

Walking Into The Winds of Change

A silhouette of a person standing on a rock with arms raised, set against a background of radiating lines and a globe.

Crisis mitigation
Organisational Learning
Nurturing communities

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Walking into The Winds of Change

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Prologue

Where to from here ...?

A conversation, mitigating crisis, a sharing of thoughts

This is a book about re-imagining our communities, relationships and the development of a media which supports and nurtures people in crisis.

It is said a man's life is fleeting,
But we must find time to make that change,
In the way man thinks or does things,
Or how he should play the game.

It is said man's life is a duty,
To make sense of the way things are done,
We should look to the past for our future,
As if our future is there preordained.

It is said man's life is a struggle,
But that one should never complain,
We should stand tall and be counted,
Amongst all that look just the same.

It is said man's life is wasted,
If he shies from money or fame,
When he runs away from danger,
Or says no to playing the game.

It is said man's life is his alone,
But this makes us all a bit lame,
For man doesn't write his own epitaph,
Because life is never that tame.

By now you would have an inkling that this is a cross over textbook where the following pages will speak of many things in a manner which I hope is conversational rather than tutorial. But times are strange and so in the shadow of fake news and manufactured dissent I suspect you, my reader, may be wary of a conversation that might appear to politicise or critique contemporary thinking without offering the source of the basis to such critique. So, if you were to flick to the back pages you will find both a Glossary and Referencing, just in case you require these details. Although I write this in Australia, I believe our conversation to be universal as I am trying to discuss and critique the ways of thinking and the language used to progress ideology, rather than the belief structure the ideology rests upon, by utilising a global canvass.

There are occasions however where my personal beliefs will intrude and for this I make no apology for the book will argue such intrusion is what makes conversation itself vital to humanity and the expression of democratic ideals amongst people. I started this book in 2018, when my companions requested I share some of my experiences and training with them. We planned that we, together, would be able to mitigate some communal crisis that was concerning our community. However, our world, as was yours, was changed, firstly by

some terrible bush fires and then by a growing recognition of political incompetence. It was, of course, this incompetence which was to eventually exasperate the efforts to mitigate Covid19 and its unfolding horrors. I decided therefore, as times became much darker, to make our conversation ongoing and so, with this book as a primer, we will discuss the ways communities can enable new pathways to social and emotional wellbeing within individuals.

Our purpose from here is to explore how we can encourage communities to reconnect to the skills and talents that enable folk to celebrate those impulses of a deeper birth. And how these arts, once blended, nurtured and shared, allow for self-determination and resilience to grow within individuals to enable communities to walk confidently into the perplexing winds of change.

Part One

An introduction

Crisis, companionship and conversations.

The interesting thing about a mistake is that there is no mistake until the person who has stepped in something smelly, belatedly recognises that things may have gone more than a little pear shaped due to the odour emanating from somewhere apparently quite close by. Unfortunately, by this time, the revelation is usually being pre-empted simply because people who are near about are now starting to look from whence a strange odour seems to be originating. The endeavour one faces thereafter is to rid the offending shoe of the muck as surreptitiously as possible so one can re-join the throng cleansed of any approbation or offending olfactory distress. Of course, the irony inherent within the story thus far is that the actual mistake being made lies not in stepping in the manure in the first place, for it is simply not owning up to the source of the smell and apologizing when the air about one ripens. But herein is the rub, while one could just apologise, make a bit of fun out of the situation or basically own up, why is it so difficult to own up to a simple mistake? Every day mistakes seem to get a life of their own simply because someone who has trodden in some muck, rather than employing a strategic (or principled) reaction, chooses to set in motion a series of tactics to avoid embarrassment or blame and from this point onwards the subterfuge becomes increasingly farcical until eventually, they belatedly recognise they now face a crisis of their own making.

But before we get to really examine the smelly bits and the crisis portended, a bit of backgrounding is needed. Although the dangers of modern vaccines had not been identified, as they were still to be developed, I was born into my very own autistic world in the very early 1950s. I mention this because being Autistic makes people like myself 'different' and as such we can never truly see ourselves as being part of the 'mainstream'. Although it was to take many years for autism to be recognised as a spectrum, that hosted many different conditions and behaviours, I was to recognise somewhat sooner than the rest of the world that the outside world was usually not autistic and it was this revelation that led me to require that it was to be other people (usually people who were to try to 'teach' me) who were to struggle to understand the gifts and challenges that were daily exposed to me via the lenses of the autistic spectrum. Such hubris therefore was to leave me blissfully unaware that people who tried to converse with me were often left rather frustrated for, as they were viewing the world through very different lenses, the worlds we were exploring were often opaque to one another. And so, one of the many gifts I would discover quite early in life was that my world was to be populated by stories which I had to describe in some detail so people could examine what I was seeing simply because, to me, mere conversation was fleeting and so often without depth. This was because it seemed conversation had to have something which was called 'the point', as in "for all that is Holy, get to 'the point' boy". So although people veered from conversation with me, for I could rarely 'see' what 'point' it was they wanted me to get to, I was to find, thanks to my Gran, that if I sat quietly this silence would usually inspire the telling of stories. Such stories would be listened to avidly for I was, thanks to a freak of memory able to retain the stories even though any social contact through them was to remain mystifying.

So, while my freakish memory meant I was able to retain, decipher and deconstruct pictures, patterns and stories at my leisure, even over a period of years, my constant challenge was that the ever evolving social worlds of family or friends as such were not to be so easily examined nor deconstructed. And as these social worlds were not to be shared I was doomed to universally

hold myself as being outside of the shop peering through its window at a kaleidoscope of shifting colours, patterns and shapes. However, the stories I was to gather, though mostly fantasy and science fiction, were to later become inspirational for in the early 60s my world was to evolve as I watched via a snowy black and white television as the young people of the world began to define their voices, their music and their arts and I was to begin to understand how I was to be able to draw the shifting colours, patterns and shapes of language and cultures into new stories. It came to pass these 'new' stories allowed me to celebrate and sustain 'difference' in very much in the same way as the suffragettes and feminists had some 80 or so years before. So, although my exploration or insights of autism can still be difficult to explain. I would add that it was revelatory when at thirteen an elderly optometrist provided me with my first pair of spectacles to correct my short sightedness. As I followed my mother from the surgery, I immediately discovered the blurred, indistinct haze that previously existed beyond my nose was in fact much sharper and the world far more defined than I had ever experienced. Although this revelation, that what we don't feel or see, we often do not miss, was startling. The immediate downside was, to my disappointment, that this sharper, much clearer vision was not to extend to, nor was it to alleviate, the blurring, indistinctness of the social connections that continued to limit my explorations of communal life.

I was destined therefore to have to delve much deeper into my immature psyche before I was to understand the more personal incapability's which had to be addressed before I would be able to come to grips with what I came to perceive as an increasingly confused world. So, while I had recognised as a callow youth that if one had never felt nor observed a phenomena, they were often destined to never know what it was that was absent in their life. There were still many years to pass before I was astute, or maybe mature enough, to understand that learning to face disability or crisis in life is actually the act of opening oneself to experiences that challenge the forms of blindness and deafness that apply shutters and shadows to our eyes, ears and ultimately our mind. For it is only when we refuse to own our incompetence that the hubris of this narcissism is what prevents us from openly admitting to our mistakes. So, as we converse via this narrative of history, language, cultures, hopes and fears, I will attempt to address some of the shutters which today combine to define and confine our contemporary realities and I do so in order to shine a glimmer of light into those darkened corners which I believe actually give birth to the winds of change that come to swirl about us and buffet our steps as we struggle onwards to face whatever our Fates have demanded. I am going to argue we need to stand tall, stand proud within these winds of change for when one looks beyond change, that nether world where doubt and ignorance is given naissance, we find that empathy and resolve can give birth to principles and strategies which, when grasped, can be expounded in a way that brings people together in companionship.

Therefore, dear reader, please accept that this cannot be my story alone. The personal, perpendicular pronoun 'I' can only exist in this narrative as an amalgam of characters, mentors and friends plus quite a few enemies (for I've always kept them close) and of course you, for it is you who now brings balance and adds credence to this story which, I hope, will be read in many different ways. For, as I have explained, the story of 'I' was born within the realization that as I made my way through this world it was evident that one of the most important things in life was that I should always find somebody to talk to, to share stories with and to explore the strategies within these stories which, if we followed them, could improve the human condition. For this is a quest which, as we shall see, demands to be shared. This meant that everywhere I came to wander was to be populated by people who had travelled further than I, often to or from exotic places, or who had worked in far more fascinating jobs, or those who could share with me the stories that had helped them face the demands their worlds had placed

upon them. As my world expanded, these stories so freely shared, became blended within me with their strengths, knowledges and wisdom becoming instrumental in feeding an abiding love of stories that celebrated the Arts and their ability to contribute to humanity and its condition.

And so, as shared existences, the stories with their strategies and principles were, over time, blended to form the basis to my phronesis about life and how my views, shaped by the ever gusting winds of change, had to become as diverse as nature itself. And so, it was evidentiary that I was destined to write about conversations and the strategies they expound to simply share with you how our ability to converse can subtly change the substance and character of our audiences. And therefore, how beneficial it can be to focus on the principles within a story rather than to just espouse the artistic and social values of having a good, entertaining natter. Within the 'I' however there also exists an anguish that in the Western world there is perceived diffidence by many, most often males, to engage in serious conversation. It was this perception and the social isolation that it speaks of, that leads me to suspect that the 20th Century's dedication to the teaching and development of rhetorical skills and the methodologies of public speaking and debating has, historically, simply put the cart before the horse. But why should this be so? Well firstly, it should be understood a conversation does not have to be verbal while secondly, I'm suggesting the problem with modern conversation is that we have had it drummed into us from the day that we learned to talk that we needed to have an agenda, in other words we were told to think before we spoke, or if we had nothing 'intelligent' to say then to say nothing. Ah, there's that damned 'point'!

This means agenda trumps social complexity, we learn to use rhetoric and rhetorical devices to advance our political agenda rather than risk the social imperatives of speaking our mind. It thus comes to pass, political correctness becomes the lazy way to steer our conversations and then, later in life, by how we can invoke the upper hand by utilising rhetorical posturing. For example, you, the reader, may note I speak of the male gender more or less exclusively which, today, may give rise to a charge of being politically incorrect. But please remember, as I am autistic, I struggle with empathy and although I can imagine how other men may struggle with conversation and social ineptness. I can only begin to suspect that women who, as we saw earlier, politically dedicated the past hundred or so years to developing the language of Feminism. And achieved many of their social aims by simply and courageously uniting their political voice to prize open social spheres that had been historically controlled by an arrogant, ignorant and apathetic male orientated language.

So, since social conversation is often entered into with trepidation, because to actually converse is to cast oneself adrift in a sea of words and feelings that many of us fear we cannot navigate, polite conversation is often an unknown Other that presents itself as the shoals and reefs of social gaffe and embarrassment. But what might this be saying about the 21st Century male, does he continue to demonstrate an aversion to conversation since surely today's technology has improved conversational skills, while advances in social media mean our likes and dislikes are today shared freely by conversation conducted via the technology of social media? Although, I tend to believe the underlying fear which drives the marketplace for speaking development may be based in fallacy that doesn't mean the fear of imminent social embarrassment isn't real. It must be pointed out however that people do not talk simply because they need to make a point, for people have a consummate need to join in conversation both as a social lubricant and because face to face conversation is the only communication that truly fosters both trust and empathy. This view therefore sees conversation as a form of Art since, as Tolstoy observes in his essay 'What is art', "*Art is not, as the metaphysicians say, the manifestation of some mysterious idea of beauty or God; it is not, as the aesthetical*

physiologists say, a game in which man lets off his excess of stored-up energy; it is not the expression of man's emotions by external signs; it is not the production of pleasing objects; and, above all, it is not pleasure; but it is a means of union among men, joining them together in the same feelings, and indispensable for the life and progress toward well-being of individuals and of humanity”.

So, could we now say that face to face conversation is “indispensable for the life and progress toward well-being of individuals and of humanity”?

I would immediately answer, absolutely, and yet it is within my certainty that I see the basic elements of the philistine rising to the challenge for in the 1930s, it is to be remembered, Art was remade in the European image as Fascism’s New Order challenged the messy democratisation of cultural initiatives and cosmopolitan thinking. So, from the politicisation of Art, through to what should constitute Art, the major challenge to art in the 20th Century was to eventuate from the unchallenged acceptance of the Corporatisation of art.

The commodification of art manifested itself as unfettered mass consumerism which then foreshadowed today’s popular culture with its ability to turn the artist into a celebrity. Under global Corporatisation the agency of Capitalism was to commodify all ‘things’ as integral parts of the economic imperative which would underpin the principle that the economic productivity of industrial nations should always continue to grow. An interesting story of how this economic appropriation operates is the how the officially designated Australian Aboriginal Flag came to be controlled by copyright licenses for both its manufacture and marketing by non-Indigenous Corporations. That a national flag can be commoditised can be taken to demonstrate how mass consumerism, as interiorised within Corporatised language, requires that conversations conducted in English, for English is the globally accepted language of business, has come to increasingly exemplify the how the economics of cultural artefacts and image come to eclipse social values or metaphysical principles.

Commodification is a form of social engineering. For example, the phone and the internet were to derive an iconic status due to the advancements they apparently brought to the World as a whole. However, this observation begs the question, was mass consumerism coupled with technology, which initially heralded a global cultural poverty that exasperated a growing functional illiteracy. Due to the cost of the technology or because the global social engineering of the Technocracy had pragmatically marketed and amplified technology’s inherent ability to seduce? However, whether price or seduction, neither marketing device would engender nor prompt concerns that would draw attention to technology’s ability to socially engineer. And it is this engineering that we shall now explore for it has created an increasing reliance on technology because it seduces the way people think about technology and its abilities as a form of default.

Whatever was the case, people were increasingly forced by this default into seeking refuge in a technological world of illusion where the language of the mass media created its own reality, even though such ‘reality’ was merely a manufactured chimera. Within the chimera, it can be argued, any altruism at the heart of the media narrative will always be in direct conflict with consumerism. For example, as the Covid19 pandemic advanced globally, the governments of the US, UK and Australia were to implement an ideologically grounded narrative initiating dual paradigms which while emphasising a ‘Wealth before Health’ imperative, was coupled with a duality that argued for suppression rather than an elimination of the virus. These strategies designed to limit lockdowns, aimed at reducing overall costs to the economy. While

the disavowing of facemasks was an attempt to define the pandemic within an economic imperative based within the flawed expectations of herd immunity.

However, such political intransigence was to force any opposing, 'Health before Wealth' narratives to maintain strategies which aimed to eliminate the virus, such as those followed by New Zealand. This default was politically engendered to define Health before Wealth narratives as being undemocratic, 'Communist' or 'Socialist' ideology. Therefore, the 'Health before Wealth' elimination narrative was thus pragmatically and ideologically positioned within the mass media as 'opposing' Democratic 'freedoms'. From this observation we are now able to discern how the ascendancy of positivism and pragmatism within the mass and social medias came to take political ascendancy and precedence over any humanitarian concern or socially based policy. Simply put Corporatised language utilises politically laden binary opposites to linguistically oppose humanist principles by equating them with Communism or Socialist ideals. However, I will be suggesting later in our conversation that Covid19 redefined the corporate capture of language for as the winds of change swept through Global politics an apparent governmental and corporate incompetence, arrogance and hubris revealed deep seated political hypocrisies which fed a prevailing Culture of Avoidance.

Corporatised language, having long been dominated by narcissism, marketing and spin, has been clearly demonstrated to be in no way capable of developing an empathic, Humanitarian language that speaks directly to the people. By August 2020 the mass media chimera, which had historically dominated political narratives, began unravelling globally as the Covid19 pandemic surged past 30 million cases worldwide and public narratives increasingly rejected politically laden economic imperatives of 'Wealth before Health'. This meant however that by the time, "we are all in this together" was heard by the people it was already blindingly obvious to most that the slogan was little more than empty rhetoric. By September 2020 the political and ideologically motivated duel narratives and their binary oppositions had already been exasperated by the exponential spread of the virus. So, as the uncertainties of the Second Wave spread the vacuum of coherent public conversations this mixed messaging gave voice to a number of protest narratives which began to fill the silences. And it was these dissenting voices which were to both challenge and disrupt the Politics of Change globally for many municipal organisations and the Corporatised private/public partnerships that supported them were seen to be failing to mitigate the increasing social hardships and civil unrest.

It is evident today the mass media chimera of Corporate language failed to deliver or maintain a cohesive, inclusive conversation that both lead and supported essential workers and their communities as they worked and walked together to mitigate the pandemic. This dearth of leadership resulted in profound implications for the political stability of many nations. It is here that I can argue that the crisis of confidence that today faces Western governance has been created by the arrogance, hubris and greed of Corporate neoliberalism. This is because, as its language demonstrates, there nothing of substance at its heart, which means it is nothing more than a narcissistic, dogma. It is therefore this dogma within Corporatism, since it is based within 'group think' or 'group membership', is diametrically opposed to Democracy. This is because, as equality and freedom inherently speak to the nexus within democracy, this recognition merely adds to the paradox within the thinking of the corporate technocracy. Therefore, it is this paradox that exasperates the limitations of group membership because Corporate ideology must inherently demand a calculation be applied to the democratic principle that the team should always be put before the Self, for there is no 'I' in Team.

Within neoliberalism, it is evident the mass media, social media and the marketplace having evolved to resemble and feed upon each another, have today concentrated into a Corporatised language that responds to crisis with anger and prevarication because the paradox puts the Individual outside of the 'mainstream'. This means the mass media, being biased by corporatist pragmatism and managerial in structure, being as it draws its hegemony from technology, only appreciates individuals as being only as powerful as their connections or network. It is this view, in part, which can answer the attraction of 'friends' and 'followers' on social media or, on the other hand, the corporate hatred of unfettered unionism. Here corporate language, as an extension of the ideological and technocratic arguments against the ideals of the social license and its shades of Marxism, has led to global increase in social discontent and a marked resurgence in structural racism.

However, this viewpoint begs the question of why does this spectre of Marxism still reflect so powerfully within contemporary language?

Zephyrs from the past

Pride and prejudice, the rise and rise of Corporatism

As this century unfolded the world's consciousness was drawn increasingly to the vexing question of whether any corporate body could or should be allowed to become 'too big to fail'. Even though in the US economist, Alan Greenspan dismissed the fear by declaring, "if they're too big to fail, they're too big" there was already a dictate that when crisis approached the economic imperative that dictated that the economic productivity of industrial nations must always continue to grow. This imperative would historically and politically assert a 'Culture of Avoidance' to trigger a government and industry sector pre-condition that the health of the economy and national image demanded corporate failure was to be avoided. Of course, Imperialism provided the easy out and governments introduced the 'bailout' which, once interiorised by successive governments this artificial vision of corporate management, in that it was the professional elites of management who were being supported by Government rather than the failure itself, required that government socialise any losses in the marketplace while allowing management to privatise the profits.

A quick look at European history can demonstrate how Imperialism, Industry, Capitalism and Marxism came together in the 18th Century as the modern Europe was forming. Languages, cultures, processes, societal practices and pragmatism came together to blend into a distillation which would eventually divide political arbitration between Capitalism and Socialism. Europe had already spread its influence around the world, while its technological advances were already demonstrating that people everywhere were ill-equipped to face the technological forces of industrialisation, the political advancement of Capitalisation and a creeping commodification within the workplace. The diffusion of Imperialism by Europe to feed an insatiable industrialisation, had already consumed most of the cheaper and more easily available resources in Africa, the Middle East and the Americas by the time the tentacles of Imperialism were to reach across the world to Australasia/China/Japan and the Pacific. At the forefront of this rape and pillage was the East India Company founded on the 31st December 1600 where by 1803 it had reached the height of its rule in India where it commanded a private army of about 260,000 troops, which was reportedly twice the size of the British Army of the day. For the purposes here, it is notable that the East India Company, being arguably the first truly global corporation, by its successful influencing and challenging of British political thinking for over three hundred years, was to be also instrumental in the pragmatic development of the English language as the globalized language of business. For example, by the early

1800s the British Government, concerned that the increasing amounts of silver the East India Company used to pay for trade goods from Asia was draining Europe economically, encouraged the Company to look for something other than silver to pay for the goods that were flooding into Europe. The East India Company, already growing and shipping opium grown in India had found the drug to be monetarily 'extremely lucrative' and although the uptake of the drug had already become a 'horror' to Europeans the Company became deeply complicit in the smuggling of the drug into China to balance the European trade deficit.

Although the British government abolished the East India Company's trade monopoly in 1834, the smuggling of opium into China thereafter was intensified by European 'private traders' utilising East India Company influences and shipping. After China threatened to use military force against the trade, Britain, defending the principle of so called 'Free Trade', declared war against China firstly in 1839-42 (1st Opium War) and then joining with France in 1856-60 (2nd Opium War). The Opium Wars were a humiliating defeat of the Chinese nation and to the delight of British merchants, the trade treaty which followed ceded the island of Hong Kong to Britain until the year, 1997.

Today, with the benefit of hindsight, it would be easy to declare that the British Government was an active participant in the smuggling of opium into China. However, as has been noted, European merchants trading with China were taking ever increasing amounts of silver out of Europe to pay for Asian trade goods and as the colonial wars between Britain and Spain had previously destabilized the silver markets the European economies had shrunk markedly as a result. But China, able to import silver from Japan to stabilize its money supply, remained robust but, as European goods were to remain in low demand in China, a long-term trade surplus was always going to be the end result. Therefore, today it can be clearly perceived that the conception of Hong Kong as a 'Special Administrative Region' demonstrates how language and strategic principles can be pragmatically utilized by national interest or economic imperatives to allow for separate governance and economic systems to operate in the one country. However, this prompts the question of what other 'horrors' might such pragmatism be hiding?

It is notable that in Britain, by the early 1800s, Humanitarianism having had some success with the abolition of slavery within the British dominions, had already laid the modern political foundations of the Empire's expansion eastward. For example, the principle that any Imperial expansion should have a Duty of Care towards the many subject races who were coming under the British flag had already been carried forward by William Wilberforce, while Stamford Raffles was to bring this principle into actual effect in Java. Thereafter, that such a policy of a Duty of Care should also transcend the making of business profits was to become a clear demonstration of England's extraordinary hold over global trade, for this humanitarian practice of not seeking an advantage by causing a detriment to others became one of Britain's most valuable assets overseas. But, while being an asset, it was also proven to be a paradox for as the second Anglo/Chinese war loomed the Duke of Wellington was to sum up the flagrant abuses of the Opium trade which had by this time degenerated into outright piracy in his Memorandum to the Government with the famous dictum, "That which we require now is, not to lose the enjoyment of what we have got".[i] (p.274, Collis) We can turn now to the reverse side of the Corporatised coin of the 1800s, America, whose population growing from five million in 1800 to over 23 million people by 1850, were being driven westwards by the promises and mindset of the Manifest Destiny. This drive to the West and the riches there promised had already initiated localised conflicts and outright war with Spain, Mexico and the Indian Nations and the same combination of economic considerations and beliefs that

motivated the expansion of territory were, after the American Civil War, to drive the seeking of trade and markets, along with the spread of Protestant Christianity, across the Pacific for many Americans believed theirs was a special responsibility under God to both modernise and civilize the Japanese and Chinese peoples. Following hard on the heels of American expansionism was America's first recognised corporate body, the Boston Manufacturing Company founded in 1813 with a business model that had been imported from the UK[ii].

From this time forward American corporations, due to their easy access to capital, were thus destined to become a controversial element in not only the economic, political and cultural identity of the US but also in all the territories the American doctrine came to touch. Thereafter, even though the dawning of the 20th Century was to bring to an end the period dominated by the 'Robber Barons' there was little to no political will to dampen the scourge of 'rent seeking' or the rise of state assisted industrialisation. An example of Corporate America of the times is the story of Coca-Cola, started in 1886 by pharmacist Dr John S Pemberton, its business plan can now be examined as a case in point. It has been long established that Coca-Cola did, controversially, contain cocaine in varying amounts from 1886 through to 1929. Although at this time the use of cocaine was legal, as it was treated as a medicine, it wasn't until the 1900s that the government broadened taxation to control the spread of medicinal products and their dangers, henceforth pharmaceuticals were to become increasingly legislated. Before this legislative change took effect however Coca-Cola rebranded itself as a 'soft drink' manufacturer and it can be argued that this was in effect an unashamedly pragmatic business decision designed more so to avoid the increasingly punitive taxation regime rather than to protect its consumers. This pragmatism is still utilized today for in a quote from a spokesperson for the Coca-Cola company it is accepted that, "ingredients from the coca leaf are used, but there is no cocaine in it and it is all tightly overseen by regulatory authorities." [iii]

So, these readings taken together could indicate that what we are actually seeing within these stories is the pragmatic arrogance inherent within Corporatism which has developed, promoted and mediated language which, when laced with binary opposites, are utilised by both Government and Industry to both fuel and drive the myths inherent within the economic imperative. Such a reading can also demonstrate how the English language, once reconfigured by the rhetoric of business, would allow for and later excuse the Corporate capture of governance as part of the rebranding of corporate ideology as Corporations became an integral part of the globalization of economic resources. However, it has to be recognised that such commodification of language comes at an extreme cost to humanity because it demonstrates how pragmatism and positivism in language, when used to emphasis how 'trade' trumps social justice, must historically overrule any social agent dimension of resistance. I would argue the immense costs to humanity, as drawn from the stories above, personify how the 'horror' of the millions of deaths directly attributed to the corporatisation of drug addiction were for centuries silenced or cancelled by corporate rhetoric which was enabled by the economic imperatives of global trade and its Imperially inspired Culture of Avoidance. We can now return to the "smelly bit" for we can now see how this historically cosy relationship between corporations and governments firstly gave precedence to Management and its Culture of Avoidance thus enabling a toxicity to spread throughout Corporatised governance. This toxicity, enshrined within language, ultimately blames the victim for any malfeasance.

This observation means however we must look much deeper within the Culture of Avoidance to see how the spectre of conscious incompetence, in part, underpins an economic mythology. It is this mythology that perpetuates the belief that the continuing advancement of the service

industries, the global aspirations of unfettered financial speculation by management and the managerial upholding of the potential held by the controlling of the interests of governance, communications and media is the one true path to a profitable future. But what is ‘conscious incompetence’?

Conscious incompetence, the second step of Maslow’s ‘Four Stages of Competence’, demonstrates how individuals can become aware that they don’t understand or know how to do something which thus becomes an awareness that such a deficit could be significant. Maslow recognized how this conscious admitting of our lack of understanding which accompanies the making of mistakes is what makes mistakes central to the learning process. So, it is through conscious incompetence that the learner can consciously define and redefine learned skills through practice. However, within the Culture of Avoidance mistakes are accepted as a ‘cost of doing business’ simply because the corporate ‘professional’ as part of a team deems a mistake or admission of a mistake as tantamount to letting the team down. This means that eugenics are being unconsciously valourised in that individual physical or mental ‘differences’ are seized upon as being an undesirable element not only to team commitment but also to the advancement of the corporate mission.

This is an important consideration since team dynamics, being hierarchal, are being managed so the team works as a whole so the conscious incompetency of teamwork is geared to defining the management as equalling ‘doing’, as in doing equals ‘making’. However, the fallacy this metaphor hides is simply that ‘managing’ or management is neither ‘doing’ nor ‘making’ (Saul 1997). Put simply corporate management is a technocracy that deludes itself with an artificial vision of productivity that is propagated by a carefully constructed language of internal referencing that argues that it workers in the front line work are more productive if the management is well funded. Therefore, it is this managerial mythology that has morphed into a positivistic toxicity when greed is allowed to, unconsciously, influence the language of political and cultural practices across the Western world. Within the Culture of Avoidance it can be observed how ethical or Humanitarian concerns are silenced by conscious incompetence simply because Corporate language has been trained by default to an internalisation of team speak and its eugenically biased ideology. As Saul (1997) explains, in the corporate world there is an “*artificial vision of civilisation ... everything is carefully measured, so that [there are always] heartening ‘body counts’ of growth or job creation or whatever can be produced. Truth is not in the world, it is in the measurements made by professionals*”[iv]. However, because equity and fairness are a shared responsibility it must also be recognised that the social and public interests being silenced globally by corporate ideology is today seriously flawed simply by its lack of empathy.

Humanitarian principles demonstrate that every individual should accept the responsibility to oversee their own interests to ensure they do not impact unfavourably upon others. However, since the Culture of Avoidance shuns such individualism, corporate teamwork internalises a default that bias technological pathways or abilities over humanitarian ethos to either ‘fix’ or ‘socialise’ the costs of doing business. Here, the lack of self appraisal flowing from the arrogance of conscious incompetence, means that organisational learning itself is not advanced and neither is the human condition. But what brought about this technocratic disconnection?

Talking about change where can we go in a crisis?

