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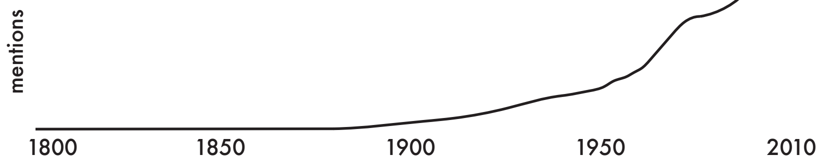
use of word over time: institutional



use of word over time: love

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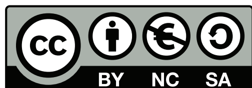

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An anti-revolutionary approach

Barnaby Bennett

What would happen if we altered the language that we use to describe the change we'd like to see in the world? What if we stop talking about revolutions, utopias, clean slates, radical change and destroying things, and instead look carefully to structural shifts, alterations, repair, maintenance, preservation, conservation and other words that support a way of being that doesn't invoke the accidental or careless destruction of things that are already in the world?

Our bodies experience the world and the things that exist in it through the immediacy, variety and vibrancy of the places that surround them: the crunch of breakfast cereals, the casual familiarity of a lover, the noise from traffic and TVs, the strange allure of a favourite song on repeat, and the clumsy interfaces with media and technologies that increasingly surround us. It is inevitable that we develop a sense of our world based on what we see and experience around ourselves. This is true, but presents a problem.

That our worlds are formed, informed and influenced by things around us probably didn't matter back in the 'good old days' when our interactions and the effects of our behaviour were almost entirely with beings we could directly see and observe – the trees, the rivers, our friends and enemies. But sometime in the past few millennia, and especially over the past few hundred years, our impacts on the world extended far beyond our ability to observe them. This process accelerated in the nineteenth century with the development of electricity, trains, international shipping and radio networks. In the 1920s the great American philosopher John Dewey and an upstart journalist Walter Lippman had a decade-long debate about how democracy should function in a globalised world where our decisions cast shadows into different places. In the past, if you were an arsehole to your neighbour then you had to deal with the consequences of this. If you dumped waste in the river then it pretty quickly meant you couldn't gather food from there.

However, this immediate relationship has untethered - almost completely - in our contemporary globalised world. With this comes great freedom, access to the cultural diversity and world-mindedness that is the best of what it means to be modern. But it also comes with a terrible risk that we don't, and can't, know the consequences of our actions. Also that our own worlds become affected and blown about by forces unknowingly set in play by other peoples.

The big question then is how do we manage this problem? What measures do we introduce to provide some kind of assurance that we and other people

aren't just living our nice lives while shipping off the consequences to other parts of the world (including those in the future)? Often people answer this problem with calls for personal responsibility and for personal changes in behaviour. This does little harm but doesn't and can't, I argue, really address the problem. Firstly, we can only make changes based on the information available to us and because we inevitably live in bubbles - we all have a disability in getting access to 'the rest of the world'. (This an idea ripped from Michel Callon). Secondly, because of the sheer amount of information, and the complex interwoven relationship between it all, it's almost impossible to gather the breadth of knowledge needed to make informed personal decisions. We don't know enough to mitigate our actions, and it's so complex that one human brain simply can't navigate it. This is what Lippman and Dewey realised back in the 1920s.

The other option, which is the theme of this Freerange journal, is to establish different kinds of institutions to do this work on our behalf. Most of the modern institutions that build knowledge, recommend policies and advise citizens on behaviour emerged in the nineteenth and twentieth centuries as globalisation progressed. An institution is really just something outside of oneself that structures and acts on the world. They are far from perfect and require constant re-scripting, adjusting, development and reform. But it is, I argue, of critical importance to our wellbeing as a species and for that of the planet that we recognise the critical role that institutions play on our behalf, and care for them, to make them better.

The theme of this journal expands upon this and explores the idea that we need to love our institutions. This is a kind of counter-revolutionary concept that calls not for overthrow, or upheaval, or complete rejection of the institutions that fail, but instead asks for values such as collective engagement, perseverance, faith, support, maintenance, and commitment.

The idea that we should not try and overthrow the government, not reject institutions or political parties (and even perhaps not destroy the corporations) that dominate the modern world sounds both radical and lazily conservative. Perhaps even like the reluctant resignation of aging cynicism or a group running out of ideas. However I think the love of institutions represents a much-needed shift in activism.

Revolutions can be driven by lazy thinking. The political momentum behind them requires a mere rejection of a disliked status quo. We can see the failures of revolutionary thinking in many places: the tragic results of the Arab spring evidence the danger of total revolution, of rejection, and the mad emptiness that results when civic society is destroyed. This is also the Trumpian narrative of change.

One of my personal dislikes is the continuing desire of many people on the left to seek communal land and lifestyles outside of cities, to create a safe haven away from a world where culture and good behaviour can be

nurtured. This is just a different version of a suburban-gated community that tries to control the world by blocking it out, by disengaging with it. At best it is an attempt to leave reality, or an attempt to time travel to a place before globalisation. But we are too entangled in the future to go back in time now. When I say institutional care is a new kind of activism, it isn't really. There are many people that already perform institutional love. Almost all of us work away in our lives doing this very thing, trying to be the best teachers, run a good health system, care for our families, support our friends, and vote for the politicians we think will do best. The target of this critique is not the practices that maintain our worlds but the theories and rhetoric of the left, and the ideologies and language that continues the disengagement politics and revolutionary actions of the 1960s.

Positive examples of this counter revolutionary breed of activism are plentiful. Like the many NGOs that seek not to undermine government and corporates but make them stronger, better and more responsible. I'm also interested in the designers and creatives who practice activism without disengaging from commercial worlds. The groups that work with existing habits and culture, with currently flawed corporates and governments to alter, elide, and instigate changes and improvements. These are the activists that don't take the easy path of money as the indicator of success (it isn't), the violence of rejection and disruption (that always inflicts damage on innocents) or the opt-out logic of many activists (this doesn't change anything). Another good example is the plethora of emergent groups that seek to build, protect and promote new forms of commons. Also the non-commercial and non-government institutions that build and protect resources without destroying others, and the groups that form and organise around causes to bring change to institutions such as the many feminist groups, unions, environmental organisations and peace activists.

This makes talk of utopias problematic. The imagining of utopias is a powerful exercise – they give space for new ideas, experimentation, collaboration and visions. At best they enable brief moments of precious disengagements from critical judgement that shut down our creative thoughts, which enables space for difference and diversity and the presence of things beyond our own rationales. On this level utopic thinking is profoundly important, and one of the great acts of institutional love is to give space to utopic types of thinking and exploration. But we need to stop trying to build new worlds as if we can do it from scratch. Utopic thinking usually falls one of two ways: it works to create perfection through immediate consent, by locking off the difficult aspects of the world, or otherwise it is forced upon the world without consent, with coercion and violence. But there is never the opportunity to start from scratch - something always suffers. The world never goes away: the history, people and objects of this world are always there. All we can do is move them around, tweak, improve and repair them. To suggest otherwise risks continuing the violence of silencing and erasure that us in the West are all too familiar with doing.

I can illustrate this with a counter-intuitive example from Christchurch. On the one hand, a powerful government agency claims that the city's status as a blank slate is an opportunity to 'start from scratch'. This is the radical act because it makes invisible the violence required for thousands of unnecessary demolitions, the dumping of waste (as if there was a place to erase and forget these materials) and the erasure of people's memories and places. This was the revolutionary act, enacted by one of the benevolent dictators that many people called for when engagement became difficult. This is the resettling of capital at its cleanest and most canny.

In contrast there are a plethora of hard working organisations (including the local council), and many emergent groups caring for, protecting, and making new things while trying to record the cities shifting condition, and encourage new interventions. On the one hand the logic of demolitions, blueprints and shiny renders. In contrast to this is an aesthetic characterised by leaks, rotations, cracking, splitting and displacement, which instead of requiring removal affords repair. To repair something, however, requires an understanding of how it works, of which bits are broken, which can be changed, and what is critical to keep and maintain. In the context of the broken post-quake city material care is clearly about trying to articulate and understand the nature of the damage, but it is also becomes a way in which certain issues are brought to focus by drawing attention to the presence of things in the city.

In this issue we ask the reader to reconsider the way we regard institutions. When we call for institutional love we are asking for a new relationship with the big forces around us, such as governments, businesses and universities. But this isn't all. We aren't asking for just more care, but also a widening in the things we care for. If we take the idea that an institution is an organisation that acts to structure the world beyond the individual, then other examples emerge that get less attention: the institution of the family and its cultural traditions and system; the role of the humble worm in building and protecting the institution of soil, (as theorised by Charles Darwin, Jared Diamond and Bruno Latour); the collaborative art and design practices that make things around us (as Adam Douglass explores in this issue);, the complex ecosystems that provide the clean air, water and diversity that enable our lives; the institution of a song or a music culture; the religious organisations that protect communities and articulate universes (Jo Randerson writes about this)); the places and companies that we work within (see the Freeranger of the issue), or the government institutions that guide our politics (read Dan Hancox's piece).

If we care for the things that structure the world on our behalf, then perhaps they will in turn take better care of the world that we all live in.
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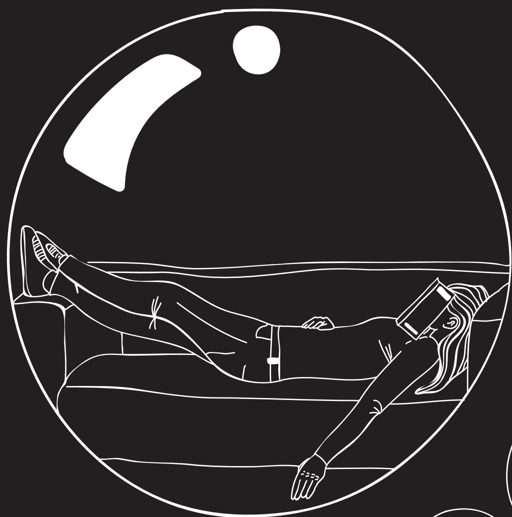
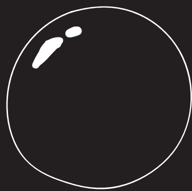
Thanks to Marney Ainsworth and Richard Bartlett for reading an early version of this draft and giving it some care and support.





State of love and trust

Byron Kinnaird

When we say something has been institutionalised, it's usually not a good thing. When we think of institutions, we picture a loveless bureaucratic machine that ambles along day after day – maybe a washing machine. In this issue of the Freerange Journal we sought to reconnect with the institutions of our lives in a disarmingly conservative way, by loving them.

It's a risky kind of love considering how capable institutions are of dehumanising and exploiting people, while relentlessly enduring. It's this final quality that gives us an idea though. Why not work in these institutions, and build on their positive capacity for memory and growth? If we disarm the institutional gap – us versus them – it's no longer about getting better at working with institutions, but being better institutional workers ourselves.

It feels like a tough sell these days. Institutions rarely arouse a state of love and trust. Only nine per cent of Americans trust their Congress, and only 30 per cent trust their public schools. Astonishingly, seventy-three per cent trust their military, which raises doubts about my trust in statistics, or Americans.

Byron Kinnaird

Here in the South Pacific, maybe things aren't so bad. Trust in New Zealand's public services hovers comfortably at 40 per cent (Statistics New Zealand), and 54 per cent of Australians trust each other (Australian Bureau of Statistics). This year, Edelman's Barometer of Trust Global Survey reassuringly reported that we trust technical and academic experts, and our peers more than anyone else. I do too, which is why I surround myself with them at work. In fact I love the University as an institution.

I've spent the last fifteen years in a rocky sort of relationship with it – sometimes it feels like a war of attritional love, at other times it's can be a heady cerebral affair. I love it despite its imperfections. But with things going the way they are, I think I might be building some resentment. Others have been less kind you see, and I think the University needs some care.

Before I came on the scene in the 2000s, it was a time of change. The University went through a sort of identity crisis, and at this precise moment of insecurity, was seduced by a sweet-talking shiny-eyed neo-liberal, let's call him Mark(et). When institutions become unstable, they expose a rare opportunity for change. This can lead to previously unthinkable reforms if the new regime is precise in its diagnosis of instability, and robust enough in the design of a new institutional structure. When Universities became vulnerable to neo-liberal ideologies, Mark's survival plan was irresistible:

> ‘Today’s architects of deregulated tertiary education invariably equate higher education with economic growth, and it’s not too difficult to see why universities have embarked on their current trajectory. Whatever the claims of university mandarins, it is clear that these institutions have become a constituent element in the market-driven ambitions of the neo-liberal state.’ (Hil, 16)

Such was the force of this intrusion, Mark triumphantly left the room while we were still deliberating. He should have taken more care. Mark’s regime had its own caretakers: officious patronising script readers whose swivel chairs flooded newly excavated open-plan non-places. They are the ones taking care of business, carefully maintaining this renovated institution.

I’m starting to resent this University, it’s not what I thought it was and I’m not the only who finds this regime ‘oppressive, overwhelming, injurious to health, and antithetical to their ideas of a scholarly life’ (Hil, 20). I’ve thought about talking it out – that’s always best right? - But speaking the neo-liberal mother-tongue in Universities is risky business, if you’re not careful you might start believing in the hollow words of excellence, innovation... you might even start worrying about University rankings.

