissonance, and often become more deeply in trenched in that belief.

Changing belief through logical/rational argument rarely causes a change in belief. Belief transcends the frameworks we think work.

Similarly faith, the idea that we can take an action in risk not knowing the outcome, is what it means to be a fallible human. We take an action on limited evidence in the assumption we won't be harmed but there is never certainty.

Fallibility is about living in uncertainty and with suffering, harm and risk and living life in resilience. This is the nature of human 'being'.

Whenever there is a celebration such as Christmas or Easter we witness many people celebrate a concoction of myths in various ways. This is not to say that these are not meaningful, but one cannot use the equipment of STEM to understand them. Some will attribute religious meaning to what was once a pagan fertility cult (eggs) and make it what they want it to mean, a myth.

Myths and Symbol are the flip side of the same coin. The symbol in this case an egg, carries the power of the myth/belief. The Cross, resurrection and infallibility is believed by faith not evidence.

Most notions of salvation projected in the safety industry are myths.

There is no evidence that any of the rituals common to safety are efficacious, but they are believed.

This is why when **Hans-Horst Konkolewsky — President International ORP Foundation, Vision Zero Ambassador (https://www.youtube.com/watch?v=preheDbNb1Y) and Helmut Ehnes,** ISSA Mining Secretary General promote zero (https://www.youtube.com/watch?v=rUfCfSQhdfw), they commence their projections about zero with statements of faith/belief. This is because faith in zero has to be maintained against all the evidence to the contrary.

On evidence and data alone about the real world, zero is nonsense.

The same applies for all the symbols-systems accepted in safety. All of the models such as the Bradley Curve, Bow-Tie, Dominoes, Pyramids, Triangles, Swiss-Cheese etc are all mythological. None of the semiotics used in risk and safety are based on evidence.

There is no scientific data used in belief of any of Safety models/semiotics.

Indeed, all these symbols/models/semiotics are the outcome of an undisclosed ideological agenda eg.Heinrich's Pyramid is supported by no evidence either in Heinrich's book or none out in reality. There is simply no ratio between injury rates and fatalities. There is no hierarchy of injury as projected by Heinrich. All of this is myth. Similarly, Heinrich's dominoes bear no resemblance to real life or incident causation. Events are not linear as Heinrich projects and there is no evidence for such. Both models are pure mythology, supported by symbols and related rituals eg. Injury counting.

What a strange conundrum the safety industry has put itself in where on one side it maintains a focus on data/evidence and on the other a faith/belief system infused with all the mythology and religious fervour of any salvation theology.

On one hand we read about so called 'safety science' and then on the other endless mythology about belief in an ideology that has no evidence. Myth has no interest in accuracy or evidence.

The reason people often seek the transcendence of myths is to create meaning that lifts one out of the banal, profane and everyday uncertainty of daily fallible life. Often a symbol is then made a benchmark for belonging to the group belief, because it gives the group meaning, but it is only real for them – a myth.

Myths/symbols then become a way of explaining the world and through commitment guided by the emotions are solidified by habit, ritual, attribution, symbol and repetition.

To believe is to passionately commit to a way of experiencing the world. Any given set of beliefs is real to anyone who shares it. Durkheim stated: 'no religions are false; all are true in their own fashion'.

Most myths are created by well-intentioned fictions and once symbolised are nearly impossible to shift. Once symbolised the myth takes on political power so that identity is benchmarked by the symbol/ritual.

Having embarked on the ideology of zero in 2017 the safety industry will never be able to rid itself of zero just as eggs at Easter are normalised as carrying symbolic significance.

Zero as a symbol/myth has a power of its own and locks itself into the mythology of safety. Then when some become disenchanted by the one myth they create another one

like the 1% safe movement and maintain differentiation by mythological gobbledygook, as if something 'new' has been believed. There is no difference, it's the same myth.

The first step in understanding culture is to understand mythology.

The second step is to **de-mythologize** in order to tackle the meaning, significance and hidden philosophy underneath the myth. This is why in SPoR openness and transparency to declare ontology, ethic and method is critical.

The Risk Matrix Myth, A Case Study in Mythology

There are many other ways of knowing that could be offered in Safety other than those of science, engineering and behaviourism. One's worldview is one's bias, especially when it comes to the construction of models as myths in safety. There is no such thing as non-bias or non-prejudice when it comes to safety, science and engineering. As a start these are basic reading:

• The Structure of Scientific Revolutions

https://www.lri.fr/~mbl/Stanford/CS477/papers/Kuhn-SSR-2ndEd.pdf

• Against Method

https://monoskop.org/File:Feyerabend_Paul_Against_Method.pdf

Let's start with some basics.

All models are semiotic representations of something. The model or graphic is NOT the thing in itself.

All models are like metaphors, they seek to describe something by what it is not (Lakoff and Johnson - https://www.textosenlinea.com.ar/libros/Lakoff%20y%20Johnson%20-%20Metaphors%20We%20Live%20By%20-%201980.pdf).

All models are constructed by someone for a purpose and are either useful, helpful or ethical depending on their outcome. Without some level of critical thinking the purpose of such models often remains hidden.

So, any graphic, whether drawn in science, engineering or safety is not the thing in itself but a representation of it. Such a representation is an interpretation of a concept or idea.

To understand graphical representation, symbolism, associated mythology and bias one would need to study Semiotics. In Semiotics one leaves behind the assumptions of science to embrace a new way of knowing. In Semiotics one leaves behind the myths of 'scientific method' to understand other ways of knowing - Transdisciplinary ways of knowing.

• The moment Science moves to metaphor to express meaning it requires some expertise in Linguistics to understand the use of language

• The moment one moves to myth and symbol one needs metaphysical, philosophical and anthropological knowledge to understand what is being communicated.

• The moment one moves into religious metaphor and the language of 'faith' one needs theological knowing to understand what one is saying.

- The moment one moves into models, iconic expression, sign systems and symbols, one needs Semiotic expertise to know what one is doing.

- The moment one moves into expression by model or metaphor one needs some expertise in Ethics and moral philosophy to help work out if its outputs are ethical or helpful.

- To understand the philosophy of interpretation one would need to be somewhat familiar with the notion of Hermeneutics.

All these forms of knowing are NOT known to the Safety industry. Hence Safety quite readily adopts myths such as the Risk Matrix and then assumes it is objective, Scientific and rational. It is none of these.

When it comes to understanding myth, models, Linguistics and Semiotics one cannot use a mono-disciplinary paradigm to understand something that requires a Transdisciplinary worldview. This is why LinkedIn lights up to any challenge to a safety myth (https://safetyrisk.net/why-is-myth-so-scary-to-safety/) and protests expertise in mythology without any expertise in it.

If one is not studied in these diverse ways of knowing, then one is trying to apply a known paradigm to an unknown paradigm.

The reality is, knowledge in risk and safety that emerges from its narrow curriculum reveals inexperience in diverse transdisciplinary ways of knowing or learning.

For example, the myth of a 'scientific method' only makes sense within the assumptions of a singular assumption of what science is. So, let's recap:

- No models in safety are scientific

- Graphic representations are representations, they are not the thing they represent

- Graphic models are symbols

- All symbols are interpreted

- All symbols generate myths

- Myths are neither objective or true

The real question then is: Is the model helpful or ethical?

Let's look at the myth of the Risk Matrix. See *Figure 138. Risk Matrix.*

If you do a search on Google for 'Risk Matrix' one finds over 300 million results matched by endless iterations of versions of the Risk Matrix.

The one pictured above seeks to explain risk using colours in a square 'matrix' and even has so called 'qualitative' and 'quantitative' descriptors of what each line represents.

Of course, the Linguistics and interpretation of each line of the 'quantitative' measures is not quantitative but qualitative. All descriptors are subjective as are how one locates a number on the matrix, that doesn't represent actual risk, because risk cannot be quantified.