Mediatisation, Political realities or fiction as fact

The work of Harold Innes (1894-1952) contributed to the concept of time, space and media when he writes in 'Empire and Communications': "The concepts of time and space reflect the significance of media to civilization. Media that emphasize time are those durable in character such as parchment, clay and stone. The heavy materials are suited to the development of architecture and sculpture. Media that emphasize space are apt to be less durable and light in character such as papyrus and paper. The latter are suited to wide areas in administration and trade. The conquest of Egypt by Rome gave access to supplies of papyrus, which became the basis of a large administrative empire. Materials that emphasize time favour decentralization and hierarchical types of institutions, while those that emphasize space favour centralization and systems of government less hierarchical in character." (Oxford, Oxford University Press. P.7)

The concepts that Innes apply reflect on how the materials of communication can be applied contextually to a communications medium. While here, I will attempt to address how industrial and corporate conceptualisation of time and space can be applied linguistically to demonstrate how today's electronic media contributed to the detriment of a number of important social imperatives and impairs organizational learning. It is accepted that an industrialised culture values a product not only for its usefulness but also for its ability to reshape society with the reshaping being marked by a widening of cultural acquiescence to technological ascendancy. This means telecommunications, marketed on the basis of immediacy, coverage and economy, will take social precedence over other forms of communication such as letters, face to face meetings or document exchanges. This form of social ascendancy is then mirrored within language whereby the older, slower technology is often referred to disparagingly, as was seen when e-mail ascended over the posting of letters which then became 'snail mail' and whereby, face to face meetings between individuals became 'talk fests' as video conferencing became the norm. For example, the telephone, by its domination of interpersonal communications in the early 20th century was to become even more ubiquitous than the hamburger. However, with its global reach and its promise of instant communication via voice, text and then the internet, the advent of digitalized communication was to concurrently develop into a worrying font of bullying, invasion of privacy and increasingly expensive outlays for its users.

Corporate advocates within the telecommunications industry were very quick to defend their industry against such observations by contending that it was the end user who had to accept and demonstrate responsibility in technological usage rather than for government red or green tape, or even industry self-regulation to mitigate any limitations of usage or expense. However, this argument becomes fallacy when it is acknowledged that in society there exists a Duty of Care which manifests as a shared responsibility between the manufacturer of an artifact, in the first instance, and its user in the second. This Duty of Care means ethically a number of social and governance expectations mandate that artefacts must be produced and marketed in the first instance as suitable and safe for purpose when utilised in accordance with socially responsible guidelines and they are used in a manner consistent with health and safety legislation in the second. However, as already argued, Corporate thinking dismisses many forms of ethical expectations within product compliance as socialist altruism so, in our technological world, ethical concerns are, by default, excised from language to be replaced by legal jargon derived from the culture of avoidance which asks of itself only, 'can I' rather than 'should I'.

So, having utilised history to demonstrate how language has been used to diminish many of the social and regulatory restraints of corporate power as somehow being counterproductive to the profit margins that drove and controlled the marketplace. I can now argue that the corporations, once freed of the red and green tapes of governance, would target consumers who stripped of ethical product protection or tempted by industry towards overindulgence and its debts would be henceforth blamed for their victimhood as part of the toxicity carried within the myths of the Culture of Avoidance. Although many have argued (including the author) that it was mainly the industrialisation of society that created much of the dependency of overindulgence, as is perceived in the Western World in general, such an argument may not be applicable here. This is because it can be suggested that a deeper reading of the effects of industrialisation demonstrates that it is the way that Time and Space came to be valued economically in the 18th Century which can provide a greater insight into the conceptualisation and usage of modern telecommunications and how mediatisation came to effect both thinking and its language.

As we are talking here about contemporary society we could turn to such as George Harrison (1943-2001) and how he saw his contemporaries perceiving time, "*[i]t's being here now that's important. There's no past and there's no future. Time is a very misleading thing. All there is ever, is the now. We can gain experience from the past, but we can't relive it; and we can hope for the future, but we don't know if there is one.*" Here we see expressed the Now view, as in 'here today, gone tomorrow' the imperative being expressed is that an individual should live for the day as they may not see another. Harrison's observation also demonstrates that contemporary society sees Time as something fleeting as in, "[t]here's no past and there's no future" so he appears to be channelling the modern reading of the adage, 'carpe diem' which can be translated as 'seize the day'. However, we should note that this adage was part of a longer phrase "carpe diem, quam minimum credula postero" which, when literally translated, becomes "pluck the day, trusting as little as possible in the next one." (Horace, Book 1, Odes, 23BC). This famous quote encouraged the reader to use every day and be happy in life so days, like the fruit on a tree, were a gift so every day was to be lived to the fullest. However, in contemporary times the Now view conceptualizes that we "seize the day", as we now see life itself, as linear and as something that cannot be relived, so what changed man's philosophy so radically since Horace?

With the industrialization of Europe, as we have already explored, the advancement of Capitalism was to commodify all cultural artefacts so they could be sold or bartered. Henceforth even Time and Space were to become conceptualised as commodities whereby they could be 'owned', increasingly divided, portioned, sold or bartered. So, as conceptualisations, Time and Space became things that people would value and own economically rather than metaphysically and henceforth language changed to mirror this new value system thereby setting the seeds of political opposition to the feudal ideals of Common Lands, Common Law, Common Rights, Common Wealth or the many forms of Mutualism that had sustained societies throughout the world. Once the division and bartering of Time was established in language the 'Working Week' and the 'Work Day' would henceforth stand opposed to 'Wasted Time', 'Time wasted is time lost' or 'Time and Tide wait for no man'. Contemporary sayings such as, 'Open around the clock', '24/7', 'Just in time' (delivery), 'Buy Now or you may miss out' created an urgency for 'there is no time like the present', because as Harrison noted we can't relive the past. Benjamin Franklin's observation, "[i]f time be of all things the most precious, wasting time must be the greatest prodigality" clearly demonstrates how deeply ingrained this economic valuation of time was to become.

Even when Albert Einstein claimed that, “time is an illusion” this was no barrier to industry since mediatisation had already harnessed technology such as the Atomic clock, to scientifically divide time, cutting it into ever smaller periods and then mathematically dictating how every millisecond of every day was to be costed, valued and economically appreciated. And it is here where we can see how technology’s greatest mantra, ‘Time is Money’ became an institution within Corporatised language.

So, turning back to the telephone, we will now see how this application of corporate language was applied to, quite cynically, the users of telecommunications because as they were already imbued with the contextualisation of Time and Space, distance as an adjunct had also become conceptualised as a form of linearity. As this corporatisation of communications developed, even though there was no extra cost involved to the industry, time-based calls were introduced and, of course, charges were then applied and multiplied by distance. Users soon learned to speak quickly and not unnecessarily because the telephone, from this very beginning, was to be the epitome of ‘Time is Money’. But is it not ironic, that although the telephone was heralded as a 20th Century victory over time and distance it also meant that industry had found that technology not only made money from society’s need to talk but also from the time and distance that it involved? Here I would suggest we should study this irony for as the telephone moved from the subscriber toll dialling (STD) calls of the 20th Century to the Smart technology of the 21st, telecommunication’s obsession with Time and Space continued. In contemporary times Corporatocracy changed the way the user utilised telecommunications because mediatisation was also, through social engineering, defining the way society valued communication in general. So, what social changes did these fundamental challenges to our value system bring to the conceptualisation of communication in the first instance and the contextualisation of language in the second?

To answer I must now turn our attention to what the linguistic emphasis on time, distance and associated economic imperatives meant to phatic (social) communications at the communal level. Socio-linguistics explains that phatic communication, or small talk, is an important social lubricant for in the words of Erving Goffman (1922-1982), “[t]he gestures which we sometimes call empty are perhaps in fact the fullest things of all”. However, if we apply the cultural and social ascendancy of technology, in this case telecommunications to this equation, we are able to discern how phatic communication came to be so devalued. The metaphors and similes, ‘Talk is Cheap’, ‘Talk to hear your own voice’, ‘Like to hear one’s voice’ and even ‘sweet talk’ are the type of derogatory language that obviously do little to inspire confidence in the description of talk as an ‘important social lubricant’. Even the way phatic communication has come to refer to itself does little to instil or inspire our basic need for self expression. As ‘chit chat’ or ‘small talk’ it becomes easy to overlook that, in fact, it is the most important part of our self expression since it, alone, carries the trust that is implicit in belongingness, relationship and social rather than individual compassion.

Therefore, it is through phatic communication that the bonds of personal union and companionship are forged and strengthened. But, since corporate thinking perceives there is little economic value in companionship, telecommunications will always value the transmission of information over that of ‘chit chat’ simply because information, like knowledge, is more highly valued as something which can be possessed, while mere ‘chit chat’ is something that is freely shared. This observation can also account for the common utilisation of manufactured dissent in the mass media in order to cross fuel into the social media since it can be argued the default to conversation is animosity while inquiry defaults to apathy both of which are very evident in the culture of avoidance.

So, this observation thus brings us to the crux of the argument since it appears that the conceptualisation of 'Time is Money' may have more implications than we might realise. Marcus Padley, writing in the Sydney Morning Herald observes:

"In finance, we are constantly talking about the time value of money. But in life we now have the basis for calculating the money value of time. A minute for someone earning \$100,000 a year is worth 61¢ in cash. Waste a minute and you waste 61¢. On that basis, brushing your teeth costs you \$1.22, boiling an egg costs you \$2.13, travelling to work (40 minutes) costs you \$24.40 on top of your fare. More seriously, a VB stubby appears to cost \$1.66 but under the money-value-of-time formula, a VB actually costs you 2.72 minutes of your life. A carton costs you one hour and five minutes and if you take more than 2.72 minutes to drink each bottle instead of earning money, it gets even more expensive. On top of that, if you drink the whole carton and spend 24 hours with a hangover, it actually costs you \$517.20 of lost earning capacity on top of the cost of the case. That's \$23.21 a bottle. Expensive stuff. ... Money is time and this is just the hard numbers calculation. For some people, time is more valuable depending on what you do with it. A minute schmoozing your spouse, for instance, is more valuable than a minute being grumpy about the fact that the Dow Jones just fell 353 points." (SMH, June 26, 2013)

Padley here makes an important distinction when he perceives that, "money is time" in that, "time is more valuable depending on what you do with it" (my italics). Therefore, it appears he is saying that we can actually, 'Spend our Time'. This is a very intriguing argument because it conceives Time as being the ultimate resource granted to Man and as such 'Time is precious' and therefore it can be spent as such. But surely, as accorded to Einstein, "Time is an illusion" so how can Time be conceptualised as a resource?

Although Man's imagination appears infinite the ability to express one's Self is not. Language is the limitation that delineates the boundaries of our creative expression and as such it is the seeking of self-expression that prompts language to dip within the metaphysical Self where language itself becomes an attempt to put a physical body upon the spiritual. Hence, conceptual Time becomes a 'body' of seconds, minutes and hours which now enslave us, as a commodity, within a technological chimera. And this means that we, like time itself, can be valued, bartered and dehumanized since technology has been enabled to trump the human condition. So, contemporary Time, as something that can owned, sold, bartered or wasted, now defines Life itself and if this is so, how are we now to 'turn back the clock' to undo these Corporatised conceptions?

I am arguing these conceptions have and are restricting the human ability to join with others to freely express, through conversation and the arts, our metaphysical or spiritual Selves. As the English language has been enslaved by an Imperialistic, Colonialist and Capitalist language and the toxicity of its economic imperatives is heavily influenced by the binaries proposed by the pragmatism and positivism of the Corporatised mass media this means that most of what we see or hear is being ideologically dictated by the utilisation of metaphorical contextualities. We have already seen that the metaphor 'Time is money' creates a context which leads, in language, to an application of an adage such as, 'Time is precious' which thus creates an economic imperative or concept of a personal value. However, I would suggest that if this is so then all that is needed to change such an imperative is to apply another metaphysical definition to what it is being valued. For instance, if we were to change the word Time to Life

how might this change the metaphor?

If we accept that in language the metaphor plays an important role in definition or comparison, since it designates a likeness or value. I could then argue that when 'Life' is applied to the 'Time is money' metaphor it would also apply to the adage, 'Time is precious' which would thus become 'Life is precious'. This change in context thus challenges the linearity of the metaphor which in turn invokes the adage 'carpe diem' as Life itself is again being extolled to be enjoyed and valued within the present while time becomes representative of the tomorrow in which one can put "very little trust". Through this linguistic exercise I can now argue how this metaphorical application of Life and Time demonstrates the manner by which the economic imperative creates both economic and linguistic limitations within social communications. This means we are able to oppose the economic imperatives in language by immersing oneself in the art of the social sciences which means absolutely within the ability to join people in conversation. As philosopher, John Armstrong observes in "The Art of Conversation". *"A conversation is a work of art with more than one creator. So, quite often, two or more people cannot rise to the level of conversation. They talk with one another. It may be cheerful, it may be polite, it may be a bit funny, it may be informative. But it lacks something crucial to conversation: the risk of seriousness. Secretly we yearn for real conversation, because we long to encounter the best and most substantial versions of other people. We long for the truth of ourselves to be grasped and liked by another person"*. [v]

I must repeat, "[w]e long for the truth of ourselves to be grasped and liked by another person" for I believe this to be the crux of not only this conversation, but that within the paradox which faces our contemporary world. Here it would seem that although we have an innate desire to converse, we have lost the art of connecting with our metaphysical Self in times of change or crisis to enable a relationship that can then share a meaningful connection with others. So, while we have addressed corporate language and the economic metaphors it utilises, we must now concentrate on corporate thinking and how technocracy has made it increasingly unable for people to consciously, instinctively or subjectively initiate the conversation that they so long for, simply because the mediatisation of our thinking has divorced our language from its social metaphors.

Which thus brings me to what really commends phatic (social) communication in that it asks nothing of you other than you engage freely in social life and enjoy the companionship that others may offer in order that we can then learn how to share and embrace the importance of compassion for both yourself and others. To begin this discussion I believe men have been taught to apply another social characteristic to any desire, especially desire which has been long hidden behind a conformist sexuality or one that has been coupled with religious or political correctness. This malign characteristic is that of abstention. When we look to our past we find abstention being spoken about as an answer to doubt, "when you doubt, abstain"[vi] so, we have been taught that basically, if a man abstains from anything he is assured that he can do no wrong. Therefore, if such is so, we should be able to lay a link between this and other, so called, male dysfunctions and I believe we may. But what I would add before we go further is what seems to have been forgotten in this politicisation of the Male is that, "when you abstain, even the worst stuff begins to look good." [vii]

So, while abstention itself might not seem applicable to the child of today it has become evident that too many of our boys are said to be exhibiting a number of characteristics or behaviours that are concerning. For instance, there are studies that suggest that boys do not responded to schooling with the same enthusiasm or application as that demonstrated by girls. Teenaged

boys and their behaviour are often demonised in the media because of a perceived overindulgence in popular culture or its technology and the cultural artifacts that are seducing them. This in turn leads to a never-ending stream of demands for parents, schools and of course police to exert ever more discipline, in other words more political correctness, coupled with the ubiquitous CCTV to emphasis an ever increasing social surveillance. But when the corporate practices of the past are applied here it can be perceived quite clearly that in fact our children are being blamed as the victims of a technocracy that made over indulgence and addiction a globalised economic imperative by seducing and corrupting the world and its people in the name of greed for over 400 years. So, the culture of avoidance while seducing parents into spending a great deal of time and increasing amounts of money teaching their children to read and write are also actively discouraging parents from joining with their children in regular serious conversation. Here the ubiquitous advances in ‘paid entertainment’ can be found at the root of the family withdrawal from meaningful conversations. Too many families no longer plan or make their own entertainment they merely buy it. But there are a number of mythologies that support this mediatisation with excuses that often involve the child being far too busy in their spare time with sport and friends, entertainment or social activities, which then couple with the widespread myth that children don’t talk to their parents. However, it should be noted, there are also the hours spent by young people in front of televisions, computers or their phones which can be taken to argue that Corporatised language, practices and seduction are applying far more inhibiting factors than neglectful parenting. So, while it might be an exaggeration for me to claim that children rarely converse it would seem here it is important that we apply John Armstrong’s observation that when, *“they talk with one another. It may be cheerful, it may be polite, it may be a bit funny, it may be informative. But it lacks something crucial to conversation: the risk of seriousness.”*

So, I could argue that when we apply the political correctness of abstention to the Corporatisation of popular culture we can recognise that the disconnect represented by teenage angst is actually being sustained by the inequities of blame the victim. So, the toxicity of social media feeds a manufactured dissent that weaponises the tears of a multitude of lonely young who desperately seek to explore and share the truths they feel within them. For here there can be no doubt that technology is the ultimate shape shifter, for while it presents as a friend and confidant one day, it can deliver bullying and vile innuendo the next. However, technology is only a medium and what it delivers is always an illusion, so be it your friend or your enemy it is still merely a chimera which is why technology can never represent a ‘Safe’ space no matter what is promised. This is an important distinction because although we recognise our ‘personal’ space as important to us we often don’t recognise that to converse means we must allow someone else into our space and through this act we endow someone else with not only our social wishes but our human desires as well. Therefore, this means if we trust technology to help us communicate human desire, we bare ourselves to the world for we can have no idea as to whom or what the chimera portrays. So, before we can join in conversation the ‘safe’ space or Place we occupy must be made to be ours and to whom we open it has to be our decision and ours alone.

The Roman architect Vitruvius (De Architectura) eloquently proposed that human architecture spoke spiritually to the Self through its symmetry to nature and thus, by extension, to the universe. This observation was to lead others such as Da Vinci (Vitruvian Man) to recognise that structures do form an important part of the human environmental psychology. Indeed, in recent times, the study of ‘common ground’ (Manzo C. & Perkins D. 2006) demonstrated that through a dynamic phenomenon with Place, “patterns of beliefs, preferences, feelings, values and goals” develop alongside of attachments and relationships

which grow and transform through lived experience (p.337). A question we must address therefore is how can this sense of 'common ground' be created in communities where corporate thinking and the economic imperative have imposed 'user pays' fees and tactics designed to reduce usage and the associated governance 'costs' of communal spaces? I will argue here that an Australian response to the increasing corporatization of communal space during the early 1990s inspired the exponential growth of the Men's Sheds' movement. While many sheds were founded as a response to a local crisis, such as flooding, fires, unemployment, an aging population or a perceived lack of communal activity the men's sheds themselves represent a phenomenal success story.

Today, the sheds according to a study I conducted, are providing focal points in local communities that are able to transform men's lives through the interest and the self-esteem a shed can inspire. This observation was supported by my study when a men's shed member claimed, "I don't think it (the shed) just changed men's lives I think it actually changed the whole community where a men's shed is" (sic). He enlarged on this theme by observing that involvement with a shed gave people in the community a way to engage with the physical and social skills of the men in a way that they didn't have a "pathway to before". Expanding on this theme another respondent said a shed had provided him with a "place to land" because he felt that before the sheds there was no place for men like him to go in a crisis and that there was nowhere to be "just who we are" outside of a men's shed. The men's sheds' ethic of Place can be said to be defined by the Gosford Men's Shed mission statement which states the shed is a place where members can, "enjoy each other's company, promote self-worth and work ethics while developing and sharing skills for the benefit of the individual and community". Here the importance of a Place that provides a structure to lives is addressed by the opportunity to access "a particular place ... that had the ethos around it of men's stuff". So, when the observations of these men are combined, it can be read that the emotional bonding being created within a shed are products of both the neighbourhood, as represented by the shed's social processes, and the individual, as in the internal process of self-identity, which when combined, "create a communal attachment and a strong relationship between setting and place" (Manzo & Perkins (2006) p.338).

The men also spoke of how a shed's "relaxed environment" creates an "atmosphere where a man can be free of his anxieties". But although they also talk of the shed being a place where men can be comfortable while "having a bit of fun" these statements together do not provide a clear answer as to how a shed might provide a place for men who are in crisis. As a member explained to me, "I was tired, I was emotional, I was bereft of ideas and I genuinely had ... no idea where I was going ... I was a bit lost, lonely and confused"? My visiting of the sheds did much to clarify how the men's sheds rise to this challenge when I observed how the sheds tried to "buddy" men up by finding like-minded others who had the same sort of background or the sharing of a common interest. I saw the sheds getting the men involved in doing things together because, they together, could do things that alone they could not do, even if they possessed the skills to do it. It is also notable that many sheds had developed and integrated a number of self-help workshops such as the Tool Box Talks which were designed to bridge and support professional assistance from other organisations such as Beyond Blue, local shelters, the Samaritans and their local Neighbourhood Centres. So, what is apparent here is how the sheds' Folk Media as pageantry enables the men to bring together and enhance the reflection and recounting of personal experiences while separating and protecting the men from the inhibiting politics or the dynamics of hegemonic health or masculine discourses and the accompanying fears of urban crisis. Today, in thousands of communities globally the Sheds represent a particular place, "that you always knew was there". As a global phenomenon they have taken

the recreation, the celebration and the ethos of men's stuff like "wood and metal, tools and guy talk" to the world. But still must be asked whether the folk media or their ethos alone is enough to create new pathways into the entire spectrum of community and involvement in business and governance and economics and accounting and legal matters?

To answer this, we could turn to Marshall McLuhan (1964) who alluded to the artists' individual ability to create a conscious adjustment to the changing extensions of personal and social life. Here I can argue that because the sheds are places where artists and artificers can come together freely, the sheds as a Place, provide the physical framework to support the men's more active and engaged lifestyle. Whereby this structure, as their Place, thus enables the men to create the political and social grounding they need to make changes to their, and to others', lives. For example, a socio-political examination of individual identity and power relations can show that who we are and where we feel we belong also includes how and whether we participate in neighbourhood processes (Manzo C. & Perkins D. 2006). I have already argued that the power of the purposeful conversation combined with the ability to tell stories represents a unique art that stimulates a union amongst men. So, it is art as well as words that makes a narrative indispensable for life and the well-being of individuals (with apologies to Tolstoy). Previously we have seen how the men's sheds as an organisation disseminates the arts that often lay innate within a community's 'folk media'. It is through the physical joining of a shed that allows an individual to share their metaphysical Self with other shedders and then communicate with their local communities through art and pageantry. This sharing of relationships means that local communities are able to freely join the shed's celebration of the arts and thus engage with all the positive aspects of life itself. But what is 'Folk Media' in Australia and why is it so important to local communities?

Aikat (2009) explains that traditional folk media incorporates all the individual or personal artistic mediums crucial to communal learning and expression. This Folk media or "traditional media" has a long-standing presence in communities ranging from the ancient past to present days where it has been recognized as an important vehicle that conveys information, culture and education through communities from generation to generation. That it is freely available and accessible without technology is also an important consideration since, as we have already explored, the language of the mass-media and its economic imperatives represent a major anxiety within local communities and their leadership. Also, as folk media encompasses "some of the most vibrant forms of traditional media" localised folk media has for millennia represented the masses of people most deprived of specific messages (Aikat D. (2009) p.3). As I have already argued this artistic creativity, as a feature of language, is often demonstrated by the example of poetic forms within common discourse. This manipulation of form, for example, rhyme, word play or metaphor, as it is associated with self-referential language, creates the dialogue within the narrative and it is this art that "makes story into drama." (Maybin J. & Swann J. p.498)

Therefore, we are exploring, through language and conversation, the drama that lies beyond the reality of people's lives. For example, as a shedder explained, one of the shedders had once whispered to him, "if I hadn't been coming to this men's shed I'd have killed myself a long time ago, I'd might not have committed suicide but I would have just wasted away from lack of interest really". Deconstructing this story is insightful as firstly it is described as a 'whispered' conversation which makes it private and uniquely personal while adding elements of taboo. Suicide meanwhile has long been a scourge to local communities across social strata but despite years of political rhetoric there can be no doubt that suicide remains far too prevalent.

The strategy to inspire people to 'reach out' and ask RUOK is a national, if not global, petition. However, the Corporatisation of the 'mental health industry' politicised an already controversial subject since the industry, because of its economic imperative, relies on the telephone rather than a face to face meeting as a preliminary 'reach out'. At this time I would like to note that my study of the men's sheds showed that many shedders (men shed members) tend to use 'lay networks' that include, "friends, families, colleagues or other individuals" to explore alternative pathways to seeking help. So, although this shedder is talking about a "taboo" subject and although talking about suicide still recommends referral to a 'professional'. It can be discerned that the taboo about suicide has been broken within the sheds and shedders and even though they are still whispering, they are reaching out for help through face to face companionship and are therefore defining new communal pathways to help by doing so. The other issue for men raised by this conversation is a 'lack of interest'.

It is evident in language that 'interest' is a two-way street in that interest in a conversation is important to the interlocutor as well as the subject. This observation was supported by a shedder who, speaking of conversations raised in the sheds about "interesting subjects" that people might "learn from", became a point expanded upon by another who observed that conversations within shed helped bring him back to his roots and his "interests". Therefore, this building by the sheds of "social networks" through discussions at the shed can be argued to demonstrate how effective the Shed's folk media has become. It is evident that the talking, learning, discussions, conversations or the chatting in the shed brings the men together and as they share stories, knowledge and wisdom they combine to celebrate their art, their backgrounds and interests.

So, while it can be observed that the sheds utilise stories, "as a powerful medium to impart values, vision and critical information" (Hall, J. (1998) p.120) such folk media can also be discerned imparting a powerful catharsis throughout local communities and it is this reading that raises the role played by ambience. Because ambience underpins an initial impression ambience, not only acts to create a sense of belonging associated with an emotional attachment to a place or setting, it also creates the impressions that become crucial beliefs about the emotional and social understanding of what a place or setting might mean to the individual. Therefore, as a shared social construct, due to the multiplicity and diversity of its functions, ambience becomes the unique product of a particular physical and social environment, history and expectation whereby all of these come together to represent a potent influencer of the shared narrative which then relates to a feeling of attachment between belonging and self-identity.

For example, studies of empowerment demonstrate that shared emotional ties to a Place strengthens relationships amongst those working towards common goals (Manzo C. & Perkins D. (2006)). Here it can be argued a community's capacity to respond to crisis depends on how the individual can be empowered to develop a common purpose and how they are thus able to create new responses to the challenges being faced (Manzo C. & Perkins D. 2006 p.344). So, although it is evident that each of the respondents came to the sheds while facing crisis in its many forms, it is now necessary to take into consideration that while the development of morale might be an important consideration to crisis mitigation. Morale building and a support structure alone is not enough to create a climate for change. This is because for change to be achievable and sustainable Ephross and Vassil (2005) argue there has to exist a shared vision and an ambience that encourages self-empowerment that inspires a bonding between potential leaders and their followers. Whereby this must occur before aspirations regarding self-

expression or Self Determination can be realized. In support of this reading I was told, “there is very much a sense of belonging” within the sheds that “(give) like-minded blokes ... some sort of company and some sort of idea” (my brackets). So, I feel it is unfortunate that the word ‘crisis’ has been laden with so many negative connotations since crisis, as a survival mechanism, has a unique ability to bring people together to share strengths and encourage bonding within communities (thinking of reports from the London Blitz, 9/11 and Covid19).

In this reading crisis provides people faced with conflicting demands, viewpoints and fear. A communal duty to rise above self-interest so they can share, comfort and support others. It becomes therefore a catalyst which demands reflection on what brought about a situation and it is this individual reflection that often becomes the inspiration to build upon what works (Fook, J. & Gardner, F. 2007). So, I am arguing that one of the strengths of the men’s sheds is drawn from their ability to bring together “like minded blokes” who become “leaders ... but they don’t act like leaders” and this ability can be read as a demonstration of how, “leadership is rooted in the authority and power of followers” (Schweigert, F.J. 2007 p.325). Here, while the shed mobilises the collective talents, capacities and ambitions of the men who come to it, the shed is also being recognised as an inspirational place, a place to reflect and a learning place. This argument recognises that the sheds’ ambience and leadership ethos can combine to empower the members in the development of phronesis and a sense of belonging which then enables them to draw from both the physical and meta-physical worlds. This makes it evident therefore that a sheds’ ethos of place, its ambience and the shedders together create, “the atmosphere where a man can be free of his anxieties”.

Living to learn, Learning to live.

Organisational learning, leadership, principles, purpose, people.

Although lifelong learning has been recognised as an important part of the provision of resilient and sustainable communities there are still some questions to be asked as to why participatory principles have not yet achieved the broader transformational potential that proponents had envisaged. Sarah Parkinson (2010) used the term, ‘learning organisation’ to describe “an ideal of organisation which optimises collective learning through its structures and culture” (p.330). Here she speaks of how reflective learning is a process occurring within an emergent dynamic and how such learning depends on the level of commitment to the “principles and purposes” of the organisation. So, I will now apply this concept to the men’s sheds as organisations since, according to Parkinson, “learning organisation can influence organisational culture, particularly in allowing stakeholders to renegotiate new roles for themselves” (p.339). While it can be argued that reflective learning is not only a cognitive understanding of organisational purpose in that it is also the generation of trust and a shared identity and purpose (Parkinson 2010), I would suggest that the men’s sheds’ experience can here provide an excellent ‘case in point’.