But! My limping libido for the University will prevail. I still see Universities as meaningful, valued, and caring places. I see it in the way it defends its right for freedom of research; in its pursuit of hard-fought and peer-reviewed knowledge; and in fiery spark of students that fuels my own hunger for new words, ideas and designs. I love it all, and it makes we want to be a better institutional worker. I think we all could be.

To do that, we need to recognise and nurture institutional knowledge. This includes the unquantifiable expertise held by the in-house IT guru who is especially patient with the technologically illiterate Greybeard; the librarian who has been the careful custodian of knowledge since the catalogue was a series of cards; or the long-serving building manager who speaks the creaking language of buildings.

We should complain better, by being considered and specific. As Richard Hil points out in his damning but constructive book Whackademia,

> Complaint – if it is to have any meaning and impact – has to involve the reframing of the current reality; a vision of what might be, rather than what is. It has to recognize that everything cannot be achieved, and that we need to be (in that awful managerial vernacular) ‘strategic’. (Hil, 21)

We should build trust and act on it. The New York Times recently warned us that ‘[t]oday we live in a world of isolation and atomization, where people distrust their own institutions [...] many people respond to powerlessness

with pointless acts of self-destruction.' To repair these institutions, we're told, 'requires the craft of political architecture, not the demagogy of destruction.' (Brooks)

We should nurture the administrators, by making them better caretakers. We know they are basically keeping things afloat in Universities, but why do they have to be such dicks about it? And why are we such dicks to them? This institutional distancing is a strange impulse that only reinforces the fragmentation of institutional workers – us versus them, and reveals a wilful aversion to the fact that we are (or could be) a part of the institution we want to love.

If we can get better at recognising the institutions that support our lives – the washing machines purring in the background – we have an opportunity to work with meaning and enthusiasm in these robust infrastructures, drawing on generations of carefully tested knowledge. Just like your laundry, this won't be radical, it might actually be boring now and then, but sometimes the boring things are the most important.

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If love is a motive

Sophie Hamer

Sophie Hamer is an architectural graduate currently based at Fearon Hay Architects in Auckland, New Zealand. She has taught architecture studios at both Victoria University of Wellington and the University of Auckland, and in 2016 she launched Portico, an online platform for aspiring architects. In other slivers of time, she writes.

If love is a motive

All the new employees are thinking about love.
Their faces cast with the lines of an idea borrowed.
The idea, for example, that each one of us makes new
the lustrous year of blushing. Or, that because there is no
one thing to which the power of youth equates,
the lives of men are tragic catalogues of opportunity.
To confess it would not be to reveal, but to construct.

He finds it strange to want to give someone the earth,
but not to offer another the place beside you at lunch.
He tried to talk about it late last night
and found in the voice of his colleague a thin veil of grief,
a tidy tone of exasperation. In their thinking, at least,
all the old employees resemble the young employees.
He began to understand, then, the currency
of being loved. How the body is spent, and how,
living this way, things dissipate: payslips, oranges,
you, them, lives. How only then, once being spent,
men learn to save. They wonder why all their lives,
they had been in such a fury to fall into it, to expend
their possibilities. If love is a motive then
love is also an alibi.

He wakes early in the derelict house of an architect.
He bathes himself with care, concentrates
on the rhythms of the shadows in the park as he walks,
the way the winter light attends to the topography.
It is easy to find himself lost with no one else around.
He has the idea that the world is so full of expectations
and institutions - the frictions must sometimes make
a kind of love. And that the alibi comforts,
as much as growing older comforts,
first the world, then institutions, then love.

A poem written while co-reading Jane Rendell on Site Writing,
Richard Sennett on the Fall of Public Man, and Robert Hass, generally.

Sophie Hamer

A psychiatric utopia

Adam Douglass

Adam Douglass is a New Zealand born artist, researcher and mental health worker currently living in Victoria, Australia. His interests include painting, space, psychedelia and surfing. (www.adam-douglass.com)

A new wave of psychedelic research has been gaining momentum in recent years. By facilitating what researcher Joseph Bicknell describes as 'deep systemic transformations of fundamental assumptions', or psychedelic experiences, psychiatrists, psychotherapists and psychologists can potentially support greater autonomy for an individual recovering from mental illness. New considerations of mental health treatment - as well as an openness towards, and the potential use of, psychedelic treatments - highlight a shift away from the institutional power structures that have been characteristic of psychiatry towards an approach that enables autonomy, indicating a desire in the profession to support evidence-based, holistic wellbeing.

I have worked in the non-clinical mental health sector for thirteen years and have observed the impacts of institutionalisation and what happens when one does not have power and control in life. I have worked one-to-one with people recovering from an experience of mental illness as a support worker and facilitated groups exploring how wellbeing can be enhanced through the development of skills and strategies aligned with individual values.

Over the past ten years I have also drawn influence from psychedelic culture to develop a system of collaborative painting that is dependent upon diversity: a psychedelic aesthetic system. My research and practice have been exploring how aspects of psychedelic experience and culture can extend psychosocial principles. It is worth considering how the aesthetics associated with psychedelic experience, and how the systems related to psychedelic aesthetics, can stimulate feelings of connectedness, knowledge integration and indirect communication within a group and to a wider audience, and how these ideas could support mental wellbeing.

Arts-based therapies and processes are encouraged in the mental health sector to help participants explore subjectivity for creative release and to provide a space for communication. The projects I have been designing are not proposed to be specifically therapeutic - instead they are intended to be innovative artworks, which support and strengthen wellbeing. Many participants have accessed projects through NGOs and come from diverse cultural backgrounds in New Zealand, Australia and Tonga. Rather than one artist representing culture, or making judgments about social issues without direct experience or embodied knowledge, the projects are designed to support self-representation and communication, potentially destabilising dominant cultural hierarchies.

In David Hickey's famous essay on psychedelia, 'Freaks', he discusses the disregard for Western conventions that psychedelic culture spruiks.

> So, in general, we might say that these anti-academic styles prioritise complexity over simplicity, pattern over form, repetition over composition, feminine over masculine, curvilinear over rectilinear, and the fractal, the differential, and the chaotic over Euclidean order. They celebrate the idea of space over the idea of volume, the space before the object over the volume within it. They elevate concepts of externalized consciousness over constructions of the alienated, interior self. They are literally and figuratively "outside" styles. Decorative and demotic, they resist institutional appropriation and always have. (Hickey 1997)

This extract highlights some of the institutional fears associated with psychedelic culture and methodologies (which were translated into drug policy) and presents a potential means to improve the mental health institution, which has historically engendered in patients feelings of indoctrination, fear of dependence, fear for safety in a psychiatric ward and lack of autonomy over one's life. Psychedelic ideology does not support a patriarchal neo-liberalist agenda. Psychedelic ideology supports the collective.

Psychedelic research in the 50s and 60s supported an eventual political and social revolution. Psychedelic experience supported connection through heightened awareness of one's surrounds and provoked self-reflection. It made many aware of injustices and prompted many white folk to support the fight against inequality: assertively through rallies and passively through dropping out of society and creating countercultures. The phenomenological encounter with the self stimulated major change for many individuals and supported a sense of autonomy that challenged the government.

Terrence McKenna, an advocate for the use of naturally occurring psychedelic plants, maintained that the illegal classifications of psychedelic drugs is politically motivated – that the capitalist system requires the use of alcohol, coffee and cigarettes to maintain manic social behaviour and a numbness to consumerist momentum. He often said that if people were to slow down and reflect on themselves and the broader environment (which he stated psychedelic drugs encourage) they would be forced not to participate in this non-sustainable materialist governing system. McKenna's ideas are partially supported by the suspicious placement of LSD, psilocybin, mescaline and other psychedelics into Schedule I of the US Controlled Substances Act of 1970. 'These substances were simply placed in Schedule I by Congress without an evidence based assessment to determine whether LSD and other psychedelics met criteria to be added to Schedule I' (Johansen, Pål-Ørjan and Krebs 2015). It is concerning to read an interview with US President Nixon's advisor John Ehrlichman who explains that the War on Drugs was

st & Barga
Internet Cafe
MOONLIGHT STAR GIFTS
MoneyGram
CUI'S
CHINESE

about damaging 'the antiwar left, and black people'. He says openly, 'Did we know we were lying about the drugs? Of course we did' (Baum 2012).

Concern about psychedelic-substance use seems to have been based on media sensationalism, lack of information and cultural biases, rather than evidence-based harm assessments. Herbert Kleber's 1967 study of five university students demonstrates considerable cultural bias. The study identified 'prolonged adverse reactions' to peyote. Examples of adverse reactions included a homosexual student who developed a relationship with another male, a student with pre-existing depression who went to India to study Eastern spirituality, and a student who quit school and became a 'beatnik' (Kleber 1997).

In a socially progressive atmosphere the steps taken by the identified case studies would be considered assertive, empowered and potentially inspiring. From a psychosocial perspective these steps could lead to improved mental health. A mental health practitioner might say that the participants in the study are living in a way that is aligned with their values, limiting internal psychological conflict.

The history of psychiatry, which has had a complex relationship with mental illness treatment, is important to psychosocial considerations. Misdiagnosis, human experimentation, an inability for staff to adopt contemporary practices, Ken Kesey's famous novel and subsequent film One Flew Over the Cuckoo's Nest, and shady relationships with pharmaceutical companies have all contributed to society's mixed feelings towards the profession. Of all the medical models, psychiatry depends most on subjective judgement in relation to treatment, and is therefore vulnerable under scrutiny. Michel Foucault's analysis of power structures in Madness and Civilisation sheds much light on the difficulties people with a history of mental illness can feel in terms of their autonomy. He explores the changing definition of madness in European culture and the history of psychiatric institutions. Foucault highlights a significant development in 1656 called 'the great confinement': the opening of the first psychiatric asylum, the Hôpital Général in Paris. This was established as a judicial structure as society believed that, like morals, reason was a choice. Since 'the great confinement' there has been a slow shift to community treatment for the mentally unwell, yet feelings of a lack of autonomy in one's life remain among those receiving treatment.

In many Western countries during the 1970s to the 1990s vast amounts of people were released from psychiatric institutions to community treatment programmes. But behavior established in these institutions still guides the lives of many – currently more people feel they are conditioned to be subservient guinea pigs through medication, environment and stigmatisation at the hands of the psychiatric institution. Medication can be of use to support someone to overcome the restrictions of acute distress in order to develop strategies to maintain and improve wellbeing, and evidence suggests that pharmacology is the most effective and/or the most efficient treatment for

acute psychological distress, particularly for psychotic disorders. However it is generally recognised that when psychosocial supports and strategies are not used to improve wellbeing, and medication is the only change an individual makes to improve their life, this medication can become obsolete in an individual's recovery from mental illness, particularly when experiencing depression and anxiety.

Since blanket bans on psychedelic studies began in 1970, renegade researchers have continued exploring the potential of psychedelic drugs as treatments for conditions like Post Traumatic Stress Disorder and Substance Use Disorder. Clinical trials are now taking place at many universities including NYU and Johns Hopkins. With the aid of a trained psychotherapist or psychologist, MDMA (methylenedioxyamphetamine) has attracted attention because it has allowed many to explore trauma with less discomfort. Scientist Torsten Passie says that when the right environment is created MDMA can support 'selfhealing' (2006). LSD (lysergic acid diethylamide) and psilocybin have proven useful for people struggling with drug and alcohol dependence by supporting a sense of connectedness. Psychedelic researcher Robin Carhart Harris explains that people under the influence of LSD demonstrate a 'more unified brain' in brain scans (Sample 2015), and that brain networks linked to hearing, sight, motion and concentration become more connected, although 'other networks broke down'. Science editor for the Guardian, Ian Sample says 'The effect could underpin the altered state of consciousness long linked to LSD, and the sense of the self-disintegrating and being replaced with a sense of oneness with others and nature'.

I have been considering how this reinvigorated research will influence the perception of psychiatric treatment and mental health service delivery. Will psychiatry be appreciated more if it encourages this form of phenomenological exploration?

In terms of psychosocial supports, different cultures can relate to different mental illness interventions under different belief systems. Subjective interpretation through analysis and/or aided by psychedelic substances have supported traditional healers in many parts of the world to investigate psychic disturbances. Studies using a variety of research methods and methodologies have been conducted internationally assessing the efficacy of these treatments for mental illness. A recent review of the current evidence was published in the Lancet Psychiatry Journal (Feb 2015). It states that many traditional, culturally relevant approaches are beneficial in 'relieving distress and improving mild symptoms in common mental disorders such as depression and anxiety... However, little evidence exists to suggest that they change the course of severe mental illnesses such as bipolar and psychotic disorders.' (Nortje 154) The culturally held belief underlying the therapy contributes to its efficacy. Healers frequently share a common view to their clients, using knowledge, beliefs and practices indigenous to the local culture in treatment.

Adam Douglas

Currently, in many Western countries a person recovering from an experience of mental illness has access to a broad wellbeing team through clinical and non-clinical services, complimentary medicines and can access alternative treatment methods like spiritual healers and shamans independently. Consumer advocates are available to help challenge treatment plans in clinical settings and to provide general advocacy services, supporting a relatively thorough level of accountability of clinical services and greater autonomy for consumers. Because mental wellbeing is closely related to belief systems and values, all of the aforementioned services can be useful as culturally appropriate interventions. This diversity in responses indicates a shift in approach in the mental health sector. (Not all clinicians will necessarily support treatment choices however).