Figure 138. Risk Matrix

			Consequence		
People	Minor skills impact.	Minor impact to capability	Unavailability of core skills affecting services.	Unavailability of critical skills or personnel	Protracted unavailability of critical skills/people.
	Minor injury or first aid treatment	Injury requiring treatment by medical practitioner	Major injury / hospitalization	Single death and/or multiple major injuries	Multiple deaths
Information	Compromise of information otherwise available in the public domain.	Minor compromise of information sensitive to internal or sub-unit interests.	Compromise of information sensitive to this organisation operations.	Compromise of information sensitive to organisational interests.	Compromise of information with significant ongoing impact.
Property & Equipment	Minor damage or vandalism to asset.	Minor damage or loss of <5% of total assets	Damage or loss of <20% of total assets	Extensive damage or loss <50% of total assets	Destruction or complete loss of >50% of assets
Reputation	Local mention only. Quickly forgotten. Freedom to operate unaffected. Self-improvement review required	Scrutiny by Executive, internal committees or internal audit to prevent escalation Short term local media concern. Some impact on local level activities	Persistent national concern. Scrutiny required by external agencies. Long term 'brand' impact.	Persistent intense national public, political and media scrutiny. Long term 'brand' impact. Major operations severely restricted.	International concern, Governmental Inquiry or sustained adverse national/international media. 'Brand' significantly affects organisational abilities.
Financial	1% of Project or Organisational Annual Budget	2-5% of Project or Organisational Annual Budget	5-10 % of Project or Organisational Annual Budget	> 10% Project or Organisational Annual Budget	> 30% of Project or Organisational Annual Budget
Capability	Minimal impact on non-core business operations. The impact can be dealt with by routine operations.	Some impact on business areas in terms of delays, systems quality but able to be dealt with at operational level	Impact on the organisation resulting in reduced performance such that targets are not met. Organisations existence is not threatened, but could be subject to significant review or changed ways of	Breakdown of key activities leading to reduction in performance (eg. service delays, revenue loss, client dissatisfaction, legislative breaches). Survival of the project/activity/organi sation is threatened	Critical failure(s) preventing core activities from being performed. The impact threatens the survival of the project or the organisation itself.

Qualitative Likelihood	Quantitative Likelihood		Insignificant	Negligible	Moderate	Extensive	Significant
Is expected to occur in most circumstances	Has occurred on an annual basis in this organisation in the past or circumstances are in train that will cause it to happen	**Almost Certain**	6	7	8	9	10
Will probably occur in most circumstances	Has occurred in the last few years in this organisation or has occurred recently in other similar organisations or circumstances have occurred that will cause it to happen in the next few years	**Likely**	5	6	7	8	9
Might occur at some time	Has occurred at least once in the history of this organisation or is considered to have a 5% chance of occurring in the next	**Possible**	4	5	6	7	8
Could occur at some time	Has never occurred in this organisation but has occurred infrequently in other similar organisations or is considered to have a 1% chance of occurring in the next	**Unlikely**	3	4	5	6	7
May occur only in exceptional circumstances	Is possible but has not occurred to date in any similar organisation and is considered to have very much less than a 1% chance of	**Rare**	2	3	4	5	6

None of this is 'scientific'. Indeed, Greg Smith as a lawyer calls the matrix 'one of the most dangerous tools' in the risk and safety industry (https://vimeo.com/162493843), he calls it 'unmitigated gobbeldygook'.

And in will come Safety to defend the indefensible. Why? Sunk cost, indoctrination, lack of critical thinking and religious mythology. So, some key questions:

Would Safety be better off without this object? Yes.

• Is this model dangerous? Yes.

- Does the model lead to the making of a myth? Yes.

- Is the model used to make absurd judgments? Yes.

- Is the model used to hide risk? Yes.

- Is the model scientific? No.

- Will safety be able to dump the object? No.

- Are there better models that could be used in its place? Absolutely.

- Does safety want to explore such possibilities? No.

- Is this model/semiotic based on pure mythology? Yes.

Myths and Symbols - De-Mythologizing

When dealing with myths and mythology there are several skills one needs to tackle hidden hermeneutics and demythologising. The purpose of interrogating hermeneutics (theory of interpretations) is to try to discover the meaning and purpose (semiosis) of the semiotic. The de-mythologising process seeks to discover the hidden message of the myth, its political intent, underlying methodology and implications for method (practice).

In SPoR we help these skills by use of two tools:

- *Figure 139. Myths and Symbol*s **and,**

- *Figure 140. Symbols and Myths*

Both of these tools use questions to interrogate the myth/symbol and understand how each supports the other.

The semiotic that accompanies the Myths and Symbols Tool is Simpson and the Donkey. Nothing about this myth is either true or real in a factual evidential sense (Wilson, *Dust, Donkeys and Delusions, The Myth of Simpson and his Donkey*).
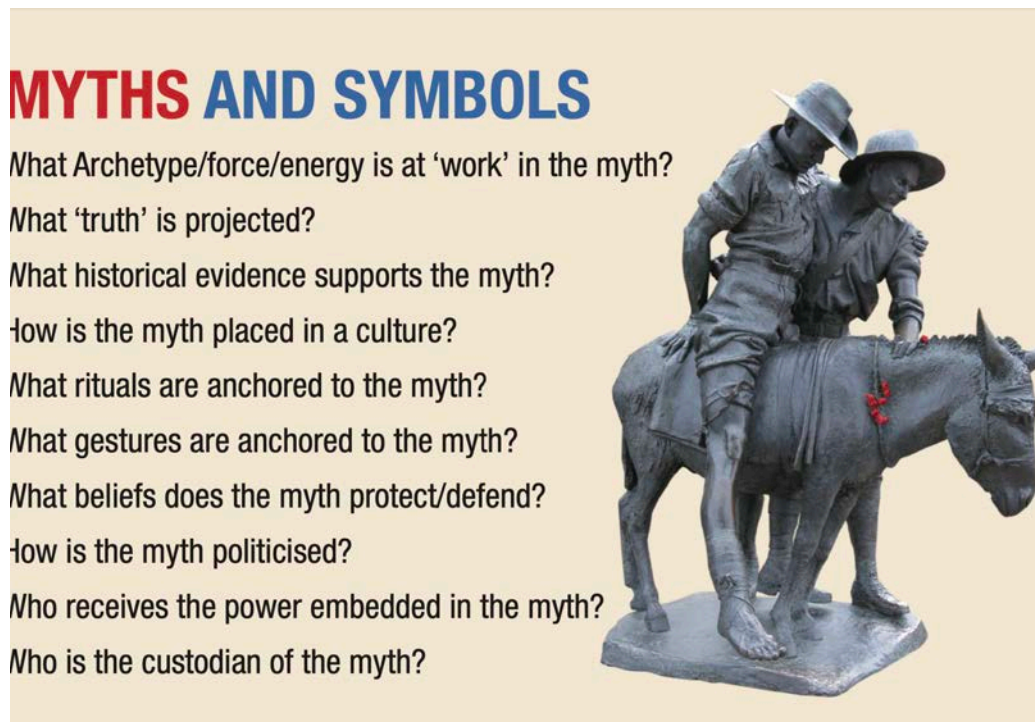
And, it doesn't matter what myth-busting is published, myths do NOT go away or disappear. This is because all myth is founded on an ethic of faith-belief that is neither rational nor irrational. Once a myth has been given symbolic power and endorsed by ritual it is nearly impossible to take it away.

This is why Safety keeps inventing new myths upon myths as it discovers that the previous myth didn't work. It wouldn't matter what evidence was provided to demonstrate that the Swiss-cheese, risk matrix, bow-tie, Bradley Curve or Heinrich's pyramid were myths, they will still be believed as efficacious. Faith in these myths in Safety is institutionalised, believed in faith, attributed with power and infused with symbolic and political power.
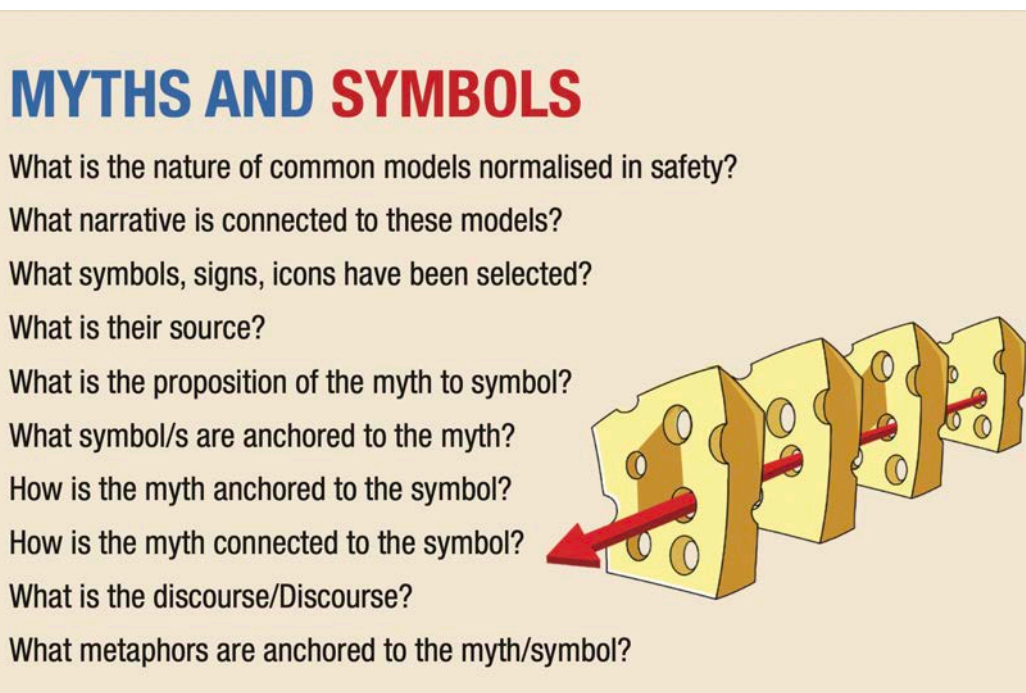
Myth-busing in Safety is understood NOT as demonstrating evidence of reality but demonised as being anti-safety.