For example, as estimated by a shedder who answered with a 10 the quantitative question, “the sheds are a place where men can share knowledge and support” he also described how this sharing of support, while being extremely important to the culture of the shed, does in consequence also allow the sharing of knowledge to happen freely and naturally. Therefore, his answer brings into focus the sheds’ vision and culture because these both demonstrate how virtue, ethos and goodwill combine to provide a flexibility of purpose for an organisation to create “a positive and productive working atmosphere” (Brody, R. 2005 p.13). While this description also highlights how the sheds have a “feeling of wanting to support one another”, he then explains that while the sheds do support people in need they don’t necessarily have the

final answer for them because the sheds are not health clinics. Which thus begs the question, what are they? That sheds are not health clinics is a very important distinction that all my respondents made for as one member explained, “not all human kind of organisations are 100 percent of anything”. He argued that sheds contributed to men’s lives because they provide a ‘structured time’ and a consistency that for “few hours a week” the men can find companionship and be a “contributing member of society”. So, the wellbeing that is shared at this level is a consequence rather than a demand or purpose. So, although the sheds may not be health clinics they are representative of many of the pathways that are available to men seeking help. I discovered that the strong sense of belonging, self-sufficiency and pathways to manage crisis, as shared between the sheds and their local communities, are important considerations because as Garvey (2008) proposes the social and emotional wellbeing of the whole community is essential for the health and wellbeing of the individual.

Such a reading is also supported by Sarah Parkinson (2010) who notes that the development of a high level of self-reflection is a necessary character trait within learning organisations (p.334) before communal development can be realised. It should be noted however, that although the men’s sheds’ organisational culture has been argued as an example of mutual aid through individualised structure, participation and purpose, history shows that there are conflicting interests and politics within the sheds themselves. The fact there exists two national bodies (the Australian Men’s Sheds Association and Men’s Sheds Australia) representing sheds in Australia clearly demonstrates the complexities of the sheds’ organisational leadership and how corporate mainstream culture and thinking differs from the broader social cultures. So, while it is evident that men’s sheds have become reflective of their local communities because the shedders and their narratives are all drawn from the local area. It is interesting that the shedders hold themselves and their shed as independent parts of the whole in that they are autonomous from the politics of the governing body because, as a shedder explains it is, “the ‘individual sheds’ that are making a difference to individual men’s lives and the communities they’re involved in”.

This ethos is expressed by the Gosford Shed’s mission statement that the shed develops and shares skills “for the benefit of the individual and community”. And this also emphasises that being a shedder will expose you to things you probably wouldn’t be exposed to if you weren’t in a shed or otherwise involved in a community organisation or group. So, while it must be recognised that the men’s sheds are usually incorporated bodies, which means they have much the same responsibility to their members and the public as any other corporate body. Their ethos also requires that the sheds provide pathways into business governance, economics, accounting and legal matters for individuals and although there has to be a committee and leaders the members claimed, “they don’t act like leaders”. Here therefore although the sheds encourage the shedders to use their skills and talents, it is self-determination rather than leadership that a shed’s ethos will emphasise.

This recognition raises the complexities of leadership and ethos in local organisations as against those evident in the ideologies being expressed by the corporate executive. For example, while Men’s Sheds Australia says the sheds, “are now established as part of the health infrastructure that supports programs to improve men’s health and well-being” (MSA website). The Australian Men’s Shed Association says, “[t]he Men’s Shed movement has now become one of the most powerful tools in addressing health and wellbeing and helping men to once again become valued and productive members of our community.” (AMSA website). So, although it can be argued that both these health and wellbeing narratives are based within discourses which are today somewhat undermined by the broader ethos of social and emotional wellbeing

and the creation of more effective pathways to help seeking, both narratives do raise the subject of purpose. Plus, it can also be read as counter-productive to proclaim that men do sometimes see themselves as not being valued and productive members of a community. Therefore, faced with these rather dated ideological discourses within complex social environments the sheds, according to most shedders, are organizations who are not trying to do anything other than to encourage their members to maintain their dignity and learn new skills. This simple approach however enables shedders to not only realise their abilities but to have the confidence to take their skills “from one job and move them to another”.

However, it was notable that no member I spoke to emphasised health as a reason for joining a shed. This point can be read therefore that while the sheds’ folk media raises the consciousness of the shedders so they are enabled or inspired to find meaning in their lives and their work, social and emotional wellbeing (SEWB) or health is not a stated purpose as such. Therefore, although the shed’s folk media is helping the men create new pathways that enable them to transcend self-interest to help others (Pine, B.A. & Healy, L.M. 2007) it appears that an improved SEWB comes as a consequence of being part of a compassionate community of individuals rather than just joining a shed as a conscious decision to address one’s health. However, such a reading requires analysis and here we can turn to Joe Hall (1998) for some insights on appreciative inquiry.

Hall (1998) argues that when we talk about ourselves and our dreams we are enabled to ‘see’ our work and our relationships through this reflection and we are able to learn from our discoveries. Although dreams are not necessarily derived from successes, for crisis or failure are still incentives to take risks, such reflection on our experiences, the way we talk about them and redefine them is the way that we can create and recreate reality. Therefore, the enabling aspects of narratives and the storytelling inspired from reflection form a critical part of organisational ability and purpose (Hall, J. 1998; Cooksey, R. 2003; Janson, A. 2008; Parkinson, S. 2010). So, what might be the purpose or strategy that motivates a men’s sheds?

According to the men’s shed ethos the main purpose of a shed is “getting men together” so they can get out of the house, meet people, enjoy a morning tea or have a discussion about what is going on in other’s lives, simply because this gives men an interest. But the sheds also give the men a way to engage introspectively with both physical and social skills and the ways these operate for people and the good of the local communities in general. So, this means that although the local communities may have certain expectations of the shed a balance has to be found between the shed “becoming completely locked in introspection” and it trying to be “everything to everybody”.

To deconstruct this complexity another two frames of analysis can be applied to purpose, those of principle and people (Paine L. (2007). As mentioned previously the sheds “bring together like minded blokes” so it may be read that these men already share a purpose in that they come together for company and encouragement. Such a reading is supported by a shedder who observes that although the term ‘mateship’ is still used by the Australian Men’s Shed Association (AMSA) this term is now dated and today it’s about “companionship”. He explained that to him, ‘mateship’ is “all about men and kind of macho role” but companionship, “is more about talking with people ... just being able to communicate ... across a number of people ... and a number of organisations or a broader community”.

It can now be argued that the hegemonic masculinity inherent in the term ‘mateship’ with its individualistic and pragmatic ANZAC ‘shoulder to shoulder’ antecedents has been superseded

by the more emotionally charged ‘companionship’ with relationships that progress friendship, along with social and emotional supports, to span not only organisations but communities. This is an important distinction because purposes when they are pragmatic will be biased towards self-interest or self-advancement while more socially charged, public spirited objectives apply principles, values and ideals (Paine L. (2007) which requires and acknowledges that sheds respect individuals rather than direct them. Therefore, I noted two distinct organisational principles spoken about in the interviews, ‘self-esteem’ and ‘respect’. That both of these principles are important to organisational leadership in that they contribute to that “special closeness of people gathered for a common purpose” (Pine, B.A., & Healy, L.M. (2007) p.51).

It is this observation however that raises a dichotomy since organisational leadership with its supporting bureaucratic boundaries and hierarchies is far different from the sheds’ leadership which, as has been noted, demonstrate a number of overlapping layers and shifting influences. Here, as has been mentioned, communities have certain expectations of the Sheds and as there are often conflicting demands it is often required that, to be transformational, actual leadership as such should be “dispersed throughout the community” or shared between local organisations and community workers (Schweigert, F.J. (2007) p.328).

There are many advantages to this strategy as multiple leaders can play multiple roles and through consistency and appreciation these leaders are able to affirm friendships and create interdependence which, in turn, improves the quality of the social settings within the working environment. Also, as Schweigert (2007) observes, social settings that facilitate information exchange are educative and that as such these settings are capable of ‘drawing out’ a sense of responsibility and authority. And he expands on this theme to explain that this style of “leading to enhance learning” can be summarised “in three basic dynamics: belonging, paying attention and practising” (p.329). So, while it can be argued men’s sheds are examples that, “leadership is rooted in the authority and power of followers” (Schweigert, F.J. 2007 p.325) this reading of leadership can be affirmed by shedders who speak of establishing “a wide range of connections” within the shed that when, extended across local communities, will eventually lead to being involved in issues that range right across the communal spectrum. The important role of leadership to help people through the exchange of knowledge is also addressed by a shedder who spoke about running ‘understanding depression workshops’ and how this practising of leadership enabled him to keep his dignity. He explained that to him, “the shed is a place to go where a man can remain ‘active’ while being constructively involved in the community”. So, while sheds are not always happy as I did note some fights and disagreements, there was an overall feeling that such exchanges were “good for the culture” and according to all of my respondents the sheds do provide a safe space to share knowledge, skills and friendship and therefore they can claim that they encourage SEWB in men.

It is this observation about social and emotional wellbeing which brings us back to the human ability to imagine and dream which although it appears infinite, as was noted earlier, the ability to express the Self can be so seriously limited by language that sharing ourselves with others can often prove difficult if not impossible. So, it is now necessary that we look closer at this human ability to dip into passions and emotions and explore this striving for meaning and expression to create positive human connections and deeper, more meaningful relationships between this reality and the one we hope to create. Hall (1998) continues this theme by arguing that the way we work together is an asset that makes our dreams grow stronger and as they get stronger they provide “us with more provocative possibilities for the future” (Hall J. (1998) p.121). So, here while it is evident that although the sheds do bring shedders together they do not always have to do everything in or through a shed since individuals working together are

now empowered to do other things in the wider community because they now have companionship and “the skills to go and do it”. But the men’s sheds are more than just talk. Most of the sheds have at least one workshop or garden where the shedders create arts and crafts, share their skills and learn new ways of doing or thinking about things.

In the workshop the adage “working shoulder to shoulder” becomes real and it is through this creative activity that friendships are forged (AMSA mensshed.org). So, these men are being given the opportunity to express themselves through artistic endeavour as well as language and this becomes a very important distinction because, as has been previously noted, language as an emotional or metaphysical expression is seriously limited.

For example, the Terrigal Men’s Shed makes stylised Christian crosses that are shaped to fit comfortably in a hand. These crosses are providing comfort to hundreds of people who need a simple physical connection to their faith and it is notable that on his visit to Australia the Pope requested and received two of them. It is also notable that the crosses are made in the grounds of the Terrigal Uniting Church and so, arguably, they become a demonstration of how art and artistic expression can combine to cross religious as well as social and emotional boundaries. So, it is evident that the folk media utilised by the sheds is multi-faceted. The sheds speak to men creatively through projects as diverse as the making of penguin boxes, vertical jigsaws, spurtles or by creating beautiful gardens and while they speak directly to men through the Tool Box Talks, ultimately the men are inspired to speak amongst themselves simply because it is “just good to be there ... amongst blokes”. I will now argue that the Folk Media which has evolved within the community men’s sheds today represents a viable alternative to the technologically based mass and social media with their ubiquitous reach into the globalized and Corporatised entertainment, education and information services. This is because although technology has made the mass media the major source of information in the world, “the saga of the mass media remains incomplete” (Dura, Y. B. (2006)) because as we have seen within the Covid19 pandemic the domination by Corporatised language and the accompanying mediatisation becomes seriously deficient when governance is faced with crisis, social discontent or changing priorities.

While showing how localised folk media is being continuously developed within localised settings, I am also showing how folk media is an important facet to communication between local communities and the mass and social medias. In the next section I will argue that as folk media transcends the mass media’s hypermediacy, where technology continually feeds the mediatisation of what passes for public conversation, folk media also allows people to break away from technological interfaces since the only interface needed for folk media is the social gathering.

Part Two

The hidden resources of Folk Media

Arts, crafts, song, dance, pageantry, stories.

We now turn to ethnography because today's new ethnographies are "intensely personal, saturated with self-reflexivity ... concerned with social justice ... more significantly, these efforts function as imperative links for connecting our lived experiences with the lives of others" (Herrmann A.F. & DiFate, Kristen (2014) p.300). An observation that returns us to the discussion on SEWB and how the men's sheds' story and the stories of the individual shedders may now have become linked. A shedder observed to me that "almost all of [the shedders] have been through trauma of some sort themselves" so it can be read that such drama, and how the individual has or is facing or overcoming their demons, is an important part of the art being shared through stories. These men are now the survivors who walk and work together with their shed's ambience and support coming together to inspire them to share their stories that constitute hopes and dreams. Through this sharing of stories, and the conversations so inspired, the shedders challenge the hegemonic discourses of yesterday.

As the shed's folk media becomes increasingly more inclusive, the shedders thinking and self-expression changes to broaden horizons and pathways to wellbeing thus allowing 'mateship' to become 'companionship'. This reading therefore gives direction to the episteme (Foucault (1989)) that underpins the shedders' stories, to that of friendship or companionship. So although friendship, as a term, was used only rarely, for one shedder told me the sheds provided a "buddy" while another claimed the sheds are "99 percent friendly", such observations are able to provide structure to my argument that it is the companionship, leadership and adversity being shared within the sheds which comes together to create the expressions of drama and passion which, when blended, constitute the necessary ingredients for social and emotional wellbeing (Herrmann & DiFate (2014)). There can be no doubt the men's sheds' story is complex because the Sheds deal not only with crisis as they also provide comfort and support as the shedders come to grips with life and the eternal search for wellness. We have already noted it is an unfortunate fact that far too many men have found themselves ill-equipped linguistically to face the complexities of modern life, hegemonic masculinity or the toxicity within neoliberal language.

However, by drawing from many diverse sources I have tried to demonstrate how Place, acting as a strategic principle, its folk media which helps to define a Purpose and people as a community can be drawn together to share their stories. I am now to argue it is these stories which will develop and evolve our language because as our linguistic world expands we dip deeper into our metaphysical consciousness to tap our artistic creativity to connect with and formulate self-expression which both develops our informal learning potential and adds purpose, direction and compassion to artistic expression. I can now propose that the Art of Conversation dwelling within the heart of Folk Media is drawn upon and prospers in organisations such as the men's sheds simply because of three defining attributes. The first attribute is that it is part of the natural order of society that there exists an innate desire to converse. We have already explored why desire should never be suppressed by abstention, political or ideological demand since, "it is a means of union among men, joining them together in the same feelings, and indispensable for the life and progress toward well-being of individuals and of humanity". The second is that folk media cannot be censored for to censor

art is to censor the freedom to be heard, an aberration that social democracy can never condone since it has long been recognised as a crime against humanity to stifle protest. The third attribute is that folk media, as it requires no technological interface, is defined by a compassion that is constantly reaching out seeking to join with adjacent humanity.

But if Folk Media is so important to our social and emotional wellness why is it not recognised as such in our contemporary world? Colonialism and the secret language of corporations Appropriation, privilege, racism and the politics of Imperialism. “Marika would often be summoned from his work in southern, urban Australia to return to Arnhem Land to preside over mourning ceremonies. “His input at funerals was essential,” she writes (150). She goes on to explain that these ceremonies may last for months and involve the travel of several hundred kin from far places to the funeral ground (depending on the status of the deceased). They require extensive planning, financing and organisation of hospitality. The songs and dances are performed episodically each day close to the immediate bereaved family who are camped in isolation with the body. Great funeral ceremonies are the climax of life and explore all the Yolngu arts – body and coffin painting, feather and string regalia, making of sacred emblems, song cycles and powerful emotive dancing. Wandjuk was needed to fulfil his managerial role as the ‘mortuary man’” (150). (Isaacs, J. (qtd) Jacklin, Michael. 2005, p.12) The quote that greets you to this chapter demonstrates the simple reality of a very complex form of performance art. Here, as the quote shows, Indigenous arts come together as a celebration of how the ancestry of life provides a social and emotional relationship between humanity and its environment to create a relationship and belonging that has sustained and nurtured the Aboriginal people of Australia from the beginning of consciousness (Rose 1996).

Such Indigenous arts are today recognised or named as ‘Folk Media’ but, as we shall see, such arts have been known for eons by various names by various peoples because these are arts birthed in a time when humanity first came to recognise that people were somehow interconnected with the life that teemed about them (Klapproth 2004; Rose 1996). So, although such art may appear as a simple handprint on a rock face, that handprint exists to immortalise a world that is as complex as the networks of life it celebrates. As we explore folk media, its arts and the cultural economies they celebrate we shall see how they combine to share knowledge with a strategic spirituality that strengthens the bonds of social and emotional wellbeing between people, their communities, the land and everything in that land. That Australia still faces ‘unfinished business’ when speaking of the relationship with its Aboriginal and Torres Strait Islander people is as much an ignorance of, rather than a clash of, cultures (Jacklin 2005). It is evident that the racism faced by Australia’s Indigenous peoples spawned an ignorant, arrogance that viewed Aboriginal arts as mere commodities that were able to be transferred between cultures without recognition of the inherent knowledge they represented or the intellectual property rights (Holcolme 2010) of its artists. While such ignorance historically disregarded Aboriginal art as being much, much more than what could be ‘seen’ or what could be ‘owned’ it was an overt racism that ultimately still refuses to acknowledge that Aboriginal art forms come together to signify a philosophy and a spiritual import that “touches on the sacred” (Jacklin 2005 p.1). In language ‘Folk Media’ is derived from the performing arts (Mass Communication Concepts) that are traditionally based within drama, song, dance, puppetry and pageantry. However, in social life ‘folk media’ still represents an ancient source of cultural symbolism since it encompasses all of the tools of human creativity including social discursive practices (Klapproth 2004; Bronner 1978; Pinker 2014), non-verbal communication, body art, ritual practices and culturally sacred crafts and artefacts.

Unfortunately, in Australian contemporary society there exists a language/folk media dichotomy because Anglo Western language exhibits the hegemony of a positivistic and scientific outlook (Hymes, 1996 p.115). Therefore, I would take up the argument that it is actually the linguistic paradigms related to this hegemony that continue to suppress many of the crucially important narrative functions of folk media in our modern vernacular (Hymes 1996 p.116). Catherine Ford (2013) in her article on Peter Sutton, the Adelaide anthropologist, linguist and author writes, “[Sutton] gravitated towards ‘a people whose societies had undergone catastrophic damage’ – the Aboriginal people of Cape York. ‘I was deeply sympathetic to their condition,’ he recalls. Did his experiences as a Christian Scientist predispose him to life up north? ‘Definitely,’ he says. ‘I was among co-outsiders’. This exchange clearly demonstrates how difficult it is to deconstruct anthropological myths simply because of the ‘baggage of common knowledge’ brought to the narratives being related. For example, the film, *Ten Canoes* demonstrates how oral narratives can be transformed into tangible data (Holcombe, Sarah 2010 p.24) but one needs to ask when deconstructing such data for what purpose is this data being utilised? Is the film produced as entertainment, or is it proposed to be educational and thus to whom is it being directed and therefore at what level? Such questions are extremely relevant to Western readings as they relate to ‘authenticity’ and beyond this to the relevancies of knowledge ownership. But it is here that we can see that Western cultural readings are often paradoxical (and ironic) as can be discerned by the warning relating to the film ‘*Ten Canoes*’ that, “[t]eachers may need to alert students to the fact that since the characters are re-enacting traditional Indigenous lifestyles, they are not clothed” (*Ten Canoes* study guide).

So when a ‘scientific’ approach to such discourses is taken it must be asked is this to be a methodological study or an epistemological review for each employs different methods to investigate ‘reality’ and therefore they will often provide two very different world views, but why is this so? Put simply it is contextual because while traditional knowledge is deeply rooted within the changing dynamics of its environment, Corporatised science needs to recast cultural knowledge as something that can be frozen in time and space so it can be captured, essentialised and transferred (Agrawal, Arun 2004; Holcombe 2010).

The recasting by Anglo Western discourses of the Dreamtime ‘narrative’ is an example of how scientific thinking attempted to understand the “on-going creation of the world” as a ‘religion’ which could be placed into a hierarchy of conceptual beliefs. Deborah Bird Rose (1996) speaks of how the conceptions of ‘Dreamtime’, ‘Dreaming’, ‘history’ and ‘story’ intersect in the Aboriginal world explaining that the understanding of the narrative relating to the “on-going creation of the world” are similar throughout Aboriginal peoples (p.26). However, such conceptions become clearer when a folk media reading is applied for, as is seen in the opening quote, Aboriginal conceptions and beliefs are conveyed within an art form (a poetry) that is beyond the ability of words alone as discourse. So, to the initiated, there are within the narratives relationships and meanings that continually draw upon specific mythological and ancestral belief structures which come to represent a negotiation that defines the past to redefine the present.

Here the paradigmatic linearity within Anglo Western metaphorical thinking can be used to highlight the dichotomy between the fictional and the real. As the metaphorical nature of our conceptual system varies from culture to culture the narrative relating to the Dreaming or the “on-going creation of the world” (Rose 1996; Klapproth 2004) is an excellent example of how a metaphorical concept can be extremely challenging to translate. Stanner (1990) says of the Dreaming “one may thus say that, after a fashion - a cryptic, symbolic, and poetic fashion - the

tales are 'a philosophy' in the garb of a verbal literature". It has been explained that the Dreaming represents "a poetic key to reality" which organises and transmits in narrative form and ritual a dramatization of the fundamental principles "governing the Aboriginal universe" (Stanner 1990; Klapproth 2004 p.68). However, such attempts to 'understand' the Dreaming shows how this symbolic universe with its intrinsically mythological narrative remains a 'closed' system simply because it is a discourse and a ceremony (thinking) that is foreign to Anglo Western culture. This means that as such it cannot be subjected to analytical or scientific study because, as it is ceremonial and spiritual, language by itself does not have the 'key' or coding necessary to unlock its metaphorical underpinnings. Klapproth (2004) emphasised the way that Aboriginal narratives mediate preparatory training for the "graded admission to the multi-layered universe of traditional Aboriginal knowledge and understanding" (p.269). Aboriginal narratives can be seen as a mediation for they negotiate culturally important issues rather than utilise the Anglo Western argumentative structure. So, by using mediation "they weave the core concepts to be reflected on into a narrative framework" (p.269).

Therefore, this weaving of mythological and metaphysical concepts demonstrates how Aboriginal narratives are able to convey the lore of the spiritual world with the present day in a seamless, symbolic manner (p.334). Folk media, as practised by the Aboriginal people, is an artistic ritual that draws lore and life into the present. The artist/artists recreate symbolic forms of an ancient nature that act as a vehicle for the metaphorical spirits that reside within them. As these forms are recreated they re-activate the spiritual powers that connect and reconnect the community with its humanity (emotions/feelings), its environment (reality) and the country (birth/place). This ability represents a form of art that is able to create a direct relationship (lore) that continually draws upon the mythological. Thus folk media performs a crucial role in the Aboriginal universe because, whether it be through song, dance, narrative, painting, carving or creating cultural artefacts it makes the artist the potential custodian of the myths and songs associated with the spirit beings of that site (Stanner 1990). I am arguing that it is through this connection that Aboriginal folk media can be perceived as land based. Here, through folk media, the land or 'Country' represents a World View that is timeless and as such it becomes a symbolic as the spiritual connection is provided by life and Creation itself. Thus there can be no ownership for this connection is immortal with the Dreaming providing the eternal actors (Stanner 1990). So, through folk media, the actors vivify the land to make it socially and emotionally relevant to the living therefore, folk media itself represents the charter that is a relationship to a specific Country or tract of land.

This connection with Country can be perceived through the painting of Johnny Warangkula Tjupurrula (Appendix 1) for he blended his heritage and his country with the present via modern aesthetics. The artist, John Kean credited Johnny Warangkula with developing the dotting method that illustrated vegetation, a technique that later became popular with Western desert painters. Because this modern style provides a three dimensional quality to an ancient complexity, the painting 'Water Dreaming at Kalipinya' (Appendix 1) can be read simply as a map of Country that depicts its water courses, soaks and the response to rain by the birdlife. Because it draws upon Warangkula's Watermen ancestry the painting can also be seen to represent the Tjuringa (sacred objects), the ceremonial sites and the activities of the ancient Watermen and the Egret ancestors and therefore it is this negotiated blending and the mediation that makes this painting a strictly Aboriginal story. This blending of relationships to Country and ancestry via negotiated stories represents the richness and depth of Aboriginal folk media. And it is this blending of art forms which reaches beyond words and speech into the spiritual world of the metaphysical to where conceptions about time, place and identity are

negotiated and renegotiated in order to establish an understanding of the Self and where humanity might stand in the universe.

However, as Anglo Western discursive practices took precedence in Australia the resulting loss of cultural diversity meant that many Aboriginal concepts and their associated folk media lost authority before Christian and scientific demands (Klapproth 2004 p.23; Povinelli 1993 p.242). This hegemony thus led to the rich spiritual relationships that existed between the Aboriginal people and their environment being over ridden by a pragmatism conveyed within language that refused to recognise the art (as a form of knowledge) that was able to celebrate or translate the meanings behind Aboriginal practice and belief (Povinelli 1993 p.241). Importantly, as has already been related, traditional Aboriginal communities have a layered system of knowledge or lore (Ochre) that is shared publicly, secretly or sacredly by an ancient Aboriginal folk media which is today represented by oral storytelling, songs, ritual performances, visual representation and games (Ochre; Klapproth 2004 p.23). So, while this ancient folk media plays a universal function by bringing the Aboriginal people together into a cohesive community it also provides for the selective distribution and sharing of knowledge. Here, although Aboriginal folk media can be perceived in Anglo/Western culture as merely ceremonial, the hidden processes that honour and celebrates lore as an ancient process between humanity, the land and the sea, are the actual practices that represent the combined knowledge of humanity itself. Ultimately therefore, the lore represents the sacred processes that create, strengthen and maintain the cultural economies inherent within Aboriginal people and their communities.

So, it is unfortunate that to Anglo Western ears and eyes the practice of Aboriginal folk media is merely a symbolic construction (performance) of a mythological narrative (story) that is expressed through language as an internalised ordering of reality because such ignorance led to the cultural and economic deprivation of the Aboriginal people. This reflection therefore demands a recognition that Aboriginal folk media suffers in translation because the discourses are foreign (as in this instance to Anglo Western culture) and that language itself is limited, since there are often no words able to adequately describe the continual reordering of existence (Klapproth 2004 p.75), that folk media celebrates. For example, in Anglo Western language the Aboriginal narrative merely speaks of humanity, the spirit and the mind as active constituents of Australia for millennia (Rose 1996 p.20). However, in Aboriginal lore humanity, the land and the sea become as one for “nourishing terrains are the active manifestation of creation” (p.23). That such complexity goes beyond language and discourses alone are manifold. However, through folk media such intrinsic knowledge of environment and existence can be manifested through a combination of decoration, costuming, song, dance, stories and games which for millennia have linked personal and social identity to land and country. At this point it can be argued that language itself is the source of the narrowness of thinking in Anglo Western cultural practice simply because the paradigms of time, space and causality are being conceived as something physical. That such conceptions have been limiting thinking for centuries is observed by such as Homer who proclaims, “Ah how shameless – the way these mortals blame the gods. From us alone they say come all their miseries yes but they themselves with their own reckless ways compound their pains beyond their proper share” (The Odyssey).

It is such paradigms within Anglo Western language that led Povinelli (1993) to observe that Aboriginal power, identity and history originated in the ability to associate and disassociate contemporary time and space (p.1241). This represents an important concept since in Australia many of the problems of racism and associated ignorance have been said to have come from

the imposition of the English language on the Aboriginal people of Australia as ‘their’ language. It has been argued that this imposition caused an immediate disconnect between the way the different speakers understood events, constructed notions of causality and agency, how people came to be connected with their environment and ultimately therefore, how much they were able to blame and punish others (Boroditski 2010). I have already addressed how in Corporatised language time, space and causality are paradigms which are conceived as linear. It has been argued that this linearity was constructed so ‘things’ could be owned, divided, split, sold or bartered because they are ‘some-thing’ that can be economically evaluated. However, in contemporary times the paradigm of ‘ownership of some-thing’ was also extended to include digitalised knowledge. Thus, factual data is now conceived as a commodity in Anglo Western language and this paradigm ‘wrote’ Aboriginal lore out of Anglo Western thinking because it, “does not acknowledge Indigenous knowledge management systems and protocols” (Holcombe 2010 p.23).

It is this discussion of paradigms that brings the language of corporate neoliberalism into focus. Recent history shows how indigenous policy changed from the paradigm of ‘self-determination’ to champion ‘mainstreaming’ and ‘normalisation’ (Altman 2007 p.2). Today, for example, the language of the neoliberalist speaks of Aboriginal people exhibiting “maladaptive cultural traits” which requires them, in order to participate in ‘mainstream’ Australia, to abandon their ‘chosen lifestyle’ or re-educate themselves. Here, the economic imperative is the driving force behind the paradigm being argued which demands the abandonment of ‘Indigenous systems and protocols’ because the Aboriginal model of communal property “stands in contradiction to the imperatives of development” (Garond 2014 p.9). Historically therefore a corporate dogma has evolved which inherently blames its victims in that so called ‘dysfunctional’ Indigenous people in remote, “‘pockets’ of un-individualised ‘communes’ ... cannot integrate ... because their values are even further removed from that of the mainstream” (Garond 2014 p.12).