My personal experiences with the mental health system validate for me a sense that there is a desire to support autonomy, which the developments of psychedelic research and therapy could further reinforce. In my experience mental health services and psychiatric institutions have provided me with a space for stimulating discussion and supporting potential dissensus, which is important in any democratic environment. But although structures are in place to support independence for mental health service users, these are restricted by government funding requirements and systemic failures.

The therapeutic encounters that are experienced with a qualified psychotherapist or psychologist support independence. An individual accessing these services experiences a facilitated transcendental state to encounter the self. This experience of self is vastly different to critical analysis from the individual or a trained professional. Information can be integrated in new and potentially meaningful ways to stimulate change and to make visible unhelpful conditioned behaviour.

Terrance McKenna discusses the psychedelic experience as a space of potentiality 'bring(ing) people to the potential and accessibility of a huge, unsuspecting dimension of authentic experience that is of ourselves'. I use this explanation to articulate the collaborative painting methodology I discussed at the beginning of this text, because the process supports connection with self and others, encouraging diversity within the collective. Improvised painting with communities not directly associated with the art world challenges notions of the elite allowing diverse populations an accessible space for play, communication, connection, self exploration, self representation and ultimately greater autonomy.

The institution of psychiatry and the psychiatric ward has a complex and scary history but the expansion of the mental health therapeutic team attempts to address these longstanding fears. Mental health services nowadays include consumer advocates who hold institutions liable; all those working in mental health are encouraged to hold the subjective nature of mental health treatment to account. The re-emergence of psychedelic research highlights the intention to support self-governance for mental health

service users. When and if appropriate, the inclusion of assisted psychedelic treatments may support psychiatrists and the mental health institution to enable greater autonomy with mental health treatment and newfound appreciation for the profession may develop. If one has not started to feel empathy for psychiatrists and the tough road psychiatry has travelled, and compassion in relation to the lack of appropriate governmental infrastructure and support for mental wellbeing, perhaps we need to consider the joy that psychiatry and the mental health sector may provide in the future.
When we are at our lowest we could expect the cleanest, most effective LSD and MDMA experiences, supporting new insights and euphoric connectedness, creating associations of love with one's mental health specialists and maybe, just maybe making the world a more beautiful place even for an instant.

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What an eagle's claw taught me

Jo Randerson

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When I was a kid, I used to help my Dad lock up shop at the end of his workday: he worked at an Anglican church in inner-city Wellington. I loved that church - my favourite indoor item was the big golden eagle that the Bible lay on. Usually when we went to lock up, the church would be empty. But on one particular Wednesday we entered to find a guy of about twenty fiddling with the golden eagle, putting objects into a sack. He was un-screwing the golden claws and putting them into his bag. Or you could say that he was stealing them.

I couldn't tell what was happening at first. I remember Dad was very friendly, saying 'hello' to the man. I thought they might be friends. Later I realised that they had never met and my father was in effect accosting a burglar, or, you could say, befriending someone in a difficult situation. The man seemed a little confused and left soon after. There were no raised voices, no 'Stop thief!'. I am not sure what happened to the claws of the eagle.

This was a moment that didn't feel strikingly formative at the time, yet with hindsight it had a ground-breaking effect on my attitude to conflict. How is it possible – with a different approach to a given situation – to transform the scene from one of potential violence to one of resolution or accord? If we adopt or encourage a non-oppositional approach, could we reach an outcome that has no harmful effect on any of the participants?

Here's the thesis: that the path of non-opposition can achieve breath-taking results. Or that peace is more effective than war. 'Peace' is not a popular contemporary noun, it's swathed in hippy connotations – but I'm not really fussed with what word we use. Nowadays we talk more about compassion, or empathy, or say that love is stronger than hate. My favourite expression of this is Chinese philosopher Lao Tzu's image of water: although it opposes nothing, nothing can stop it. 'Water is the softest thing, yet it can penetrate mountains and earth. This is the principle of softness overcoming hardness.'

Despite the power of softness, it's more often seen as weak. A good friend of mine always advocates for toughness and strength: 'Man Up! Grow some balls,' he says. Softness is being a 'big girl's blouse' or a 'pussy' (notable gender inferences here). Why don't we ever suggest that people 'Pussy up'? Or 'Blouse up'? Because this is not really seen as a power. But of course it actually is. And perhaps its invisibility adds to its power.

I was struck by an inter-religious group that formed in the 90s. Despite their differences in opinion, they committed to finding a group consensus.

I remember the frustration and how close so many groups were to walking away – 'It would be so much easier if we did it by ourselves!' But through persevering (and sometimes through exhaustion, and boredom) an agreement was reached. Is this a weak compromise? Or a unity that can lead to more effective advocacy?

I dislike structures that are based on excluding those thoughts or persons who are difficult, unpleasant, ugly, or not useful. We live in a diverse world, which requires us to work alongside and co-exist with those who think and act differently to us. Some people summarise this as: 'Keep your friends close and your enemies closer'. But it's more than this: if you become close to people, if you empathise and start to see how they see things, then you begin to understand what motivates them, what frightens them and what inspires them. If you become close to people, then people cease to be enemies. They may not become friends, but they can at least become collaborators in a shared future.

The churches I have been part of, preaching a message of inclusivity, has grappled with the actual practice of unconditional love. 'How do we love our bigots?' is frequently asked in the pews. One parish had an opinionated royalist who would try to incite the parish to bomb or attack anti-monarchists. Another parishioner was massively challenged by singing waiata in the church, and would storm out whenever Te Reo was spoken. Others were outraged when the feminist parishioners changed the sentence 'He who comes in the name of the Lord' to 'the one who comes in the name of the Lord' (recognising that the possibility of visionary leadership was open to any of us, not just Jesus Christ or men). We often asked 'How can we stick together as a community and hear this person's viewpoint, without necessarily condoning it?'

It's a messy craft. We have to accept different views and this is not always easy. We have to learn how to listen, to adapt, to modify, to accept when we are wrong. To keep pursuing the truth we believe for ourselves, without doggedly holding to it for our ego's sake. To commit to growing, to challenging and being challenged. It's not easy. Making enemies is easier. To write someone off is easier; to say they are a fuckwit is easier.

Whenever I pick up a tone in myself of 'us and them', if I ever make a 'them' of someone – those baby-boomers, those rich people – then I know I have lost the path. I admire people who can keep opening out the circle, rather than drawing lines of separation, even with those who criticise or dislike us, or those who make life extremely difficult. Taking the time to listen and get to know each other, to find alliances, to gently yet strongly communicate the values which we hold true – these 'soft' skills are powerful but often under-rated. No wonder it's more common to turn people into enemies.

The application of this principle when dealing with institutions is something I am experimenting with. As a small, self-employed arts company we have

to interact with many different institutions. I struggle with hierarchical chains of command and elongated communication processes within these large organisations, where it appears no one is able to say what they think or make a decision without going through several administrative processes first. Full respect to the important work that many organisations do and the need to be accountable with public spending. But speaking with teachers in the primary and tertiary sector, and in many other workplaces, I see people tearing their hair out at amount of time they have to spend on administration and reporting. Sometimes it's difficult to hold on to any sense of humanity, freedom or joy. Are we really alive here? Is this life? Have we let corporate structures and Key Performance Indicators overpower our practices to our own detriment?

I used to be very frustrated by these systems. But increasingly I have discovered sympathy for people working within these structures, as I have become aware of their own frustrations. I can learn to move around it, to work alongside them, not by smashing them, but by accepting them. Like Lao Tzu's water, flowing around it. When water flows around something, it takes the shape of that object temporarily. In every interaction with something different, if we respond to its own identity, we are undertaking an empathetic process. We try to use its energy on itself, rather than fighting against it. Many of our institutions are full of good people with good intentions, who want to make a difference. If we, as outsiders, want to work alongside insiders to achieve tangible positive change, then empathy is a crucial tool.

Not: 'Your system is so slow!' But: 'It must be really frustrating dealing with such a slow system.'

This craft of internal discipline, empathy and communicative practice involves a complex set of skills which we are all practicing all the time. We can learn from each other here, even those who are quite different to us.

As Kahlil Gibran said, 'I have learnt silence from the talkative, tolerance from the intolerant and kindness from the unkind.' Institutions unlike us can teach us a lot. In fact they can empower our skill-set, our resilience, our communicative strength. They can fuel our trickster powers, enabling Davids to dialogue with Goliaths.

Last story: in a university linguistics paper I took, a study revealed how children at American schools dealt with playground conflict, for example an argument over who owned a ball. Those of white colonial descent sought to 'win' the argument, whereas children of Mexican descent had a goal of halting the conflict. The Mexican children would often be happy with whatever result ended the argument, even if it meant conceding that the white American was named the owner of the ball. Although this may seem unjust in terms of spoken truth, it also demonstrates a difference of values – one party wanted the sense of 'rightness' and ownership (winning), while the other sought harmony (winning in another way).

Harmony and peace are powerful goals to pursue, and an enormous achievement in their own right. This can appear 'soft' or 'wishy-washy' in the face of the dominant value sets of ownership, victory and hierarchy. But looking at the situation differently, I find it helpful to sometimes view those seeking ownership and victory as young boys in the playground wanting to own that ball. 'Hey dude, if it really means that much to you, you can have your little ball.' And my own victory is that no one got hurt.

This is only the first step. Then we need to do the work of building understanding of different viewpoints, and the knowledge that we each have different views, needs and perspectives. Then we need to build systems, processes and environments that actually benefit everyone, rather than the loudest, richest or the best arguers. Or those with the most effective weapons. Because when we use opposition to win a battle, you could see a real victory for one side, or you could see a tragedy for humanity. I see the latter. I personally believe that big or small war, between neighbours or nations, is a total waste of energy, and that if we instead occupy our time with resolving conflict, then this odd group of former apes would have something to be really proud of. And this could be seen as strong or weak, depending on your viewpoint.

The greatest and
most powerful
revolutions
often start very
quietly, hidden
in the shadows.
Remember that.

-Richelle Mead

Be kind, ten times

Anne Cunningham

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To institutionalize: establish (something, typically a practice or activity) as a convention or norm in an organization or culture. Oxford English Dictionary.

Our lives are heavily influenced by the contexts in which we work. Against the backdrop of our private lives, work is where we form shared meanings, habits, and motivations. It's where our voice in global debates is shaped, revealing which points are well explored and which still appeal to our curiosity. Every day we rely on these shared experiences, creating a communicative shorthand based on an understanding of where we are, and what we all know we know in that place or community. It's possible that when we become comfortable we stop critically reflecting on our shared understandings and contexts, they become invisible, and we become institutionalised within our own habitats and workplace.

So what happens when we move? What happens when we shift contexts radically, leaving these shared and comfortable institutional confines, to enter another? We effectively become, for a time, an institution of one – with ideas and practices set to a different mould. What we thought we knew can no longer be usefully assumed. Equally those that work with us find that the shared understanding they had with their profesional ecology is corrupted by your presence. Without any intention you become an irritant – opening up debates that seemed resolved, or shining light on dark corners of a culture. You can also blunder unknowingly into areas of work, asking too much or too little, working too fast or too slow, expecting change at a different place, or a different pace.

In Christchurch we live in a city with a particular, and peculiar, pace of change, and the diversity of people and debates are a part of that. Through the "1 Conversation 100 Communities" project at Te Pūtahi: the Christchurch Centre for Architecture and City Making, we are becoming aware of how people are now interacting with more diverse cultures, ethnicities and people than ever before. I am one of those, I have been in Christchurch for two-and-a-half years. When I reflect on this I think of Johari's window: when we move into a new experience or relationship, we are unconsciously incompetent. In time the experience should lead us, through will and work, to become consciously incompetent. We would then, with the right environment and support, become consciously competent. As time goes on we hope for unconscious competence, the knack of doing something without even having to try. But life is messier than Johari's ideal window, which was

neatly conceived by psychologists Joseph Luft and Harrington Ingham to support self reflection. Every day we experience adjustments, big and small, to our context. Some we respond to with curiousity, others we find ways to resist. Some can just pass us by, and others sneak into the long-accepted background niggles, like the dripping tap chiming on the basin.

I have lived and worked through all of this during my time in Christchurch. Reflecting on these experiences, I have thought of ten kindnesses that could help others through their own relocations and shifts of place, that might help nurutre your own meanings, habits and motivations.

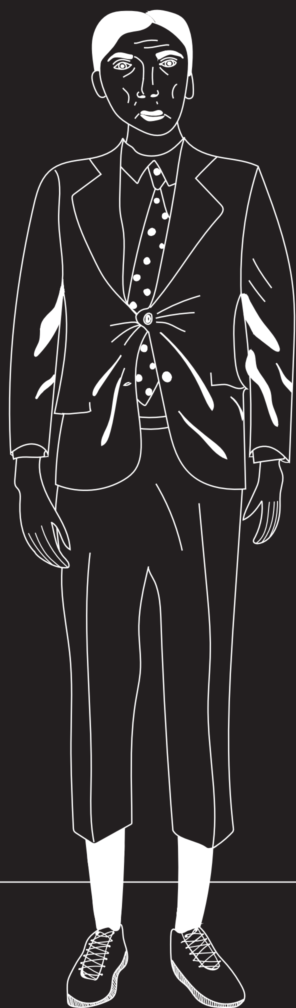
1. What you hear might not be what is said
We listen, we intepret, we assume, we contextualise in our own internal institution - our mind. But we can never simply receive words without filtering and measuring the information against the accumulated patina of our every day lives. So the bottom line is we don't always know what other people are saying. We can try, we can develop our ability to connect better, we can be curious and thoughtful in exploring an issue, but the trust is we can never really know is what someone else thinks. This is unsettling, but true.

