Francis Kinsman
"HE, SHE and IT"

Since 20th century society is so demonstrably dominated by the mas-
culine values of achievement, logic, science, competition, leadership,
and material success, it is reasonable to consider it in parallel terms
to a man in his mid-age crisis struggling to come to a rapprochement
with his own anima. This non-linear kind of analysis yields some
useful dividends when taken further.

The anima of society first asserted itself at the beginning of the
century with the suffragettes, and in the recent past has been mani-
fested by the onset of the feminist movement. In world terms, we
have had a masculine-led hierarchical system for around 3,000 years
now. Quite why this replaced the matriarchy and nature worship
that preceded it is of course lost in history, but in view of the violence
with which the remnants of that earlier culture were repressed, it
must in its hey-day have been just as unbalanced and unattractive
as the excesses of male culture are today. A society unbalanced
over towards the feminine is therefore just as much to be avoided,
even though some of the more strident feminists might disagree with
the assertion.

Looked at in philosophical rather than psychological terms, it is Georg
Hegel whose analysis is most useful to our present situation. His
arguments were used by both Frederic the Great and Karl Marx for
their own doctrinal ends, but in their original form they have a current
relevance. He states that a strong culture, or what he calls a thesis,
automatically sets up an antithesis as a counter to itself - which
after a period of polarity between them eventually merges with it
to form a new synthesis. We can see this potential clash of culture
and counter-culture in the Table below, which shows an adaptation
of the five alternative scenarios for our future that James Robertson
postulates in his book 'The Sane Alternative'.

FIVE ALTERNATIVE SCENARIOS

SCENARIO

Business-as-Usual

Still many changes and crises; but main problems, solutions, institutions ,
and attitudes will remain broadly the same. Talented amateurism and
'muddling through'; continued emphasis on material growth; establish-
ment consensus.

Catastrophe

Breakdown due to some or all of - nuclear war, civil unrest, population
explosion, famine, scarcity of natural resources, pollution, poverty,
misery, disease, crime, moral blindness and political inertia, etc.

Totalitarian Control

Real risk of disaster unless authoritarian system of government accepted
(right, left, corporate or military), due to uncontrolled individual
greed amid worldwide shortages and social breakdown.

Hyper-Expansionary (HE)

Break-out of present problems from acceleratory super-industrialist
drive with science and technology; no limits to geography, energy,
intelligence and biology; triumph of post-industrial society as logical
extension of industrial past, with technology transfer to third world.

Sane Humane and Ecological (SHE)

Change of direction instead of acceleration; balance, not expansion,
breaking through psychological and social frontiers, not economic
and technological ones; learning and planning to live supportively
with one another on a small and crowded planet.

FAVOURED BY	CRITIQUE
Currently successful Moderate reformers Apathetic Critical defeatists	Becoming visibly unrealistic
Thoughtful risk assessors Pessimists Failures	Hopeless and faithless
Authoritarian Cynics Governors, not governed	Nasty and inefficient
Optimistic, energetic clever competitive, directed Elitist, centralist Over-cerebral toy-lovers	Divisive and un- balanced
Optimistic, reflective, wise Co-operative, participative Egalitarian, decentralist Unreal weirdies	Impractical and far-fetched

The Table shows the elements of these five alternative scenarios, with a list of the kinds of people likely to favour them and a critique of each philosophy outlining the arguments against it. As we see, there are only two comparatively optimistic and realistic alternatives - those designated HE (Hyper-Expansionary) and SHE (Sane, Humane and Ecological) - Hegel's thesis and antithesis in real life.

Unfortunately, neither is likely to be adequate to solve our problems in its pure unsullied form. The materialists, in their hell-for-leather quest for economic growth as a means of floating us off the rocks, forget that this was the quest that got us onto the rocks in the first place. They do not see that the motivation of material gain alone is hopelessly one-sided.

But those who put forward an alternative philosophy, based solely on spiritual answers to gritty problems, often distance themselves from the practical urgencies of the rest of the world's reality. This is like the rustic who when asked the way, answers that, you can't rightly get there from here'. Here is where we are at, and we have to continue our journey from this point whether we like it or not.