These neoliberalist paradigms underpinned Prime Minister Tony Abbott’s (2015) comment that Indigenous people living in remote communities do so after making a ‘lifestyle choice’. The corporatist pragmatism being stressed is that “the cost of providing services in a particular remote location is out of all proportion to the benefits being delivered” (SMH). So, the binary being drawn is between the costs of the ‘benefits being delivered’ from a traditional ‘way of life’ on the one hand and an application of the economic imperative on the other. Here it is evident that Tony Abbott was attempting, in language, to isolate people from the history of Country simply because these folk existed outside of the dogma represented by the economic imperative. However, as we have seen, integral to Aboriginal culture is the relationship to Country and an understanding of how Kinship relationships are represented. This belief system is central to Aboriginal life because as Dianne Biritjalawuy Gondarra demonstrates in this quote, kinship speaks in many ways and in many tongues. “My yäku (name) is Dianne Biritjalawuy Gondarra. I am a Dhurili woman from North East Arnhem Land in the Northern Territory. I live in Galiwni’ku community on Elcho Island. My language is Dhangu, but I also speak Djambarrpuyñu, which is the common language on Elcho Island. I speak 12 other Yolngu (Indigenous people of North East Arnhem Land) languages as well as English. Through my gurrutu (kinship relationships), my ringgitj (clan-alliance), my baapurru (paternal clan) and my maalk (skin name), I am related to every Yolngu person, all of the land and everything in the land within North East Arnhem” (Guardian 31st Oct, 2014).

So, while it is evident that the conceptions and metaphors within Corporatised language are demonstrably too narrow to actually describe, for example, the kinship and relationships that

the 'remote communities of Aboriginal people' have with their Country, there also exists in Abbott's language a political cancelling of Aboriginal sovereignty. For here it can also be argued that as the whole of Australia and its surrounding seas have an ancient history of Aboriginal use. It is the social and emotional relationships within their folk media which continues to provide a contemporaneous living relationship to Country and the, "nourishing terrains of Indigenous Australians" (Rose 1996 intro). Here, it is also instructive to note that Rose (1996) goes on to explain that "[t]here is no place without a history; there is no place that has not been imaginatively grasped through song, dance and design, no place where traditional owners cannot see the imprint of sacred creation". Which means that, when applied to ongoing research in Europe, it can be argued that the survival of humanity itself hinges on the kinship and relationships that are being created and recreated constantly within communal social and emotional interactions. Therefore, today's societies and their interactions are still intrinsic to ancient cultural economies which have been specifically developed and supported within folk media for millennia.

For example, psychologist, Susan Pinker (2014) argues the kinship (belonging) created by face to face contact alone underscores the feeling that we are all part of a caring group whereby it is this belief that brings to us resilience. It is further argued that an understanding of kinship shows how caring for another motivates pride and therefore any obligation that we then feel is channelled into our sense of identity. Therefore, it can be seen that the language of 'kinship' differs remarkably from the language of the social sciences simply because the inherent celebration of the folk media within 'kinship' is capable of both providing and sustaining a much broader sense of identity rather than merely defining our individuality or identity. Therefore, I am arguing that while we can hear what people are 'saying' through an understanding of their language and we can 'see' via the paradigms of language what it is being represented. Unless we then apply the poetry of folk media we remain blind to the spiritual and metaphysical connections. The reality is that although face to face contact is important for social connection. It is only through the interactions produced through Place, Purpose and Companionship which are capable of providing the fulcrum for the crucial understanding between often disparate ideas which allows for an union of minds that opens the door to the arts inherent within folk media to foster, "a way that will recognise and respect an inner state" (Bird 1996, p.91).

However, paradigms within Corporate language are not been the only influences that narrowed the binary opposites of mass media. It is ironic that it took a global pandemic to instil a sense of shared existence that promoted the thinking that societies, in order to survive, need to foster within people more communal interactions that enhanced a sense of belonging. This is because modern mobility, technology and the lack of communal conversations are having injurious effects on people's physical and mental wellbeing (Pinker 2014). This recognition serves to highlight many of the detrimental effects on society and particularly the individual that can be attributed to 'mainstream' living. I am arguing the limitations that contemporary living places on face to face contact, the lack of 'safe' or open spaces for conversation or gathering, the inability to commune in 'natural', uncommercialised environments and even the information versus emotional support dichotomy are having "profound implications" on social interaction. Although communal gatherings have long been recognised as being necessary to build trusting and empathic relationships between individuals and their local communities (Pinker 2014). It is now an imperative that our communities, as a matter of some urgency, create more pageantry to promote and celebrate a duty of care and democracy that the binaries promoted by the economic imperatives of Corporatised governance counteract.

For example, I found it rather ironic that as the #BlackLivesMatter protests spread globally many governments and authorities stood firmly against the expression of grief the movement represented. The irony, for me, was that as the death toll from Covid19 grew exponentially the resulting lockdowns meant that people coming together to express grief were perceived as potential spreaders of infection while sport, shopping and travel were considered essential. The problem, as I perceived it, was the Wealth before Health binary underpinning some of the governance was not broad enough to acknowledge that a suppression of grief will often engender anger if the communal duty of care is not celebrated in accordance with culturally appropriate expectations. This is because as Jacklin (2005) acknowledges, it is the celebration of death that creates a reality that “exists outside the self” and it is this reality that constitutes a communal property or duty of care which continues to exist after death. So, this recognition of death, as constituted within the social sphere, creates a power that the communal body must acknowledge so that the dead’s ‘power’ can be reckoned with, hence the need for ceremony (Jacklin 2005 p.15). That mourning protocols are, in culture, an intergenerational responsibility has led to such as Jacklin (2005) to argue that as so many Indigenous deaths are, “*linked undeniably to human agency, to the legacy of colonialism both past and present, [they] await a time when mourning has been fulfilled, when reparations have been made and accounts have been settled. The dead are not gone. Though we may not speak their names, they continue among us*” (p.16 my brackets).

What is spoken of here is not only closure, because closure is going to vary from culture to culture, but also the dead’s legacy and how we must, as humans, respectfully negotiate appropriate mourning protocols. This is because, as Jacklin (2005) argues, “*the dead are not gone ... [c]losure of name, image, voice and possessions ... is, as Isaacs says here, a means of protecting those who live on. It is not a form of forgetting. It is a recognition that the dead continue, their power continues, amongst the social body*” (p.14).

I must say, I find it so very sad that the English vernacular is so narrow in its ability to speak beyond our physical reality of this legacy because it is this legacy that sits within the heart of Life and living. It is an ongoing a tragedy that so many governments universally failed to understand grieving and the learning potentialities that it engenders. The ignorance this demonstrates is that governance cannot reach beyond the 'reality' defined by their Imperialistic ideology because only art and empathy can recognise and ‘speak about’ the power of metaphysical relationships. However, it should now be recognised that such relationships have been spoken about and addressed within contemporary Indigenous communities for millennia. For example, Gina Williams, a Noongar woman and song writer, relates how learning the Noongar language helped her move forward from a broken childhood and how the knowledge imparted now informs her music. As she says, “we can honour something that’s sad and really heartbreaking, but we can do it in a beautiful way that brings dignity and integrity to a language that’s on the brink of being extinct.” (Guardian 2015).

The observations and quote above shows how discourses inherent within the Imperialism of the early nineteenth century which controlled the welfare of the many Indigenous peoples that England had Colonised (harking back to a time when a map or globe of the world was significantly pink) maintained a protectionist trope that is evident within the language of contemporary governance. In that such discourses were both anti and pro-Imperialist, since they were to herald many of the rights of native peoples and because these rights themselves were coloured by racial filters, Imperialism required that Indigenous peoples, “could neither be spared colonisation, nor left alone to navigate their own futures” (Konishi, S. 2013). It is evident the language of Imperialism developed in order to justify and pardon the brutality of

assimilatory practices that unleashed socio-political conditions which eschewed any respect for the relationships between the Indigenous peoples' identities, their history, their desires, their languages and ultimately, any connection with their land. That this language is still preminent today demonstrates that the Profit over People binary continues to poison our societies. But paradoxically, I can now argue, continued articulation by the Australian government of this Imperialist trope today holds the seeds of self-determination for all Australian people.

For example, although the Australian Department of Foreign Affairs and Trade argue, "the need for treaties has increased as the world's interdependence has intensified" (DFAT website). The Australian Federal Government has never negotiated a treaty with its Indigenous peoples because, "Aboriginal sovereignty is the same as, and thus a competitor of, State sovereignty" (Human Rights Commission, 2002). In Australia therefore, sovereignty is a concept that can be spoken about politically only in terms either State or Federal Government definitions. Thus, the Federal Government by, "[d]efining Aboriginal sovereignty ... in non-Indigenous ways, is ... guaranteeing its fragility and ultimate demise" (HRC 2002 Jonas). However, the Australian government's preferred reading that defines 'sovereignty' in only State or Federal Government terminology is erroneous because this reading is not supported by historical precedent. In this instance it's notable that this connotation of sovereignty was addressed within the 1840 New Zealand Treaty of Waitangi when the original meaning of 'rangatiratanga' ((noun) kingdom, realm, sovereignty, principality, self-determination, self-management) was extended into the Euro English language resulting from a joint Bible and Waitangi translation (Maori dictionary). It is notable therefore that from 1840 New Zealand English was to define 'rangatiratanga' as a key term which, "enables whānau, hapū, iwi and Māori to exercise control over their own health and wellbeing, as well as the direction and shape of their own institutions, communities and development as a people" (NZ Health). So, this example, as set by the Treaty of Waitangi, demonstrates the post-colonial conception of sovereignty or self-determination was never conceived as static and whereby it is only in relatively recent times that sovereignty as such been conceived politically as a State or Federal Government concern.

The Australian Federal Government therefore continues to fail to accept that juxtapositions in language which relate to historical contexts are provisional, contingent and fleeting. And from this example it can be perceived that in Australia the language of self-determination in "which indigenous (sic) leaders [have] engaged ... exemplify a new Imperial (sic) literacy" (Konishi 2013 my underline). It is therefore this discussion that demonstrates the shifting dynamics of global linguistic practice. Research shows that Euro English language has no 'sole owner' and local interventions do allow people to inform themselves in the ways that race, social class, gender or sexuality challenge or apprise the shifting Self (Rajakumar, M 2014). For example, an increasing number of non-Indigenous people today learn Aboriginal protocols in order that they can see for themselves how histories and languages became intertwined. This awareness, according to Michael Jacklin (2005), is being negotiated in "all manner of public discourse in Australia" (p.16). And this observation argues that today such negotiations on the public level are challenging the post-colonial Imperialist discourse that Aboriginal people in general have a "lack of desire" to become 'self-enterprising citizen subjects' (Garond 2014). It is evident that the 'lived experience' of the individual and their interactions with language will shift and modify their identity according to context (Konishi, 2013; Rajakumar 2014; Garond 2014). This is an important concept because the holistic view held by many Aboriginal people recognises the "social, emotional, spiritual and cultural wellbeing of the whole community is paramount and essential for the health and wellbeing of the individuals that comprise it" (Garvey 2008 p.3).

According to Garvey the term ‘social and emotional wellbeing’ (SEWB) for Aboriginal people grew from the need for a terminology to reflect and represent, in traditional and contemporary contexts, the bond between an individual and their land. Garvey argues this need emerged in response to and dissatisfaction with the Western valorisation of health that imposed a conceptualisation of conventional ‘mental health’ terminology that continues to be paradigmatically aligned with ‘causality’ rather than a defining understanding of specific relationships and identity. Unfortunately, as already noted, in contemporary Australia and globally these historical tropes and discourses are still unashamedly encapsulated within ongoing political and mass media debates. The language is utilised in order to shape public conceptions of socio-economic conditions and the resulting mental health issues within both Indigenous and other subeconomic communities (Garond p.8). The mass media, following political opportunism, continues to portray communities by utilising pathological language that apparently showcase ‘dysfunctions’ which then require ministrations by government or ideolistic intervention. Neoliberal language continues to encapsulate the Imperialist argument against self-determination of communities simply because of the racism and colourisation of State protectionism which continues to denigrate and alienate people by reason of incompetence and or irrationality (gambling, drug addiction, etc.) (Garond 2014; Altman 2007). This depiction of people as being ‘aberrational’ or not self-enterprising is being sourced by government and a compliant mass media within the Imperial discourses of patronisation by utilising the binaries of ‘racial acknowledgement’ and ‘political divide’ to promote a national disunity or to advocate fears over ‘criminality’ to further the portrayal of a divided people. But I will bow before the far sharper words of biographer Fiona Paisley who writes of the “*ineluctable capacity of the dead to haunt the present*” to state what people’s self-determination today actually addresses (Guardian 2015).

This intersection between the social and emotional wellbeing of Aboriginal peoples (SEWB) and the essentiality of self-determination for all peoples should now become evident given that SEWB accommodates a culturally meaningful recognition of Indigenous history (Garvey 2008), including its many periods of trauma and grief. It is here the words of Michael Jacklin (2005) have especial significance for Jacklin’s dead have a social consequence and a power he argues that is “both cultural and spiritual” since nations, “*only become nations through the magical or spiritual agency of death*” (p1). Thus, according to Garvey three themes emerge from an analysis of Indigenous history: the denial of humanity, the denial of existence and the denial of identity (p.4). These, according to Garvey’s report, require that people gain acknowledgement in social and political contexts that have traditionally excluded them, they need to gain access to systems and processes that have restricted them (the mass media for instance) and for them to promote their identity and culture in areas which have previously devalued them. So, social and emotional wellbeing and the language being utilised to speak about it has be far more than the semantics used to define it and this recognition highlights the ability of people to weave mythological and metaphysical concepts into a narrative framework, which is far different from the traditionally argumentative structure of the Western story (Klapproth, 2004 p.344).

Here I am arguing, although the multi-factorial pathways to SEWB have been recognised by Aboriginal communities this does not preclude the need for the auspices of SEWB to be extended and implemented within non-indigenous communities. This is because as SEWB becomes more widely recognised its pathways will exponentially expand the language being used to address the structural, social and economic inequities of ‘Mental Health’. Here, although there is a requirement to develop and extend the Australian language by incorporating

the wealth that underpins all languages, this is still a work in progress to bring such progressive thinking into the national curriculum. It is notable however that there are many firsthand witnesses that testify to the positive impact that the extending of language skills has on people. For example, learning an Aboriginal language, as Richard Green, a Darug (sic) man observes, empowers children to “think along the lines” of their own culture (Guardian 2015). So, although apologies, interventions and constitutions have and do serve to address the many symbolic and practical needs of people within subeconomic communities, these also provide the opportunity to study the language and values of those responsible for them (Garvey).

It should come as no surprise therefore that when we come to consider this deeper engagement we discover that self-determination in language is itself an expression or impulse that shifts and changes according to time and the human condition. And it is this ability of language to relate the Self to the ever changing concepts and contexts over time and space that is the essence which makes language one of the authorities that allow us to walk confidently into the winds of change. For example, while Covid19 provided a number of important lessons in the delivery of health advice and social and emotional wellbeing. Because the economic imperative within governance was becoming increasingly exasperated by the growing public acceptance of the more socio-economically based notion of ‘life evaluation’ or what people came to think about what was important in their life (Biddle N. 2011). It was evident that these explorations of the self were highlighting the tensions between the Corporatised socio-cultural valorisation of health and self-reliance as a form of social achievement (Farrimond, H. 2012 p.3). Therefore, as the pandemic created conflicting demands, viewpoints and fear, an increasingly vocal folk media developed within many communities and as these individual voices blended with Social Media this sharing of conversations mobilised the collective talents, capacities and knowledge of millions of people. These people were thus literally 'all in this together' for although they faced crisis they multiplied their strengths by walking together to develop the phronesis they needed to cope in an increasingly complex world. However, I found it instructional that in order to define this newly developed self-determination it became necessary for people to reclaim the streets and their social media for these were the only Places where people could physically and intellectually mingle while keeping social distancing. Here even though Corporatisation and its perversions have blighted of our world since Colonial times, it can still be seen that folk media continues to represent the culturally safe pathways that can bring communities together to grieve because nations “only become nations through the magical or spiritual agency of death” (Michael Jacklin (2005)).

I am arguing that although ‘mainstream’ life has been too fast paced and politically biased for folk media to be truly celebrated it still exists 'under the radar' in healthy, vibrant communities. Such as Pinker (2014) speak passionately about how face to face contact can, “spark a cascade of psychological and biochemical events that foster trust and promotes empathy ... and deepens mutual understanding” (p.1). So, I could argue that as there are elements of folk media being conveyed via conversation, social media and street theatre the probability exists that these elements still provide the ancient inspiration and the trust that remains implicit in belongingness. Within this observation exists the ancestry that builds relationships allowing for and encouraging individuals to tie the bonds of personal union. This founding of kinship creates sustainable and resilient communities who are enabled to connect and reconnect within a vibrantly personalised metaphysical environment that embraces a symbiotic relationship with Country. While the mass media is, in modern society, still recognised as the main means of improving and organising societies it is evident, as already noted, there are serious limitations to its reach, availability and cost while there are other limitations due to politicisation.

Although there is a perception that the mass media has been vested with, “the responsibility of developing the people for mass participation” (Owizy no date) there also needs to be an acceptance that any communication strategy will not be complete unless it includes the spectrum of communication that can only be drawn from folk media (Owizy; Dura 2006). It is this observation that begs the question, has this blending of the ancient and the modern inspired a ‘new age’ folk media, a socially conscious media, that can today challenge the silences and carry the voices of communities out of marginalisation and disadvantage?

I would argue yes. I have shown how Indigenous people today are “working both ways” to intermingle two knowledge systems and the languages that empower them” (Ochre) and how they have already blended elements of Aboriginal folk media and social media in order to create far more inclusive and information rich communities. But this blending of media is not only, as Dura (2006) argues, “bridging the gap between ‘information rich’ and ‘information poor’ people” it is also inspiring an imaginative integration of localised folk media with the technology of the social medias to both challenge and harness the hegemony and political potential of the mass media. Therefore, it can now be argued that when Folk and Social media blend, they provide the audience with a much broader elucidation of the arts being utilised and so it is this blending which allows the audience to pass beyond the limitations historically imposed and regulated by the mass media and the political and social biases within Corporatised thinking and language.

The future and Technocracy

Planning, telematics, artificial intelligence.

Thus we turn to the future because the failings of ‘planning for the future’, as an act of providing an organisation with an ability to respond to potential or perceived crisis, has historically been approached as if such arose from a Tomorrow, when the War Began scenario. Although it could be observed that it was merely unfortunate that Australia’s future proved to be much darker and far more demanding than the national planning abilities were able to adequately provide for, this observation still begs the question, how can governance prepare for an unknowable future or strategically position themselves to face a ‘worst case scenario’? Organisational planning traditionally defines objectives and behaviours that model a set of responses to address potential crisis. These responses then provide an element of control and management which, in most imaginable circumstances, are designed to contain or limit collateral damage, but responses are not a strategy. This distinction as we saw with Covid19 clearly demonstrates corporate governance, due to inherent siloing and politicisation, is unable to provide the necessary flexibility and subjectivity of thinking that can identify, enhance, support, equip and prepare diverse communities with trustworthy leadership.

That trust is the substance that sustains, supports and protects people as a crisis develops is an important point here. But it is now evident that Corporatisation has traditionally ignored the implementation of strategic principles because the failings of silo type costings, economic imperatives and positivistic, pragmatic modelling and planning can all be diverted to the ‘costs of doing business’. And the public purse is then called upon to do the heavy lifting. This lack of strategic thinking thus requires management to maintain ideological control of the situation, but not the crisis itself, and this means that very few emergency organisations are equipped or prepared to fully implement even the basic strategies of Principle, Purpose, People due to the limitations of this ‘just in time’ methodology. Covid19 demonstrated these shortcomings as

shortages of Personal Protective Equipment (PPE), ventilators, hospital beds, testing equipment and years of cuts to civil bureaucracies caused angst and anger as well as needless deaths.

However, as we have already explored the traditional reticence of corporations to develop and continually enhance the strategic application of employee learning, I will use this part of our conversation to summarise a few of the relevant concerns. If the world is to see the ending of the ‘too big to fail’ myth, governments, corporations and organisations will need to develop strategic aims that will assist them to identify and address mistakes. These aims will maximise other learning potentialities and promote a companionship that will then diversify such knowledge. There should no longer exist the expectation that corporate bodies should receive ‘corporate welfare’ because an organisation’s social license would expect, if not demand, that cultural changes to enhance learning potentialities would, in future, flow upwards from the factory floor. Therefore, any government spending as such should go directly to the workers rather than management. Qantas and the Commonwealth Bank can be held as two such examples as both were once government owned and as such were, before privatisation, publicly owned institutions that provided training grounds for thousands of staff and tradespeople for many decades. It is a sad reflection that after years of the privatisation of government industry that very few of Australia’s ‘training grounds’ still exist simply because teamwork and learning potentialities are now structured around productivity and profitability rather than to provide much needed strategic investments in the factory floor to strengthen Australia’s Commonwealth. There can be no doubt that in the near future Corporate Australia must be rebooted mainly because far too many local communities and governance are being forced by economic circumstance to close or repurpose many of their public/private organisations and authorities.

Already the beginnings of ‘repurposing as change’ is being recognised within the social mediatisation of recent times and the ideal of repurposing for a sustainable future is already grounded within social expectation. The future therefore lies in organisational learning which emphasises diversity and strategic thinking on the shop floor to allow for a duality of strategically assisted staff to repurpose their learning to not only help secure their future but also strengthen the organisational framework. For here, these new exchanges of ideas, values and sources of knowledge will blend to enhance and discern the principles, purpose and direction which will, in the future, help address another pressing problem for corporate management and workforce.

Over the past few years it has become increasingly evident that digital technologies and telematics have fundamentally challenged both the personal and professional communication spectrums, habits and associated attitudes. While we have already explored the pervasive influences of the mass media and its associated social engineering of populations by recognizing it as a controversial social influencer during the 20th century. It wasn’t until 2018 that the use of telematics for psychological data harvesting became a global political scandal. The outcome of the Cambridge Analytica’s purchase of Facebook data on tens of millions of Americans without their knowledge to build a “psychological warfare tool” created a storm of outrage from users, lawmakers, privacy advocates and economists. Although Facebook’s stock price fell and boycotts began it was notable that notwithstanding the loss of public trust and enhanced political oversight the ‘too big to fail’ banner withstood the calls to break up Facebook, Google and Big Tech, so this observation begs the question what other ways are there to initiate anti-trust legislation?

Here it is interesting to note that the major premise of telematics lies within the power of prediction. As predictive technology moved beyond a closed system to an open one it evolved into a Cloud based technology which, when integrated with an increasing number of hardware accessories, software, and mobile apps, promised real time telemetric oversight and insights into business operations. However, the trade-off was that it was also able to provide a detailed oversight of individual operations, its operators and other environmental contingencies to both authorities or third parties. However, notwithstanding the hype, the utilisation of telematic systems has a long history that can be argued to have culminated in the 'Black Boxes' fitted to aircraft. An examination of this particular history demonstrates how important continued human intervention is to all technological advances, usage and development. For example, a quick study of the Boeing 737 Max suspension and the Class Action by 400 pilots into the alleged, "unprecedented cover-up" of the "known design flaws" of Boeing's "top-selling jet," shows the corporate and public dangers that can or will stem from the failure of automated software[viii]. I am not going to dwell here on the Corporate utilisation of modelling, as we have already visited some of its shortcomings above, I will however comment that planning by prediction rather than by the implementation of strategic responses will never advance the human condition, for planning's only 'use' is to improve profits.

Strategically therefore, we can now turn to another argument missing from the global discussion on the gathering of information by telematics as to how the data gathered is being utilised within the development of Artificial Intelligence (AI). We have already seen how the coupling of the mass media and its social media platforms into a surveillance based extractive business model was not developed to advance the human condition but to exploit it. So, while the equations of AI mine, manipulate and extract information from technology this business model has never been answerable to human ethics because it was only ever designed to be a Corporatised means to exploit and gather personal information to advance a Technocracy. We shall now explore how AI was evolved to break apart the social and workplace bindings of trust and compassion so it could silence the voices in the workplace and deny companionship to those that needed it. Specifically, the utilisation of telematics in industry is to gather, develop and integrate all the raw data necessary to provide for the development of automated systems which are to be expanded across workplaces with an end potentiality of replacing human operators. The problem is that technology has now been gathering this intelligence for many years without any oversight, recognition or compensation.

I can argue therefore, while professional operators of equipment remain unconscious to the fact that their knowledges, activities, skills, processes and even procedures are being gathered and processed into AI, the world must now recognise that years of professionalism have been stolen and appropriated by Corporations who, addicted to the ideology of Fordism and its greed, are pragmatically seeking to replace professional workforces with workplaces manned by robotics and automation. This development of AI means workers are also being ranked and relegated by their usefulness to a technological baseline, a baseline recently exposed as a form of psychological warfare sanctioned by Corporate propaganda that markets AI as a tactical replacement of human operators to 'restructure' the workplace. However, this is also a corruption of the Common Wealth since the knowledge, skills, talents and experience being diverted are human and are therefore, integral to the raising of a local community's Social Capital.

It is notable at this point that the Australian Government has been trialling a cashless debit card (Indue) which has been proposed to limit welfare fuelled gambling and alcohol consumption. That this use of technology to oversight welfare recipients has been ruled to

have breached both ethics and law (Robodebt) has been denied by the Federal Government as it claims “it does not owe welfare recipients a duty of care”[ix]. But such denials merely demonstrate how deeply embedded the toxicity of Technocratic thinking is in governance and this means this toxicity is now striking at the very core of democracy, public privacy, social contracts, communal self-determination and identity. To counter this ideology local communities now need nurturing and leadership as they seek strategic ways to develop hybrid economies to mitigate this technocratic management and oversight.

This requires that while we reside in a technological world we must, as a strategic principle, demand the human condition is never controlled by unfettered technology. This is because, I would argue, it is an imperative that human principles, guidance, control and a limitation of reach must always restrict the corruptive influences of AI and the social engineering that it engenders. This human oversight recognises that while we allow ourselves to be seduced and compromised by technology, the social license that provides authenticity should always demonstrate that AI is used ethically, responsibly and humanly for, although AI alone cannot improve the human condition, it can and will dehumanise. With this recognition we will leave our exploration of Technocracy at this time to examine how the strategic principles of ethics and responsibility, with their ability to improve the human condition, can be addressed in detail.

Part Three

The Duty of Care, Climate Change, the Unions

The multi layered reality, Fake News, Complexities; how a single phenomenon has multiple interpretations.

That contemporary corporate thinking and its processes are still grounded in Colonialism, while its language still demonstrates the arrogance of Imperialism, has been highlighted by Rio Tinto's destruction of the 46,000-year-old caves at Juukan Gorge near the Brockman iron ore mine in the Pilbara region in Western Australia. An event that occurred ironically at the beginning of the 2020 National Reconciliation Week.

It was notable that Rio Tinto had already removed important objects from these sacred ancestral places and, later, were to admit to storing them in isolation in shipping containers on Rio Tinto mining lease areas in much the same way that Imperial England had pillaged the world for treasure and antiquities during the 17th, 18th and 19th Centuries. The company, to date, merely apologised for the sacrilege and its associated misappropriation of the artifacts, while the language used doubled down by speaking of these practices as, "rescue" even though the company was blatantly contravening globally acknowledged cultural heritage standards, especially the agreed human rights standards in relation to the cultural heritage of Indigenous peoples, their rights to practice their culture, to control their heritage and the right to free, prior and informed consent in relation to matters affecting them" [x]. That the governments of West Australia and the Federal Government admitted they had been forewarned that Rio Tinto was planning to act in this way further demonstrates how incompetence and the pragmatism at the heart of governance opens the door to unethical behaviour and greed. It is heartrendingly true that Rio Tinto broke no legal strictures, simply because outdated and ineffective legislation that was no longer fit for purpose had been allowed to languish on the parliamentary table for years. Rio Tinto's dismissal of their Duty of Care with an offhand apology can be utilised here to demonstrate how a multi layered reality can be created within neoliberalism and how such 'realities' can be utilised to both abuse and silence social expectations.

An important aspect here is the local Indigenous people, the Puutu Kunti Kurrama and Pinikura people (PKKP), were prevented from speaking out against the destruction due to gag-clauses in their agreement with Rio Tinto. And it is this aspect, when taken further, demonstrates how the corporatist weaponisation of governance and courts of law also act to silence criticism of breaches of social responsibilities, bullying of local communities and theft. The other side of this coin is represented by the activities of Corporate lobbyists within the inquiry and law reform processes who also operate 'under the radar' of transparent governance.

However, Technocracy, as an artifact of American culture, appears along with the advancement of the techno-consumer society of the mid1900s. Technocracy today incorporates an ideology and language that feeds the apprehension that its increasing influence of Right-Wing media outlets has resulted in elements of its ideology being aligned with the politics of Donald Trump. Even though technocracy itself is contradictory to the value of independence and self-reliance. Because it clashes with the ideals of equality and fails as a cultural concept that protects the individual or gives citizens the possibility of participating in the management of their own destiny. Its attraction to and grounding in Corporatism can be clearly discerned within its stated ideological aim to "overcome poverty by the maximization of profits without

concern or consideration for the environment”. An ideology which does appear to mirror the past few years of the Trump government or our coverage of the Rio Tinto scandal[xi].