This is how all religions and cults work.

Figure 139. Myths and Symbols

MYTHS AND SYMBOLS

What Archetype/force/energy is at 'work' in the myth?

What 'truth' is projected?

What historical evidence supports the myth?

How is the myth placed in a culture?

What rituals are anchored to the myth?

What gestures are anchored to the myth?

What beliefs does the myth protect/defend?

How is the myth politicised?

Who receives the power embedded in the myth?

Who is the custodian of the myth?

Figure 140. Symbols and Myths

MYTHS AND SYMBOLS

What is the nature of common models normalised in safety?

What narrative is connected to these models?

What symbols, signs, icons have been selected?

What is their source?

What is the proposition of the myth to symbol?

What symbol/s are anchored to the myth?

How is the myth anchored to the symbol?

How is the myth connected to the symbol?

What is the discourse/Discourse?

What metaphors are anchored to the myth/symbol?

The real test of any myth is its ethical outcome and Safety seems to have no interest in such. Indeed, in the AIHS BoK Chapter on Ethics there is no mention of power, zero, culture, myth or an ethic of risk. It is just a defence of deontological ethics best suited for blind compliance but, it is says very little about Ethics.

When we look at these models (symbolic metaphors) that are used in safety it is clear that their semiotics have more in common with art than science. None of these models are 'objective', they cannot be. Neither can any of these models contribute to measurement, the great love of safety. Neither can any of these models help with understanding 'controls', the second great love of safety. What happens in these semiotic metaphors used by safety is the creation of attachment through symbolic faith that then becomes a marker for political belonging. And, if you criticise myth you are quickly ousted politically. Eg. criticise zero in a zero organisation and see how long you last.

It is from the processes of interrogating hermeneutics and de-mythologising that one can then discern the underlying ethic of the myth/symbol. In the case of many safety myths it is discovering: the projection of certainty, linear causality, control of risk and uncertainty, creation of order, affirmation of policing, counting and telling, confirmation bias and focus on physical Workspace hazards.

Ritual and Gesture

We know in the study of culture, that culture cannot be conceptualised or learned propositionally. This is why Safety is so happy to declare culture non-understandable, 'cloudy' and confusing (eg. Hopkins, Busch etc.). Just don't talk about it.

Just pick up any book or discussion by Safety on culture and you can be sure the discussion is NOT about culture. What a strange industry that seeks out engineers and behaviourists to talk about something they don't understand. How fascinating this industry that seeks out people with the least expertise in something to confirm what they don't know.

This is how we get the nonsense definition of culture: 'what we do around here'.

Whenever or where ever you see this mantra, slogan and definition you know what follows is NOT about culture.

We saw in Melbourne in 2023, the parading of the Nazi salute (https://www.theguardian.com/australia-news/2023/mar/19/daniel-andrews-says-nazis-arent-welcome-as-victorian-government-considers-further-action-following-salutes) in a 'protest' against a trans-gender rally. The state of Victoria has already banned the public display of the swastika (https://www.premier.vic.gov.au/nazi-hate-symbols-now-banned-victoria).

Of course, those who understand culture know that gesture, myth and symbol are central to understanding culture, just not safety. Why? Well, you see, it can't be measured, and if it can't be measured, it is of no interest to Safety. BTW, the most important matters of being and living cannot be measured indeed, even risk and safety CANNOT be measured.

I have been to Linz (Austria) many times and even though everyone knows where Hitler's childhood home is, no one is allowed to take you there (nor do they want to). I wonder why? It's just a house? It's just a symbol. It's just a salute. It's just a gesture!

Culture is felt, experienced and non-propositional and this why gesture and symbol have so much <u>force.</u> All of the non-measurables of culture have extraordinary power, energy and force unto themselves. They act as Archetypes. This is how Zero works.

If you look at the discourse by Safety into culture you never read about Semiotics, Poetics, Religion, symbolism, gesture, mythology etc.

When you're feeling unwell next time, make sure you don't see a medical specialist, just consult an engineer or behaviourist.

This is why in SPoR we study culture semiotically and Poetically. Such a study gives one amazing insight and vision into the workings of Culture that results in a positive, constructive and practical approach to culture in any setting. This is why we have written this book.

If you want to understand how culture works, I'd suggest watching Star Wars a few times and use 'the force' to understand it.

If you wish to understand Myth, Symbol, Ritual and Gesture and how all four bond into one powerful force, the perhaps consult any of these texts:

- http://www.scielo.org.za/pdf/hts/v73n1/10.pdf

- https://monoskop.org/images/7/7d/Douglas_Mary_Purity_and_Danger_An_Analysis_of_Concepts_of_Pollution_and_Taboo_2001.pdf

- https://monoskop.org/images/b/b1/Eliade_Mircea_The_Sacred_and_The_profane_1963.pdf

- https://monoskop.org/images/1/1d/Douglas_Mary_Risk_and_Blame_Essays_in_Cultural_Theory_1994.pdf

- https://www.pearsonhighered.com/assets/samplechapter/0/2/0/5/0205260012.pdf

- https://hugoribeiro.com.br/area-restrita/Raport_Overing-Social_cultural_anthropology-key_concepts.pdf

 In SPoR we help skills in interrogating Myth, Symbol, Ritual and Gesture by the use of two more tools:

- *Figure 141. Ritual and Gesture and,*

- *Figure 142. Gesture and Ritual.*

Understanding Myth, Symbol, Ritual and Gesture and how they gel as one is critical for understanding the power of semiotics, Poetics and Mythology in risk.

One of the best to read on the nature of myth is Joseph Campbell.

It was Campbell who articulated and confirmed the nature of the hero's journey in mythology. The Heroes Journey is symbolised at *Figure 143. Heroes Journey.*

This simple semiotic helps explain nearly every successful movie/story over the last 100 years and beyond to the myths of Egypt, Greece and Rome.

Figure 141. Ritual and Gesture

RITUAL AND GESTURE TOOL

What is the sequence of the ritual?

What is the underpinning belief? Meaning? Purpose?

How did the ritual originate? How is belief anchored?

What is the power and energy of the ritual?

What is the symbolic enactment?

What are the rhythms, patterns and framing of the ritual?

Why is the ritual 'performed'? (Elam)

What accessories (instruments, clothes etc.) are used?

What is attached politically to the performance?

What is communicated unconsciously?

Figure 142. Gesture and Ritual

RITUAL AND GESTURE TOOL

What part of the body expresses the gesture/s?

What accessories and linguistics are used?

What does the gesture communicate?

How is the gesture culturally anchored?

What does the gesture symbolise?

What is the power and energy of the gesture?

What is the rhythm and pattern of the gesture?

Is the gesture performed unconsciously?

What is its social/cultural significance?

What political energy is anchored to the gesture?

You can read more about this in the works of Campbell:

- Campbell, J., (1972) *Myths to Live By.* Viking Press (https://archive.org/details/mythstoliveby00camp_0)

- Campbell, J., (1974) *The Mythic Image* (1974). Princeton University Press

- Campbell, J., (1990) *Transformations of Myth Through Time.* Harper and Row

Figure 143. Heroes Journey

A Holistic Understanding of Persons

Once a particular worldview is normalised then symbols and religious myths are created and are invested with political power so that such a worldview can be institutionalised. In this way any questioning of foundations is labeled as non-compliance and questioning is deemed oppositional. In this way Safety doesn't move forward but becomes the regurgitation of what is already known in Confirmation Bias.