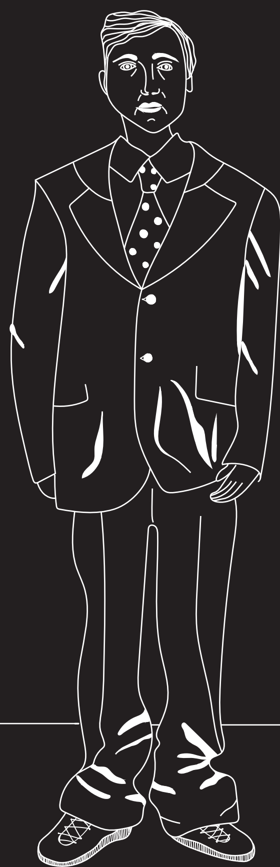
2. What is heard might not be what you said
We speak, write, drive, cycle, laugh with care, or flippancy, or tiredness, or joy, but we are always building on our own assumptions. As my somewhat awesome Granny said in delibrately exaggerated Yorkshire dialect: 'There's nowt so queer as folk, except for me and thee - and even thee's a little queer'. (queer meaning different, strange, diverse). So accept it, you are constantly being misunderstood – both in ways that are useful and unuseful. Don't be defeated, but pragmatically lets accept we can't be sure. Surety, as many have said before me, is a quality of priviledge. Priviledge in itself isn't lasting or sure.

3. (Make or take) time to think with others
For me, taking time to think with others builds trust. I like working with people who are curious enough to ask 'Do you mean...' until we've reach a shared understanding and a recontextualisation of what you thought you knew, and they thought they knew.

4. (Make or take) time for others to think - pace
Work with compassion for yourself and others, especially when you trip, blindfolded by your prior experience, over eachother's toes. Not everyone wants or has the life-space or motivation to rethink something which they have institutionalised in themselves. You may need to step back, leave it alone, or just approach it differently.

5. Leaving space for new people to innovate
Don't try and monopolise a field bigger than you can affect. What exactly is your practice, what is your objective, your motivation and values. Someone working with even a slightly different mix will produce different results. So





define yourself well so you leave space for others to enrich your ecology. You will find moments of uncertainty, where you find yourself distrusting your unfamiliar and evolving context. Don't let that express itself as distrust of people, instead find a way to be curious.

6. Reuse your wool and knit anew
One size fits no one well, and everyone a little. So unpick your practice - unravel it like a ball of wool and look at the patterns you have used to put it together in the past. Test those patterns in your new context and form new ones.

7. Be a trusted allie
Invest in some people you are curious about. Notice how you can make their world better and give that freely. Good institutions are useful and relevant, and a lot can be learnt from investing in them.

8. Trust an allie
Despite the difficulties of starting anew, when everything has to be re-explained in order to connect in a new place, you have to start somewhere. Trust that in good time you will become an institution of two (and more) – with interdependancies and shorthands of your own.

9. Value your perspective
This is a tough one. Your perspective may, for a while, be an irritant, be misunderstood. But that doesn't mean it's irrelevant. Remember your perspective – just like the other's – needs to be treated with respect, inclusion and acknowledgement.

10. Allow your perspective to shift
Don't get too attached to being understood, you aren't ever for long. You are only ever at the centre of something for a moment. If you can maintain your curiousity for a diverse range of perspectives you are still in the game. Without curiousity your institution will end up in the Bonfire of Vanities. (In his 1987 novel Tom Wolfe cannily describes the lack of control we all have on our lives, regardless of our status, wealth, wisdom or success.)

If we're not careful, institutionalisation can be a numbing process. A loss of feeling and dexterity in our every day lives and work is the dark corner of every institution. But if we can be kind, these ten times, I believe a curious and caring process of institutionalisation can nurture our capacity for trust and empathy. It can expand our newly shared meanings, habits and motivations in the increasingly diverse and never quite resolved institutions of work, life, and self. In this way both our institutions and ourselves can become institutionalised and rewened in the same action – refreshed and fit for use.

Institutions by
definition are
the more
enduring
features of
social life.

-Giddens

Work/life/work balance
Andrew Maynard

Andrew is a Tasmanian architect, living and working in Fitzroy. His highly crafted built work and socio-political cartoons have garnered global recognition. His projects are frequently awarded, published and exhibited throughout the world.

It is time for architectural work practices to grow up. We must stop deluding ourselves that architectural employees are anything other than a contemporary exploited labour force.

Epicurus argued that humans needed only three things in life to be happy – friends, freedom and an examined life. All evidence indicates that Epicurus had a rather good time while he was around. Now he is dead. I wonder if Epicurus became a senior associate at Philosopher & Associates Pty Ltd before he died? Surely this was a priority. Does contemporary architectural employment deny us our happiness – our friends, freedom and the opportunity for an examined life? Many would argue that being employed in architecture and the pursuit of happiness are irreconcilable. Many architects, and almost all recent graduates, are working in conditions that are unhealthy, unsustainable and exploitative.

At 27, like a surprising number of architecture graduates, I cut and ran from commercial architecture. A number of my peers disappeared into graphic design, 3D rendering, fashion and retail. I did my time and mused that 'Life's too short. I'll start my own practice. I won't work for another architect again.' What I didn't know at 27 was how unlikely it would be that my practice would survive. (It was more luck than anything else, by far, that it did).

We all imagine working for ourselves. We become the authors of our own work, we get the credit for our work and, most importantly, we gain full control of our working conditions. After ten years I now have what could be described as a good work/life balance. My office is an old shop front on Brunswick Street in Fitzroy. I live upstairs with my 8-year-old son and my partner. At 5.30 p.m. all staff leave the office, including myself. On some nights I will return to the office after my son has gone to sleep to play video games (mostly Call of Duty, Star Wars: The Old Republic and Battlefield 3). On very rare occasions (perhaps six times a year) I work at night. However, this is done under very specific conditions: firstly, I am inspired and, secondly, I want to work.

Most importantly, through planning, management and the ability to turn away bad projects, I never allow myself to be in a position where I need to work after hours. I have manufactured this situation with great difficulty over the years and outside of the norms of architectural practice. To generate this

work/life balance I have opted out of the overly competitive and patriarchal environment that contemporary architectural working culture demands. My practice fills a tiny niche and I recognise that it is not financially viable for the profession as a whole to do as I do.

After all, the entire profession cannot relegate itself to working almost exclusively on renovations and extensions as I do. Commercial architectural firms are the biggest employers of architects and their slice of the pie continues to increase as we see mid-size practices morph and compress. The vast majority of architects will continue to be employees rather than employers.

There is a strange unspoken, yet ubiquitous, competitiveness within architecture offices. Who will leave first? Who has put in the most hours? Who looks busiest? Who gets along best with the boss? Whose timesheet is full of 'office' and 'admin' hours?

When I worked for one of Australia's largest commercial architectural firms I deliberately ignored this internal scrutiny. I did not want to compete with my fellow employees and I did not want to be exploited by my employer. I dedicated myself to producing the best work I could within the constraints of my employment agreement.

I would arrive no earlier than 8.30 a.m. I would have a morning tea break daily. I would never work through lunch. I would try to leave at 5.30 p.m., ensuring that I was gone before 6 p.m. I would never work on weekends or public holidays.

This attitude, as expected, put me on a crash course with management. When it was clear that I was going to be uncompromising my employer became passive aggressive and easily rallied a handful of fellow employees against me. I was accused of not being a team player. I was accused of not being committed to my projects. The quiet hostility got to the point where I found it necessary to have my employment agreement front-and centre on my desk, conveniently flipped to the page stating that my work day ceased at 5.30 p.m. and my right to paid overtime should I work beyond this.

Eventually I surrendered to the realisation that I was very much alone in exercising my rights. At no point during informal reviews of my work and attitude was the quality or quantity of the work I produced in question. I performed my contracted task well and received compliments from fellow employees about the care and rigour of my work. There was no evidence that I did any less work than other employees. However, it became obvious that one idealistic graduate commie upstart like myself was not going to change the exploitative office culture of one of Australia's biggest firms. So I left.

But why was my insistence to work within the time limits, protected by my employment agreement, so confronting and provocative to my employer and so threatening to a handful of fellow employees?

A number of unique conditions and abundant false logic exposes young architects to exploitation. Perhaps it's our left-of-centre university indoctrination to be egalitarian, generous and servants of society and the city? Could it be that 'all-nighters' are considered the norm and time management is seen as the enemy of creativity at university? It could be the

illusion that one must suffer for their art. Is it simply the need to conform to an office culture?

Regardless, there is the belief that architecture is a profession that demands all or nothing. We are even led to believe that we are working in an industry whose margins are so tight that its very survival is reliant on the donated time of architectural employees.

These factors contribute to the ongoing exclusion of many parts of our diverse community – there are many individuals within our community who cannot donate their time due to family or other external commitments. Inclusion of these individuals, who have a work culture that sits outside of the architectural norm, would no doubt enrich the architectural profession.

Arguably the most pervasive element enabling exploitative office culture is the postmodern trickery of the contemporary working environment. Slavoj Žižek argues that modern employment tactics create the illusion that our employer is our friend. This fabrication empowers the employer while denying the employee the right to vocalise and protest dissatisfaction of their working conditions. 'You're not going to stick around and help out? I thought we were a team? I thought we were friends?'

Žižek suggests that the environment of the workplace has been twisted to manipulate employees through the use of architectural devices. Kitchens, 'break-out spaces', lounges, free food, free coffee – he postulates that this is a postmodern sleight of hand designed to manipulate and disarm staff. By fabricating the illusion of employer as friend, the employee is denied the opportunity to protest, argue, fight, be adversarial and demand more of their working conditions. These informal spaces are political spaces of control, surveillance and manipulation.

Architectural employees operate within a specific set of broken logic principles that leave them open to exploitation. We tell ourselves:

- 'If I work longer hours I will get promoted and paid better.' Yet architects are often the lowest paid people on the building site and the only ones willing to donate their leisure time for free.

- 'I will one day start my own practice.' The proliferation of small practices and their significant cull rate illustrates a pathology unsupported by economic logic.

- 'I'll rise through the ranks of management.' Architects are a labour force, not a set of managers. The most insidious trick in the corporate world was to begin calling everyone a manager, executive or senior something or other. This created the illusion that everyone was on a relatively even plane with their employer.

- 'We must suffer for our art.' We are suffering for our employers' profit. After all, how much of your time is spent being the 'artist'? I spend about 7 per cent of my time being the 'artist'. I refuse to suffer and sacrifice for all the other stuff.

- 'Long hours make the project better.' Long hours may produce a greater quantity of information, but corporate research suggests that working long hours drastically reduces quality and soon becomes a liability.

- 'My employer is equally suffering for the good of the project.' Each unpaid hour of overtime you work is profit to your employer. Though an employer may articulate otherwise, profit plays a fundamental role in encouraging an environment of extended working hours. If one of my team did an extra hour I could only think 'Thanks for that extra $210 you just gave me'.

- 'Architectural practices cannot afford to pay overtime.' Like so many other professions, the architectural profession would adapt. It would remodel its spread-sheets. So is the nature of capitalism.

- 'Other professions, such as law, demand extended hours – why not architecture?' Law is one of a handful of professions that has a cultural predilection for extended hours. The fundamental difference between law and architecture is that lawyers are typically paid very well.

- 'Creativity doesn't necessarily happen between 9 a.m. to 5 p.m.' How creative are you between 5.30 p.m. and 8.30 p.m.? Let me answer that for you: you are not creative at all. You are in fact tired, hungry and keen for a beer. You may get a burst of creative energy at 2 a.m., but those moments are rare and fleeting and they don't need you to be sitting in your employer's office for them to emerge.

Once you allow yourself and the staff around you to work past your contracted period of employment you are enabling a culture of exploitation. A commercial office is an instrument to make money, not art. There is a hint that gives this fact away – it's the word 'commercial'. Yet it is within the practice of commercial architecture that we see the greatest amount

of unpaid work and we see the greatest donation of leisure time to an employer.

<u>Deferred Happiness Syndrome and a shift to an Epicurian mode of thinking.</u>
During my time at a commercial architecture office I noticed specific behavioural shifts among new young employees:

- As employees worked longer hours their friends became those that they were working with. Is this because they saw their other friends less? This overlay between colleague and friend helps reinforce an office culture of extended working hours.

- Most employees trade their freedom either through a competitive desire to rise through the ranks or a conformity to office culture and the fear of being seen as an uncommitted team member.

- An analysed life. Clive Hamilton writes of the endemic nature of deferred happiness now ingrained within Australian culture: '(a) widespread propensity of Australians to persist with life situations that are difficult, stressful and exhausting in the belief that the sacrifice will pay off in the longer term'. If one worked fewer hours then perhaps one could spend more time exploring an Epicurian analysed life.