I do admit I am unsure whether Corporatism gave birth to Technocracy, or as separate ideologies, they became blended within neoliberalism. However, a deconstruction of contemporary Corporatised language should demonstrate how these ideologies create a dogma that proclaims the abilities of science and technology together will improve the economic imperative simply by silencing of the messy remnants of Democratic Socialism. This argument can now draw upon the way that technocracy has allowed corporations and governance, via the lenses of the mass media, to shape public opinion, spread popular political bias or agendas on a global basis and to re-engineer social values pertaining to the Worker. However, the problem faced by today’s technocrats is that when the theory of a multi layered reality is applied it can be argued that the ‘mass media’ only exists as a myth, for in the US alone, “the mass media are no longer owned and controlled by individual companies. Today, large corporations own the largest papers, networks, and stations”[xii]. So, this increasing domination of the mass media by so few corporations now feeds a belief that media companies are ignoring the interests of their audiences in order to force editorial decisions, based within a narrow, politicised and profit driven narrative, to serve shareholders and support ideology rather than inform, articulate or educate the broader public of views and news.

However, this observation also raises yet another cause for concern in that as the mass media is dominated by so few large monopolies that, while not actually making government legislation, the lack of transparency between governance and mass media makes dissent practically impossible for unpopular viewpoints to be heard. For those social commentators who turn to social media, they run the risk of their personal viewpoints being branded as politically motivated ‘fake news’ or manufactured dissent thus opening themselves to trolling or legal action. For example, a multi layered reality can be discerned in mythology, when the 11th Century, King Canute having had his throne taken to a tidal zone demonstrated to his courtiers, by sitting in the advancing tide, that a regent’s secular powers had no control over the elements or the ‘supreme power of God’. As this reading did not convey the belief system that supported the ‘power of office’ proverbial readings, by misattribute, were to reverse the narrative which then related how the King’s hubris was the motivation in his ‘attempt to stop the tide’, rather than his attempt to teach humility. Such hubris within a belief system shows that ideologically, having unconsciously dismissed such apocrypha as ‘fake news’, contemporary political power or office are still susceptible to the illusion that it is they that control events or the stories that spring from them. But we shall return to this point shortly. In the meantime, this idea that humans are masters of the world, in that what they see or yearn they can own or control or that somehow Humankind was central to God’s plan can be simply read that whether, “man’s dominion was guaranteed by the Bible or by science, the result was the same – the natural world was his to exploit”[xiii] a hubris, already explored as an irony brought about by prejudice.

While such prejudices were centred on ‘obstacles to development’, as the hubris was aimed at bringing societies that had for centuries orientated their lives towards self-sufficiency, sustainability and long-term management of resources into the mainstream. Such beliefs were to feed an irony that flowed deep within a ‘tribalism’ where under the banners of ‘development’ and ‘moral imperatives’ gathered a sedentary people who, while envying the freedom and political independence of the poor, often nomadic peoples and their way of life, were to bring such people or folk “under increasing pressure to abandon practices that have served them well since time immemorial”[xiv]. I must now explain that from here I use the term Folk Media as

a metaphor in an attempt to capture the spirit of the ancient substance that was to give birth to the modern voice that “dwells in the heart of every author whose belly is at odds with his principles”[xv]. The reason for the metaphor is that ‘Folk’, as a terminological heirloom, carries “unfortunate assumptions in its semantic baggage” such as rusticity or cultural stratification and other “unhappy associations the term ‘folk’ has carried”[xvi]. This observation continues in that, “there has ... been a tendency, as a result of this ideological construct, to ignore or distort the actual intra-community conflict, the instances of competitive, self-mirrored individualism, the realities of acculturation, the dynamic of class cultural relations, the assimilation and transformation from ‘below’ of elements of the elite culture, and vice versa”[xvii].

This reading leads to an observation that our modern conception of 'fake news' could be seen to have its' roots in the last decade or so of the 17th Century when the publication and pamphleteering of London's Grub Street prompted this proclamation by King Charles II in May of 1680:

Whereas it is of great importance to the state, that all news printed and published to the people, as well concerning foreign as domestic affairs, should be agreeable to truth, or at least warranted by good intelligence, that the minds of his Majesty's subjects may not be disturbed, or amused by lies or vain reports, which are many times raised on purpose to scandalize the government, or for other indirect ends: and whereas of late many evil-disposed persons have made it a common practice to print and publish of news without license or authority, and therein have vended to his Majesty's people all the idle and malicious reports they could collect or invent, contrary to law; the continuance whereof could in a short time endanger the peace of the kingdom, the same manifestly tending thereto, as has been declared by all his Majesty's judges unanimously. His Majesty, therefore, considering the great mischief that may ensue upon such licentious and illegal practices, if not timely prevented, has thought fit by this his Royal Proclamation (with the advice of his Privy Council) strictly to prohibit and forbid all persons whatsoever to print or publish any news-books or pamphlets of news not licensed by his Majesty's authority". (Quoted in Pinkus p.236)

Pinkus[xviii] went on to note, in all apparent seriousness, this proclamation did “check the newspapers for several months”. However, what made Grub Street notable was that its ‘hack’ writers and their publishers “were not well liked” for although they were entertaining, their lives were still contemptible as they wrote for bread and their “Bacchanalian dreams”. He does note that although these writers were poor and lived wretched lives these authors and publishers were, “just as learned, intelligent and witty as the best of their present-day counterparts” and it was this self-independence that gave them the “moral assurance ... to sneer at patron seekers”. As an example, although such as Daniel Defoe did not quite qualify as a “Grub Street hack” his tactics had the Grub Street flair which were notable in his ‘The True Born Englishman’:

Thus from a mixture of all kinds began,
That heterogeneous thing, an Englishman:
In eager rapes, and furious lust begot,
Between a painted Briton and a Scot.
Whose gendering offspring quickly learned to bow,
And yoke their heifers to the Roman Plough:
From whence a mongrel half-breed race there came,
With neither name, nor nation, speech or fame.

In whose hot veins new mixtures quickly ran,
Infused betwixt a Saxon and a Dane:
While their rank daughters, to their parents just,
Received all nations with promiscuous lust.
This nauseous brood did contain,
The well-extracted blood of Englishmen.
(Quoted in Pinkus 1968 p.238)

Although this satire, attacking the pretension that Englishmen were 'True Borne' became one of Defoe's most popular pamphlets, it was to also inspire and arouse a great deal of opposition and diatribe. However, the controversy of 'True Borne' was muted compared to Defoe's next pamphlet *The Shortest Way with the Dissenters* (1702) which, as an ironic discreditation of the Church, was to lead him ultimately to the Newgate Prison and thence to the Old Bailey charged with "writing and publishing a seditious article". In his defence Defoe wrote his *Hymn to the Pillory* and at the pillory itself, "the Dissenters of London swarmed around Defoe, hailed him as their champion and pelted him with flowers"[xix].

So the stories, writings and pamphlets continued to flow from the pens and presses of Grubb Street to make ever louder the voices of the poets and artists whose works alluded to portray a range of basic human ideals that would stand to transcend the pragmatic reasoning and logical thinking of the Industrial Revolution. Later Wordsworth's 'impulses of deeper birth' were thus to be a poet's vision of this consciousness of the values and spiritual forces which drive and command the Human condition to stand against the drabness and degradation of Industry and its diminishment of the human spirit. Through the words of the Pastoralists (Romantics) and into the Modern Era it was to become ever more evident that although Technology was to provide some of the tools that advanced Mankind, it could never advance the Human Condition. But why is this so? I would argue the poets tell us clearly that Man should never compromise human Ideals on the anvil of Technology, simply because technology does not and arguably, never should contain a Life force. Here I could remind you to think of Mary Shelley and her *Monster*, alongside that of a reading that warns of the 'nature' of man-made life or the social engineering experiments such as eugenics that proposes the 'science' that Man can recreate Man in man's image.

So, it is this observation that holds the irony that while there can be no doubt that Industry advanced globalisation, we are still as was Wordsworth, arguing at what cost? So now, as I seek to expand the traditionally narrow definition of folk media that has its' arts originating purely, and some would argue innocently, within the culture of a particular people or folk. This task will necessitate the exploration of a number of subjects and forms, of which many will defy classification as this fascinating and blended world of art, voice and even psychosis unfolds into the future. It is also important to remember that the arts encompassed within folk media are not only the quaint relics of an ancient people, but that they also represent the active and highly functional cultural institutions that still perform functions vital to the wellbeing of localised communities today. In modern times we have the various expressions of Banksy's works, the Yellow Shirt protestors, #BLM and even the words and wisdom of Greta Thunberg to draw from. Their media speaks not only to their communities since their art and voices also possess abilities that introduce people from very diverse backgrounds into a form of companionship. From the streets people are drawn into a sense of Place and then inspired to define and express their learning environments through folk media. So, we now need to ask, is folk media already opposing the politicised silencing and dissention that hampers connections to another crisis facing the world, that of Climate Change?

As already evident in the works of Banksy and Thunberg a form of global folk media has already become increasingly evident in the new and developing paradigms being applied to the mitigation of the damages being perpetrated on our environments. I would now like us to examine very closely how folk media today communicates the existent values of social capital. And then how these paradigms can be applied to the raising of consciousness on how Climate Change is being mediated and costed within the mass and social medias. Historically, impacts of development were measurable by their probable effect on the ecological environment, so water, land use and economic benefits that would flow from such development were prioritised. As already noted such measurements were both Colonial and Imperialist in their paradigms for any bias was always obligated towards the economic imperative. However, the 'social voice' within communities has become much louder in contemporary times and folk media can now demonstrate how an economic bias returns a flawed measurement. If we now apply folk media we can see how this economic bias traditionally fails to recognise how developments will actually pervert, corrupt or divert a locality's social capital and silence the critique of local communities .

As an example, the proposed Wallarah 2 underground coal mine being developed a mere four kilometres from the centre of Wyong on the Central Coast of New South Wales can be argued as showing that insufficient attention is being paid to the impact that mining would have on the heritage and social resources in the mine's shadow. It should be noted that the Wallarah 2 mine is set to operate for a period of at least 28 years and while Wyong Coal claims that the impact of the mine on the area will be temporary, I will argue that the impacts on the archaeological sites, places of intangible significance and the wider aesthetics and ambience of the Central Coast will be permanent and irreversible. The auxiliary effects of mining, the increased use of scarce rail resources, increased traffic, dust, noise, ventilation shafts and tailing dumps are all likely to have far-reaching effects on the physical environment. But while these have been addressed and costed within the existing paradigm of the ideological economic imperative, the broader social and communal environments which include a degradation of the sense of Place, the loss of social identity due to the changing of the social usage of the land and a marked diminishment of the aesthetic values pertaining to the Central Coast as a Place of scenic beauty, tranquillity and connectedness are being ignored by the Planning Authorities.

This observation thus requires that the consequences of such social and communal degradation should be addressed within a Social rather than by an economic paradigm. This is because the development of this mine will have a devastating impact on the attractiveness of the Central Coast as a place to live, a place where an individual can become as one with the local community or where people can enjoy the natural attractions of an elite tourism destination. The auxiliary effects of mining, the increased use of scarce rail resources, increased traffic, dust, noise, ventilation shafts and tailing dumps are all likely to have far-reaching effects on the physical environment. Therefore, the negative consequences on existing and foreshadowed urban communities, the denigration of the Central Coast's eco-tourism and heritage sectors, the changed usage, the hallmarks of heavy industry and the loss of connectivity will, without doubt, change forever the existing social system which today defines the Central Coast. I will also demonstrate that as there has been so much politicised talk and debate over the environmental and economic consequences of living in the shadow of mining in Australia it is mainly the fear of economic loss that serves to swamp the voices that try to relate the importance of the social justice issues. So, while these issues are manifold, being that they relate directly to each and every individual and child that will be forced to live in the shadow of mining. It is sobering to reflect that the people who live in the shadow of the proposed

Wallahah 2 mine today, number more than 336,600 people. However, this number is expected to increase within the life of the mine to a predicted 431,850[xx]. Therefore, although later in our conversation I will draw parallels between this proposed mine and the effects extraction industries are having on urban communities globally I would draw your attention at this time to the italics which define the binaries within this narrative.

A NSW Tourism website describes the Central Coast as, “abundance of seaside, sporting, recreational, family, holiday and natural attractions, [which] makes the Central Coast one of Australia's leading holiday destinations. It's become a rapidly developing urban region on the coastline north of Sydney and south of Lake Macquarie and Newcastle” (my brackets). While this description serves to encapsulate the mosaic that makes the Central Coast such a unique and inviting place, it also draws attention to a legacy that has been created and revered by the generations of folk whom have made the Central Coast their home or, as in so many cases, their second home.

It is notable that because of this internalisation of Place there now exists an imperative that before any major developmental changes are made to the Central Coast it should be critical that the voice of the people who actually live on the Central Coast be heard since this is the voice that represents the universal appreciation of what the Central Coast today means to NSW. And hence, it is this appreciation that we must now speak of for it lies at the very heart of the ambience that has welcomed generations of people to the Central Coast. But why is Ambience so important? Basically, Ambience underpins an initial impression and because social expectations demand good, lasting impressions, ambience not only acts to inform people it also provides the basis for emotional attachments to grow. The impressions that people gain about the Central Coast through its ambience thus become the crucial beliefs that underpin the many emotional and social understandings of what the ‘Central Coast’ means to them as individuals.

The difficulty that communities have with ambience is that as a shared social construct it is difficult, if not impossible, to create or recreate due, in part, to the multiplicity and diversity of its functions. Given that the ambience of the Central Coast is the product of its social environment, social history and social expectations it is, unquestionably, the most potent influencer on the narrative that represents what the Central Coast provides. So, we speak here of the aesthetics of the Central Coast. Although it is best known for its beaches and natural attractions, the Central Coast today encompasses a network of sites with evidence of occupation by humans spanning more than 40,000 years. There is evidence abounding on the Central Coast that marks the interaction between numerous kinds of peoples, with the area being also rich in biological diversity. However, I would argue that such evidence also marks the fragility that human exploitation brings with it. For it is this fragility and the tensions raised by it, that demonstrate that from its earliest years, Australian governance has struggled when it has tried to balance the many demands of the ‘Economic Imperative’ at the heart of ‘Corporate’ developments against those of ‘Communal’ development. It becomes clear therefore, that this noisy debate over Wealth Creation and the resulting socio-economic costs to our physical and social environments which have galvanised and divided our nation since the 1800s continue unabated. It is also notable that, as we have already discerned, it was this debate and the language it developed that led to the continuing attempt to write the original inhabitants and owners of this country from the pages of history. As can be clearly demonstrated, it is still unfortunately evident, that the mining industry and many consecutive Governments still fail to draw salutary lessons from history that define the fact that mining and other extraction

industries are literally ill advised attempts to impose an 18th Century Colonialist ideology onto a 21st Century world.

Demonstrating the rhetoric of corporatisation, Wyong Coal, a subsidiary of Korea Resource Corporation (KORES), proclaims that, “this project is set to provide extensive economic and social benefits to Wyong, the wider Central Coast Region and NSW communities through job creation and business opportunities” there is however no mention of how this mine will benefit the raising of social capital.[xxi] Underpinning this statement of intention is a targeted granting of so called philanthropic gestures and promises to the people of the Central Coast with a centrepiece that comprises a Draft Voluntary Planning Agreement (VPA) between Wyong Council and Wyong Coal Pty Ltd, which promises almost \$20million in public benefits, if the NSW Government approves Wallarah 2[xxii]. I would argue that today it is this ‘philanthropy’ that corrupts and diverts the raising of social capital as it is designed to effectively silence the Central Coast communities as it argues that Wyong is a stand alone community when in fact it represents a region that encompasses a number of very diverse communities. This argument is supported by the recent establishment of the Central Coast Council which represents an area of 1,681sq kms with numerous towns and districts joining together to network the region. It is this networking which shows how the Central Coast communities created a depth of social capital that is based mainly within the aesthetics provided by a rich and diverse heritage which today augment a number of other assets which are both environmentally and socially derived.

However, the natural growth of the region and its expected expansion has already created some communal concern as rising rates, transportation costs, teenage unemployment and the capping of government funding of health and education have all taken their toll. The need for the raising of more social capital has been accepted by the NSW Government in its formation of the Central Coast Council for it did so to broaden the council’s footprint to improve its diversity and range. That social capital is crucial to a region is explained by the World Bank. “Social capital refers to the institutions, relationships, and norms that shape the quality and quantity of a society's social interactions. Increasing evidence shows that social cohesion is critical for societies to prosper economically and for development to be sustainable. Social capital is not just the sum of the institutions which underpin a society – it is the glue that holds them together”[xxiii]. Here, while I am able to argue that the actions of Wyong Coal Pty Ltd, the mining industry as a whole and apparently politicians from all sides of governance are, by their rhetoric, processes and procrastination, creating a weakening of social cohesion putting ever more pressure on the raising of social capital. As our previous discussion and the history books tell us the mining industry and its governance continue to refuse to address their global record of corruption and deceipts. As the recent activities by Rio Tinto, Santos and Wyong Coal demonstrate this taint of corruption and power broking has destroyed public confidence in governance and has diverted the social cohesion so necessary for the raising of social capital.

So, while the extraction industries continue to ignore demands for social justice and transparency this corporate corruption shows how protests calling for improved environment protection or social democracy face thinly veiled Realpolitik programs of division and social manipulation. Such bullying is being assisted by a governance that cynically targets environmental and social institutions with a bureaucratic militancy supported by police, propaganda and a constantly outraged mass media. While this, at best, shows a total lack of respect for any existing social or physical environments it can also be read as being a corrupting practice aiming at destabilising the existing social order so that another may be imposed in its place. This being a practice that continued unabated since Colonial times. Political theorist, W.W. Rostow (1990) observed that in history more, so called, developed countries used this

destabilizing process to spread their ideology into communities on a global scale: “*These invasions – literal or figuratively – shocked the traditional society and began or hastened its undoing; but they also set in motion ideas and sentiments which mitigated the process by which a modern alternative to the traditional society was constructed out of the old culture.*”[xxiv] Rostow here demonstrates how the Corporatisation of an 18th century Imperialist ideology came to actually condone that a society could be destroyed so that another could be ‘developed’. However, what is also portrayed here is the dogma within the economic imperative which is, “economic progress is a necessary condition for some other purpose” and so it can be argued at this point that we should be able to draw some clear comparisons between Rostow’s theory and the perversions and corruptions within contemporary governance.

Here while Wyong Coal Pty Ltd promises to, “provide extensive economic and social benefits to Wyong, the wider Central Coast Region and NSW communities through job creation and business opportunities” their words and actions will remain empty since their rhetoric fails to recognise that the raising of social capital on the Central Coast is far more than just the economic returns from jobs and business opportunities. That governance continually fails to identify or address this corruption of social expectations was made clear as successive NSW Governments vacillated over the development of this mine and why the eventual developmental approval by the Federal Government in January 2019 was perceived as a serious breach of community consultation. This was because the Federal Government approval ignored the fact the development was still to be ruled upon by the NSW Land and Environment Court.

It is now evident that under the effects of these perversions of Imperialism the Central Coast and its people will be seriously impaired when they need to reinvent their communities. For here, “small towns are reinventing their social and economic futures based largely on a combination of the skills of local residents and the assets represented by the land. Forests, farmland, and coastal areas are magnets for tourists, and when coupled with the craft producing residents ... can produce promising economic futures”[xxv]. Therefore, as it now stands the Central Coast is a beautiful place to live and its people have been granted a legacy that is second to none. The natural resources abound and as these were developed the people learned, albeit slowly, that they had to look after them, heal their environment’s wounds and provide for the future. Unfortunately, today it seems that government and industry need constant reminding that people are their natural resource. So, today while the mosaic that is the Central Coast appears to provide a life style that is strong in assets, social cohesion and aesthetics this is the ambience that has already been spoken of. It is therefore important to remember that while this is the ‘glue’ that holds the Central Coast together, its tensile strength is still embryonic which thus makes it an ongoing process.

The other imperative we speak of here is that the people of the Central Coast should be allowed to create their own vision for the Central Coast protected from the perverse influences of power and greed as represented by corrupted governance and economic imperatives. It must also be recognised that when, rather than if, Wallarah 2 goes ahead this aberration will politically open the door to Coal Seam Gas extraction in urban areas and intensified exploration and drilling off our coasts. The concerns expressed above requires a stand be taken, a stand that demands that people be allowed to explore freely the physical and social assets that exist within their societies and environments so they can then determine for themselves how these can be protected and utilised as strategies in case of crisis. However, for such to happen means that local communities must be free to stand as individuals so they can learn how they can free themselves from the insecurities and politics of 18th Century ‘Wealth Creation’, a Corporatised

mass media and a technocratic governance that's obsessed with economic imperatives and the retention of corporate mythologies. The question this now begs is, how?

The true meaning of Freedom of Speech

Stand tall, Stand proud, the changing faces of Capitalism, the economics of Democracy.

To begin this discussion on Free Speech and Democracy an examination of the wording 'post-capitalist' would seem essential. The prefix 'Post', taken from the Latin 'Postscript', means after or later and as such does not change the meaning of the word coming after it (as in Post Graduate) for we should see the connotation of 'graduate' remains unaltered, in this instance the prefix can be 'read' as 'The King is dead, long live the King'. Unfortunately, Post's rather free usage in modern times has meant that it has been utilized to connote that the past, being as 'something' in the past, has moved on and therefore the connotation has been changed, as in the reading of Post-Colonial in that as Colonialism was 'something' in the past it is now not relevant in that it is 'something' that has changed with time. Therefore, for this exercise, we must read that Colonialist thinking, as practised in the past, has been modified by time and, as such, Colonialism has become an ideology that has somehow changed to reflect modern politics. However, as already argued, while Capitalism changed its face (through Corporatisation) its underpinning discourses, drawn from Colonialism and Imperialism are still based firmly within Wealth Creation. The question this raises is that while Capitalist beliefs have been challenged (by Marxism, Socialism and Communism) and as Capitalism has proudly proclaimed a triumph over all three we can now look to philosopher and author Jacques Derrida to discern what substance a 'Post Capitalist, diverse economy' might contain? Derrida[xxvi] argued that while the ideals of liberal democracy were finally realised by the majority of the governments of the First World, he noted; "never has violence, inequality, exclusion, famine, and thus economic oppression affected as many human beings in the history of the earth and of humanity. Instead of celebrating the 'end of ideologies' and the end of the great emancipatory discourses, let us never neglect this obvious macroscopic fact, made up of innumerable singular sites of suffering: no degree of progress allows one to ignore that never before, in absolute figures, have so many men, women and children been subjugated, starved or exterminated on the earth".

It is notable that Derrida was here writing at a time when it was perceived that Capitalism was triumphant. The 'Cold War' was over, the Berlin Wall had tumbled and the Russian Bear, having been shown the sins of oppression, had embraced democracy and was now part of a new Internationalism. China had embraced a 'socialist market economy', which although being 'State Capitalism', it was still seen as part of the march to the future. But Derrida still warned of the 'Ten plagues of the Capital or global system'; "Employment has undergone a change of kind, e.g., underemployment and requires 'another concept'. Deportation of immigrants. Reinforcement of territories in a world of supposed freedom of movement. Economic war. Both between countries and between international trade blocs: United States - Japan - Europe. Contradictions of the free market. The undecidable conflicts between protectionism and free trade. Foreign debt. In effect the basis for mass starvation and demoralisation for developing countries. Often the loans benefiting only a small elite, for luxury items, e.g., cars, air conditioning etc. but being paid back by poorer workers. The arms trade. The inability to control to any meaningful extent trade within the biggest 'black market' Spread of nuclear weapons. The restriction of nuclear capacity can no longer be maintained by leading states since it is only knowledge and cannot be contained. Inter-ethnic wars. The phantom of mythic national identities fuelling tension in semi-developed countries. International law and its institutions. The hypocrisy of such statutes in the face of unilateral

aggression on the part of the economically dominant states. International law is mainly exercised against the weaker nations. So, Derrida had already separated Capitalism (as a Liberal Democracy) from the hope that it was to be the political saviour of the world's people.

For Derrida the 'New International' was to be, "an untimely link, without status ... without coordination, without party, without country, without national community, without co-citizenship, without common belonging to a class. The name of New International is given here to what calls to the friendship of an alliance without institution". However, before we delve further into 'world' politics we must deconstruct what it is we have inherited. This is because, as has been shown, it is often within the narratives of yesteryear that we find some of the answers to what bedevils us today. As a student of communication theory some years ago I developed a model of cultural practice that posited three 'pillars' of cultural discourse, Ideology (Politics & Religion) – Technology (Science & Mediatisation) – Environment (Social & Physical) as an aid to narrative deconstruction such as used earlier when we explored the contextualities of Time and Space. If we now join the above with the works of Pierre Bourdieu and David Harvey[xxvii] who argue "that symbolic orderings of space and time provide a framework for experience through which people learn who or what they are in society" we are able to discern the hegemony that Corporatised discourse presents to the world today. For, if taken at face value, it is this realisation that adds a good deal of weight to Hoogvelt's Transformationalist theory which, "looks at globalisation as primarily a social phenomenon ... [which is] time-space compression ... brought about by the fusion of telecommunications and information technology"[xxviii]. But we must here note the conception, or practice (the thinking), has actually been conveyed and internalised by Industrialised expectations and practices rather than the actual ideological or social internalisation of Capitalism.

This deconstruction therefore demonstrates that there is an internalisation of three powerful discourses at work here, the first is the ideology within the Economy of Time/Space (Time/Space as money), the second is Social (the Human life span now conceived and valued as linear and secular) and the third is that of Technology which amplifies communication to order and shape a particular World View and its thinking. So, it is this realisation that demonstrates, as we saw earlier in our conversation, how the social relations between individuals become inverted as social relations between "things" and this effect is called commodification. Therefore, as previously explained, inherent within this argument is the question of the effect that technological ascendancy has on social economy, as users internalise the new 'value system' to 'cement' social ascendancy. And it is here that we can 'see' "[t]he ghost of Marxism [that] continues to haunt the big bourgeoisie despite every effort to exorcise it". Derrida argues; "The 'self' which bourgeois intellectuals today mystify as 'identity' or 'lifestyle' is empty, phony, because it is not produced through our labour. Rather our ersatz 'self' is passively reconstituted when we consume our alienated labour as reified commodities". So, instead of seeing that our labour is the value in "things", such "things" appear to have value in themselves. Marx called this 'commodity fetishism'. Who we are and what we are is, as the product of what we consume, an alienated value. Because our labour and its value is alienated so is everything else. Money is now everything. I am, as Marx says, my hip pocket. I "shop therefore I am"[xxix].

However, as previously argued, it might also be read that language, as a limitation that delineates the boundaries of social expression, is seeking self expression when it dips within the metaphysical in an attempt to put a body upon the spiritual significant. So, it is at this point that we return to the ideology expressed within the determinist-positivist power plays of 'neoliberalism', because within such managerial discourse, "is the idea that we can make bold

predictions about where the world will be in the future”[xxx]. We have already seen how the end of the Cold War was greeted by both cheers and fears but as Cox observes, as the global market expanded, “most pundits came to believe that a successful marriage between free markets democratic enlargement and US power would guarantee order well into the next millennium”. However, by 2004, “the then editor of Foreign Affairs had warned the West that there was a potentially disturbing ‘power shift in the making’”. Assumptions made about these global power plays then led to “the now popular argument that we have moved into a ‘post-Western world’”. But, as Cox notes, “too many writers have either assumed that a shift in economic gravity is the same thing as a power shift (it is not), or that as these economic changes continue, they will either lead to a transfer of power from one hegemon to another (this is questionable) or to the creation of something now regularly (and dubiously) referred to as a new ‘Asian Century’”. This perception of the weakening power within the US economy was based (as Cox notes) on “America’s many economic problems”. However, Cox argues that this perception, “seriously underestimates how much ‘hard power’ the United States can still mobilize [through its] military manpower it can ... project power to every corner of the earth ... [and] ... as a recent study has shown ‘Soft Power’ is almost entirely the preserve of Western, or more precisely democratic countries”. So what Cox challenges is, “the notion that we are in the midst of some larger power shift. This, in my view, not only misunderstands the complex notion of what constitutes ‘power’, it is empirically dubious too”.