This knowledge whilst only a partial understanding of human personhood is then politically constructed as the whole that can be known of human personhood.

A Holistic and Transdisciplinary approach to risk accepts the engineering-scientist view of persons as only partial to tackling risk. SPoR doesn't reject the engineering-scientist view

of persons but rather understands such as only a partial approach to understand how people tackle risk.

The call to step outside the confines of engineering-science is not a call to reject such but rather a call to bring into safety many aspects of knowing that are currently rejected, thus impoverishing the nature of safety. Zero ideology is the classic symbol for cementing the status quo and locking in no change. There is no movement in zero and hence no learning. Zero is the ultimate symbol for stasis.

One of the models SPoR uses to create a holistic understanding of persons and the Self is also the icon for the Centre for Leadership and Learning in Risk (CLLR) https://cllr.com.au/

The semiotic is the amalgam of five magnifying glasses superimposed over each other, each investigating and amplifying five approaches to the Self:

• The Inner Self

• The Social Self

• The Cultural Self

• The Environmental Self and,

• The Transcendent Self

This is represented semiotically at *Figure 144. Balancing the Self.*

Figure. 144. Balancing the Self
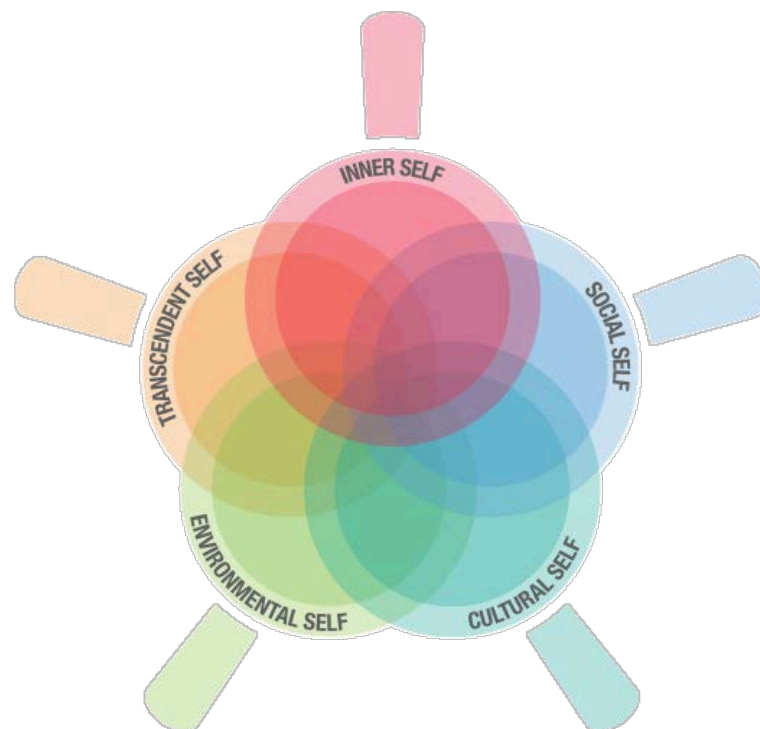
In risk and safety such a sense of focus and holism is of no interest particularly, the idea of Transcendence. We also use *Figure 145. Holistic Ergonomics* to explore a Transdisciplinary sense of the self in relation to ergonomics.

Figure. 145. Holistic Ergonomics
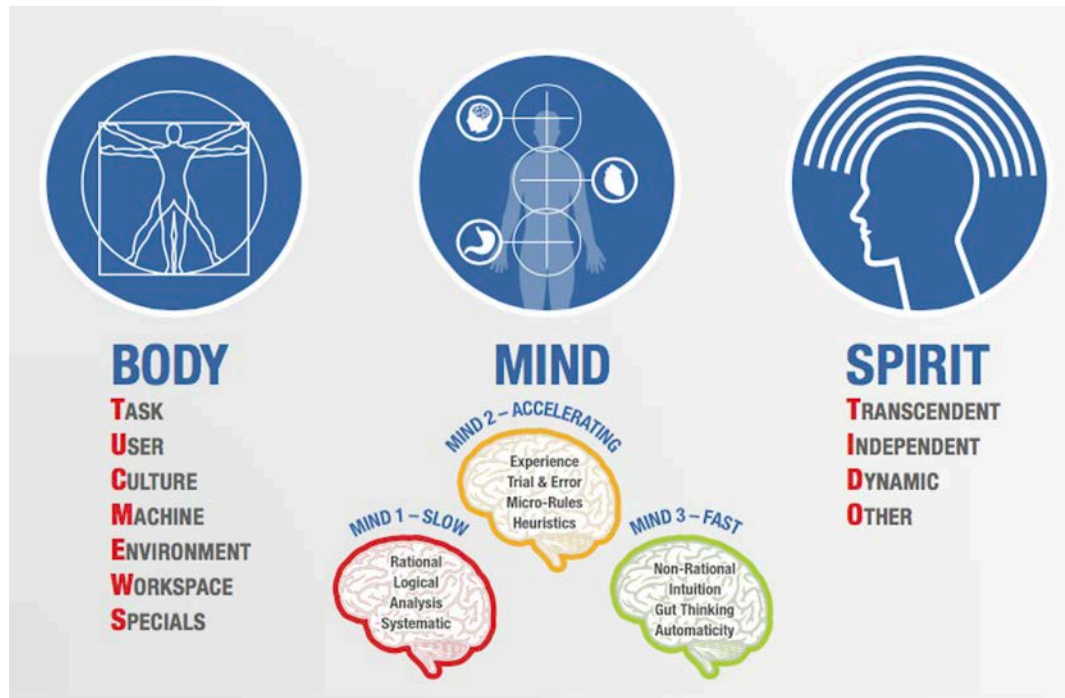
Orthodox ergonomics has a focus on objects and how humans interact with objects. The classic text for orthodox ergonomics is *Fitting the Task to The Human* by Kroemer and Grandjean.

Orthodox ergonomics is framed by a STEM-only worldview and looks at humans as 'factors' in a system and understands humans through technicist (Ellul) and mechanistic framing. Most orthodox texts on ergonomics read like maths-engineering texts full of tables, body size, machine dimensions, task design and body-machine interaction. Holistic Ergonomics approaches the nature of humans and work in a completely different way through the lens of Social Psychology.

Holistic Ergonomics takes off where orthodox ergonomics stops. Holistic ergonomics embraces a host of disciplines completely ignored by orthodox ergonomic studies. Holistic Ergonomics is informed by a transdisciplinary understanding of persons. Rather than viewing the human as a sub-set of a system in a machine-like way, Holistic Ergonomics understands humans ecologically as principal participants in how work is done. Humans don't serve systems, systems serve humans.

The starting point for Holistic Ergonomics is thinking critically about an anthropo-centric focus on persons. The nature of what makes human 'being' and the phenomenological uniqueness of personhood should drive the way we tackle risks in work (ergo). A place to

start is through an understanding of the human 'self' in order to tackle all things that are other than self. We can only truly be our 'self' (inner self) when we know how we relate to other 'selves' (social, cultural, environmental and transcendent selves).

A foundational text is by Taylor, C., (1992) *Sources of the Self, The Making of the Modern Identity*. After all, it is from our identity that our worldview emerges and from our methodology that we enact our approach to risk. One cannot separate a sense of identity without tackling one's sense of 'mind' (not brain). Two other resources are: Kierkegaard *Either/Or* and Ricoeur *Oneself as Another* (but both very challenging to read).

When we come as persons to work we need to frame the task through the lens of personhood and ecological relationships rather than the lens of hazards. Hazards are neither objective nor self-disclosing and are always interpreted through how people 'see' (worldview) the world.

A critical foundation for Holistic Ergonomics is an understanding of Interconnectivity and Interaffectivity (see Fuchs https://www.academia.edu/30974462/Intercorporeality_and_Interaffectivity). This is understood phenomenologically as 'Socialitie'.

Our interconnection as selves interpenetrates each other not just via mirror 'neurons' but through the way humans embody experiences, this is the key to understanding empathy. We don't so much 'think' for others in their suffering as much as we 'feel' for them in our heart and gut. We see this empathy in the way we connect with victims of bushfires that ravage Australia (https://usishield.com/26562/opinion/have-empathy-for-victims-of-wildfire/). This connection is felt in heartache and in our gut as we 'imagine' the suffering of others.