There is therefore a self-evident need for some catalyst that will resolve the polarity between the two elements, fusing them together in the collective parallel of the individual's 'inner marriage', and combine the HE and SHE to create what I have labelled IT, the 'intelligent trade-off', as a synthesis and balance of opposites. If you bring together the positive aspects of both these HE and SHE cultures, you get, after all, a combination which is optimistic, energetic, clever, directed, reflective, wise, co-operative, participative, egalitarian and decen-tralist. Pretty powerful, you must admit.

Well, the catalyst to induce the desired reaction will soon be with us in the unlikely shape of the new information technology - the elec-tronic power to take over the entire handling of any information in whatever form by means of a single cheap fast reliable machine, linkable to every other similar machine over the entire world. These integrated work-stations, as they are called, will be within the financial reach of any organisation - and even of most individuals by the early years of the next century. The result will be that the office becomes not so much a place as a system, to be situated anywhere or split into as many pieces as is convenient.

This may not seem particularly relevant to the point at issue, but
it first of all means that the organisation - and let's face it, most
of us work for some kind of organisation, so the effect will be spread
throughout our culture - undergoes a subtle change in structure.
It no longer exhibits the characteristics of a tree or a pyramid but
something with a softer outline - more like a sponge, with large numbers
of little individual units situated all over the place and held together
by a matrix which supports them and which they nourish in turn.
This gives rise to a far more egalitarian and democratic working
environment, one where co-operation and trust replace confron-tation
and threat. In other words, the structure - though still very much
directed and focused as far as its outside goals are concerned - is
better balanced internally, with more of the feminine principle in
evidence and influence.

A further boost towards the feminine will stem from the fact that
more female graduates will be leaving university every year until
the proportion grows to something close to 50/50 - and they will bring
with them to their organisations a greater sense of this same balance
as they eventually acquire their just share of the available management
posts. With their numbers growing it will no longer be necessary
for them to copy men and adopt the male code of values in order
to be successful. They will be able and encouraged to exercise their
own feminine natures, because of a distinct change in the very nature
of office work.

This derives from the fact that the deus ex machina, the electronic
machine itself, will take over much of the mundane masculine-orien-
tated number crunching, the simple decision making and the day-to-
day administrative grind of the organisation. The new-style company,
or 'inside-out' group, will have as its headquarters a unit which is
no longer a power-hungry monolith but a combination of resource
centre (both human and financial), training school and monitor of
results on the periphery. This will open the door to the truly creative
entrepreneurial spirit, with the outer units and the very individuals
of an organisation being actually required to do their own thing in
their own fulfilling way. Their rewards will be linked very much
more closely than is possible now to their own results - results which
will be that much the better as a consequence of this shift in values.

Relieved of routine drudgery by the computer, tomorrow's employees
will have more fun at work - focusing the skills of creativity, judge-
ment, intuition and human relations upon it - qualities where a far
greater balance between masculine and feminine must be individually
and collectively exhibited than is now required.

On the other side of the coin, there will be recognition of the organ-
isation's need to care with genuine feeling for its employees as rounded
human beings, in a 21st century amalgam of the Quaker and the
Confucionist approaches to personnel management. This will also
then extend to a concern for all the stakeholders of the enterprise -
not only the owners, but also the consumers, the suppliers, the cre-
ditors and indeed the world outside - embracing both the universal
under-privileged and the very environment itself.

In short, the whole and balanced individual will be able to influence
the organisation, which will thus also contribute in turn towards the
establishment of a whole and balanced society at large. Not only
is it anyway better to light a candle than to curse the darkness, but
each candle of personal balance - once lit, will thus spread its flame
to every other candle that it touches until the whole world is ablaze
with light.

Richard Clayton
I WANT ALL KIWIS TO FLY

An examination of New Zealand Society five years on.

As a child growing up in New Zealand I thought it was strange for
my people to adopt, as one of their national emblems, a blind, dull,
flightless bird. I never wanted that for myself or for others and I
refused to call myself a Kiwi.

At 23 (at the end of my adolescence) I stretched my wings and I left
New Zealand (a nation still in its infancy) to live in England for five
years. I found myself living in a "tired, old lady" nation - (let's hope
Alix Pirani is right and Mother Britain gives birth to something wonder-
ful and fresh by way of the Human Potential Movement before she
dies).