These observations can be applied to the Now since the uncertainties exposed by Climate Change, Covid19, Trumpism and the associated political divisions within the framework of what constitutes global ‘economic power’. This brings into play the work of J.K. Gibson-Graham who argued for the conception of a more diverse economy where, “we can begin to unfix economic identity by deconstructing the dominant capitalocentric discourse of economy in which capitalist economic activity is taken as a model for all economic activity” (p.56). It is here argued that “[t]o unleash the potential dislocative powers of these languages, we must reconstitute them on a different terrain” (p.59). Here Gibson-Graham proposes a ‘community economy’ (p.78) to create an alternative environment for economic subjects and as “a potential convening signifier for many different forms of economic difference”. Therefore, with this attempt to re-socialise economic relations Gibson Graham is attempting to ‘transfer’ the signification of ‘Economics’ from the ideology of the Political into the ‘ethical’ language of the Social Environment as in the ethics of ‘Fair Trade’ or other communal hybrid economies. This reading argues the politics and discourses of Capitalism can be re-socialised by the utilisation of the ‘shared ethic’ in communal language which privileges social enterprise, social justice, social cohesion and democracy over that of Capital.

This approach certainly seems to provide a perfectly feasible alternative economy in that draws its Capital not only from Marx’s Worker but also from the Social Capital which we have already seen as being devalued and diverted by the politics inherent within Wealth Creation. And there can be no doubt that this deconstruction will also draw into play some very different narratives of economic development. However, a critique of this deconstruction would be that its ideology would still be dependent upon ‘commodification’, whereby the ‘community economy’ would still be required to conceive the social environment as a combination of ‘productions’ that contain economic rather than intrinsic ‘values’. Unfortunately, if this ‘reading’ is accepted this ‘new language’ may be represented as a furthering of the Capitalist reach rather than a freedom from Marxist fetishism (and we shall have to return to this argument shortly). There is also another inherent problem with ‘re-socialising economic relations’ because any attempt to do so have been perceived by many as being detrimental to other discourses within the community.

Here, although the attempted change of the conceptional focus or belief from the Political to the Social may be derived from the best of intentions there have been many noted unintended consequences. For instance, Gibson-Graham mentions the 'fair trade networks' (p.79) as playing an important role in his new political discourse. However, it has been apparent that as Environmentalism evolved any attempt to socially position the 'ethical' politics of change have been politically attacked as attempting to create new divisions within communities, this from the Australian Guardian: "Coalition MPs and industry groups are using a review of competition laws to push for a ban on campaigns against companies on the grounds that they are selling products that damage the environment, for example by using old-growth timber or overfished seafood. The parliamentary secretary for agriculture, Richard Colbeck, said the backbench rural committee and "quite a number in the ministry" want to use the review to remove an exemption for environmental groups from the consumer law ban on so-called "secondary boycotts"[xxxix].

This view represents an interesting debate because the voices for change are forced to fight this move on the basis that banning such boycotts represents a 'restriction of free speech' however, the industries who are objecting to these boycotts are doing so because, "as a matter of principle [they] believe Australian businesses should have the right to conduct their lawful business, both here and overseas", with an emphasis being on the 'lawful'. So, while it may be perceived that the boycotts are an 'ethically' constructed argument based within 'social justice' being aligned against the 'exploitation' of capitalists which relies on jurisprudence to legalise the economic imperative, when we deconstruct this argument we are able to discern a very different narrative. Here we return to the language of the 'new economy' and the dichotomy being framed by the mass media argument that the furthering of the Capitalist reach represents a stand against the restrictions (or freedoms) as expressed within Marxism.

This power play rests upon how the intrinsic value of the commodity (the value the object has in itself), as internalised within social capital, can be challenged by the pragmatism of the assessed 'market' value within the community. As we have explored, this interplay between the Industrialised world and its Other, the Pastoral (Romantic/Socialist) world has enabled us to observe how conceptions ebb and flow constantly through language. In contemporary times ethics are being distilled into an inner argument that pits the "can I" against "should I". And at this point it becomes evident that the Romanticised conception of the 'ethical' society may also be an illusion simply because these two 'World Views' battle for ascendancy within the same individual. Whereby it is this critique that leads back to my deconstruction of a 'Post Capitalist, diverse economy' and so we must now look a little closer at the ideology of Capitalism and the hegemony that it represents.

When Corporatisation incorporated Capitalism as an economic system, by which trade, industry and the means of production were controlled by private owners with the goal of Wealth Creation through a Market economy. Capitalism, as a political ideology, was a relatively new social system which had its roots firmly embracing 19th Century Imperialism. However, while Capitalism has been denigrated as a social system, due to its alignment with the privatisation of profits and exploitation and all that such critique entails. It must be recognised that the underpinning hegemony that it draws upon is that of Democracy (which has a history of more than 2000 years and is conceived as important source of Soft (intrinsic) Power). This therefore brings into play the very slippery concepts of the contradictions and tensions within democracy itself that Derrida addressed, as Samir Haddad[xxxix] explains: "But the fact that the 'people' are a plural entity, that they are always more than one, entails that democracy also immediately

implies a reference to equality, such that each person is free in an equal measure. Democracy therefore calls both for liberty and equality, in truth for equal liberty, and from this point unfold so many of the challenges that present themselves to political philosophy”.

Derrida’s own take on this problem is to argue that this tension between liberty and equality can be understood according to a relation between the calculable and the incalculable: “This antinomy at the heart of the democratic, recognized for a long time and classic and canonic, is that of the constitutive and diabolical couple of democracy: liberty and equality. This I would translate into my language by saying that equality tends to introduce measure and calculation (thus conditionality) there where liberty is by essence unconditional, indivisible, heterogeneous to calculation and to measure” (p.32-33). This recognition that Capitalism has, within its democratic heart, a relationship between the calculable and incalculable is important since democracy became a spectre within the ideal of liberal democracy in much the same way that Marxism became internalised within Capitalism since both claimed liberty and equality as principles. So, while Capitalism and Marxism remain indivisible to neoliberalism, since both are spectres of the Industrialised World, this led to the mistaken perception that they embody all that is wrong with Industrialisation.

However, it is this reading that demonstrates that as Corporatisation replaced Industrialisation under Globalisation, the ideals of democracy demand that Corporations and Politics should stand as powers apart (as in separation of church and state). This is because democracy requires that Power (Religious/ Capital) and Government (Judicial/Wealth) should not be interconnected due to the calculation within the democratic heart. Here the demands of a democratic society requires the rejection of any connection between Governance and Capital since such separation eliminates conflicts of interest. So, if separation is now applied it will mean that as democratically separate entities, Corporate and State, governance would eliminate the impression that when corporations suffer economically that the nation has suffered an economic downturn as well. But this recognition requires that we should now explore ‘Economic Capital’ and ‘Social Wealth’, which although these are separate conceptions, what has changed in modern times to drive the impressions of economic instability?

This question thus brings us to the deconstruction of the substance that creates a diverse or hybrid economy. Here, I would argue, we should look to the semiotics of industry in order to ‘see’ the diversities and inter-relationships of Market, Economics and Capital to ascertain how technology facilitated a new social dynamic, the network. Four causes have been suggested to underlie the dynamics of marketisation and the disorganisation of the economy: economic, political, social and technological. Economically, the disembedding of Markets from society and their increased disorganization can be seen as responses to the internal constraints of the Fordist mode of accumulation and the need for Capitalism to be restructured (Harvey 1989; Castells 1996). Politically, these dynamics have been accompanied by a transition from a political ideology of national embedded liberalism (or social democracy, Keynesianism, welfarism,) to that of global neoliberalism (or market fundamentalism) (Aune 2001; Duggen 2003; Harvey 2005; Smith 2005; Somers and Block 2005). So, socially, these processes can be seen as the result of a new balance of power between Capital, Labour and State, with Capital gaining a newfound autonomy from Labour, and hence the State diminishing in its legitimacy (Sklair 2002; Ram 2007). Technologically, as we have already explored, these dynamics have been facilitated by the emergence of new information and communication technology, allowing space-time compression, acceleration, and a transition to the social dynamics of organisational networking and Artificial Intelligence (Harvey 1989; Castells 2002, Sassen 2002; Rosa 2003 my emphasis)[xxxiii]. It is therefore the dynamics between technological networking, a

growing reliance on AI and the ever evolving information and communication technologies which became internalised as ‘Capital’. Therefore, the power of technology in contemporary times came to represent the ‘absolute advantage’ of Capitalisation. This means that as the people of the world actualised their own technological capacities, rather than relying upon ‘outside industry’, a diversification of the economy of Capital was actualised through this evolving network of technological innovation.

However, a World Bank report shows this raises a number of questions;

“Private firms, especially small, family farms, seem to be remarkably efficient in adopting and using available production technologies, but they have no incentive to develop new technologies. How might agricultural productivity be raised, especially in Africa where there has been remarkably little progress on this front? How much might improvements in technology, in land tenure, in irrigation, in marketing, and in access to finance contribute? By how much might improvements in rural infrastructure promote higher farm productivity and a more diversified rural economy? How can formal and informal mechanisms for effective management of natural resources “commons” – shared fodder, forested areas, and water catchments – be strengthened to increase agricultural productivity, and thereby also increase household surpluses available for other investments in human as well as built capital?”[xxxiv]

This report demonstrates how technology can affect an individual’s self identity and incentive, which after being socially engineered by a Technocracy and the mass media, to become, if I may paraphrase Marx, as Technology is now everything. I am my iPhone. I "network therefore I am". Or, as previously related, by the way individuals are today appreciated as being as powerful as their network, as measured by their ability to attract ‘friends’ and ‘followers’ on social media.

It is now from these observations that we might see how the tensions between the calculable and incalculable representations of liberty and equality are being played out on social media. As an individual receives likes they are apparently being accepted into the technological network and thereafter they become mutually co-dependent within the three pillars of Culture, Ideology (Politics & Religion) – Technology (Science & Mediatisation) – Environment (Social & Physical). However, as we shall see later, such mutual co-dependency comes laden with a substantial loss of individuality. I take this moment to say I am indebted to Derrida and Marx, for the tools they bequeathed to the world have allowed us to ‘read’ how the ‘powers’ of society, ideology, economics and technology flow together through our language and the communities that sustain us. It is however quite wrong to believe that our readings can be in any way ‘right’ or ‘wrong’ since, as I have mentioned before, we are only able to read through the lens of our individual values, beliefs and consciousness and these, as we have explored, represent the limitations that can blind us to the many alternative narratives present in any story. However, I have attempted to demonstrate how deconstruction can unravel the limitations of the determinist, positivism which still resides within the language of neoliberalism and Corporatism. For, I believe as we explored the historical precedents of Corporatised language we were able to perceive that while it was evident that the narrow focus of positivist inquiry proved incapable of predicting the ever changing nature of the world. Derrida’s tools of deconstruction were able to un-fuse dominant discourses from their medium and lay such bare for our scrutiny.

This observation brings us to the present for what these tools cannot do is produce a path to the future since, as we have seen, the development of the human condition is not and can never be pre-ordained with any certainty. However, we have seen that when the shades of legend and

mythology are pulled away from the dynamics of the economic, political, social and technological influences within culture we should always be able to perceive a brighter, more inclusive future. This is because within the nature of the narrative itself there should always exist the belief that the human condition is today, as it always has been, underpinned by Hope. The Post Market Economy Networking, walking together as leaders, arts as passion, walking with the winds of change As we now enter the final stages of our conversation the observation that the human condition should always be underpinned by Hope appears as our guiding light. So, as children represent the hopes and dreams of our worlds, I will turn to them for it is they who represent our legacy and the world's future. As the world's children were being embraced by Globalisation such capture was heralded by Marshall McLuhan during the 1960s, in a rather utopian vision, as being an extension of the human nervous system.

The world, by embracing new communication devices, would henceforth be conceived as a 'Global Village' challenging the spatial references of time and space and arguing for a future that had new technologies embracing the world and expanding human senses so they could encompass new vistas of culture, thinking and media. As the 20th century progressed globalisation was to bring the physical world 'smaller' as transport became faster and cheaper while multi-national industrialisation and its associated commodification spread across national boundaries to make post-modern Capitalism the norm[xxxv] for the majority of the world's peoples. But while globalisation made the world cheaper and more accessible to tourism and industry it was also to be instrumental in defining a new paradigm for the world's children. This ideological paradigm blended the narratives of neoliberalism (Politics/Culture/Market) in order to Corporatise 'new opportunities' and the technologies of globalization with an end effect being the commodification of the child and an unleashing of the racism and Fascism inherent within the politics and language of Migration. Who is a migrant? Modern terminology reduces migrants, asylum seekers, refugees and immigrants to being 'legal' or 'illegal' persons who arrive in a country for the purpose of permanent or temporary resettling (Oxford briefing, 2013)[xxxvi].

But while historically, migration represented a survival mechanism, as migrants travelled seeking security or a better life[xxxvii], today's terminology shows that migration itself remains controversial usually due to feared impacts on local economic and labour market factors[xxxviii]. However, such angst today may well be unfounded as it has been argued that the major determinants of migration may rest within the social inequalities of globalisation and the accessibility of traditional social networks, rather than the developed nations need for 'cheap' labour (ECLAC p.229)[xxxix]. However, the prediction that the migrant population has the potential to rise as high as 405 million people by 2050 (IOM)[xl] demonstrates why the determinants of migration today merit far more empirical study and research than governments and bureaucracies have accorded to them (Punch, 2007 p.6)[xli]. Punch argues that migrants' views regarding their positive and negative experiences will assist receiving countries to develop the capacities required to counter the fears and generalities that disguise the reality of many migrants' lives (p. 2). However, I would argue, it will be the views and experiences of migrants which will also provide sustenance for the world's responses to Covid19 and Climate Change for as the narrative of our warming planet becomes preeminent so all the complexities surrounding migration will become increasingly more discernible. Here it is notable that as the migration of children, being a relatively new area of research, began to challenge many of the broader assumptions of migration such studies dispelled the myths that children usually migrated as dependents, or were mostly forced or trafficked, or that they somehow lacked in agency and therefore did not migrate independently in any numbers (p.2). Even though a UNICEF report demonstrated the migration of children was not optional, for the children were

driven by the influences of cultural and economic forces related to globalisation (UNICEF p.31),[xlii] this observation was ignored by the mass media who continued to peddle the narrative that the majority of migrating children were being trafficked and/or enslaved in child labour/prostitution.

However, the reality is that although the working and living conditions for many of these children is harsh and unprincipled, the income (remittances) generated by these children are often crucial to the livelihood of the child's family. This recognition is important because the punitive approach, as called for by the mass media, "may even be counterproductive, both by forcing this sector of the economy further underground and by pushing underprivileged families – and hence the children themselves – deeper into hardship and poverty" (Small hands, 2007 p.4)[xliii]. This has led to such as Punch to argue that, "children being forced to migrate and working in exploitative conditions may be the case for some young migrants, but for many it is not" (p.2). So, while it can be argued that although children do migrate to fill employment positions that are difficult to fill (due to poor working conditions), too expensive to fill locally (paying legal wages) or filling positions that local labour scorns (ECLAC p.231) they do so because such employment represents an important part of social networking. Here it is evident that 'cheap' labour has traditionally provided unskilled people with the means to build the social capital that signifies the first steps towards upward occupational mobility (ECLAC p.231). Motivation for migration therefore is often a mixture of need, limited means and the existence of social networks that enhance mobility. Children access this mobility to seek the security represented by work, training and education because together these provide the promise of a better future (Punch p.2).

Therefore, although migration may be perceived as a result of intraregional inequalities, the actual dynamic of migration as seen here, "perpetuates itself in the form of networks"[xliv]. Goss and Lindquist argue that these social and organisational networks, at a personal level, involve family, friends, cultures and language and that they developed globally to facilitate mobility, access to gatekeepers, funding, commercial agencies and industry. So, while it has been assumed a lack of social resources in origin countries fuels migration I can argue that as these globalised organisational networks evolved they were to become the agency and promise that drew migrants to seek a better life. For example, "over five million workers have left China over the last three decades to take up employment abroad" (p.9)[xlv] so while these immigrant workers reduced China's domestic labour surplus they also helped develop their local economies through remittances from abroad. Here, as argued by the Migration Systems Theory, it is not only poverty and need that determines migration because social inequality, as highlighted and exasperated by globalisation, continues to draw on the premise that, "developed economies have always needed workers from less developed countries" (ECLAC p.231).

Therefore, while this (admittedly shallow) overview of child labour argues that poverty and insecurity do represent important factors to migration, such in isolation are only constituent elements of a much broader examination of child migration. So, while poverty, social inequality and personal security are all determinants, the migrant is always seeking more than employment simply because they recognise that the first steps out of generational inequality and poverty is also achievable through the availability, accessibility and the cost of education (Small hands, 2007 p.25). As has already been noted a major feature of globalisation has been ease of travel and while this benefited the exchange of labour and associated tourism it also opened the world to education. It is notable in contemporary Australia international students range from secondary age children through to young, professional, post graduates engaged in

research (p.1)[xlvi]. Although it is evident that while student visas are not permanent, as they do not provide for long term settlement, they do provide a ‘legal’ means to enter a country and this means they represent an opportunity for students to apply for a new visa for work or family categories (Blinder p.6). Therefore, while it is evident that in many countries children who wish to progress past primary education have to migrate as secondary education is not available nearby, it still appears that the main motivation for education is the improvement of future employment prospects. This argument can be supported in that many children finally reject education in favour of work (Punch, 2007 p.11/Small Hands, p.20) therefore the assumption that study abroad brings benefits that can improve employment prospects is anecdotal at best because concrete proof is scarce (p.3)[xlvii]. However, being that education is also a determinant within the dual labour market, whereby developed countries welcome migrants with specialised skills (ECLAC, p.231), it is this observation that demonstrates the paradox of globalisation in that “because in a world which is more interconnected than ever, in which financial and trade flows have been liberalized, the mobility of persons runs up against severe barriers which restrict it” (ECLAC p.229).

So, while Australia was ranked 5th in 2004 as a destination for international students[xlviii] this country still adheres to the toxic trinity of race, migration and segregation[xlix] (p.975). However, Covid19 represented a sharp reminder to Australia that international students represent an important source of offshore revenue more so than a source of migrants. And since it is evident that many children combine aspects of education with low paid employment (apprenticeships, work experience, personal service, hospitality) and as education itself is transitory (moving from school to college or university) this highlights the difficulty of discerning whether education represents a determinant to migration, a rite of passage or simply an opportunity to better oneself through travel. Therefore, while education might be discerned as a determinant of migration it also demonstrates the complexity, and often futility, of seeking migrants’ intentions in a globalised context.

However, the onset of Covid19 clearly demonstrated that Australia, if not the world, was still ill-equipped both linguistically and ideologically to undertake even a simplistic exploration of global migration and its many advantages. It is unfortunately evident that although migration today draws on social and global organisational networking rather than the post-capitalist economic networking that traditionally drew migrants into the global sphere, the Australian government and the mass media have ignored this uncomfortable evidence by continuing to disseminate the lies and mythologies perpetrated by the economic imperatives of the 20th C.

The fact that Australia still (at the time of writing) holds 1,558 people in detention[1] is a damning indictment of Australian governance. So, as we have seen, although it has long been argued that good governance demands a separation of power between Corporate (Capital) and the Economy (Government), Corporatised thinking and its incompetence continues to demonstrate the dangers and corruption of corporate capture and privatisation. The threats inherent within Corporatisation have become even more notable for as I write the majority of Australian universities face a questionable future as multiple claims of wage theft, an ideologically biased underfunding of courses and a number of questionable racial and political interventions came together to exasperate plummeting revenues from international students caught up in the Covid19 pandemic. However, that universities have been Corporatised should not come as a surprise, but that their management should be forced politically to follow the economic imperatives of Corporatisation over that of social governance is abysmal because the principles of providing affordable, accessible and broadly available universal education is intrinsic to any democracy.

So, this observation brings us back to the discussion on economies and the calculations at the heart of democracy simply because there is now ample evidence to show the commodification of children and education is not only counter-productive to the personal and social growth of nations, it is also impeding the ability of our world to heal. But history also tells us the children, our children and their children can never be silenced. They will be heard, for as Greta Thunberg emphasised in her address to the world's leaders at the UN Summit in New York; "My message is that we'll be watching you. "This is all wrong. I shouldn't be up here. I should be back in school on the other side of the ocean. Yet you all come to us young people for hope. How dare you! "You have stolen my dreams and my childhood with your empty words. And yet I'm one of the lucky ones. People are suffering. People are dying. Entire ecosystems are collapsing. We are in the beginning of a mass extinction, and all you can talk about is money and fairy tales of eternal economic growth. How dare you!"[li] I can argue now that Thunberg's quote demonstrates the power that modern folk media represents. I claim her message as folk media because her words are drawn from community, as in "we'll be watching you" and "you all come to us young people for hope" and she uses the arts to produce the drama, passion, pathos and a number of associated linguistics to bring gravitas to her stage as she proclaims. "*You have stolen my dreams and my childhood with your empty words*".

This statement resonates across the centuries for here we have a child who today walks with the winds of change, but she does so in the shadow of the unresolved spectres of social and racial injustices. Spectres who still haunt thinking to shape words and these spectres must now be cast from our communities, so the people can mitigate crisis together for it is within individual skills, talents and self determination that lay strengths and resilience.

While the crisis of Covid19 laid bare for all to see the incompetence, greed and ignorance of Corporatised governance. The sciences and Arts began a global conversation to provide a mutual co-dependency and define the slogan 'we are all in this together' as a shared responsibility instead of political rhetoric. I can argue from my reading of the pandemic, that from this recognition of co-dependency flowed companionship simply because the majority of people recognised their strengths came from the sharing and caring of togetherness. However, as our previous deconstructions show, Corporate ideology and its economic imperatives have been socially bankrupting the world for centuries, so when communities came together to face Covid19 they also recognised how the economic imperatives of neoliberalism had been broaching their Social Capital. And this meant that when governments acted to bail out corporations, rather than moving quickly to replace the social capital that Corporatism had drained or diverted, the shallowness of the ideological belief system created angst and anger.

It can now be suggested that as many political leaderships failed to rein in the Corporatisation of the pandemic, the hubris of ideological dogma and the mixed messaging it spawned created a political divide between those who argued for a loosening of restrictions and the majority of localised communities who were in increasing numbers supporting the closing of borders, extending shut downs, the wearing of masks and the extension of social distancing. Although we have already covered some of the corporate pragmatism that sought to use the crisis of Covid19 to further their economic imperatives it is here that we should take a more detailed inspection of the failings of the culture of avoidance.

Unfortunately, Covid19 clearly delineate how many governments had not accepted their Duty of Care and how the attempted to shifting of responsibility and accountability onto others amplified a silencing of critique which seriously inhibited many bureaucracies ability to work

with or even take direction from their own expert resources. The lesson to be learned here is that accountability is never selective and this observation gives credence that governance wasn't managing an evolving crisis for it was primarily preoccupied with managing the blame game?

This question brings us back to how we come to see cultures through different lenses and how these lenses can be then applied to our thinking. Up until now I have been applying a cultural lens that discusses ideology, language and its technologies, but Covid19, although it exasperated cultural tensions, was never a cultural challenge as such for it was a crisis that drew people together. However, as the major effect of the pandemic on governance was to reflect the weaknesses and divides of politicisation we must now turn our attention to how the freedom of speech, as an important part of a social response to crisis, might be best understood through the lens of industrial relations rather than language.

Part Four

Walking with the winds of change

The Trickle Down Theory, Mythology, Aged Care

That governance is often perceived to lie, cheat and steal as it enacts legislation can be explained, in part, that governance often goes to some lengths to excuse corporations from the retribution demanded via the pub test for the same behaviours. It is ironic therefore, that when workers demand a 'fairer workplace with better conditions' to improve social capital, governance usually sides with employers citing the economic imperative within the Trickle Down Theory which, as a myth, puts profits before people. In recent years it has become ever more evident that workplaces have become far less secure as casualization, wage theft, outsourcing, independent contractors, online platform workers, contract firm workers, on-call workers and temporary workers took precedence in the 'modern' technological workplace. Although we have already explored the brave new world of AI one major influence we did not address was how the Worker, that is everyone outside of the corporate Board Room and their share holders, were silenced and diminished as Industrial Relations were weaponised in the name of the Economy.

However, today the major problem for governance is the 'Economy' as such is a myth for the 19thC Capitalist Marketplace no longer exists, as was previously argued, because it was replaced by the networking and technology of the 21stC. So, as Covid19 ravaged the economies of the world, it also unravelled the mythologies relating to the Workplace because as Governments scrambled to pump trillions into national economies to bail out the corporations, it only defined the fact that social divides were being made wider and carpet baggers made richer. It soon became evident this monumental failure of governance actually made the fall out from the pandemic far worse than it should have been for it demonstrated the ways Corporatisation had been diverting the Social Capital held within communities into private pockets for centuries. One of the major thefts of Social Capital exposed by the pandemic was the mythology of the Trickle Down Theory, even though governance was and is still adhering to its dogma. Theft from Social Capital occurs because parasitical corporations rarely return wealth to local communities and in many cases do not contribute to Capital Wealth simply because debts raised between corporations are utilised to obscure profitability and taxation. Do you disbelieve me, well let's have a look at the evidence shall we?

The mythology within the Trickle Down Theory is most evident within the Tourist industry. If it is accepted that tourism today is part of the entertainment industry it can be clearly seen how corporate capture changed the ideal of entertainment as an expression of self, as in people making their own entertainment, into something that people purchased as part of a package 'deal'. Even if we put to one side the ethics of 'selling' seduction, the images of Tourism seldom hide the exploitation, over consumption, waste, sleaze and environmental degradation of an industry built on the prostituting of human need. However, even though the failures of tourism have been well documented for centuries its governance has remained duplicitous for, as Covid19 demonstrated, the majority of industry shortcomings were the result of incompetent management, insufficient oversight of regulatory bodies and the corruption of foreign flagged vessels and aircraft coupled with tax havens and an exploited workforce. So, while governance put their trust into technology and profits, instead of oversight, the Tourism industry showed how the hype and rhetoric of incompetent mismanagement coupled with greed was to help spread Covid19 globally and then strand people in foreign countries for months.

So, can the facts speak for themselves? Fact, the Technology of Covid19 is (as I write) still being developed while globally a significant percentage of people die from its ravages and the Pandemic shows few signs of easing. Fact, as corporations threw up their hands and withdrew into 'bail out mode', the essential workers of the world had to continue in the front line simply because their work demanded they do so. These millions of workers have carried the world with them as they faced the crisis and these are the people who should have received our thanks and support rather than their corporate employers. However, trillions of dollars flowed into the corporate sector to prop up executives who were only interested in retaining their dividends. Fact, while armed police roam the streets seeking protesters and others breaking curfew, literally millions of 'essential' workers had to work across multiple worksites but, although they faced the dangers and hardships of a pandemic, many lost their jobs or saw their pay cut as corporations shielded their profit margins. So, while these everyday people, drawn from all walks of life, their families, friends and, of course, their communities who come together to support them were the people the world now trusted and relied upon; these were the people who governance and industry threw to the wolves. Doctors, nurses, ancillary staff, the professionals, the trained, the skilled, the talented, all who came together to face the hardships and uncertainty had to look on as wages were frozen, welfare benefits cut, pandemic supplements reduced and many long term employees were replaced with gig economy 'contractors'.

Unfortunately, our conversation has become heated and I will not allow my language to descend into profanity. But I would add after Covid19 it is now an imperative that Corporate governance must learn to truly respect and learn from its workers because you cannot manage a country, you have to work it. You can't order people, for you have to lead them. And you cannot buy health and wellness, for these need nursing. But this leads to a question, has governance learned from the pandemic and if it has how is it now responding to the demands of the crisis because it appears that thousands of people may have died needlessly? Unfortunately, the answer is governance because it put Wealth before People, refused its Duty of Care, blamed others for their lack of diligence and then turned their backs on the country by refusing to stand with and support the workers learned very little for they were governing for Corporate Capital. So, here the facts speak for themselves.

Governance attacked unions during the pandemic for standing against corporate rorts and lies; armed police were detailed to 'oversee' and break up protests by workers who wanted to make workplaces safer and the refusal to address any criticism or incompetence of corporate mismanagement represented a disgraceful Abuse of Power. The people stood tall, stood proud and stood together when they were needed. So, while it may be an uncomfortable truth that only a country's workers can lift their people out of the mean circumstances of technocratic governance this too hides a paradox. Here, although the world no longer relies on fossil fuels, as there are many alternatives, many millions of workers still rely on the incomes these fuels generate because governance and industry still live in the past and refuse to invest in a renewable future. It is this observation that now brings us to one of the resolutions of our conversation for the point I make here is that workers seem to have been walking into the winds of change for far too long which means we need to review what we have learned as a matter of some urgency in order that we can utilise this learning to advance our workers and their future. And it will be this conversation that will allow us to walk with the winds of change so we can enjoy the fresh scents of hope.

To put this simply I will now argue that once Corporatised thinking and its dogmas have been excised from governance this will allow for a revival of communal conversations and this will be the inspirational spark of democratic expression that will draw people from diverse communities together. We have already spoken of the conversations that became evident as the pandemic took hold and the social and folk medias shared individual stories of the passions, arts, crafts and insights of the lock downs and shared the hardships. It was also evident these conversations reached across the world to share expressions of hope, communal events and the stories which brought solace and catharsis to the millions of people who craved light rather than darkness. What is also clear from this deconstruction is while the politics of corporatisation, through its mass and social medias were attempting to divide and silence people, it was the arts contained within the poetry of folk media that represented the breaths of politically free air that showed that people could walk and work together, facing the winds of change as companions.