This is also evidenced in the way humans embody trauma (Van Der Kolk, *The Body Keeps the Score, Brain, Mind, and Body in the Healing of Trauma*). The way we connect with others happens in the 'mystery' of the 'we-space' as is represented graphically by *Figure 146. Interaffectivity of Risk* tool.

I call this 'mysterious' because of the way context triggers and enacts affordances (response by design) through body (muscle) memory. As yet we know so little about how this 'we-space' triggers decision making.
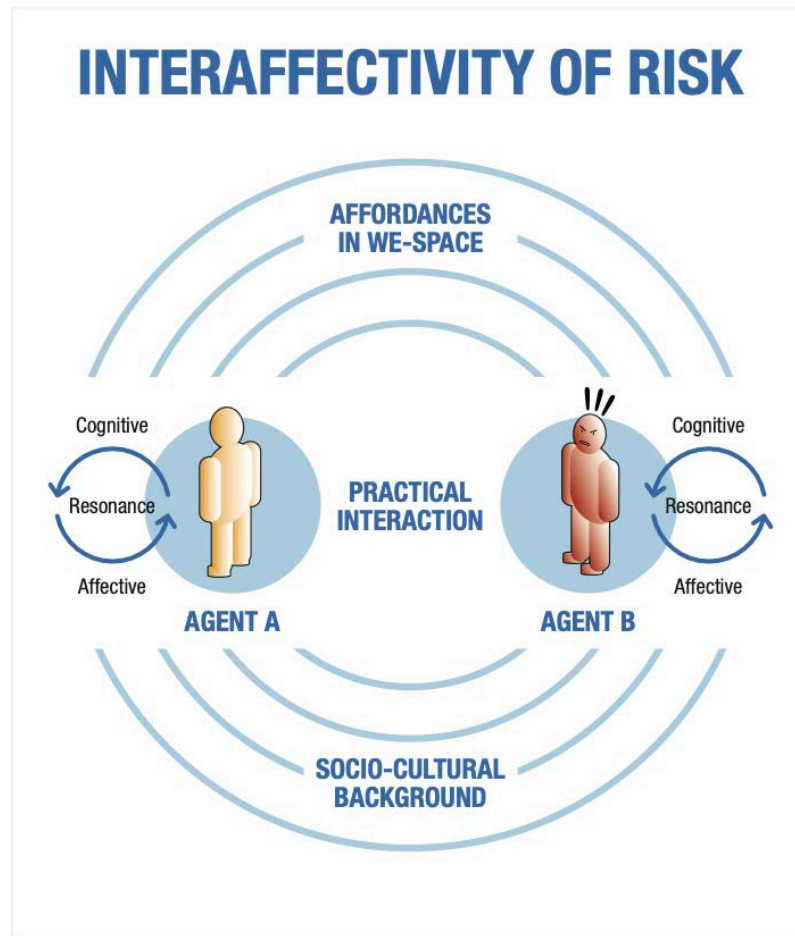
This view has very significant implications for psychosocial risk, mental health and understanding resilience in the workplace.

Holistic Responses to Mental Health

One of the most important factors in mental health is social being. In SPoR we call this *Socialitie*. The idea that mental health is about brain programming or brain health, simple serves to distract organisations from tackling mental health properly. In risk and safety, the worldviews of Behaviourism, Engineering and Individualism frame the failure of many approaches to mental health. Recent trends in brain-based safety (https://brainleadership.com/solution/psychological-safety/; https://sentis.com.au/resources/safety-and-the-brain; https://www.safetyandhealthmagazine.com/articles/18776-safety-leadership-understand-brain-functions-to-understand-mistakes; https://www.aihs.org.au/events/webinar-safety-brain; https://www.habitsafe.com.au/based-on-brain-science) is evidence of poor understandings of human personhood.

Figure 146. Interaffectivity of Risk

INTERAFFECTIVITY OF RISK

This is why so much of the language of psychological safety is brain-centric (https://www.linkedin.com/pulse/brain-friendly-leadership-why-psychological-safety-how-kate-warburton) and doomed to fail. This is why you find nowhere in safety any mature discussion of the human and collective unconscious.

No wonder Safety gets attracted to these naïve ideas about the brain because it wants to make its image of humans fit its worldview of control. There is simply no evidence for such a worldview. Try reading any of these:

- Chalmers – *The Conscious Mind*

- Chalmers – *The Character of Consciousness*

- Claxton – *Intelligence in the Flesh*

- Damasio – *Descartes Error*

- Damasio – *The Feeling of What Happens*

- Durt – *Embodiment, Enaction and Culture*

- Fuchs – *Ecology of the Brain*

- Ginot – *The Neuropsychology of the Unconscious*

- Noe – *Out of our Heads*

- Panksepp – *Affective Neuroscience*

- Raaven – *The Self Beyond Itself*

- Robinson – *Out of Our Mind*

- Tversky – *Mind in Motion*

- Van der Kolk – *The Body Keeps the Score*

- Varela – *The Embodied Mind*

Our worldview (Methodology) frames our methods and, the metaphor of mind-as-computer inhibits the potential of risk and safety to offer anything helpful with regard to mental health. Human persons are social beings and any separation of mind from body or privileging brain focus over body focus is simply silly.

In SPoR we emphasise the need for Holistic Ergonomics (https://cllr.com.au/product/holistic-ergonomics-unit-6/), not just the interaction of objects with bodies so common in traditional ergonomics. In SPoR we understand that human persons are Intercorporeal and Interaffected (https://www.academia.edu/30974462/Intercorporeality_and_Interaffectivity) with all things and beings. And unless strategies for mental health are holistic, they are most likely going to fail. This is often why many of the tokenistic approaches to mental health in organisations don't work.

Recent research (https://neurosciencenews.com/nature-mental-health-20425/) shows the way that we interact with the environment is also critical to mental health. Our presence in the natural environment affects our wellbeing. This is the effect of bio-semiotics on meaning making and understanding that we are interaffected and intercorporeal 'beings' in the world. This is the foundation for understanding Holistic Ergonomics.

Embodiment

Computers and AI don't have fallible bodies and fallible bodies are essential for human learning. Without a fallible body there is no e-motion and emotions are essential for learning. Similarly, computers and AI have no unconscious and most learning occurs in the human unconscious. Similarly, computers and AI have no learned heuristics, they don't need heuristics because they don't have fallible bodies and cannot 'experience' being because they don't 'live'.

So, without bodies, emotions and an unconscious, computers and AI cannot 'understand' (feel) risk. There is no algorithm that can teach a computer transcendence or thinking with the soul, because machines have no soul, nor sense of spirit consciousness. None of this 'computes'. Similarly, a computer can never feel religion, myth, ritual or gesture neither, the foundational e-motions of culture (never discussed in any conversation about 'safety culture' across the globe).

Even though embodiment is essential to an understanding of culture, it gets no mention anywhere in discussion on 'safety culture'. This is only one of dozens of silences about culture in safety (https://safetyrisk.net/category/safety-culture-silences/) but when Safety speaks about culture, it's all too confusing, all too hard – let's not talk about it, especially in a Transdisciplinary way.

In SPoR we provide two tools to help tackle the challenges of embodiment and dis-embodiment. These are:

- *Figure 147. Embodied* **and,**

- *Figure 148. Dis-Embodied*

Figure. 147. Embodied
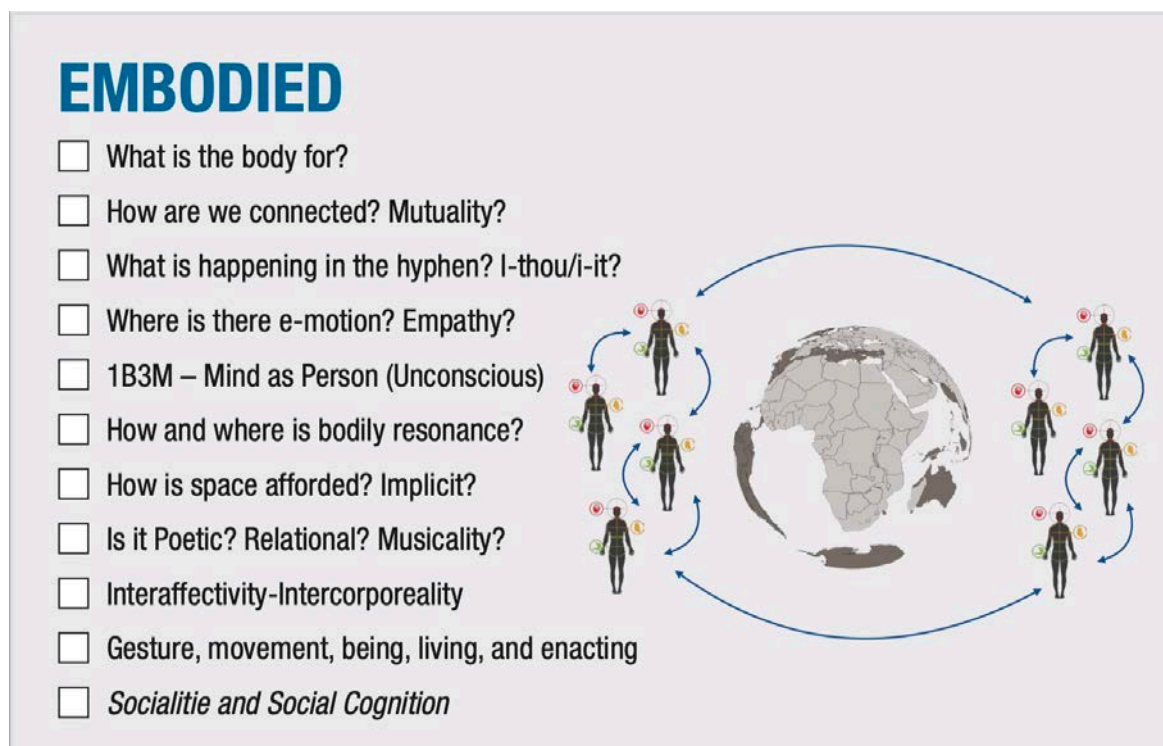
Both these tools help interrogate the nature of embodiment and the challenges of dis-embodied views of human being and persons.

When we move away from conceptual metaphors of brains-as-computers, eyes-as-cameras and culture-as-structure, we change our whole perspective on perception, motivation, social meaning, semiosis and *Socialitie*. **Neither camera, computer or structure metaphor serve fallible humans well in understanding risk.**

The best place to begin with learning about embodiment is in research by Damasio, Johnson and Fuchs.

- https://en.wikipedia.org/wiki/Antonio_Damasio

Figure 148. Dis-Embodied
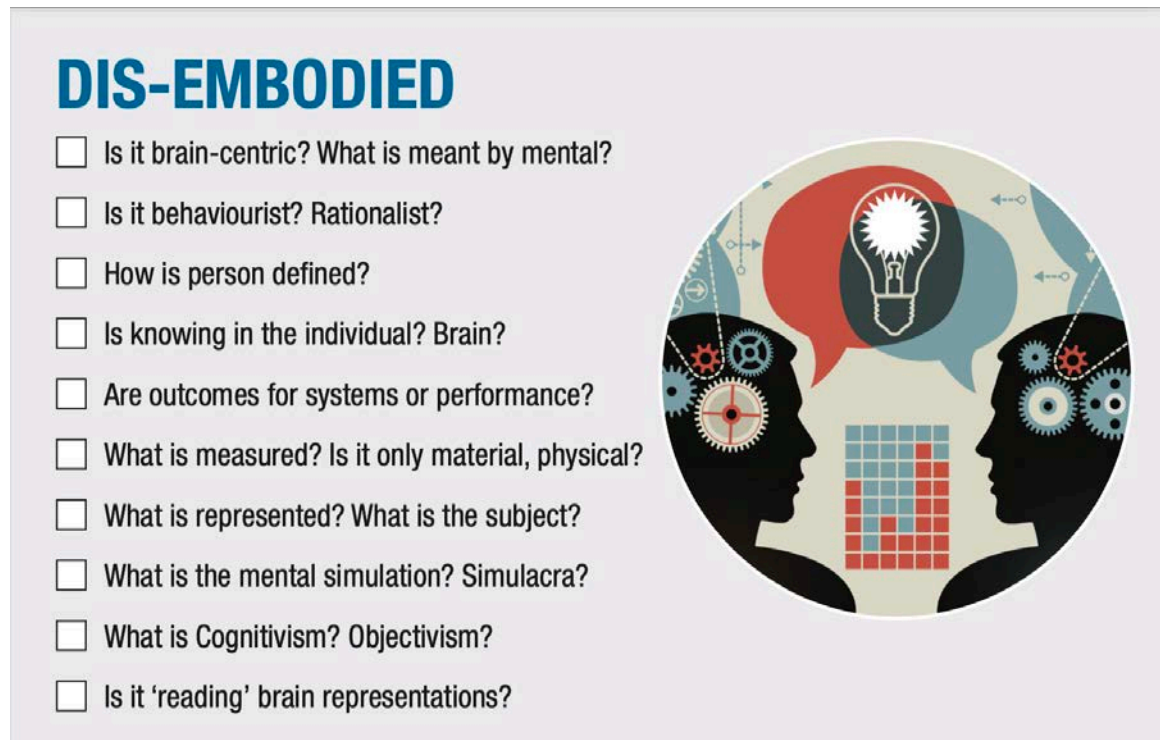
- https://en.wikipedia.org/wiki/Mark_Johnson_(philosopher)

- https://en.wikipedia.org/wiki/Thomas_Fuchs

It is from Intercorporeality and Interaffectivity (https://embodimentblog.wordpress.com/2013/09/16/intercorporeality/; https://www.researchgate.net/publication/306570122_Intercorporeality_and_Interaffectivity) that we can begin to understand being, living, culture and risk.

When we understand the somatic and kinaesthetic nature of human embodied action we know that the whole body participates in decision making and that the brain is NOT a computer. We also understand the way the world 'moves' us. All learning involves e-motion and this moves us. Therefore we learn. Without embodied movement there is no learning. When we accept the connectedness of the body, we accept its associated necessities, mortality, weaknesses, vulnerabilities and obligations. When we think of the human senses we don't just think of those inside the head, all knowing is embodied. For example, we feel and experience the world through our skin.

In all learning we move according to how we organise, in this way we become someone new and cannot return back to who we were. Becoming is the foundation for resilience. Our becoming is represented at *Figure. 149. The Progression of Change and Learning*. This is the foundation for all growth and maturity, including acceptance of risk and what the unknown brings into being.

When we accept the connectedness of the body as essential to personhood, we can no longer deny fallibility. We also know that we affected by institutions, organisations, systems and the world in which we live. These all cause us to Act, React, Interact, Double Interact and Enact into being. This is represented at *Figure 150. Act, React, Interact, Double Interact, Enactment and Emergence.* This is how living develops.