Hamilton argues that the motivations for deferring happiness are various:

- Growing aspirations for more expensive lifestyles, reflected in rapidly increasing house prices, are dominating some people's lives. The desire to stay in this race leads many to work longer and harder, often at the cost of other aspects of their wellbeing.

- Some workers feel a powerful need to accumulate as much as they can in preparation for their retirement. This is especially prevalent among men in their forties and fifties.

Some workers are stuck in demanding jobs because they are fearful of the consequences should they change. They become habituated to the stresses and pressures, perhaps until a health problem or some crisis at work or home forces them to consider alternatives.

Within architecture, we should be attempting to erode the competitive aspirational illusion of grinding our way through the ranks or aspiring to all working for ourselves.

Instead we collectively need to start concentrating on securing fair and reasonable working conditions that support a healthy, rewarding and creative lifestyle. One can and should argue that selling one's daylight hours to an employer must be fully rewarded and no part should be offered for free.

Currently architectural employees appear to have two options of attaining a good work/life balance:

1. Work for oneself and take the very real risk that one may go broke at anytime

2. Leave the profession.

These issues obviously threaten the long-term relevance of the profession. Unsustainable work practices and poor working conditions are a significant part of the overall viability of the profession into the future.

Quite simply, if you are paid to work until 5.30 p.m. then stop work at 5.30 p.m. You may be able to work for much longer, you may be keen to work longer, you may dream of becoming an associate or one day a director, but along the way you are contributing to an exploitative and exclusive work environment.

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All such tales are slightly mad, for its crazy to think that any story could capture the complexity of relations among the beings and becomings of life. This delusion of grandeur is one way to acknowledge the networked quality of existence and of our profound attachment to it.

-Jane Bennett

Intergrating activism into governance institutions

Dan Hancox

Dan Hancox is author of The Village Against the World (Verso), about a real life communist utopia in southern Spain, and lives in London, where he writes on politics, cities and music.

As construction noise and traffic hummed in the background, two Turkish women sat on a park bench in Istanbul, talking about what they want from their city's public spaces: 'chit-chats, picnics, resting, walking, sunbathing.'

Other voices chimed in saying public spaces should be used for artistic activities, sports, theatrical performances, traditional games, or just congregating to drink coffee and talk. 'Nothing happens if we don't come together,' said another.

The clips are from a short Turkish film released this year, called Bi' *Dusun Olsun* (Imagine It Into Being) as part of a European film project called Radical Democracy: Reclaiming the Commons.

With their sunny idealism, they hardly sound like controversial demands, and even less like revolutionary rallying cries. Yet these types of demands were what sparked the protests against the planned demolition of Istanbul's Gezi Park in 2013, which would have been replaced by an Ottoman-style shopping mall.

The demonstrations grew into a nationwide uprising involving millions of people, and a police response that resulted in several deaths, thousands of injuries and arrests. At times, the unrest threatened to bring down the Turkish government.

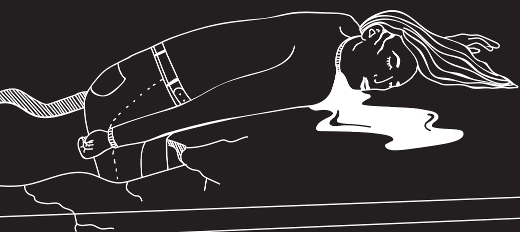
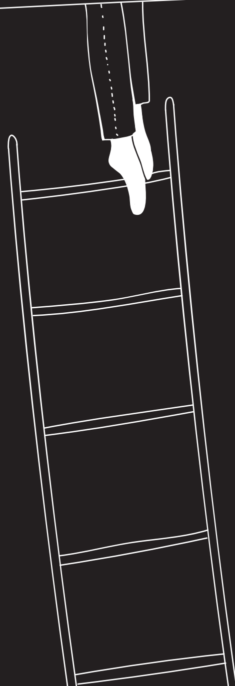
The protesters' message was clear: public space is serious business.

The notion of 'the commons' is an ancient one. It is a broad term covering shared spaces, goods, natural resources, creativity and knowledge, which is held and governed collectively and democratically, rather than privately.

The concept has been growing in popularity among Europe's social movements, especially since 2011, the year Spain's Indignados protesters took over their city squares, following the example of Egyptians in Cairo's Tahrir Square. Later that year, the international Occupy movement used similar tactics.

Going mainstream?

Now the idea of the commons as an organising principle has moved from the streets to the heart of the European political establishment. For the first

time, one of the European Parliament's 28 Intergroups – groups made up of members from different political groupings, which focus on certain issues – is devoted to discussing and defending the commons.

The Intergroup on Public Services and Common Goods was launched at the end of May, with support and members from the Progressive Alliance of Socialists and Democrats, the Greens, the European United Left and Italy's Five Star Movement. The Intergroup's stated goal is to defend shared, common goods – such as water, medical innovations and open-source code – from privatisation.

Last week, the Intergroup hosted an unlikely meeting of grassroots activists and members of the European Parliament (MEPs) inside the parliament building, to mark the finale of the 'Reclaiming the Commons' project that spawned the Turkish film mentioned above, among others.

In a sense, it was an incongruous location for the discussion – in a meeting room in the heart of bureaucratic politics. For many of the commons activists, the European Parliament would represent exactly the type of institution from which democracy needs reclaiming.

'I'm amazed we managed to get the Intergroup accepted, to be honest,' British Labour MEP Julie Ward said after the meeting. Ward, who was elected for the first time in 2014, believes that activist movements have recently begun to filter up into EU parliamentary politics.

'There are a lot of new MEPs here, and a lot of them have activist or campaigning backgrounds,' explained Ward. 'And for some of us with activist backgrounds, we don't want to let it go. Public services are under threat everywhere, and it's up to us to stand up for them,' Ward said.

The tussle between state and private ownership highlights why the commons has become a fashionable term – especially given recent history. Since the fall of the Berlin Wall, centre-left parties across Western Europe have jettisoned the word 'socialism', or of anything that smacks of shared ownership.

In the case of the UK's Labour Party, this was reflected in the modification of the party constitution's Clause Four, on Tony Blair's initiative, to remove a reference to 'common ownership'.

But some looking at the composition of the Intergroup ask if the word 'commons' is in fact just modish code for 'socialism'. Ward said she is proud to have described herself as a socialist when campaigning, but noted that the Greens were also members of the Intergroup.

Ward conceded that such a working group – tasked with obstructing privatisation, dismantling intellectual copyright and regulating market

intervention – will face staunch opposition from business friendly MEPs in the European Parliament and lobbyists close to it.

But, Ward added, 'politics is a fight'.

<u>The institutional glass ceiling</u>

The idea of the commons can often seem quite abstract, making it potentially difficult for the Intergroup to focus on tangible goals or legislation. But it doesn't have to be that way, explained Sophie Bloemen of the Commons Network, one of the guest speakers at the European Parliament event.

'If you talk about participatory democracy, [the Intergroup] already is serving as an anchor for these political networks to convene,' Bloemen said. 'I think it could potentially start formulating policy proposals on specific issues – in particular the protection of water, and the digital commons,' explained Bloemen.

But the MEPs will not be able to do this alone, Bloemen believes, and will need to reach out to the same activists who generated this energy in the first place. This is something she witnessed first-hand while living in Oakland during the Occupy movement.

As an example of this grassroots energy, Bloemen cited the collaborative spirit of so-called 'hacker spaces' for sharing knowledge and skills to collectively solve problems in local communities.

'These hacker spaces are not just a geeky computer thing. It wasn't all about computer code or open-source software. There were a lot of different groups; it was very community-based. For example, there was a sewing group, and one on participatory budgeting, and a food network. It was about pooling resources, about a community doing things together,' Bloemen said.

In Municipal Recipes, a Spanish film (produced as part of the "Reclaiming The Commons" project) about the citizens' platforms that last month launched many Indignados into power in Barcelona, Madrid and beyond, Gala Pin asked her fellow activists, 'How do you not hit your head on the institutional glass ceiling?'

Shortly after the film was made, Pin was elected to Barcelona town hall along with ten other city councillors. In Brussels and in Barcelona, the coming months and years are going to provide a fascinating answer to Pin's question – can the people elected to defend the commons do so from inside the institutions of power?

This article was originally published by Al Jazeera on 13 July 2015, and has been reprinted with permission from the author.

We have to be radically careful, or carefully radical... What an odd time we are living through.

-Bruno Latour

Beyond revolution

Win Bennett

Win is a semi-retired Medical Administrator, former GP and ex-Medical Director of PHARMAC. Now running a rural programme for medical students in Northland.

We live in an imperfect world and if we have abandoned revolution as a way of promoting change we should at least ensure that institutions know how to implement change. There may be little evidence for the old adage that implementation is 95 per cent of policy success but there is no doubt that implementing policy is challenging and failure to do so is often associated with unforeseen consequences. The issue is old and dominated by concepts of top down or bottom up, sometimes unimaginatively resolved by concluding both are necessary. More nuance is needed – context, content, technology, knowledge, power and politics are all important shapers of outcomes. Various tools exist to implement policy and the model described below is one example that might be helpful.

The ambiguity/conflict model (Maitland, Richard E. 145) uses a simple two by two matrix to frame thinking about implementation of change. The model is both a tool for analysis and a framework. The proposed policy is analysed firstly for clarity of the policy and likely consequences. Is the intent clear? And is there a shared understanding of history, value and desired outcome? Secondly is there agreement about the need for change, who is affected and how, will there be any resistance to change? Who can sabotage change? Who has the power to influence or thwart decisions? The analysis determines where the proposed policy will be located in the matrix.

Clarity applies to both policy and implementation, and is not always helpful in achieving goals. The clearer the goals the more various actors may see threats to their interests and act to limit the scope and range of changes.

Ambiguity of policy may allow various players to interpret consequences in their own way and help get agreement to proceed. Ambiguity of policy implementation may be due to lack of clarity about different roles in implementation or the availability of necessary technology. Ambiguity may give freedom to local players but reduces the opportunity for accountability and for central monitoring.

Conflict may occur at a policy or programme level and is often the result of several organisations or groups being involved with conflicting interests. When conflict exists at low levels, resolution is by persuasion and problem solving, but at high levels of conflict it can involve bargaining, coercion and delaying tactics. Resolution often takes a long time and is by agreeing on actions rather than agreeing on goals.

		Conflict	
		Low	High
Ambiguity	Low	Administrative implementation -technical challenge	power and politics domi-nate-political implementation
	High	experimental-local implementation	symbolic implementation

Administrative implementation

Generally, where there is clarity about the policy and low levels of conflict the exercise becomes one of technical competence. Policy can be described and expectations set centrally and those delivering the strategy willingly fulfil the expectations. Issues are about resources and skills, and practical barriers can be resolved through joint problem solving.

An example:

During the last meningococcal epidemic, the New Zealand government decided to develop a vaccine and implement a national campaign to immunise all children in an attempt to end the epidemic. This a major undertaking with significant logistical challenges. However, policy was clear and easily understood and there was a high level of agreement amongst health professional and the general public about the need. The government designed the programme which District Health Boards (DHBs) delivered. Problems such as tracking progress were solved by developing a national software solution, and the issue of hard to find patients was mitigated by enlisting community and Maori service providers. The programme was successful and the epidemic ended.

Symbolic implementation

Unsurprisingly there are sometimes proposals that combine high ambiguity and high levels of disagreement about the policy or the need for change. Symbolic implementation captures these situations. This situation often arises where professional groups are involved, each with highly developed agendas, cultures and interests. In a potentially hostile environment or facing powerful opponent's, policy makers and advocates will deliberately be non-committal about details of plans. This allows different interested parties to analyse the expectations from their own perspective. The symbolic importance of the change means ambiguity is not helpful in reducing conflict. The high levels of both ambiguity and of conflict lead to a variety of outcomes driven by local coalitions. Resolution is by bargaining and coercion but at a local level.

An example:
The NZ Primary Health Care Strategy was variously seen when released in 2000 as a radical change in the delivery of health care or a necessary support for traditional general practice. This vagueness gave government political space to adopt the recommendation and for DHBs and the Ministry of Health to develop the infrastructure and processes necessary for change. However, strong professional opposition led to implementation outcomes in conflict with the intention of the policy and a variety of outcomes across the country.

Political implementation
Some policies are clearly understood but provoke strong (and sometimes varied) opposition placing them in the low ambiguity and high conflict quadrant of the model. Power and politics are the implementation issues – it is clear what the fight is about and the war is on. Sometimes a group of actors will have sufficient power to impose solutions; at other times issues will be resolved by bargaining. Sceptical actors who control necessary resources may be able to sabotage policy implementation. Coercive mechanisms work when there are clear measurable goals.

An example:
The policy of the government for water management in Canterbury is unambiguous and has provoked intense conflict between different parties including the government. An initial attempt at gaining local consensus through democratic processes was perceived by the government as thwarting its aims. Conflict occurred about the policy – the extent of irrigation use, who would benefit, and its implementation by overriding democratic processes. The government's legislative power and political strength enabled it to pursue the policy against local opposition. Local support from agriculture interests and business enabled the government to pursue what might otherwise have been a high risk strategy from a political perspective.