Pathways to Social and Emotional Wellbeing

Unionism, our communities, health and wellness.

Marshall McLuhan talking about mediums and their messages “tells us to look beyond the obvious and seek the non-obvious changes or effects that are enabled, enhanced, accelerated or extended by the new thing” (Sivan 2017 ; McLuhan 1964) which when coupled with Clergyman Douglas Horton’s (1891–1968) motto, “learn to live, live to learn, then teach others” serves to highlight how self-consciousness combined with spiritual or metaphysical reflectiveness can come together to assist in the creation of an individual’s growth in both life and art. In more recent times it has been argued in contemporary studies (Moylan M. et al 2013) that it is through the provision of biopsychosocial support that, when coupled with informal learning, helps to provide impetus to “develop and demonstrate characteristics of a communal spirituality”[lil]. Whereby it is this thinking that takes us back to the teachings of the men’s sheds and the ideological support structures of contemporary unionism.

The globalisation of the men’s sheds movement in recent years raised a number of questions that asked whether it was the sheds’ ethos that represented the major narrative driving the success stories of the Australian men’s sheds or was this belief a form of suggestive or false memory that had formed to “bring the Sheds together, explain some of the research that was going [sic] and look at some of the health advantages that were already becoming apparent in Men’s Sheds” (p.3) ((AMSA) 2015). However, it was the aim to ‘bring the sheds together’ which today stands as evidence as to how ideology and its bureaucracy will often divide and try to conquer rather than combine and strengthen key aims and processes. In Australia two ‘peak’ bodies were created to represent men’s sheds. Mensheds Australia founded in 2005 and the Australian Men’s Shed Association (AMSA) founded in 2007. It was soon to become evident that despite the organisational cajoling to combine operations and corporatize their image, individual sheds were to remain staunchly independent. This failure to Corporate, as Mensheds Australia later explained, was simply that, “men’s sheds are not the same as a franchise – they are all different! The character and operations of the shed are a reflection of their niche in their community” (Menshed 2018). This statement therefore recognises that there can be no one size fits all ethos for communal organisations, especially as it is interesting to note that such individualism within the sheds is an ethos, in itself, that continues to attract interest exponentially in other countries and cultures.

For example, the Irish Men’s Shed Association (IMSA) in 2012 broadened the Australian ethos into a more subjective narrative by identifying. “Good health is based on many factors

including feeling good about yourself, being productive and valuable to your community, connecting to friends and maintaining an active body and an active mind” ((IMSA) 2018).

So, while the men’s sheds in Australia have been described as “an updated version of the shed in the backyard that has long been a part of Australian culture” ((AMSA) 2015). It was this description which objectivised the narrative to highlight the traditional but hegemonic masculine theme that the “Men’s Shed movement has now become one of the most powerful tools in addressing health and wellbeing and helping men to once again become valued and productive members of our community” ((AMSA) 2016). I would now draw attention to the manner whereby this operative mantra had morphed to become, worryingly, “once again”.

From these observations I would suggest that much of the research into the men’s sheds in Australia has been as a response to an ideological fear that the contemporary Australian ‘masculine’ narrative and its associated hegemonic bonding or ‘mateship’ ethos was becoming less relevant to the men. It was evident the time had passed when, “men ... learned from our culture that they don’t talk about feelings and emotions [and] many do not take an interest in their own health and well-being” ((AMSA) 2016) (my brackets). Paradoxically however, this perceived reluctance for men to talk about emotions or help seeking had also been widely feared to be fuelling a ‘crisis in identity’ in men and boys (as per the LGBTI debate).

This crisis apparently stemmed from earlier research which argued that a valourisation of health amongst Western males was, “a result of the ‘hegemonic’ masculine code in which ‘real’ men are understood to be physically fit, uninterested in their health, and self-reliant” (Farrimond 2012). However, it should be noted that we have already identified history had bequeathed a legacy of myths and fused discourses which were being addressed by such as the men’s sheds. The sheds and their like now provide pathways to new discourses and paradigms to address agism and accompanying health issues including dementia, Alzheimer’s, diabetes, depression, PTSD and social anxiety all which have, for decades, exasperated the mental health issues suffered by so many in silence. Therefore, how such diverse discourses structure the way people think about their ‘health and wellbeing’ within individual communities will vary depending on the local environment, since these variables, as we have already explored, often shape the way people ‘see’ certain aspects of their community in a number of ways.

It is these variables that demonstrate how the descriptor, ‘social and emotional wellbeing’ (SEWB) is more holistic in its acknowledgement of the broader socio and historical discourses than the descriptor ‘mental health’ because the paradigm associated with social and emotional wellbeing has been broadened in its understanding to include the subjectivist or personal choices which can influence an individual’s life (Garvey 2008). This broadening of paradigms, terminology and discourses can also be applied to our discussions relating to the collaborative learning potential of the sheds and other organisations such as the unions as they debate their ability to bridge the gap between work and retirement.

One such study led by Jillian Cavanagh et al (2014) argues. “Due to the increase in longevity, and the fact older learners will find themselves in retirement and semi-retirement for longer periods of time men need to have support for activities beyond the workplace. This urges the need for lifelong learning which extends beyond economic purposes to include social and personal resolutions” (Jillian Cavanagh 2014) (p.366). This is an aspect expanded upon by James Sunderland (2017) who comments on the contribution the collaborative nature of the men’s sheds made to their membership’s sense of purpose and the social inclusion the sheds provide. He argues, “[t]here is a robust belief amongst members that constructive work is the

key to realising other benefits of social inclusion and community contribution”. (Sunderland 2017 p.42).

I can argue therefore that to fully recognise how these fused discourses of health, education and work come together and how these are being addressed subjectively by local communities requires a closer examination of how an individual’s folk media is being constantly created, recreated and then sustained within communities, workplaces and social interactions. A narrative which could be read for example would show how it is the individual, rather than organisational management that maintains and connects, “the provision of an appropriate spatial context and organizational activities, encourage intrapersonal and inter-personal reflection and interaction that subsequently results in men meaningfully, purposefully and significantly connecting with the moment, to self, to others and to their environment [that] not only provides biopsychosocial support but can also deliver spiritual support” (Moylan M. et al 2013) within a local community. Which means in other words, it is a life force and the arts that life itself creates which reach out to converse with other life forces.

This means we turn now to Michael Foucault who spoke of discourses and the practices that relate to the verbal traces of history in speech. (Foucault 1989) This path allows us to explore the epistemic insights into the ‘unconscious’ structures underlying the spread of knowledge in a particular time and place and it will be these understandings which will then provide the basis of the paradigmatic structuring within our research. Foucault’s discourse analysis will also assist our exploration into how companionship, leadership and purpose blend to provide biopsychosocial support which inspires organisational learning and how this then enables individuals to construct their own metaphysical experiences in terms of being responsible, being inspirational in problem-solving and passionate in their beliefs (Janson 2008).

Through this approach we are able to seek to uncover the strategies which once learned or internalised within a particular ‘shared place’ (safe-place) enhances the individual’s ‘sense of place’ or ambience and combines shared values and principles that together creates a specific folk media that can create, recreate and sustain a shared narrative of hope within local communities. So, from observations to date, while the men’s sheds might be examples that, “leadership is rooted in the authority and power of followers” (Schweigert 2007) (p.325) which, as has been argued from inference, enables the men’s sheds to mobilise the collective talents, capacities and ambitions of the men who come to them. It can also be argued that men’s sheds can also be conceived as providing mainly older men with a communal location to participate in a range of activities such as craft work as well as somewhere to socialise with their peers in a male-friendly environment. Such observations thus suggest that inference alone is not enough evidence by itself for the men’s sheds to be recognised as a ‘Place’ that men can come to in a crisis.

Therefore, subjective based research into a shed’s folk media is now required to produce the evidence that while organisational policy and ethos can represent men’s sheds as inspirational places where men can find a place to reflect and unite (Manzo;D.Perkins 2006). It is actually the folk media the men are enabled to create that blends with Place to share the individual’s vision and passions through a combination of companionship, biopsychosocial support and communal spirit and it is this merging of the individual, the ambience of their physical environment, the companionship and the arts so produced, which makes the men’s sheds learning places. Therefore, while it appears evident that men’s sheds have become reflective of their local community because the members and their narratives are drawn from the local area. It is interesting, as has been noted, that the members usually hold themselves and their

shed as independent parts of the whole, in this they are holding themselves as autonomous from the politics of the governing body. So, it now appears the men's sheds' story is far more complex than positivistic research might suggest since it can be argued that the men's sheds' folk media is actually acquired from the expressing of life experiences and therefore, this artistic, informal learning broadens the metaphysical search for pathways to wellness. If such is true than it is an unfortunate trait that Western men have been arguably ill-equipped linguistically to face such complexity because hegemonic masculinity inhibited men's creative expression and ultimately their ability to connect with their metaphysical Self. This can also be read as meaning that this is why there has been a growing disconnect between the health and wellbeing discourses within the mass media and men's behaviour and thinking regarding pathways to help seeking (Farrimond 2012). I can now suggest that this study of folk media, as produced by men's sheds in contemporary communities, demonstrates that an individual's story, although unique, is also universal for, as an art form, it has since ancient times provided for a union amongst people, their communities and beyond.

This is why I previously introduced the concept of Unionism into our conversation because associations of workers have been evident in the UK and Europe since the 18th century when they brought both politics and the principle of collective bargaining into the workplace. It is clearly evident that the Union Movement by initiating and combining a sense of Place and individuality were able to initiate a library of stories, songs, pageantry, crafts and many other art forms that were developed to bridge the relationship between workers and their work place, helped to encourage safer and more equitable workplaces and disseminate knowledge and skills that enable local communities to become stronger, more resilient and sustainable (Kark 2003; Janson 2008). I would argue that unions were able to achieve their aims because they initiated conversations and supported individuals who were engaging with these conversations by introducing the provision of 'safe places' within the work place. Therefore, it is this observation which now allows me to argue that folk media, as one of the oldest voices of democracy, constitutes an important component of the resilience that will enable people to walk with the winds of change into a future which will reflect our dreams rather than a reality created by a technocratic ideology and the mass media. As was seen with the men's sheds, once unions and their members define individuality, both for the organisation and its members, it becomes apparent that there can be no 'one size fits all' ethos applied to diverse work places.

This observation becomes especially true if we explore the 'one size fits all' corporatisation of the elderly and disabled for the privatisation of these 'Industries' reads like a Gothic horror story with degradation and death on every page. Unfortunately, my pen is not broad enough to bring into this story other associated elements such as the unemployed, under employed, homeless or even those who are yet to be born into the debt and poverty of unfettered Capitalism for although these stories have the same hallmarks as the one I'm relating, these are stories I feel I am not qualified to tell which is why I am trusting that someone, better qualified than I, will take my place at a keyboard.

Although it has been evident for decades that self interest and political expediency within the State and Federal Government funding models for the Health, Aged and Disability sectors were major contributors to the claim that, "[t]he marketisation of human services, competitive tendering and their impacts on the nature of services and relationships between them, has been a cause for concern ... since the mid-nineties"[liii] little changed. The growth and breadth of privatized services highlights an overriding impression that the Ideals of inclusion, cooperation and a universally positive self-determinative provision of the services being delivered within

local communities were the very Ideals the Health, Aged and Disability industries failed to adopt or address.

It is this summation which makes it evident that so called, Sector or Industry self-interest swamps the ability of local communities to provide for self-determination while the need for community awareness and inclusion are replaced with marketing and a promotion of image which increases costs to community sectors and inhibits the levels of cooperation between service providers. However, I would suggest this is only half of the story. It is also very evident that although the people delivering the services underpinning health in Australia today have proven to be dedicated, professional and committed to the advancement of their local communities their voices, interests and the needs of the local communities they serve are continually swamped by the bleating for ever increasing funding from State and Federal Governments. It is the creeping Corporatisation of the Health, Aged and Disability sectors which fuels an already fragmented, bureaucratic and economically fragile Health Industry with relentless political bickering over the needs of social welfare and the provision of universal health services with endless arguments over the disbursement of responsibilities between State and or Federal Government funding measures.

So, although this state of affairs has been recognised for a number of decades little has actually been addressed by successive governments and issues such as these below remain unacknowledged[liv].

- Inflexibility in existing funding streams – inability to move resources across programs limit the ability of health services to respond to community needs and changes within the system and in the community generally;
- Insufficient funding – there is substantial evidence of under allocation for Indigenous health services (AIHW 2008c) and workforce shortages in rural and remote areas (AIHW 2005);
- Inbuilt perverse incentives for cost shifting between Commonwealth and State governments. Commonwealth-state relations continue to be a complex and fraught area. The pattern has been generally one of Commonwealth funding being utilised to overcome state under-servicing in rural and remote PHC;
- Poor co-ordination and fragmentation in health program funding – divided responsibilities for funding different health programs limit the scope for an integrated approach to health care politically, as well as limiting continuity of care on the ground;
- A funding focus on remuneration of service providers, particularly GPs, rather than the needs of consumers, leading to a significant degree of supplier induced demand. That is, a financing system which is neither person-centred nor needs-based;
- A disease-based rather than primary health care focus – many rural communities would benefit from financing structures that support models emphasising a primary health care approach which focuses on the determinants of health, disease prevention and early intervention; and
- The shortage and maldistribution of the health workforce in rural and remote regions – where funding is provided for an episode of care on a fee-for-service basis, rural areas which are characterised by a reduced availability of health providers effectively forego resources to which communities are ‘entitled’, thereby exacerbating geographical inequities in the provision of health services”[lv].

However, while the loudest voices heard within the Health, Aged and Disability sectors relate to the need for more industry sector funding, rather than for the funding of health professionals within local communities. It is this argument which is based on a fallacy since all these industry sector spokespersons are actually claiming is that professionals cannot operate effectively

without a well funded industry bureaucracy. Therefore, it is this type of fallacy that makes industry or corporate based policy inimical to the self determination of local communities because the corporate bureaucracies within the industry sectors continue to soak up an ever-increasing amount of what is envisaged to be community funding.

A 2006 NCOSS paper addressed this privatisation of human services: The marketisation of human services, competitive tendering and their impacts on the nature of services and relationships between them, has been a cause for concern at NCOSS since the mid-nineties. While we have not seen a wholesale switch to competitive funding practices, we have seen more clearly an approach to service delivery in which government seeks to control what is provided (not unlike the Welfare State) but to distance itself from the risks and responsibility of provision. The report then goes on to say:

These shifts have been accompanied by:

- more complex funding agreements and contractual arrangements;
- increased levels of accountability to government (but not to communities);
- an increased focus on governance and administrative arrangements;
- outcomes based funding that has the capacity to skew the client base (e.g. Job Network agencies may prefer the “easy” clients to the long term unemployed);
- increased provision by “for profit” agencies, some of whom have their shareholders as their first priority (corporate child care) and who are not accountable to their communities;
- a preference for lead agency or consortia models of service delivery that make it easier for governments to deal with fewer agencies but may result in small services losing their voice, in more standardised approaches to service delivery, and in the loss of local community input to service planning and delivery[1vi] (P.3).

It is evident therefore a number of serious failings in the management and provision of Health, Aged and Disability care were identified long before they were to become an uncomfortable truth underscored by Covid19. While I do not wish to politicise such failings, it should be recognised that there was little visited by the pandemic that had not been forewarned by the observations above and therefore it was pure negligence and hubris that caused both governance and Corporate bodies to turn away from the opportunity to become forearmed.

I am not going to deconstruct the rhetoric utilised to describe what individual governments did to mitigate the situation faced by the aged care and disability industries simply because procrastination, the refusal to accept responsibility for inaction or mistakes and the refusal to accept a duty of care can speak for themselves. What I would say however is Covid19 was a stark reminder that the privatisation or marketisation of public services is a device where the corporatisation of government and its bureaucracy always diminishes the human condition and denies democracy because it perverts the ability for individual self-determination. To sell people who are in your care into debt for whatever purpose is to effectively sell them into economic slavery or prostitute their circumstances. In every case when people are Corporatised they are isolated from their community, since governance and Corporatisation, combine to bind them into literally a lifelong bondage of debt and dependence that cannot be broken other than by death. Even after death the debts are often passed to the children.

Meanwhile, while the privatisation of children’s disabilities often remains hidden within a fragmented industry, the majority of disabled children and their families are actually being sold into debt for a minimum of 18 years after which the increasing debts of adulthood are appropriated from social security or pension payments meaning people can never escape the clutches of rapacious, unfeeling, Corporatised, greed. I would leave this subject with the

thinking that this is not paying forward into the future, it is simply theft by device. If we now apply the above learning it can be discerned that by providing health and education funding for localised welfare and wellness programs or for services to be drawn directly from local communities, rather than through Industry bodies, a number of benefits can be realised. There can be no doubt that health and education outcomes are maximised when government funding, supplemented by monies raised within local communities, is not only utilised to improve local services and programs but also to provide culturally appropriate communal places for such services to be delivered. Although the adoption of localised funding by governments would, by necessity, demand a reduction in 'red tape' and an end to the bureaucratisation of centralised management. Since management soaks up so much of funding frameworks. Such dispersal would provide the means to maximise community input and participation, while substantially reducing the costs of delivering culturally appropriate health and education services into local communities. It is this approach therefore that would enable communities to harness the power and learning inherent within their local organisations to connect with and enhance their physical and social environments. Such decentralization would also assist the creation of hybrid local economies and SEWB investments to improve the sustainability and the self-determination of local communities and their people.

Walking with the winds of change

Crisis mitigation, negotiation, Illusion and Delusion, strategic principles and ethics.

Stand tall, stand proud and stand together is the rallying cry of the democratic principle. However, we have seen that when crisis threatens and people start to worry about how they might lose the enjoyment of what they have and how they can prevent this, democratic principles are often traditionally overridden in favour of self-preservation. So, as we have seen in examples scattered throughout our conversation, the self-preservation, narcissism, avarice and pragmatism at the heart of Corporatised thinking today has come to define a common language that lacks empathy, respect or ethics. This makes it evident that when crisis threatens corporations, social ideals will be discarded as representative of the costs of doing business to thus allow the plunder of the physical and social environments to continue unfettered by a Duty of Care, governance or lack of social license. However, what might this recognition say about Corporate Governance, surely if governments refuse to accept their responsibilities and a Duty of Care to their people would this not represent a crime against humanity?

As we have seen, our conversation has thus far covered a litany of crimes that have diminished both people and their environments, and it represents a lingering toxicity that the majority of these crimes have gone unpunished. This is because, to now, we were exploring the way corporations dealt with conflict rather than crisis. Put simply, how we deal with conflict resolution is actually a measure of our humanity and ultimately how we may be able to, in some way or form, advance the human condition while how we deal with conflict is through taking either a defensive or offensive posture. For example, to support this thinking we drew from Tolstoy to show how art and negotiation provides for a union amongst men while we later turned to Homer to argue how it can come to pass that we blame our Gods for our miseries, while so often the miseries come from our own reckless ways. Derrida was called upon to put flesh on these arguments as we explored, albeit briefly, how his Ten Plagues of Capital remained unaddressed by the three pillars of culture, Ideology (Politics & Religion) – Technology (Science & Mediatisation) – Environment (Social & Physical) due to the lack of a separation of power between Government and Capital. And we also explored the way

communities came together to face Covid19 and spoke of Climate Change to show how a lack of leadership or ability by governance to learn from crisis creates a vacuum that the mass media utilises to promote a brutal political outrage to defend the indefensible. So, I would now argue that the recklessness and narcissism at the heart of Corporatisation has historically turned crisis into conflict as so often the miseries they faced had come from their own reckless ways and the culture of avoidance was to turn retribution back onto its victims.

Unfortunately it is this observation that must take us back to the future for when we apply the above it becomes quite clear that as Corporate thinking never admits to mistakes it universally fails to mitigate crisis and therefore the blame game will always descend into division and conflict. Also, there can be no democracy or empathy demonstrated within its language for the one central principle that Corporatism can be seen to apply here is that nothing is really connected to anything else. From this principle flows the notion that no one has any responsibility for anything for there has been no mistake made. So, any attempt to prevent a factory from damaging or destroying the environment is an infringement on the freedom to do so because no wrong has been done for the 'law' has not been broken. Corporatism thus rejects climate change and other scientific realities on the grounds that it is an ideology, rather than scientific evidence. Freedom under Corporatism upholds the right to speak, act and do anything you want with utter disregard for others for if anyone protests it is then they who began the 'conflict' and it is this delusion that, when taken to extremes, overcomes reality and replaces it with a manufactured dissent to thus allow you to claim everything is fake. To smooth over the ways that this is amoral required the disassembling of cause-and-effect and ultimately this disassembling, as we have observed, created a linguistic version of reality that corporate mythology today advances as an endless entitlement to freedom. Therefore, once again we must turn to the children for, as they are not yet Corporatised, all they seek is a better life, an opportunity to improve themselves, to provide sustenance for themselves and to live in a world that is capable of sustaining them and their families. But as their world is our legacy, it is their world that is a world in crisis, for as we speak our legacy has people scrambling for some high ground as rising tides and waste laps at their knees. We have seen that over 400 years Corporate thinking has been consumed by continued growth and the debts that growth spawns.

As the world was ravaged by corporations their debts were continually shunted to governments or socialised. Leaving the corporations, their management and their shareholders free to pocket the profits from the appropriation or mining of both the physical and social worlds. But all the while the muck on their shoes was being washed away through a legislative slight of hand or a compliant mass media. But this recognition shows how hubris allowed corporate dogma to continually reiterate the myth that corporations were important to the world because of their size, the number of people they employ or the profits they make.

The uncomfortable truth this hubris hides is that corporations consume far more resources than privately owned, local organisations. Unfortunately, the profits taken actually represent the source of much of the social capital which would have flowed to the local communities. So, the point I make here is what is truly despicable is that corporations have historically left their dregs to be repatriated by local societies and communities.

As Corporations and their governance waged a war of propaganda against the Worker and impoverished communities by utilising a globalised mass media. They were social engineering a reality which enabled Corporatisation and Governance to continue the perversions and corruptions of pure mythology that lacked social license, ethics, morality or empathy. Here I

can argue for example, the revelations exposed by Covid19 within the Health, Aged and Disability sector industries exposed the mythology of the private/public partnerships and the way Industries conspired to divert government funding into Corporatised debts that today deliver our children and grandchildren into personalised debts that are being capitalized over more than 40 years. I argued previously that this corporate mythology rests within the belief that government and corporate power are actually separate powers and that public interest is being respected. However, we have seen how the private/public partnerships, as shown by the work of the likes of Derrida and Gibson Graham, make a mockery of any separation of powers and therefore any benefits claimed to have been brought about by privatisation can be demonstrated as both economically and socially false.

I also argued that the onset of Covid19 demonstrated how private/public partnerships and their governance were shown to be woefully unprepared to mitigate crisis since economic imperatives had for too many years trumped social responsibility. This had allowed corporate management to grow far too comfortable and dependent on the government purse and bureaucratic incompetence to act proactively. However, this criticism now holds the key to how our children could walk with change, for as we have previously explored if the discriminatory nature of the private/public partnerships were to be removed and small business, local NGOs and individual communities were able to access such partnership funding this would contribute handsomely to both community sustainability and resilience. However, this begs the question, how would individual communities be able to negotiate such contracts when governments don't respect or recognise that power of governance and the nation's future actually rests within the cohesion of their people and not the mythological 'strength' of the economy?

We could begin by recognising that today a tolerant society is probably an oxymoron. Tolerance, like humour has two faces, the face we like to perceive is the happy, smiling face of good times and the great stories that carry the sharing of happiness into history. The other face is that of Pathos, that sad, emotional invocation described by Aristotle as one of the three artistic modes of persuasion, an "awakening emotion (pathos) in the audience so as to induce them to make the judgment desired." [lvii] In the first chapter of Rhetoric Aristotle talks of the way that pathos, when paired with humour, comes to demand that "men change their opinion in regard to their judgment for such emotions have specific causes and effects". (Book 2.1.2-3) However, in modern times, it has been claimed that this summoning of the emotional appeal can be an abuse of power because as effective communication has been reduced to pragmatic reasoning, or the rhetorical use of logical discussion of pros and cons to inform or persuade. This appeal to emotion, as the binary opposite to pragmatism, is perceived therefore as an attempt to seduce someone's 'better nature' and this under the terms of the mass media's political outrage can lead to such as Sophist Gorgias to claim, "being overcome with emotion is analogous to rape." [lviii].

Here, as an example, a two day training seminar in Newcastle (Australia) was advertised as "the first National training seminar addressing men's health and wellbeing to be held in Australia". (Engaging Men seminar, Health Forum NSW Inc.) As this seminar was primarily targeting the advancement of men's health and wellbeing through skills and knowledge building it became very evident, as the seminar progressed, that this was an Industry talking to its own believers because men and their health were objectively stripped of any emotional attachments. Statistics, marketing techniques and promotion were widely utilised to underpin and promote particular services, organisations and approaches, all of which, arguably, tended to obscure the 'engaging men' motivation matérielle. It also became evident that many of the

presenters and participants were reticent when sharing organisational strategies due to industrial confidentiality. These concerns, coupled with the underlying emphasis on continued organisational funding and the inherent self interest and ego that such anxiety encompasses was manifested by a noted lack of cooperation between organisations, a position which was later emphasised by an expressed circumspection concerning the opportunities offered by any form of shared approach. This reticence meant that much of the ‘new thinking’ was represented by ‘new-found’ ways of advertising or the release of new marketing promotions showcased by various organisations or services. However, this methodology demonstrated that rather than addressing, “how we engage more effectively with males to improve their lives and support their involvement in community”[lix] the corporate image building effectively overwhelmed and diverted the rational of the seminar.

So, at this point we must discuss the corporate use of image because unfortunately although we are bombarded by images, we rarely see the substance behind their creation. Here I would argue that while it is evident that the human race aspires to reason and logic it rarely applies the lessons so learnt to oneself. Although our Ideals, if we have taken the time to recognise them for what they are, are held as dear as Life itself we are still willing to pragmatically compromise them even as we do with our lives (smoking, drinking, drug taking, etc). Therefore, can it be said that pragmatics and our cultural narratives together make us what we are? Are we Homer’s ‘shameless mortals’, or merely complicit victims (thinking of the Stockholm syndrome), or are we merely uncaring, reckless human beings hurtling into a cultural and technological abyss of our own making? All of these questions can only be answered after the fact. For as we live, so we continue to be a work in progress both as an individual and a social identity. We are, as such, identified by the narrative of the life we choose to lead, not the culture within which we live. Therefore, we are always our own person and upon that foundation we form our own basic Ideals.

Culture itself can never advance the human condition, for only caring people cooperating and engaging with other individuals in mutual co-dependency can change that which needs to change. For example, as we have already explored, linearity will always remain a tyranny while ever man tries to encapsulate Space and Time, for the poets show us that it is not the physicality of space and time that separates Man for it is a failure of relationship. Culture is thus the fabric a society cloaks itself within and as such it constantly shifts as the winds of Change erode the hem and unravel the weave but the threads that the cloak are woven from are our Ideals and their Principles so these remain timeless and immutable for our Ideals will bind and strengthen us for whatever the future holds, while the Principles provide the strategies that guide us. So, although we usually try to learn from our failures, for as Homer writes, “Even a fool learns something once it hits him.” (Iliad) it must also be asked what did we last learn from success?

And we are here returned to that age old question of what Man sees when he looks in the mirror. Does he see within the image the narrative of himself as a victim of Life, or is he a survivor, a leader or a helper, is he strong and resourceful, young or old or maybe he can see Man as Homer did, “[l]ike the generations of leaves, the lives of mortal men. Now the wind scatters the old leaves across the earth, now the living timber bursts with the new buds and spring comes round again. And so with men: as one generation comes to life, another dies away” (Iliad). But, as with technology, we should remember the image in the mirror is always ephemeral and as such it has no bearing whatsoever on the future for, “[t]he real test of a man is not when he plays the role that he wants for himself but when he plays the role destiny has for him.” (quote Václav Havel) I can now argue that it is within this definition that we can

recognise that the way men have been depicted has changed considerably over the past 70 years or so. Here we might have expected that Men, being the plural of Man, would have come to be defined by the individuality of a Man as in, “a person with the qualities associated with males, such as bravery, spirit, or toughness” (Oxford dictionary). However, my arguments that came before makes it evident that such ideals are rarely applied today which might be because the word Ideal, while used as an adjective, “satisfies one’s conception of what is perfect; most suitable” becomes, when used as an attributive, “exists only in the imagination; desirable or perfect but not likely to become a reality”. (Oxford dictionary) So, has today’s society shrunk from the application of attributes simply because, “it is not likely to become reality” or because the mass media created an image of Man that became a mediated man, a man only in image? If such is so this represents a damning indictment of how we may have allowed ourselves to descend into mediocrity. However, we should note here that this ‘descent’ is an illusion because the limitations of the media used mean we merely ‘see’ a chimera of whom and what contemporary Man represents.