**Figure 149. The Progression of Change and Learning**

THE PROGRESSION OF ORGANISING

www.humandymensions.com

Figure 150. Act, React, Interact, Double Interact, Enactment and Emergence

ACT, REACT, INTERACT, DOUBLE INTERACT, ENACTMENT

www.humandymensions.com
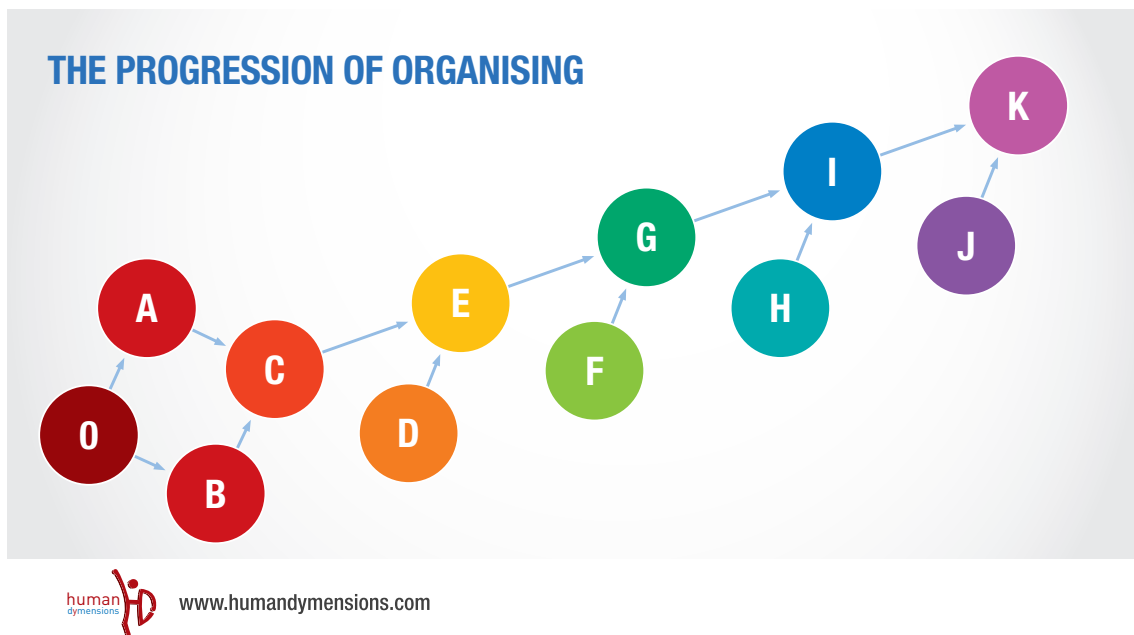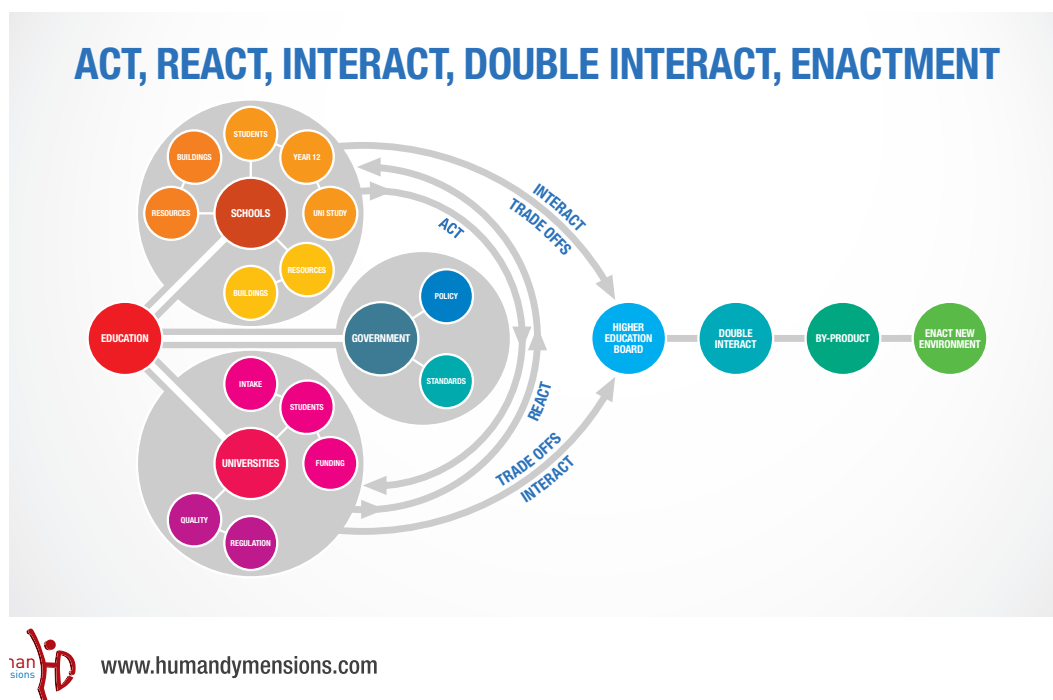
We can look back on life using both these tools and understand in Hindsight Bias how things have emerged, our History and how we have emerged to whom we have become. Such is the nature of emergence. When we reflect on our history and who we have become and who others have become, we accept the reality of emergence and the *Socialitie* that has made us. The nature of Emergence is represented semiotically as *Figure 151. The Nature of Emergence.*
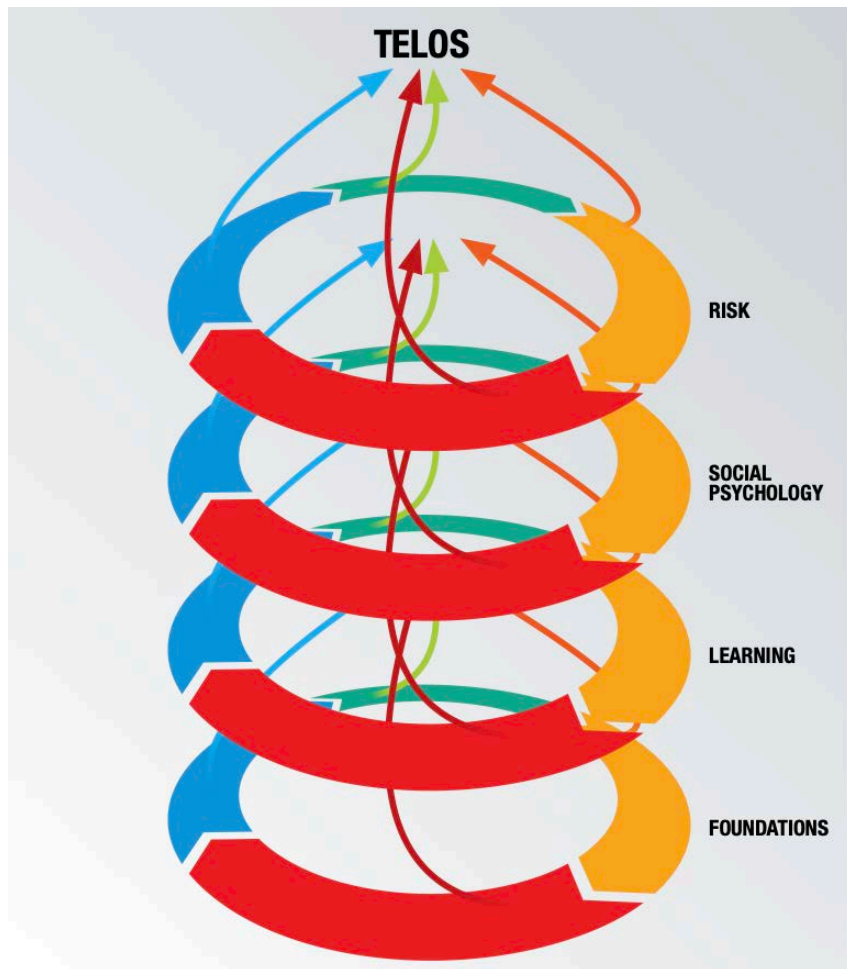
Figure 151. The Nature of Emergence
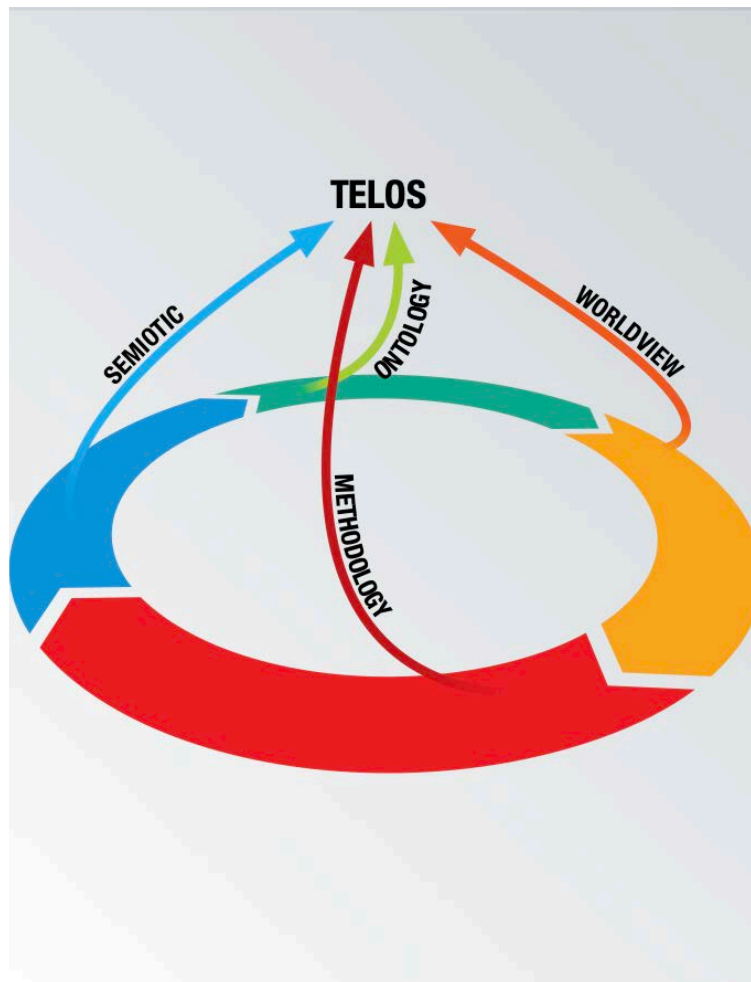
We also look back at how we have lived and been shaped by risk. Risk is not just an idea, it's a reality of all that threatens human 'being'. Risk is the lived reality of persons in learning. This learning takes us on our trajectory, our 'telos', who we have become.