Experimental implementation
Other policies are ambiguous and engender low levels of disagreement – we all think this is a good idea but complexity or originality means there are multiple perspectives and multiple views on how to implement it. Lack of definition of policy or confusion about implementation means local actors drive (and may capture) the means and outcomes. The low levels of conflict mean that there may be many players. Best regarded as experimental – a focus on learning from many different local solutions may enable refinement overtime. Unlike the symbolic implementation central players remain influential despite local solutions.

An example:
Head Start is an early childhood health and education program implemented in the USA in 1965. The programme was approved in March for implementation in July the same year. Central planners had only the most general of ideas about what a pre-school programme for

disadvantaged children should look like but there was money available. All local programmes were approved and there was suddenly a cornucopia of Head Start programmes. Over time as information was gathered about the programmes they became more structured, but initially the shape of the programme depended on local actors. The introduction and path of Whanau, , Ora, in New Zealand, is perhaps similar.

Implementation of policy is a complex, non-linear process with lots of interaction and feedback. It is easily captured by theoretical frameworks, and the literature on implementation swings from enthusiasm to despair over attempts to develop a working theoretical framework and provide guidance on how to implement policy. The ambiguity/conflict model is one tool. Its strengths are the way in which it encourages analysis and nuanced thinking. Its weaknesses are that it involves subjective judgements and the categories don't have clear boundaries and are not mutually exclusive – many implementation challenges will fit across more than one category. It is a tool to inform thinking about decisions and situations, and should not be used as a substitute for thinking.

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In the 20th Century we tried to change the world too quickly.

-Slavoj Zizek

Whole House Reuse

Juliet Arnott

An irrefutable necessity for resourcefulness led Juliet, occupational therapist and artist, to found to Rekindle and Whole House Reuse. She believes whittling and weaving are essential prophylactics for the Singularity.

Juliet Arnott

Whole House Reuse: A contribution to Gross Domestic Resourcefulness.

Reliance on the economic institution of Gross Domestic Product (GDP) and the consumption it insists upon, seems to have gradually eroded our capacity to do much other than work, earn and buy to survive. Regardless of the amount New Zealand produces, exports, sells and consumes, many people experience persistent and increasing inequality in their access to the basic resources necessary for quality of life. Upholding the institution of GDP has also been at a cost to land, fresh waterways, forests, shorelines, clean air, ocean, and the earth's relative homeostasis. This emphasis on 'product', rather than on the needs of the earth and it's inhabitants, feels greedy, decrepit and without legs that can hold it up for much longer. This economic institution is due to fall and what is there to replace it? Other meaningful institutions have been lost in this 'hand to mouth' way of life.

The most fundamental concern regarding the persistent institutional valuing of GDP above all else, is that it has alienated us from our relationship with the earth on which we depend. In past times our relationship with earth and its resources was direct, as described to me recently in stories by Joseph Hullen, a Ngāi Tahu and Ngāi Tūāhuriri elder who can recall intimate details of the connections between local people and available resources. Care of these resources was widely understood as essential to livelihood and wellbeing in all senses, not only the physical. The Māori relationship with the resources of Papatūānuku is such that they cannot be separated and sold as 'product'.

Nowadays our relationship to resources is often reduced to that of blind consumption, where we don't know the source of the products we consume until perhaps that source is endangered and in short supply. We sense so little about the value of the resources that come from the earth in limited supply, that we often harvest, transport and process resources to use them only once before disposal. Sometimes, in the case of food and clothing waste, we do not even use these products at all prior to disposal to landfill.

The earth hosts us and invests her resources in our survival, yet within our high levels of extraction, processing, consumption and disposal, the earth often receives nothing as a return on her investment except damage and harm. Starting to address our relationship with the resources around us, sensing them as a gift from the earth, would seem a minimal return to offer her.

The problem is, during the recent period of excessive consumption and wastefulness, many of us have lost the skills, adaptive abilities, and awareness of the value in resourcefulness. As a result I propose a new economic institution: Gross Domestic Resourcefulness (GDR), a state in which we maximise our capabilities in resource efficiency in a manner respectful of the limitations of the earth's resources. GDR is an institution we can truly love as it honours the earth and her finely balanced resources, whilst requiring us to live vital, active and adaptive lifestyles where meaning is not lost because

CAFÉS DO
BRASIL

we do not have more than we need. GDR would require us to extend our use of resources: to reuse, fix, repair, share, cherish, and celebrate our successes in doing so. A multitude of meaningful roles in society would evolve naturally due to increased resourcefulness, and these varied roles would enable equity in participation and inclusiveness. Communities would be strengthened via the act of caring together for resources and sharing them.

Whole House Reuse demonstrates a method of contribution to GDR. It is a project that required the resourceful skills of more than 200 people to create social, environmental, cultural and economic impact. A home that was due to be demolished and disposed of, effectively to landfill, became instead a beacon of resourcefulness, meaning and hope. Over a period of 3 years Kate McIntyre and I led the project to completion, and relied heavily on a group of volunteers who chose to be involved to be resourceful simply for it's inherent benefit.

The multi-faceted benefits of acting resourcefully seem to relate directly to the complex array of problems we currently face. This is a time of growing inequality in terms of access to resources, of overconsumption and undernourishment that perpetuates the warming of the earth, and a time of uncertainty in terms of how exponential technologies will impact our opportunities to be resourceful. My hope lies in a revival of resourcefulness, and that the social, environmental, cultural and economic impacts of Gross Domestic Resourcefulness become understood as essential for the survival of the earth and it's inhabitants.

Juliet Arnott

Deconstruction:
19 Admirals Way
Deconstruction:
the recovery of
resources

<u>In situ love</u>

By S. H. Bloomberg

Currently in Vanuatu but home is the South Island. Simon likes to write about how he's feeling and use all of the big words he learnt to decry mulish institutionalisation.

Therefore we turn, hiding our souls' dullness
From that too blinding glass: turn to the gentle
Dark of our human daydream, child and wife,
Patience of stone and soil, the lawful city
Where man may live, and no wild trespass
Of what's eternal shake his grave of time.

'Poem in the Matukituki Valley', Weir, J E. Editor. (1979). Collected Poems: James K Baxter.

For me the word 'institution' is hard to thumb down, though they have practically raised me. Whether it be the tennis club whites (pulled up/tucked in), the lunchbox disparities of my schoolish peers, or the play it fast-and-loose criticism of university studenthood. My head has always been someone else's to steer. To demand an answer from. To correct when mistaken.

And the parents' blind trust in institutional care was rewarded, as were their parents and so on. In me this method feels like a vertigoic moment, twisting and rushing downward. Spiralling into an infinite loss of control. And yet somewhere in that mix of rules, cues, and clusters I emerged.

The boy whose only wish was that he could be heard and that someone could tell him why. So much trust in the institution that I often forget that there is an other way, after all. I give my parents a congratulatory pat on the back. As I am seen; 6ft. tall, darker than the average whitey, and 'oh so handsome'. Is this not the very design of Christ-like desire? Here, oddly embodied as a constitutionally shy kiwi-boy.

Unlikely, and yet I believed it. I believed it all day long as I walked from lecture to lounge. From kitchen to club. I was the aesthetic model of Christian principles. And then it ended. I had attained the highest honours of educational industry and was swiftly ejected into the workforce. The dream, my dream, was over. I wasn't Christ, I was Simon. Or a Judas like the rest.

Now faced with real men. With real hands. I readily crumbled under the force. But something sieved me. And I, amounded in a fine dust of light and nothingness, came to see myself for the first time through the eyes of some kind of personal truth. I am what you made me. And that is what I am ...At last! Something to own for myself. My veritable self!

We talk about being the sum of the choices we make, but choices involves aye or nay. So who is asking the question? Society has cultured an internal agent who asks me daily; do you want to get up and go to work? Do you want to go for a run so you will be fit? Would you like to be in a relationship? yes, yes, yes! Always yes. The agent wouldn't ask the question if it didn't think I would do it. And so I learn to trust society and this *in situ* intuition, trust its goals for me. And I want to be that boy. Be that man.

> Anyone who can break the bonds of automatic living,
> in the confusion of cities and 'civilisation,'
> can find the reality of his eternal self
>
> - i rode a flying saucer, George W. Van Tassel

Somewhere in humanity's rush to breathe all the air, the body became a mere vessel instead of the all. Its rules were learnt and assimilated into the culture of the mind. A choice few survived as echoes of our evolution. The decision not to kill still frequently circulates in my day and night dreams. I know it's better that we all live because... the institution tells me so. The villains, who are they? Those who kill. Those who make the error!

Insti-tuitional thought is by now society's way of expressing our small corporeal desires to kill and for death, but in just so varying a manner of politeness. From the gulags to the fire drill. From the Haka to popping champagne at the races. These bodies are alive. These hearts are beating! How can we be so callous? Where did our love go. Humans are not the spectacles, humans are the eyes!

Our community halls stand empty. The mall is now where we gather. Everything in one place, just a short drive in your personal vehicle. And as you lock your car and turn to sight the entrance, does the anxiety creep in? Your step quickens. You are breathing fresh air and your body is awakening. And then. And then the cooling rush of the air conditioning flows through you, minimally contracting your body. You let out a sigh of relief as the weight of the world dissolves into the fluorescent void of the consumer's sanatorium.

James K Baxter said it. I'm saying it. And I know you say it. This metal ground we pour is too hard, the cars are too many and too fast. These cities will be the death of us! Unless we can institute a societal change for reconnection. But it's hard here because it doesn't start in the city. It starts back in the hills. That quiet place from whence we hark. Where our bodies take back their rules and set the mind to listen.

If you've never walked in the woods you've never lived. These city slickers are infuriating to mix with. Like the grey scrapers they deem wonders, their communication is monotonous. Has no body language, no facial expression. Please friend. Go outside. Listen to the birds. Listen to the children playing.

Listen to the silence. Remember yourself. Don't fight the institution, fight to re-institute your ground connection. Fight for your body's rights. For everybodies rights.

Say surrender. Say alabaster. Switchblade.
    Honeysuckle. Goldenrod. Say autumn.
Say autumn despite the green
    in your eyes. Beauty despite
daylight. Say you'd kill for it. Unbreakable dawn
    mounting in your throat.
My thrashing beneath you
    like a sparrow stunned
with falling.

- Ocean Vuong, from "On Earth We're Briefly Gorgeous,"
Poetry (December 2014)

...the lovely puzzles, the enchanting beauty, and the excruciating complexity and intractability of actual organisms in real places.

-Stephen Jay Gould

A revolutionary approach

Marney Ainsworth

A fifth generation Cantabrian, Marney left Christchurch aged 22 and returned, in the middle of the GFC, three months before the first earthquake. Six winters later, she is still there ...

Recently, I was challenged over a post I made on Facebook supporting the withdrawal of a high profile environmental group from a collaborative forum established by New Zealand's government. 'Good collaboration is the way forward', I was told. Not wanting to get into a Facebook slagging match, especially with someone I had not met, I did not reply, but I thought a lot about the point.

If, how and when to engage with public policy makers is something I have given a lot of thought to over a long period. The role of the state and its institutions (departments, standing committees, city councils to name a few) were a central question during my time working with the Public Service Association (1977–1994). It is a topic I have had cause to return to time and time again, along with questions over the role and responsibilities of those who work in public sector institutions.

I spent the post-Employment Contracts Act period of 1992–93 attending multiple debates around Auckland arguing that engagement with institutions (in this case, the government as an employer) did not constitute collaboration when it was done from a position of organised collective strength. Collaboration was not a word that was in widespread use as it is today. In the trade union movement, it tended to have the definition often attributed to Jean-Paul Satre, that came out of World War II: collaboration is the cheerful acquiescence of the slave to the master.

I wasn't promoting collaboration, rather constructive engagement, which I defined as an encounter between equals in the power relationship. There was, and still is, no point attempting to work in a co-operating relationship when the purpose and principles of that relationship were not agreed upon or had been imposed, or if the values that informed decision-making were unclear and the destination was just plain wrong. There is never any point in trying to turbocharge a horse and cart.

Fast-forward twenty years to rampant inequality and exclusion. Public sector institutions have been converted into the tools of politicians, not the public. Official notions of public service are dim memories. Differences of opinion are suppressed under a fire-blanket of consensus, with demands for good manners and fear of offending present in equal parts. Local governments are cowered by barely concealed threats of dismissal and central control. For those of us who live in Christchurch now, Barnaby Bennett is right when he wrote, (in an early online version of his introduction), that we live under 'neoliberalism at its cleanest and most canny.'

I hear a lot of talk about revolution in Christchurch at the moment from people of diverse backgrounds. Those who make these statements understand that there can be no consensus between competing ideas of power relations: either institutions operate for the long-term benefit of the many, or for the short-term benefit of a few. It can't be both.

However, this talk of revolution tends to be disempowering because the discussion focuses on who needs to be overthrown, rather than what ideas, processes and types of relationships need to be displaced and superceded, where and how. The role and mandate of the institution is what matters.

Disengagement without reengagement is partly to blame for the situation we are in now. The (accidental) convergence of interests in the 1980s – liberals wanting the state out of (for example) the bedroom and neoliberals wanting the state out of the boardroom – delivered neoliberalism its home run, a process that began in earnest in the late 1960s. The protests that culminated in the near revolutions of 1968 had shaken the Establishment, but only to the extent of letting the 'free market' out of the cage of the post-war 'historic compromise' between Capital and Labour. Related tactics of disengagement have been spectacularly unsuccessful, be they the 'turn on, tune in, and drop out' mantra of the 1960s, or today's equivalent when large numbers of people simply don't vote.