So, in order to deflate these visual and psychotic images, we need to examine how the media create such images and how these images are used to socially shape and construct our contemporary masculinities. In other words, we now need to pull away the masks the media has imposed upon men, for these are the masks that hide the humanity and its emotions which reside within all men. I am arguing here that because men are being socially defined by the ‘reality’ of the mass media their ‘health’, as with their sexuality, is being muted and hidden behind a reconstructed Man, here for instance it could be argued he becomes the metrosexual. So, now let us look behind the mask of Media Man to rediscover this other man, let us call him Symbolic Man, who now stands ready to cast away the chimera of stereotypical definitions so Symbolic Man can express his own realities. Now, as we explore behind the words and images of our ‘modern reality’, we can cast away the doubts, fears and prejudices of the mass media to seek that safe place where Symbolic Man can re-introduce himself to an unmediated masculinity. There are two images from the past which can be said to be signatory to the image of the male as it has appeared over the centuries. Firstly, the classical statue of “David” (Michelangelo), one might suppose, would signify the ideal of masculinity. He stands naked before his audience with his sling over his left shoulder thus becoming, arguably, both the epitome of self assurance and the heroic defender of civil liberties. Standing poised for action, but calm in the face of danger, he is a symbol of both strength and youthful beauty. He has made his choice and now stands prepared to fight. Secondly, the work of Jean Baptiste Simeon Chardin (1699-1779) is said to have opened the door to modernity. “We use colours”, said Chardin, “but we paint with our feelings”. In his painting, ‘Classical figure’ he shows an older man, naked to the waist with a stave in his left hand. The man’s right hand is raised in a state of arrested motion as he appears to be engaged in a form of quiet reflection or concentration. The subject could be said to symbolise that man takes little from the world for the subject appears humble, his robe tattered and his stave worn. However, the image demands respect for the subject sits tall, his grey hair signifies age and dignity while the stave denotes the loyalty and care of the Shepherd.

As we have just seen, the Iconic reflection of values such as compassion, respect, loyalty, independence and care are values that can also be read as defining a person as an individual. Therefore, it stands that it must be important to the masculine image that such values are seen to be represented within a man’s life. However, it has become evident that the image of today’s Media Man displays no such values for as we shall see they have been stripped from him. The fact that iconic values are often expressly derided within the mass media is evident in a report made popular by menswear retailer Jacamo (2013) who claimed that

according to a poll the modern male falls into seven body shapes. Reporting on the poll the Mail Online asks, “Are you a nacho, a tomato or a string bean? New research reveals the 7 different shapes of modern man British men in fact fall into a diverse range of body shapes Study also found that men feel most comfortable in their skin aged 28. But regardless of body type, men are struggling with their self-esteem. “Convention has it that women worry most about their bodies. Men, however, are just as concerned, suffering the same lack of confidence about their shape – be it a tomato, brick, snowman or nacho. Hundreds were asked to give details of their figures, allowing researchers to identify seven types among British males”[1]. The article continued, “Every body is different. These individual differences are what sets you apart from everyone else. Although body shape does not define who you are as a person, dissatisfaction with your body shape suggests a mis-match between the perceptions of self versus what you deem to be the ‘ideal’. Moreover, body dissatisfaction contributes to lower levels of self confidence. For that reason, the pursuit of physical perfection is potentially detrimental to mental health, well-being and wellness, especially given that ‘perfection’ is not a realistic goal[lx]”. While the Positive Vibes Project[lxi] claims they are “promoting positive mental health, well-being and wellness, through creativity”, their poll can also demonstrate how social inquiry can be turned into manufactured dissent merely to promote a narrative that advances the cause of the promoter.

This reading can be exemplified by the claim that many men suffer, “from the same lack of confidence” as women. However, within this narrative it becomes evident that while women have, for many years, stringently demanded the media take action against the negativity of the “unhealthy” body image this narrative actually writes out the damage caused to men by such negativity. It is thus evident that while such ‘research’ claims to address the serious social and personal issues associated with body image it deliberately provokes an emotional image and reading that is only ‘skin deep’ (pun intended) purely to market Media Man as a ‘realistic’ depiction of the modern male. Masculinity is being, to paraphrase Sophist Gorgias, raped by this appeal to the emotional immaturity of Corporatised language and the shallow images of retail outrage. While this project purports to address mental health and well being, the implied images denote a form of androgyny which the mass media persists in imposing upon Classical Man. I am arguing that this implication shows how men are having the ideals of their masculinity stripped from them along with their clothes. Presented as androgynous images there is no respect being shown, no independence of spirit, no loyalty and no demonstrated care for how the world now views its people since individuals are represented as mere objects to be bundled together under the same classification. These men may be presented as Male but any masculinity is masked by the objectification within the image, so Classical man has his genitalia hidden in the same way as his individuality is silenced by numbers and his self-respect becomes shrouded by a compliance to convention or stereotypical image.

Therefore, through the Culture of Avoidance, the mass media reiterates the fallacy that “‘perfection’ is not a realistic goal” for here the ‘new’ narrative being promoted deliberately ignores the Human Spirit resident within Classical Man in order to refute Individuality simply because ‘there is no I in TEAM’ and this is why the manufactured dissent within the mass media always implicitly rejects the unique expressions of Social qualities or the Idealism resident within an individual or their community as “not realistic goals”. But social expectation demands that both men and women be treated equally as individuals and therefore should never be objectified. Although, as we have just explored, while mediatised men can be stripped of their masculinity by the toxicity of propaganda spread within mass media, Symbolic man still resists such derision because of the recognition that his masculinity is what inspires his Ideals, aspirations and inspirations. It is this observation that highlights the Ideals that sustain and

matures the Boy as he enters manhood seeking a meaningful life. So, although mankind is sometimes driven to pursue the Ideal and it is often discovered with the finding of ‘perfection’ there dawns the recognition that ‘perfection’ resides only in the eye of the beholder. But this alone does not represent an understanding of any universal truth, for an Ideal can only be revealed by looking beyond the image to its substance.

So, although we spoke earlier of how the men’s sheds or the unions may represent a place to turn to in a crisis I would now juxtapose that discussion with the above demonstration of how Corporatised language manufactured the contemporary male health crisis which while, valourising good health, also blames its victims for their illness. I also previously related how the men’s sheds’ shared ethos, in that the main purpose of a shed is “getting men together” so they can get out of the house, meet people, enjoy a morning tea or have a discussion about what is going on in other’s lives. The sheds also give the men a way to engage introspectively with both physical and social skills while the social ideals of aspiration and inspiration which flow from such biopsychosocial support provides for social and emotional wellness within local communities in general. It thus becomes evident that while the toxicity of the manufactured dissent spread by the mass media and its underpinning language and propaganda can be countered, we can now explore how might this knowledge challenge Corporatised thinking and its language?

This question thus raises the paradox at the heart of folk media for while such as shedders and unionists hold that bureaucratic management is contradictory to the value of independence and self-reliance because the corporate image clashes with their ideals of equality. They can also be staunchly political although politics as such are rarely the driving force within conversation. I believe therefore it is the tensions between the ideals of corporate goal achievement (Profit) over that of the human condition (People) is what concerns them since: “Developmental thinkers’ obsession with goal achievement and not with human growth may take up these folk media as another set of instruments for changing people’s way of thinking, feeling and behaving. And this is not the purpose and the function of the traditional communication media! . . . I am afraid that as soon as the people realize that their folk songs, poems and art are being used for subliminal propaganda they will let them die”[lxii]. (Bordenave, JD. 1975)

And it is this observation that represents the challenge at the heart of climate change for surely ‘climate change’ has been demonised as just another instrument for changing people’s way of thinking, feeling and behaving?

The obvious answer to this is, absolutely. But within this conviction I now see how our language often conspires against us for although the ideals and values within climate change relate to the human condition, human nature itself is based within self interest. What this means is that no matter how much destruction, desolation or death is wrought in or on our world by Corporatisation, human nature will usually default to not losing what it is they now enjoy. In this, as we have seen earlier, it is also self interest that invokes the ethical tensions between the calculable and the incalculable as in the ‘should I’ as against the ‘can I’ so our language flips between an appeal to logic and the appeal to our ‘better nature’. But, of course, this means we must go back to the very start of this story to be able to perceive its ending.

Putting this point simply, we must now face the mistakes we made but the world has never really owned. Although we left our protagonist vainly seeking to wipe away the source of the offensive odours we did not allow this to occur because the odours were part of the story which

we have drawn upon to show that when we refuse to own our incompetence it is the hubris of narcissism that prevents us from openly admitting to our mistakes. As our conversation progressed we saw how Corporatism and its ideology developed a culture of avoidance so mistakes could be routinely ignored, dismissed and even passed to the victims. However, we also explored how this toxicity poisoned the well of organisational learning, which in turn corrupted the processes of social expectation. And so it is this reading that takes us back to the source of the narcissism since hubris itself is based in the apportioning of blame to prevent the wounding of one's pride, hence the corporate dogma that propounds, "this doesn't affect me – and I don't care how it affects you." [lxiii]

This now brings into focus the observation that most of the men attending the men's sheds had faced trauma or crisis of some sort but had found very few non-corporate places to turn to. We therefore explored how these men came together as companions to share knowledge and their stories with others which had allowed catharsis to take place, new pathways to help to be created and leadership and democracy itself to be dispersed. It was argued that this sharing of stories and the conversations they inspired represent pathways to the future because as our folk media becomes more inclusive, the way we think about the Self and its creativity becomes ever more empowering because language, art, companionship and an increased appreciation of our physical environment all blend to expand our thinking and the ways we are able to express life itself.

Our explorations of the organisation within the men's sheds and the unions demonstrated how the development of leadership and individual learning affirms companionship and interdependencies and how the acceptance of these responsibilities improve the quality and safeness of our communities and workplaces. That the sheds also feel autonomous was also noted since such independence was demonstrated as instrumental in promoting public spirited objectives, values and ideals which inspire rather than direct. Also, our discussion about leadership demonstrated that although the sheds introduced men to a leadership they had not encountered before, it was this dispersal of leadership which encouraged individuals to seek out feedback from their local community. This was read to show that the folk media utilised by the sheds is multi-faceted and although the sheds are speaking to men creatively they are also inspiring the men to speak amongst themselves, as well as to reach out to other sources for information and help.

We can now argue that the sheds' folk media is a viable alternative to the mass media since folk media, by transcending the mass media's hypermediacy, allows people to break away from the technological interfaces that so bedevil modern society. This means that folk media's roots in social gathering while encouraging cooperation with and the support of social enterprise within a community, also brings together other service organisations and allied professionals to inspire individual participation, support communal networking and create new pathways to communal, social and emotional wellbeing. However, it is also clear from our conversation that none of the above is applicable to either Corporatised thinking or governance. Throughout the pandemic world governance doubled down on the rhetoric that promoted the economic imperative of the Economy over that of the people. It was clear that Corporatism as an ideology had no substance as government after government lied and prevaricated, industry struggled, nations stood divided, protests and violence claimed the streets and the sad indictments of social collapse meant far too many people from all walks of life, age groups, race and religion – died.

However, our communities learned from the pandemic how people can strategically face crisis by developing their own leadership and its following. There can be no more excuses, no more prevarication, the dice rolled and Corporate governance lost and today its hollow men stand exposed as charlatans. Technocracy failed miserably, for it learned nothing from its mistakes because its Corporate management, busy plundering the treasuries of the world, remained true to type by ignoring the pain and suffering while plotting and planning with its supporters in governance to bail out their failings. The mass media throughout maintained the brutal political outrage that demanded a return to the status quo so they and their executives and shareholders could continue to receive the dividends of a perverse corruption. In doing so they condemned more than 1.3 million people to death.

And so, it is now fair to observe Corporatisation has at its heart a darkness that shrouds the Deaths, Destruction and Disgraces that are daily delivered upon the world and its people. Today, to maintain the remnants of a Duty of Care the world must bring light to this darkness and communities need to practice their arts and skills to bring voices to where there is silence, to use their talents to mend that which is broken and their folk media to share freely the wisdom which can end the world's ignorance and suffering. To do this strategically we need to follow our ideals and principles for it is from these that the strategies and their teachings flow. For example, within many of the men's sheds the simple strategies of reuse, recycle and re-imagine have a much wider application for these not only bring principles into the lives of the members because they also speak to the communities they belong to.

So, our conversation must now entertain the metaphysical for as Wordsworth observed such are the impulses of a deeper birth. Metaphysically the Life at the heart of Climate Change is the life within people that folk media speaks both to and of, this recognises that Folk Media and Climate Change both not only embody life forces within them, they celebrate them. I can argue for example that as Climate Change is not a thing it should not be addressed as a commodity, for this would be a corruption of nature as has been done with Time and Space. Therefore, the world could speak to the Climate metaphorically as we would address Life itself. For example, the Climate, the living, breathing, physical and metaphysical entity that provides humans with life and sustenance, are a kinfolk and because we are kin Climate represents an integral part of who we are and what our identity says about us. Thus, we make the world, our physical environment, our safe place for it is only Corporatised thinking, its language, the mass media and commodification that, at present, stand opposed to us. So, for our dreams to be realised we can turn to Folk Media for guidance.

Folk Media and its arts, having drawn a uniqueness from individual societies, races, belief structures and regions inherited several rich and powerful media forms that were developed and shared freely over the ages to project and ensure the emotional integrity of its audiences. As this media speaks directly to the people through performing arts that draw directly from of the cultural symbols common to the people these arts pulsate with life and as such they have for millennia represented the tools that drew communities and regions together, initiated diverse knowledges into societies and initiated people on their own terms into developing communities. As we have explored, folk media is playing a meaningful role in thousands of communities throughout the world today simply because people from all age groups relish them and because these arts command confidence and trust. As they are face to face and live, such media are theme-carriers by nature instead of being mere vehicles of communication. I would now suggest that folk media could be viewed as being the games or the entertainment that can create and recreate a common world of shared emotions, stories, values, ideals, hopes and dreams. This means however that as conversationalists and artists we

should always choose carefully from the many different categories of folk performances to identify the ones that are flexible enough and contain the viability to both carry our message and meet our audience's contemporary needs[lxiv].

This point therefore brings us back to the importance of localised groups who can come together in their safe places to address the latest crisis faced by their community and who then, by drawing on their folk media and companionship, create and share their skills, talents, compassion and wisdom. These people, because of their diversity and independence are capable of changing the world since man's earnest desire to express feelings, messages, and share ideas are what motivates an individual to create various modes of communication through which they can communicate and unite with their fellow human beings[lxv]. It is the individuality of the safe places therefore that represents their power for here we can see democracy as it was meant to be, for people can speak and be heard but cannot be silenced, they can entertain and express their feelings freely without the fear of the brutal retail outrage wrought by economic or political imperative and through this folk media and companionship flows freely throughout communities to provide catharsis and hope. So, the point I would make here is a simple one for if such as the Sheds and Unions are juxtaposed against Corporate power, a Shed's public and social investments make them a very powerful economic entity, while a Union's representation and support for an individual's freedom and equality defines the power of self-representation that exists within solidarity and democracy. These observations remind us however, that while the sheds and unions represent Democracy, Corporations today represent a Technocracy.

This now defines an uncomfortable truth for Corporatism for it has been argued that as a failed Colonialist dogma its inherent Imperialism has enabled Corporate practices and processes to be at odds with contemporary social demands and public expectations for far too long. In Australia Qantas, Rio Tinto, Transurban and many other corporate bodies have been accused of using the pandemic to advance their profit margins at the expense of the Australian people while the Federal Government launched a series of brutal political outrages at the some of the State Government in apparent attempts to cover its own inefficiencies and mistakes. However, even as the corporate and some government sectors floundered our communities and their local organisations came together, learning on the fly how to make their hybrid economies stronger and more effective by ensuring the social capital raised by the local communities was being spent not only locally but wisely. If we now apply the above lessons to addressing or facing crisis we can see clearly that all communities need some common ground or safe place where they can work together as self-determining individuals. However, as our experts, scientists and environmental organisations usually talk through the language of the mass media there is little trust and no real relationships being produced which means the conversations will often fail to open people's minds to other possibilities or conversations. And this is why I have written in this conversational manner for I am hoping that by speaking directly with you I can converse through my art rather than by peddling academic proselytization, dictating what 'has to be done' or by appealing to your better nature.

Therefore, I speak with you this way because I find I must end this story with a conundrum packed away within a paradox. The conundrum is this. As there can be no doubt the major causes of climate change are due, not only to the to the ravages and rapaciousness of human occupation, but also to Corporatised thinking which has, after more than 400 years, left our world with a legacy of destitution and massive waste. The vexed question that this begs is how can we to stop this evil when corporations, governance and the language of business are still

deeply indebted to the dictum, “That which we require now is, not to lose the enjoyment of what we have got”?

Unfortunately, it is this dictum which provides the paradox for if we now apply Greta Thurnberg’s words to the UN, “*my message is that we’ll be watching you. This is all wrong. I shouldn’t be up here. I should be back in school on the other side of the ocean. Yet you all come to us young people for hope. How dare you. You have stolen my dreams and my childhood with your empty words. Yet I am one of the lucky ones. People are suffering*”. It may be seen the corporate culture of avoidance has shifted the responsibility within the Climate Change narrative, as engineered by the mass media, from the corporate to governance and thus from governance to the people. Henceforth the Climate Change narrative reads, according to the mass media, ‘*the responsibility to ‘fix’ the crisis must be funded (or bailed out) by the people of the world*’.

So, accordingly, even though the world’s people are in fact the victims of corporate mismanagement everybody must now accept the costs of ‘owning’ the responsibility to ‘bail out’ the corporate sector. Now I would be the first to admit that I may have taken Greta’s words out of their context and for that I apologise. However, if these words are directed at the governments of the world rather than its peoples, this takes us back to the conundrum where in turn, since our governments are representative of its people, the ideals of a social license demands a shared responsibility. Thus, the paradox the world faces is, while our governments appear to be failing to address climate change it is this image, as manufactured by the mass media, that continues to peddle the view that it is the procrastination of governance rather than the corporate refusal to own mistakes that is to blame.

So, whether our governments are co-conspirators, victims as in Stockholm Syndrome or just victims of their own greed and incompetence this reading shows how the mass media engineers societies by spewing the toxicity of the culture of avoidance and its inherent mediatisation without fear of retribution or social justice.

To conclude our readings I would argue the evidence put forward by our conversation demands the breaking up or re-imagining of those global corporations and their media who are enabling technocracy for I believe, in this instance, actions must be allowed to speak louder than words. Although I accept the UN may not have such powers, individual governments and people power does and as the world moves on from the Pandemic this surely represents the time for governments and their civil services to exercise a Duty of Care, if only to clear our communities of the debris of debt, corruption and Corporate incompetence. The principle I espouse therefore is that the human condition demands the voices of the people be heard as they come together within their communities to practice their folk media and walk together, joining with other communities, walking into the winds of change.

END

GLOSSARY

Abstention restraint in one's consumption; abstinence.

Acquiescence the reluctant acceptance of something without protest.

Aesthetical concerned with the study of the mind and emotions in relation to the sense of beauty.

Amalgam "a curious amalgam of the traditional and the modern" a mixture or blend.

Animosity strong hostility.

Antecedents a thing that existed before or logically precedes another.

Anthropological relating to the study of humankind.

Apathy lack of interest, enthusiasm, or concern.

Arbitration use an arbitrator to settle a dispute. "the trust and consortium are likely to go to arbitration"

Articulation the action of putting into words an idea or feeling.

Artifact an object made by a human being, typically one of cultural or historical interest.

Ascendancy occupation of a position of dominant power or influence. "the ascendancy of good over evil"

Astute having or showing an ability to accurately assess situations or people and turn this to one's advantage.

Autistic a range of conditions (from autism to Asperger's syndrome) characterized by difficulties in social interaction and communication and by restricted or repetitive patterns of thought and behaviour

Bacchanalian characterized by or given to drunken revelry.

Bias a concentration on or interest in one particular area or subject.

Binaries something having two parts a binary star.

Bourgeoisie the middle class, typically with reference to its perceived materialistic values or conventional attitudes.

Callow (of a young person) inexperienced and immature.

Canonic according to or ordered by canon law.

"the canonical rites of the Roman Church"

Ceded give up (power or territory).

Chimera a thing which is hoped for but is illusory or impossible to achieve.

Commodify turn into or treat as a commodity.

"some conservationists have criticized the approach as commodifying nature"

Communal shared by all members of a community; for common use.

Compliance the state or fact of according with or meeting rules or standards.

Complicit involved with others in an activity that is unlawful or morally wrong.

Conceptualisation an abstract idea or concept of something. "a new conceptualization of national identity"

Conformist a person who conforms to accepted behaviour or established practices.

Consummate make (a marriage or relationship) complete.

Contemporary belonging to or occurring in the present.

Contextually in a way that relates to the context or circumstances surrounding an event, statement, or idea. "the rules and regulations must be interpreted contextually"

Conundrum a confusing and difficult problem or question.

Convening come or bring together for a meeting or activity; assemble.

Cosmopolitan familiar with and at ease in many different countries and cultures.

Crux the decisive or most important point at issue.

Decipher succeed in understanding, interpreting, or identifying (something).

"visual signals help us decipher what is being communicated"

Deconstruct analyse (a text or linguistic or conceptual system) by deconstruction.

"she likes to deconstruct the texts, to uncover what they are not saying"

Delineates describe or portray (something) precisely.

Deludes make (someone) believe something that is not true.

Detriment a cause of harm or damage.

Dialogues a conversation between two or more people as a feature of a book, play, or film.

Diatribes a forceful and bitter verbal attack against someone or something.

Dichotomy a division or contrast between two things that are or are represented as being opposed or entirely different "a rigid dichotomy between science and mysticism"

Diffusion the dissemination of elements of culture to another region or people.

Disparagingly tending to belittle or bring reproach upon

Dogma a principle or set of principles laid down by an authority as incontrovertibly true.
"the dogmas of faith"

Dominion sovereignty or control.

Duality an instance of opposition or contrast between two concepts or two aspects of something; a dualism. "his photographs capitalize on the dualities of light and dark, stillness and movement"

Empathy the ability to understand and share the feelings of another.

Enabled give (someone) the authority or means to do something; make it possible for.

Episteme refers to the orderly 'unconscious' structures underlying the production of scientific knowledge in a particular time and place.

Epitome a person or thing that is a perfect example of a particular quality or type.

Espouse adopt or support (a cause, belief, or way of life).

Ethnography the scientific description of peoples and cultures with their customs, habits, and mutual differences.

Eugenics the study of how to arrange reproduction within a human population to increase the occurrence of heritable characteristics regarded as desirable.

Expansionism the policy of territorial or economic expansion.

Exponential (of an increase) becoming more and more rapid.

Factorial relating to a factor or factorial.

Fallacy a mistaken belief, especially one based on unsound arguments "the notion that the camera never lies is a fallacy"

Fulcrum a thing that plays a central or essential role in an activity, event, or situation.
"research is the fulcrum of the academic community"

Governance the action or manner of governing a state, organization, etc. "a more responsive system of governance will be required"

Gravitas dignity, seriousness, or solemnity of manner

Hegemony leadership or dominance, especially by one state or social group over others.

Heirloom a valuable object that has belonged to a family for several generations.

Heterogeneous diverse in character or content.

Hubris excessive pride or self-confidence.

Humanitarian concerned with or seeking to promote human welfare.

Ideologically in a way that relates to ideas or an ideology, especially of a political or economic nature
"ideologically driven economic policies"

Imperialism a policy of extending a country's power and influence through colonization, use of military force, or other means.

Imperative an essential or urgent thing.

Incapability lack of ability or capacity: inability, incapacity, incompetence, incompetency, powerlessness.

Insatiable (of an appetite or desire) impossible to satisfy "an insatiable hunger for success"

Interiorised make part of one's own mental or spiritual being "an attempt to interiorize and mentally crystallize the unpredictable world"

Interlocutor a person who takes part in a dialogue or conversation.

Irony a state of affairs or an event that seems deliberately contrary to what one expects and is often wryly amusing as a result.

Jargon special words or expressions used by a profession or group that are difficult for others to understand.

Kaleidoscope a toy consisting of a tube containing mirrors and pieces of coloured glass or paper, whose reflections produce changing patterns when the tube is rotated.

Malfeasance wrongdoing, especially (US) by a public official.

Manifests show (a quality or feeling) by one's acts or appearance; demonstrate.

Masculinity qualities or attributes regarded as characteristic of men.

Mediatized as a consequence of this process, institutions and whole societies are shaped by and dependent on mass media.

Metaphor a figure of speech in which a word or phrase is applied to an object or action to which it is not literally applicable.

Metaphysical involving things not belonging to physical world; relating to poets using complicated images.

Mitigate lessen the gravity of (an offence or mistake).

Morphed undergo or cause to undergo a gradual process of transformation.

Mutualism the doctrine that mutual dependence is necessary to social well-being.

Mythology a set of stories or beliefs about a particular person, institution, or situation, especially when exaggerated or fictitious.

Naissance a birth, an origination, or a growth, as that of a person, an organization, an idea, or a movement.

Narrative a representation of a particular situation or process in such a way as to reflect or conform to an overarching set of aims or values "the coalition's carefully constructed narrative about its sensitivity to recession victims"

Narcissism selfishness, involving a sense of entitlement, a lack of empathy, and a need for admiration, as characterizing a personality type.

Olfactory relating to the sense of smell.

Other that which is distinct from, different from, or opposite to something or oneself.

"she needs to escape the tyranny of the Other"

Opaque (especially of language) hard or impossible to understand.

Paradigms a set of linguistic items that form mutually exclusive choices in particular syntactic roles.

Paradox a statement or proposition which, despite sound (or apparently sound) reasoning from acceptable premises, leads to a conclusion that seems logically unacceptable or self-contradictory "the liar paradox".

Perpendicular a straight line at an angle of 90° to a given line, plane, or surface.

Perpetuates make (something) continue indefinitely.

Phatic denoting or relating to language used for general purposes of social interaction, rather than to convey information or ask questions.

Philistine a person who is hostile or indifferent to culture and the arts.

Phronesis an ancient Greek word for a type of wisdom or intelligence. It is more specifically a type of wisdom relevant to practical action, implying both good judgement and excellence of character and habits, sometimes referred to as "practical virtue".

Positivism the theory that laws and their operation derive validity from the fact of having been enacted by authority or of deriving logically from existing decisions, rather than from any moral considerations (e.g. that a rule is unjust).

Posturing behaviour that is intended to impress or mislead "a masking of fear with macho posturing"

Pragmatically in terms of philosophical or political pragmatism "the acceptance of an empirical belief might be pragmatically justified"

Principle a rule or belief governing one's behaviour.

"struggling to be true to their own principles"

Prejudice preconceived opinion that is not based on reason or actual experience.

"prejudice against people from different backgrounds"

Prevarication If you prevaricate, you avoid giving a direct answer or making a firm decision.

Pronoun a word that can function as a noun phrase used by itself and that refers either to the participants in the discourse (e.g. I, you) or to someone or something mentioned elsewhere in the discourse (e.g. she, it, this).

Propagated spread and promote (an idea, theory, etc.) widely.

Proselytization convert or attempt to convert (someone) from one religion, belief, or opinion to another.

Psychic relating to the soul or mind.

Psychosis a severe mental disorder in which thought and emotions are so impaired that contact is lost with external reality.

Rhetorical expressed in terms intended to persuade or impress.

Seditious inciting or causing people to rebel against the authority of a state or monarch.

Semantic relating to meaning in language or logic.

Signifier a sign's physical form (such as a sound, printed word, or image) as distinct from its meaning.

Simile a figure of speech involving the comparison of one thing with another thing of a different kind, used to make a description more emphatic or vivid (e.g. as brave as a lion).

Spectre something widely feared as a possible unpleasant or dangerous occurrence.
"the spectre of nuclear holocaust"

Suffragettes a woman seeking the right to vote through organized protest.

Tantamount equivalent in seriousness to; virtually the same as "the resignations were tantamount to an admission of guilt"

Technocracy the government or control of society or industry by an elite of technical experts.
"failure in the war on poverty discredited technocracy"

Transcend be or go beyond the range or limits of (a field of activity or conceptual sphere).
"this was an issue transcending party politics"

Trepidation a feeling of fear or anxiety about something that may happen.

Trope a significant or recurrent theme; a motif.

Ubiquitous present, appearing, or found everywhere.

Valourised give or ascribe value or validity to "the culture valorizes the individual"

Vernacular the language or dialect spoken by the ordinary people in a particular country or region.

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¹ *FOLK MEDIA AS A MODE OF COMMUNICATION IN THE DEVELOPMENT OF RURAL AREAS: A STUDY OF OBI LOCAL GOVERNMENT AREA.* (unauthored study paper from Nigeria

About the author

Guy has walked with the military (British Army), Industry & Government departments. Today, as a consultant, he walks with first responders and local communities to advance crisis mitigation, leadership, social and emotional wellbeing and organisational learning. His expertise and qualifications in communication, media, social development and capacity building assists communities and individuals to develop and support self-determination, sustainability and resilience. His qualifications include a Barts (Uni of Sn Qld), Diploma in Education (UON) and Master of Social Development specialising in Organisational Leadership and Capacity Building (UON).
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