Figure. 152. Wickedity and Emergence

One of the best books to read on the acceptance of becoming is by Benner. D., (2016) Being and Becoming, Living the Adventure of Life and Love. Baker Publishing. New York. (https://archive.org/details/humanbeingbecomi0000benn).

As we look back on all that has shaped us, we also reflect on the myths, symbols, rituals and semiosis that has given us meaning.

We use *Figure. 152. Wickedity and Emergence* to help such reflection.

As our life circles and swirls upward towards our **telos,** we give value to our becoming through the way we have lived Semiotically and Poetically.

Both these tools help engage critically with emergence and becoming.

You can view a video of this tool here: https://vimeo.com/774159293

Closing

What have we learned by writing this book?

All learning involves movement, without movement there is no learning. A movement in cognition or a shift in data or algorithm is NOT learning.

What has moved us in writing this book has been the way SPoR ontology holds together. The book has also involved significant e-motions (the energy that drives movement) as we have considered SPoR as a Semiotic and Poetic discipline that seeks to help people tackle the wickedly of risk.

There is something special about bringing together the methodology and methods of SPoR. In a way writing this book has served as a process of sifting and re-learning. Some of the tools used as methods, models and symbols have not been used for a few years. Some were developed for clients who had a particular agenda, which is why we have left out quite a number of these compromises, simply because they are not helpful in forwarding SPoR learning.

It has also been helpful to reinforce our semiotic language and to re-affirm that semiotics can only be understood semiotically. It is indeed a truism like saying that music can only be understood musically. SPoR languages (semiotic, poetic, para-linguistic) offer the STEM-based risk and safety industries a whole new way of listening, learning and knowing. Yet, knowing this also confirms that this STEM-based industry continues to have no interest in learning a Transdisciplinary way of knowing.

> This book was triggered by discussions between Matt and Rob in a cobbled alley in Vienna in June 2023. Metaphorically this is where we 'cobbled' together the idea for this book. At the time we were delivering programs for Mondi Leaders and Public workshops for other organisations and using the many methods of SPoR. And so, the idea of bringing together all SPoR methods into one place was considered as much needed.

SPoR is not about slogans, 'playing' in risk space, entertainment or trends. It is a discipline with a sole purpose and meaning focused on helping persons tackle risk. This helping has always led SPoR to giving method to methodology. It has always been about practical. positive, constructive and meaningful ways of helping people learn better ways in tackle risk.

And we acknowledge that many in risk and safety are not ready for SPoR. They are not ready for un-learning or leaving the comfort of the traditional yet mythical securities of safety certainty. However, for those who are ready to learn, this is a book for you. And, what you will discover if you leave traditional safety is that you are not left high and dry with no methods. This book gives people who leave traditional safety hope in a method that works (https://www.humandymensions.com/product/it-works-a-new-approach-to-risk-and-safety-book-for-free-download/).

To start such a new journey simply takes an open question in an email and a willingness to listen and learn.

Next Steps

If you want to learn about SPoR and Semiotics, where to start?

Many of the books, methods, videos, newsletters, blogs, podcasts and some training programs in SPoR are free. All of this can be found on the following websites:

- https://spor.com.au/

- https://cllr.com.au/

- https://www.humandymensions.com/

- https://podcasters.spotify.com/pod/show/socialpsychologyofrisk

- https://vimeo.com/cllr

- https://vimeo.com/humandymensions

- https://www.humandymensions.com/shop/

You can even get started with two free introductory programs to SPoR here:

Free SPoR Intro

- https://vimeo.com/showcase/4233556

Free Due Diligence

- https://vimeo.com/showcase/4883640

Or write to Dr Long: rob@spor.com.au or Matt: matthew@riskdiversity.com.au

Cost is not an impediment for anyone who wants to explore or discover what SPoR can offer.

All it takes to move is a 'leap of faith' in a desire to find methods that humanise persons in tackling risk. It takes an open question seeking enquiry and learning and you can make a start.

Authors

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Matt is global lecturer and facilitator in the Social Psychology of Risk and, Director of Risk Diversity, a Fellow of the Centre for Leadership and Learning in Risk (CLLR) and, Facilitator of Social Psychology of Risk Pty Ltd (SPoR).

Matt is an International presenter and author of *SPoR and Semiotics* on the Social Psychology of Risk.

This pioneering work and perspective is highly sought after globally by organisations who seek to do more than just manage risk with systems and process.

Matt has a creative career in many sectors of organisations including: training , not- for-profit, business, energy management, food production building and construction, mining and management. Matt is a qualified auditor as well as a fellow in SPoR and this positions him nicely to help organisations analyse their risk and safety systems, modify volumes of data and shift systems to a SPoR focus.

Matt has exclusive rights to the Intellectual Property of the Social Psychology of Risk, granted by Human Dymensions and Dr Robert Long.

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Rob is global founder of the Social Psychology of Risk and, Executive Director of Human Dymensions, The Centre for Leadership and Learning in Risk and Social Psychology of Risk Pty Ltd.

Rob has a creative career in teaching, education, community services, government and management. Rob works across all sectors and has a range of clients Internationally in oil, gas, petro-chemicals and security.

Rob has lectured at various universities since 1990 including University of Canberra, Charles Sturt University and ACU. He has also held distinguished positions outside of academic life including Manager Evacuation Centre during the Canberra Bushfires in 2003, Emergency Coordination Operations Group Beaconsfield 2006, Community Recovery Beaconsfield 2006 and Risk Management Coordinator World Youth Day (Canberra Goulburn) 2008.

Rob is the founding Principal of the Galilee School which he established in 1996 to educate the most high-risk young people in the Australian Capital Territory (ACT). He was Director of Youth, Community and Family Support services in the ACT Government and has served on numerous Australian inter-governmental task forces, committees, ministerial councils and working groups in areas such as gambling, crime, homelessness, indigenous disadvantage, social infrastructure, child protection, youth-at-risk, drug addiction, prisons and social justice.

Rob founded the social psychological perspective in risk, safety and security in 2003 and is engaged by organisations because of his expertise in culture, learning, risk and social psychology. He is a skilled presenter and designer of learning events, training and curriculum.

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The Social Psychology of Risk (SPoR) is premised on the criticality of all language for relationship, community and *Socialitie*. So, in SPoR when we think of language we don't just think of text but all language that is para-linguistic, beyond linguistics. Just as we know that text and number evolved through the transfer of symbol to text, we also know that there are other languages that doesn't use number and text. For example, Music has its own language that is composed of notes-notation but extends way beyond such an understanding. Music also holds the language of sound and all that e-motion that sound generates. When music is played and felt it extends way beyond the limitations of the mechanics of music. Indeed, in some ways aa focus on the mechanics of Music robs it of its full meaning.

When we consider language, text and linguistics we enter into the conscious world of cognition and brain-centric knowing. When we engage in symbolic language and para-linguistics knowing we enter into a whole new world of e-motion, embodiment, *Poetics* and felt-knowing. This is the world of love, trust, passion, faith, hope and heart-gut knowing. None of this is measurable. Nothing of this is mechanical or controllable.

Such a world should not be feared but rather embraced. SPoR embraces this world in its quest to understand and tackle risk.
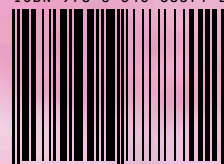
This book brings together 25 years of work in SPoR all into one place. It presents the many models, methods, methodology and semiotics that are foundational to the Discipline of SPoR.

Just as music can only be understood musically so too, Semiotics can only be understood semiotically. *Poetics* (all that is not measurable) can only be understood poetically.

So, this is a book that attempts a translation of SPoR Semiotic knowing into the presentation of a different way of knowing, being and living in risk. This Semiotic knowing emerges from SPoR methodology into its many methods and models that focus on *Socialitie* and risk. This stands in contrast to orthodox approaches to risk that are consumed by text, checklists, audits, paperwork and tables.

In order to tackle the challenges of Semiotics and risk, one has to move beyond traditional rationalist methods and knowing and embrace different kinds of intelligence. Semiotic and Poetic language reveal a more relational-social way knowing. This knowing brings with it a new semiosis (meaning) that changes forever how one views, understands and tackles risk.