So – how to create change from the current neoliberal hegemony? Yes, there is the need to disengage from the current expressions of hegemony, especially the institutions of the State that perpetuate it. But this needs to be the first part of a two-part strategy that proceeds to reengage with the institutions on different terms in order to change their role, function and operating values.

In any situation, with any regime, you have one of three choices – acquiescence, collaboration and resistance. This has been written about in a different context by Hirschman (1970) as Exit, Voice and Loyalty.

An error of many, I suggest, is to associate revolution with violence, and collaboration with engagement. It is possible to engage and resist, and it is possible to resist in a way that does not extend to violence. Resistance and engagement are mutually compatible. At its simplest, saying no, politely or otherwise, is resistance.

Starhawk (1987) distinguished between the rebel and the revolutionary. Existing relations of power over need the rebel for two reasons. The first is to create the illusion that dissent and difference is tolerated and available to all who dare. Even more, the rebel is needed so they can be punished and held up as an example of that will happen if the individual steps out of line. Acting in concert with others shifts the focus from the individual, and onto the collective. Hang together, or hang separately.

Acquiescence (or exit) can take many forms – leaving, avoiding, simply accepting. Essentially this approach involves leaving what you don't like unchallenged and unimpeded. Opting out and attempting to start from scratch is often a form of acquiescence (exit): rebellion, not revolution.

Perhaps we need to shift from the idea of revolution to what Edward de Bono called provolution. If revolution is violent disruption, and evolution is too slow to bring about the change we so desperately need, then proactive evolution – provolution – may fit the bill. 'The weapons are not bullets but perceptions and values. The steps are small but cumulative. There is a steady working towards making something better, not towards destruction of an enemy.' (de Bono, 21)

Together, we can take conscious steps to change our environment: come up with a theory of change (if we do x, we think that y will follow), put it into action, analyse the results for success or failure, and then try again and again until we start to make a difference. At least, we can change ourselves.

Returning to the role of the State, I have long been of the view that we need to reposition the State in our imaginations as us acting collectively. It means slightly modifying what Barnaby says in his Introduction to this volume: 'it is, I argue, of critical importance to our wellbeing as a species and planet that we recognise the critical role that institutions [can] play on our behalf of ourselves [if we reimagine them as us acting collectively]'.

Reimagine the law as social policy that has been adopted by the State, and public institutions as providers of tailored support to individuals and their households, neighbourhoods and other organisations. Insisting they start behaving is a critical part of creating shift away from neoliberalism.

For this change to happen, the economy needs to come back under the control of the political, and the political needs to be under the control of the social. Inside such rules, why not say anything goes?

So yes, we do need to engage with (love) our existing institutions in order to change them into democratic, responsive, inclusive and effective collective expressions of 'us'. Refashioned for bottom-up participation, rather than top-down impositions; committed to the principle that social and economic inequalities cannot be permitted to translate into political inequality; mindful of the fact that we are all equal in our desire to be treated with respect for our human dignity.

Let us not make the mistake of prescribing what is good or bad engagement. We may need to resort to tough love. Everybody has a role to play that suits themselves, and the goal is to get everybody making a contribution towards creating change. But do let's ask: Is this engagement resistance or

collaboration? Does it advance or impede change into something better for all of us? Who benefits, and in whose interests? Who is excluded, and who decided that? Does it advance fear, or solidarity and love?

Those who work in, manage and govern our institutions have a particular responsibility to understand and use their power and influence, if not towards realigning our institutions (preferred), then at least to keep out of the way of those who are willing to engage with institutions to create and support change. Propping up the status quo simply to hold onto power or a job is not good enough. Neither is acquiescing behind a mask of 'What can one person do?' or 'What I do doesn't matter'.

Change happens when individuals are brave enough to go against the status quo in any small or large way. When we each participate in life or at work, we contribute to creating the whole. How we participate is through making our own unique contribution where we can, when we can. Every contribution, no matter how small matters.

As each individual changes, the whole system changes. Transformation will occur when the number of the individuals who have each decided to live their lives by the principles of solidarity and love reaches critical mass, and demand that their institutions do so as well.

Finally, I am very keen that we in New Zealand do not sleepwalk towards a republic where existing power relations are entrenched. I would very much like to promote the idea of transitioning to a commonwealth. In a commonwealth, property that is not personal or private (or Taonga protected by the Treaty of Waitangi in the case of Aotearoa) is owned by 'us' in common. The State is not a separate actor, neither are its institutions, rather they are us acting collectively and in common. When that happens, we can truly love our institutions.

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the term
‘revolution’ has
lost its meaning.
... We have a
revolutionary
ruling class that
is turning against
a conservative
people.

-Peter Sloterdijk.

Rupture
Brendon Harre

"I have started a new job - so my time management is still adjusting, plus I have a few other projects suffering from a lack of attention. No excuse really..." Brendon Harré is a Registered Nurse working in mental health in rural Canterbury.

New Zealand is a place of ruptures - a place where the way of things can suddenly change. Our society has this characteristic too, as its nature can change in unexpected ways: from being a male dominated settler society to being the first country in the world to give women the vote; from being a nanny socialist state, where the government was always the answer, to becoming a neoliberal state almost overnight, where the free market is the solution to almost any problem.

New Zealand's ability to change rapidly has its benefits and is often in response to a stressor that demands action. The downside of this rapid process of change is a lack of care for communities and their supporting institutions that preceded the rupture.

It is my belief that the unusual strength of the top-down centralised government response to the Christchurch earthquakes is attributable to our rupturing nature. I believe an institutional coping strategy dating back to New Zealand's colonial period set a precedent, when a series of two, relatively unknown ruptures occurred. A fault line was created. Tension would build to intolerable levels along this fault, which would rupture, again and again.

The initial ruptures date back to the colonial era. The stressor of the day was how to cope with Māori. Provinces like Otago, Canterbury and Auckland were doing well from the colonial Anglo-centric viewpoint. Canterbury, in the 25 years prior to 1876, had established the city plan for Christchurch, started schools, universities, hospitals (including the psychiatric hospital where I work), and New Zealand's first public railway, constructing the longest tunnel through volcanic rock of its day. But other provinces in Taranaki, Bay of Plenty and the Waikato were struggling. The Māori population was seen to be the root of the problem.

As James Edward FitzGerald, the first Superintendent of the Canterbury Province stated, the choice was either to accept or reject Māori from New Zealand society.

> On 6 August 1862 he made an eloquent plea for equal civil and political rights for all New Zealanders. He suggested that Māori chiefs should be brought into the administration and into the Legislative Council and that the Māori people should receive one third of the representation in the House of Representatives, subordinate legislative bodies and courts of law. He wanted to

> recognise the Māori King and let him be 'Superintendent of his own province'. He declared that 'there are only two possible futures before the Māori people. You must be prepared to win their confidence, or you must be prepared to destroy them'. He castigated the land confiscation policy as an 'enormous crime', opposed colonisation by military settlers and called for the withdrawal of British troops. (McIntyre 1990)

Colonial New Zealand could have chosen the Canadian Quebec solution of absorbing a foreign culture but it did not.

The Quebec Act of 1774 provided the people of Quebec their first Charter of Rights and paved the way for official recognition of the French language and French culture. The act also allowed Canadiens to maintain French civil law and sanctioned freedom of religion, allowing the Roman Catholic Church to remain, one of the first cases in history of state-sanctioned freedom of religious practice.

Any hope of finding a constitutional arrangement to share sovereignty between the British Crown and Māori was set aside in the 1860s. In 1862 the Crown monopoly on the purchase of Māori land was abolished and, as land-hungry colonists had demanded, unregulated 'free trade' of land purchases from Māori were allowed. Disputes, conflict and then war in the Waikato, Bay of Plenty and Taranaki inevitably followed. This historical process is described by Chris Trotter in a chapter titled 'Mr Russell's War' from his book No Left Turn. The British Colonial Office sent 18,000 imperial troopers to New Zealand. The great southern road from Auckland to Hamilton was constructed to facilitate military movements. The war was a stalemate; neither party could land the knock-out blow. In his book The New Zealand Wars Professor James Belich attributes this to the shrewd defensive tactics employed by Māori, which prevented the troopers from achieving a quick victory. It would be decades before the Crown had full sovereignty to oversee all of the central North Island.

A second related rupture occurred a decade later: how to continue the colonial migration to New Zealand – which the political economy of the time depended on – in the face of Māori resistance. A new strategy was required. The next generation of central government politicians provided it. Premier Julius Vogel led a government that abolished the provinces in 1876. Governor Grey's 1852 constitution, which had guaranteed provincial autonomy, was amended. This rupture resulted in the powerful centralised top-down government that we recognise today. In particular, the public tools for developing regions and urban areas would be centralised to Wellington.

> The abolition of provincial governments in 1876 saw major public works handed over to the Public Works Department, which had been earlier set up to administer the money for public works borrowed by Premier Julius Vogel. By the early 1890s the Public Works Department had evolved from a planning and supervisory body into the country's foremost construction agency. (Belich, 25)

Abolishing the provinces allowed the central government to collect revenue from the taxation of Otago and West Coast gold mines, and together with a large increase in borrowing to fund growing Crown infrastructure expenditure, helped to consolidate the Crown's foothold on the central North Island. This was achieved by effectively redirecting migration and swamping Māori in the North Island, where 90 per cent of the Māori population lived. My ancestors were a part of this migration. The large, well-capitalised Harré family arrived in Christchurch to what was the capital of the Canterbury Province in the late 1870s. My Great Grandfather, the youngest of his siblings, became an apprentice carpenter in the local township of Oxford, but the rest of the extended family headed north to Taranaki, where several of them acquired land for farms.

The downside of this centralisation process is that the institutions which had sustained virile young local communities were disbanded without care or consideration. Never again in New Zealand's history would a local community be allowed to independently build a city. The necessary political, social and economic structures had been removed. Only in a few fields were the linkages allowed to re-establish – sport being one acceptable arena.

The detrimental effects of the colonial approach to race relations have fortunately been recognised and efforts have been made to remedy the situation. However, the rupture between Māori and Pakeha has yet to be fully repaired. Perhaps just as concerning (and less recognised) is the worrying disconnect between decision makers at the top of New Zealand's society and all communities at the bottom.

These original ruptures created an extreme centralisation coping strategy in New Zealand's body politic. As such, top-down centralisation has

remained a feature of New Zealand society, especially in times of reform - whether it be the democratic pastoral reforms of the 1890 and 1900 Liberal governments, the statist reforms of the first Labour government (1935-1949) or the neo-liberal reforms of the 80s and 90s. These have been programmes conceived, enacted and delivered from the top in response to the challenges of the day: New Zealand's long depression of the 1880s, the Great Depression of the 1930s, Britain cutting its economic ties with New Zealand in the 1970s.

Top-down centralisation in large part explains our governance response to New Zealand's largest natural disaster. Our response to the Christchurch rebuild is considered unusual by international disaster experts in its degree of centralisation and lack of community input. Yet it is this type of response that has become the knee-jerk reaction whenever major stressors occur in the country. A reaction that has not been publicly acknowledged or debated at a national level.

Reforming periods are not unique to New Zealand but the degree of vigour of these periods is what makes New Zealand exceptional. This is particularly notable because New Zealand is generally considered a placid and conservative place when it is not in one of its periods of rupture. In fact historians such as James Belich have written entire books around the theme of New Zealand's 'tight' conformist society.

As we have seen, this knee-jerk centralisation has established a fault line that repeatedly ruptures in times of national stress. New Zealand needs to balance this top-down institutional coping strategy by allowing some expression of bottom-up initiative. I believe, New Zealand needs to nurture a culture of conversation and rational debate, building a pluralistic society that can manage incremental change between the top and bottom of our society to 'release the tension' and mitigate the effects of future ruptures.

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Paul Pholeros Freeranger of the Issue

When you heard Paul Pholeros give a talk, it was the kind of talk you walk out of wondering what you've been doing with your life. In a gushing review of one such occasion, I wrote that he might be the most important architect in the world. I stand by it. Through his own architectural practice, and Healthabitat, Paul worked with an astonishing and powerful simplicity on the most basic of architectural concerns – an electrical plug, a working toilet – to radically transform the health of the people living in these spaces. He nurtured the home and community in such a profound way it was almost confronting, exposing the excesses and privilege that seems to blanket the profession.

His approach was disciplined, generous and always in service. It can easily apply to any type of work. 'Get an invitation from the people who need your services and make sure they agree what the problem is and why you are there.' It seems rather obvious, which is exactly why we can forget these checks. If it starts with listening, it must translate to acting. With each project, he said you must '[m]ake a change to the lives of some of the people you are working with on the first day of the project, no matter how small or apparently insignificant the change.' (Mambort)

Paul was regularly invited to the student architecture conferences in Australasia, and would always show his famous bus trip that circumnavigated Australia in the 1970s as a student. It was legendary. For three months their roughly renovated school bus pulled in to towns across Australia giving talks (and mostly listening), and running community workshops. They called it the Australian Communications Capsule, which sounds as though a strange government department was coming to town in a spaceship, but also hints at the simple generosity of interacting with communities – we're here to communicate with you, to listen.

They say that in architecture you spend your whole life working on your final school project. When I think of his work and his words, I reckon the bus trip carried on for Paul, across this ancient country, across oceans and up the Himalayas. Travel well, Paul.

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Change comes slowly.

-Paul Pholeros

<u>Cheap n Choice Award</u>

Suggestion box

FEMALE

The suggestion box is a simple device designed to solicit feedback from users or members of the public. The idea of listening to workers, users, and citizens is a gentle and caring way to help improve workplaces, products, services and cities. By asking for help, the suggestion box makes space for collective knowledge, in a way that is inclusive and non-confrontational.

We can learn a number of things from the humble suggestion box. Deep listening is an important one. Sometimes the best ideas come from outside, so it's important to give people their own space to participate, and to allow them to do it in their own time, and in their own voice. And when we're listening deeply in this way, it's important to recognise feedback and criticism as acts of love and care.

The suggestion box is also a model for participating in bureaucracies. Although often taxing or tedious, we should recognize opportunities to contribute to bureaucracies in a generous and caring way – when we attend community meetings, run for Council, sit on school Boards, or simply support causes with our paid membership or time.

In asking for help, the suggestion box encourages vulnerability, trust, and empathy. These qualities build resilient and caring institutions. For example, during the devastating period of earthquakes in Christchurch that shook its institutions (home, schools, families), and erased others (a town centre, local governance), the Share an Idea campaign offered a powerful space of collective imagination and expertise to its citizens. During a two-day Community Expo supplemented by online submissions, questionnaires, postal letters, and over 100 meetings, a staggering 106,000 ideas were collected and synthesized to develop a truly remarkable, citizen-led draft Central City Plan for Christchurch. (Which was later ignored by the main rebuild authority)

This is the city as a suggestion box. Wikipedia and open-source platforms are equivalently massive-scale suggestion boxes that build knowledge in a conservative evolutionary model of peer-review and incremental adaptation. It's also no coincidence that these models are maintained by voluntary efforts of its participants, motivated by systems of care and passion rather than control or profit.

There are of course false suggestion boxes that lack sincerity – 'we value your feedback!' We should be wary of these limp bureaucratic attempts at 'engagement', but only because we should help them build better suggestion boxes, rather than forfeit our right to be heard.

We should try to get better at recognizing suggestion boxes when we do see them, and be more willing to contribute to them. The idea of giving voice, and then listening to those who you work with, provide services for, or govern, seems like a cheap and choice idea worth working on.

DROP
YOUR IDEAS
IN THE SUGGESTION BOX
Speed
VICTORY
DEPOSIT
YOUR IDEAS
HERE
TO BE A 100%
PRODUCTION
SOLDIER
You
Must
SUBMIT AN
ACCEPTED
SUGGESTION

BACK UP OUR
BATTLESKIES!

Post-amble - Caretakers v Troublemakers

What is FreeRange?

Freerange is a small pirate style coalition of the willing with a goal of mentoring into creation a small but well considered piece of cultural property. The individuals incubating FreeRange generally hail from architectural and urban design backgrounds but amongst others include video artists, scientists, pirates, mathematicians, musicians, rockers, graphic designers, illustrators, and programmers.

It's about 'good' ideas, in a dual sense. Good in that they are sensible, applicable and constructive; whether this be in design, literature or politics. It is also about good in the sense that it will promote some basic sense of common humanity and bettering peoples realities. (whatever that may mean). It is to be a meme generator to counter the hegemonic memes currently streaming from the airwaves globally.

As humans in this mad mad world today, where understanding seems almost beyond comprehension, we need to ask ourselves on what authority do we make political and moral decisions?

Are there any universal values that we can apply to the complex situations we find ourselves in? Has the western notion of progress finally folded in upon itself? Will global warming and other environmental problems make all bets off and force an ecological fascism upon us? Are we simply moving deckchairs on the boat? Are we oven attendants in this deadly capitalist game?

Our suggestion is that we can become pirates not privateers, neutral angels not cowboys, intellectual probes not ideologues, fly-by-nighters, crepuscular raiders, free range chickens, foxes not hedgehogs. When Lucifer fell out from heaven he was as-

sisted by the not oft mentioned neutral angels, a group that sits in the space between the absolutes of ideology and anarchy. They have the freewill to strategically act, make moral judgments, change their minds, make mistakes, create ambiguity, culture jam, exist in geographies of subversion, out wit and create cunning.

If all action is political and politics is the game of powers, and all power corrupts then it is a moral obligation to subvert all power, starting with oneself.

Perhaps there is an ethos that comes with the knowledge that a healthy existence stems from a balance between chaos and order, between understanding and forgetting, playing games between opposites. If one embraces this then there is an obligation to act when either order or disorder takes control. In some ages this requires the neutral angel to act as architect, constructor, leader, utopian, dreamer, and create visions from chaos. In others when power becomes too strong and the universes desire to create is restricted then it is their obligation to be rebels, pirates, artists, philosophers, and all those that ask questions and confuse. Which time is it now?

"If we ever safe ourselves from mass violence, it will be through the efforts of millions of minds, networked together in a collaborative process of science, philosophy, and movements for social change. In short, only a group effort can save us from the sporadic insanities of the group."

Howard Bloom. *The Lucifer Principle.* Pg 7. (Bloom who is a controversial author incidentally ran a pr firm that managed such musical greats as Talking Heads, Bob Marley, and ZZ Top. Weird.)

In 2007, for the first issue of Freerange we wrote this explanation of the basic philosophy of the Freerange Journal. Back then we asked the same question we need to ask of ourselves today: "What time is it now?" Because now, the threats feel worse. Climate change is not a future possibility, but a present danger. The disruptors are insurgent – not the terrorists who are irrelevant and best ignored – but rather the technological and social shifters who are changing the way we live and work and play and love - often with little care and too much blind encouragement.

In 2007 we gave two options, and they show the confidence of youth. Both are bound with a powerful sense of self, agency, and a certain confidence of infallibility. Missing from the dichotomy of utopian construction and subversive philosopher was a sensitivity to the diverse things that quietly make the present world livable. The silent labour and maintenance, and 'care on our behalf' that is done by machines, workers, the underpaid, the unpaid, and the invisible institutions and bureaucracies that make our world. This is a third option, and is the theme of this issue.

Almost nine years after the first journal, Freerange has turned into a legal thing - Freerange Cooperative Ltd. By doing this, we are trying to turn the rhetoric of the first issue into an organisational model, so that we are not only reflecting on the world, but increasingly acting within it - making things like books that travel and engage and affect it.

Our current proposition for an organisation structure is to split Freerange into two groups. In the first there are 'the members', or 'trouble makers': a cooperative of shareholders who choose strategic direction, and form groups to take responsibility for projects. They are the agitators, the Free Rangers, the makers of things.

The next group are the 'Directors' or 'caretakers'. This is the group that steadies the ship; that keeps the financial and legal systems in good working order. In a sense this is a model that enables Freerange to continue to be challenging, to make bold important things, and yet to love and care for itself - as an institution.

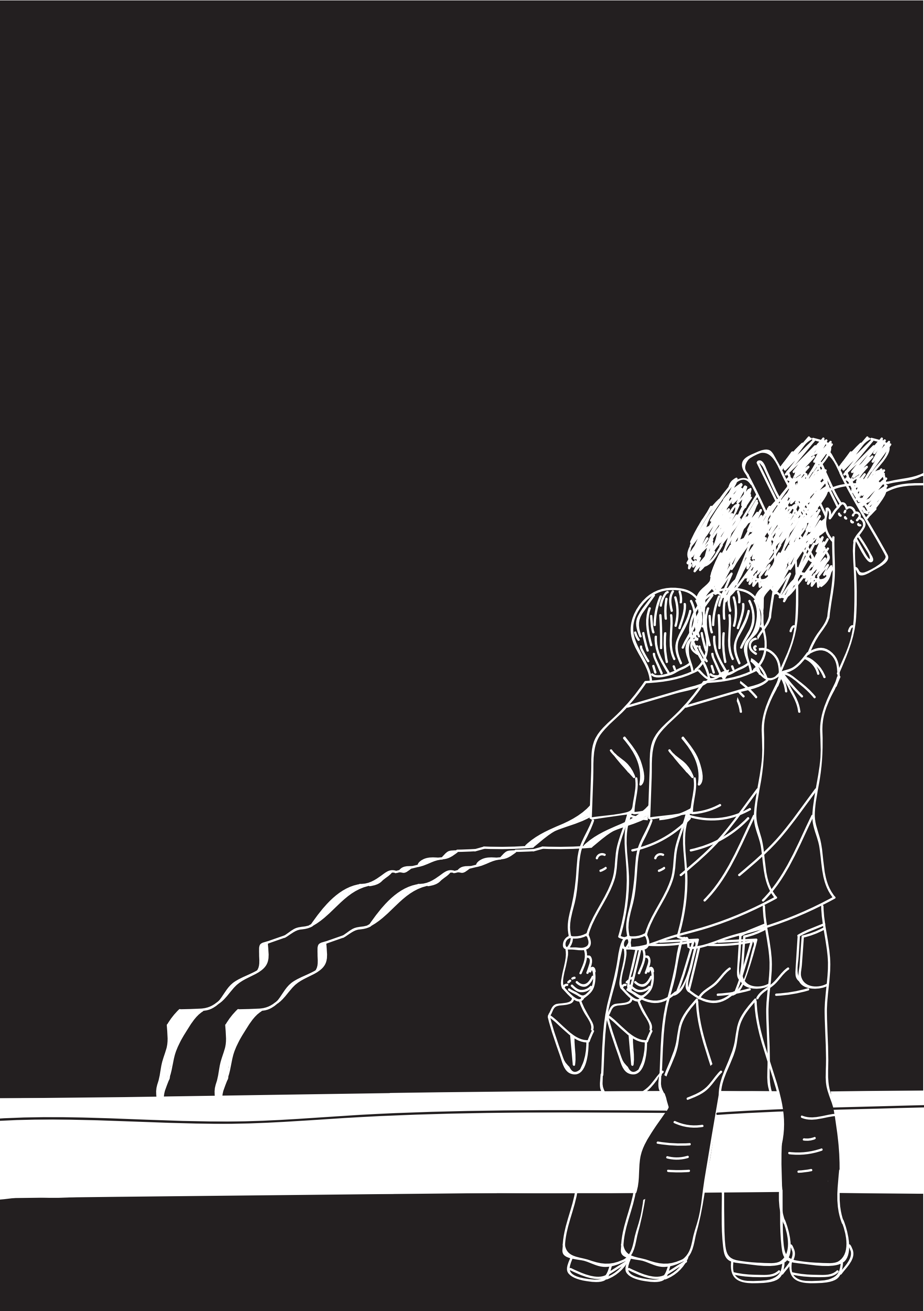
This is the second to last issue of the Freerange Journal. It's been a great adventure over nine years. What we do next is up to the troublemakers!

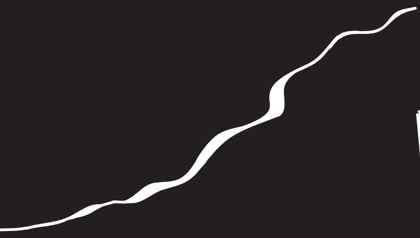
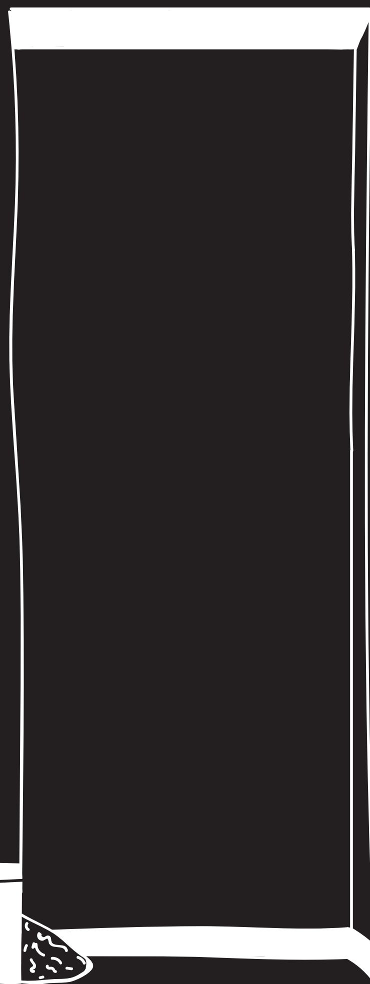
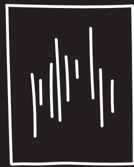
Editors

Barnaby Bennett
Barnaby is one of the founders of Freerange Press. He is writing his thesis, (yes, still). He's a bit sad that this is the second to last edition of the Freerange Journal.

Byron Kinnaird
Byron is a teacher, researcher and artist living in the Blue Mountains of Australia. He is writing a PhD on architectural education and has worked as a casual academic for the last ten years in New Zealand and Australia. He is one of the Directors of Freerange, and a rock climber.

Charlotte Boyce
Originally from Dunedin Charlotte is studying Communication Design at Otago Polytechnic. She is in her third and final year and has worked on a number of projects including branding, illustration and publications. She is planning to move to Christchurch once she has graduated.



Freerange

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